CYCLOPAEDIA

OF

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

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AND

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SUPPLEMENT.—CO–Z.

WITH ADDENDA–A–Z.

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1894
Coates, Thomas Thompson, an English Congregational minister, was born at Aldwinkle, Northamptonshire, in 1784 or 1785. He studied at Cheshunt College, and labored successively at Ashbourne, Birmingham, Thrapston, Ebley, Gower, Hereford, Leominster, and the college of Columbia; of Armagh, the coarh of Patrick, etc. The common use of the word dates from late in the 6th century, when such abbeys had become hereditary in many cases, and not only so, but had passed into the hands, in some instances, of laymen, while a prior diaconal officer charged the spiritual office. Later the coarh became to a monastic what the heremach or vicarinarum (i.e. lay advocate) was to any church, monastic or not. A female coarh occurs once or twice (Reeves, ad Annem, Flita St. Columbas, add. notes, p. 404). Coarhs that were still clergy became styled in Ireland, later, plebani-rural deceased, or archepisbysiars, or chiroepiscopoi (in the latter sense of the word), i.e. the head of a "plebs ecclesiastica," viz. of clergy who served chapters under him as rector. See Reeves, Codform Visitation, p. 4 n., 146, 209; Robertson, Early Scott., 1, 880.


Coate, Michael, a Methodist Episcopal minister, was born at Burlington, N. J., in 1767. He was converted in 1774; served the church as an exhorter and local preacher, and in 1786 became a member of the New York Conference. He died a member of the Philadelphia Conference, Aug. 1, 1814. Mr. Coate was remarkably meek and devout, lively and zealous, practical and exemplary. See Minutes of Annual Conferences, 1815, p. 235; Sprague, Annals of the Amer. Pulpit, vii, 253.

Coate, Samuel, a Methodist Episcopal minister, entered the New York Conference in 1794, and after travelling Flanders Circuit, N. J., and Albany Circuit, N. Y., went in 1806 to Canada as a co-laborer with Dunham, Coleman, and Wooster. In 1806 he was stationed at Montreal. His later history is unrecorded. See Stevens, Hist. of the M. E. Church, iii, 195, 476; iv, 274; Sprague, Annals of the Amer. Pulpit, vii, 250, 250.

Coates, Alexander, an English Wesleyan preacher, a native of North Britain, was converted young; began his ministry in 1741, and died at Newcastle-upon-Tyne, Oct. 6, 1765. He was the oldest preacher in the connection. His abilities were extraordinary; he was very popular, and his conversation wonderfully pleasant and instructive. See Atmore, Meth. Memorial, s. v.; Myles, Chronol. Hist. of the Methodists (4th ed.), p. 108; Stevens, Hist. of Methodism, i, 420; Wesley, Journals, Oct. 7, 1765.

Coates, John, an English Wesleyan minister, was born at Iron-Ackton, Gloucestershire, in 1725. He was received into the sacred office in 1806, toiled with unwearied assiduity for forty-four years, and died, Feb. 8, 1860. "His success may be traced in the circuits he..."
COBB


Coates, Richard, an English Methodist preacher, begun to travel in connection with the Wesleyan Conference in 1764, being appointed to the Staffordshire Circuit. The severity of the winter and his excessive labors brought upon him a disorder of which he died, at Wednesbury, Staffordshire, in 1765, aged twenty-eight. He was a lively, pious, zealous, and useful young man. See Atmore, Meth. Memorial, p. v.

Costantanna, in Mexican mythology, was the Flora of the Mexicans, in whose honor great floral festivals were held.

Coats, Calvin S., a Methodist Episcopal minister, was born in Orangeville, Wyoming Co., N. Y., May 16, 1869. He experienced conversion at the age of sixteen: spent some time as an exhorter and local preacher; and in 1881 entered the Genesee Conference, wherein he labored with marked zeal and fidelity until failing health, in 1888, caused him to become a superannuate, which relation he held to the close of his life, Feb. 11, 1875. Mr. Coats was remarkable for the activity of his brain, the scope of his convictions; and his restless zeal in Christian work. See Minutes of Annual Conferences, 1875, p. 119.

Coates, William (1), a Scotch clergyman, held a bursary of theology at the Glasgow University in 1702; was licensed to preach in 1714; called to the living at Dalmenington in 1717, and ordained; resigned in August, 1721, and died Feb. 6, 1722. See Fusi Eccles. Scoticae, ii, 109, 110.

Coates, William (2), a Scotch clergyman, took his degree at Glasgow University in 1725; was licensed to preach in 1726; became tutor in the family of Dunlop; was present to the living at Kilmarnock in 1725, but was opposed and hindered by heritors and parishioners; for a long time: was ordained in May, 1726, and died May 2, 1777. See Fusi Eccles. Scoticae, i, 180.

Coaxtill, in Mexican mythology, was a rude deity, apparently the god of the fruit-bearing earth. He is represented as a sitting, long-haired man, with closed eyes, grasping something in his clam-my hands, perhaps a loaf of bread. The strange decoration of his head seems to characterize him as a priest: at least, the latter carried something similar, as we know from designs and busts.

Cob, Thomas, an English martyr, suffered death by burning, in Suffolk, Aug. 13, 1555, for his confession of Christ. See Fox, Acts and Monuments, vii, 382.

Cobain, Edward, an Irish Wesleyan minister, was converted in youth, commenced preaching on the Newry mission in 1810, and died Aug. 16, 1856. His long labors were blessed with many gracious revivals. See Minutes of the British Conference, 1857.

Cobb (Kōoshi, ḳōzō), in Greek mythology (similar to the German Kobolden, i. e. "goblins"), were small, tantalizing spirits, which played all manner of possible tricks. They were worshipped by the ancient Sarmatians, viz. the Borusi, Samugites, Lithuanians, Livonians, etc. These spirits, they believed, dwelt in the most hidden parts of their houses. The people presented to them the daintiest meats.

Cobard, Jacques, a French martyr, was a schoolmaster in the city of Saint-Mihiel, in Lorraine, who maintained against three priests that the sacrament of baptism and of the Lord's Supper did not avail unless received with faith. For this, and also for his confession, which he was in power, sent of his own accord by his mother to the judge, he was burned, most quietly suffering, in 1545, in Lorraine. See Fox, Acts and Monuments, iv, 401.

Cobarrubias, Alonzo de, an eminent Spanish architect, flourished about 1460. He first introduced Roman architecture into Spain; erecting, among other works, the magnificent cathedral of Toledo, and at Valencia, the monastery and temple of the order of San Girolamo.

Cobb, Allen H., a Methodist Episcopal minister, was born in Barmatine, Mass., Nov. 21, 1870. He joined the Conference early in life, and in 1892 was admitted into the Maine Conference, in which he served faithfully until poverty compelled him in 1809 to locate, when he retired to New Gloucester, and nine years later moved to Durham, where he died, Sept. 15, 1886. Mr. Cobb represented Durham nine years in the legislature, was two years a senator from Cumberland, and two years a member of the executive council. He was emphatically the friend of the poor, the widow, and the orphan. See Minutes of Annual Conferences, 1857, p. 286.

Cobb, Alvan, a Congregational minister, was born about 1768, his ancestors being early settlers in Plymouth, Mass. He graduated from Brown University in 1818, and was installed pastor of the West Church in Taunton in 1815, where he continued for nearly forty-six years. At his house was formed the Doctrinal Tract and Book Society, since enlarged into the Congregational Board of Publication, of which he was director until his death Taunton, April 2, 1861. Mr. Cobb instructed several young men in theology, published several Sermons, Doctrinal Tract, No. 23, besides thirty periodical articles. In theology he was an Emnoueite. See Cong. Quarterly, 1861, p. 306.

Cobb, Archibald Parritt, a Presbyterian minister, was born at Patesham, Morris Co., N. J., Nov. 9, 1821. He prepared for college at home, entered the sophomore class at Princeton, from which he graduated in 1850; then from the Princeton Theological Seminary in 1858, remaining there one year longer as tutor. He was licensed to preach in Montclair, April 20, 1854, and was ordained April 19, 1854, when he became a stated supply in the Woodstock (colored) Presbyterian Church at Princeton. The following year he was installed pastor of the South Street Presbyterian Church, Philadelphia, where he remained six years, and was then called to the pastorate of the Tennent Church, Freehold, N. J., where he remained until the close of his life, Feb. 2, 1881. See Nev. Report of Princeton Theol. Sem. 1881, p. 70. (W. P. S.)

Cobb, Asahel, a Congregational minister, was born at Abington, Mass., May 8, 1785. After pursuing a preparatory course of study in Litchfield, Conn., he graduated from Hamilton College in 1802, and from Andover Theological Seminary in 1806. He was ordained to the pastorate of the Tennent Church, Freehold, N. J., where he remained until the close of his life, Feb. 2, 1881. See Nev. Report of Princeton Theol. Sem. 1881, p. 70. (W. P. S.)
he served eleven years. From 1844 to 1848 he was acting pastor at North Palmouth, the succeeding year at West Yarmouth, and in 1854 at Little Compton, R. I. For about eleven years he was pastor of First Church, New Bedford, Mass., not regularly enlisted until 1870. He resided thereafter, without charge, at Sandwich, Mass., and died there, May 2, 1876. He served two terms in the Massachusetts Legislature—the first in 1818 and 1844, and the second in 1852 and 1853. See Cong. Quarterly, 1877, p. 413.

Cobb, Edward, held for many years the station of executor to the elder and minister in the Society of Friends (Orthodox), and died in Portland, Me., Nov. 9, 1852, aged fifty-seven years. See *The Friend*, vi, 56.

Cobb, Frank Woodbury, a Congregational minister, was born at Durham, Me., Nov. 20, 1851. After preliminary study at the Lewiston High School, he graduated at Bates College in 1878, and five years afterwards from Yale Divinity School (7). He was ordained pastor of the Church at Three Rivers, in Palmer, Mass., Feb. 12, 1879, and died there, Sept. 4, 1880. See Cong. Year-book, 1881, p. 20.

Cobb, Henry E., a Methodist Episcopal minister, was born at Randolph, Orange Co., Va., May 7, 1827. He received an early Unitarian training; was converted when sixteen years of age, and in 1846 entered the Tennessee Conference, in which he traveled a few months, and was transferred to the Arkansas Conference. In 1849 he was transferred to the Indian Mission Conference, and served the Creeks and Cherokee until 1864, when ill-health obliged him to retire from active service. In 1861 he undertook the presidency of the Female College in Cross County, Ark., where he did excellent service till the institution was broken up by the war in 1864. In 1866 he entered the White River Conference, and labored zealously until his death, Feb. 2, 1873. Mr. Cobb was an effective worker in all ministerial duties. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 885.

Cobb, William Newell, a Methodist Episcopal minister, was born at MeLean, Tompkins Co., N. Y., July 15, 1818. He received an excellent common-school education; at the age of eighteen engaged in civil-engineering, which he followed six years; experimented in law during the time; served two years as class-leader; in 1842 entered the Genesee Conference; was transferred to the Oneida Conference the following year, and died Aug. 3, 1875. Mr. Cobb's labors were highly acceptable. In the pulpit he was always temperate, logical, and eminently edifying. In daily life he was judicial, solicitous, energetic, and faithful. See *Minutes of Annual Conferences*, 1879, p. 67.

Cobban, Robert, a Methodist Episcopal minister, was born in Aberdeen, Scotland, Sept. 10, 1824. He emigrated with his parents to Canada when seven years old, experienced conversion at the age of sixteen, and joined the Wesleyan Methodists, who soon after licensed him to preach. He removed to Fond du Lac County, Wis., in 1851, and in the same year entered the Wisconsin Conference. Failing health obliged him to locate in 1858, and remove to his farm in Pepin County. In 1860 he re-entered the effective service in the Northwest Wisconsin Conference, and after two years' labor was put upon the supernumerary list, in which relation he served on circuits until 1867, when he again entered the effective ranks, and continued zealous and faithful until his death, Jan. 4, 1870. Mr. Cobban was prompt in every duty as a minister, and highly esteemed, by all who knew him. See *Minutes of Annual Conferences*, 1870, p. 251.

Cobe, Charles, an Irish priest, was born at Winchester, England, where he received the rudiments of his education. He then went to Trinity College, Oxford, but took his degree of D.D. in the University of Dublin in 1819, and was ordained in 1821, and from Andover Theological Seminary in 1825. The following year he served as a home missionary in Harwich. Having been ordained at Dartmouth, Oct. 31, 1827, as an evangelist, he labored as acting pastor for 5 years and as pastor for 26 years (1829-25) in Bloomingfield and Huntsburg, O. In October of the latter year he was installed pastor in Hampden and Kirtland. From Kirtland he was dismissed in 1833, and from Hampden in 1834. Meanwhile he was serving as acting pastor (1832-25) in Mesopotamia, and from 1835 to 1838 in Bristol and Parkman; also, during the same time, was acting pastor in Southington. From 1835 to 1837 he labored in the Presbyterian Church at Clear Creek; the three years following he preached at Mount Eaton, and from 1841 to 1846 at Salem. In 1847 he was engaged as a Bible agent and colporteur, viz., in 1840 and 1841, and from 1845 to 1849. The year succeeding the last date he was city missionary in New Bedford, Mass.; in 1851 he was acting pastor in North Palmouth, and in 1852 and 1858 in Chilmark. Subsequently he resided, without charge, in Kingston, and died at Taunton, Nov. 15, 1878. See Cong. Year-book, 1873, p. 39.
COBBIN

COBTHACII

alacrity from the trial of lord nettterville by protestation in 1748; and also one of the council who subscribed the proclamation of February, 1744. In 1745, on the breaking-out of the rebellion in Scotland, he sent a letter to his clergy to remind them of the excellences of the Protestant faith, and to entreat them to be steadfast in the profession of it. In 1759 archbishop cobbe was very active in procuring the investiture of the charitable donations of Andrew and the rev. william Wilson, in the island of Westmeath, for the purpose of building a hospital for aged Protestants. He died at St. Sepulchre's, April 12, 1765. See D'Alton, Memoirs of the Archbishops of Dublin, p. 839.

Cobbin, inoram, an English Congregational minister, was born in London in December, 1777. He entered hoxton college in 1798, and was ordained pastor at south molton in 1802. His health being very uncertain, he changed location frequently, soon leaving south molton for banbury, and thence removing to holloway. After preaching awhile at Putney, and then at crediton, he became assistant secretary to the British and foreign bible society, and two years later attempted the pastorate at wrexham, but broke down in his first sermon. A similar attempt was made subsequently at lymington, and with a like result. In 1819 he interested himself, with other ministers and gentlemen, in the formation of the home missionary society, and became its first secretary. In 1834, he published life in 1828, and died at Camberwell, March 10, 1851. Mr. cobbin published, among other works, Evangelical Synopsis:—Bible Remembrances; —and various Commentaries. See (Lond.) Cong. Year-book, 1831, p. 212.

Cobden, Edward, D.D., an English divine and chaplains in ordinary to George II. was educated at trinity college, oxford, and kings college, cambridge, where he took his master's degree in 1713. Early in life he was chaplain to bishop gibson, to whom he was indebted for preferment to the united rectories of st. austin and st. faith, in london, with that of all souls, middlesex, in presence of st. paul's, another at lincoln, and the archdeaconry of london. Dr. cobden collected his whole works in 1757, under the title of discourses and essays. Another noted work was concio ad Clerum, XI Col. Misc. (1785). He died April 22, 1784. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Bibl. Authors, s. v.

Coberley, William, an English martyr, was a native of the county of wiltshire, and a farmer by occupation. He openly asserted that the bishop of Rome was Antichrist, and God's enemy. He was examined and condemned to be burned, March 25, 1556. See Fox, Acts and Monaments, viii, 102.

Cobban, an Irish saint, is said by St. Englus to have been the nephew of Nestan, or eunan, and of mineloth, sister of st. columba; but as there are in the calendar a cobban of clawsan, or clawsan-easach, commemorated July 9, and cobban of clawsan-cuileac, commemorated Aug. 2, it is difficult to decide which dedication belongs to the nephew and disciple of st. cilins.

Cobia, Daniel, a protestant episcopal minister, was born at Charleston, S. C., Sept. 13, 1811. On leaving school he entered Charleston College, from which he graduated in 1829. In 1830 he entered the general theological seminary in New York city, from which he duly graduated. In 1833 he was ordained deacon, and in 1835 he was consecrated in church of Charleston, especially interesting himself in Sunday-schoo school work. Three churches in his native city having invited him to become pastor, he accepted the invitation from St. Philip's, beginning his ministry there in September, 1834. He was ordained priest Sept. 13, 1835. After residing a short time at Wilmington, N. C., and at St. Mary's, Ga., for the benefit of his health, he sailed for the island of St. Thomas, and, a few days after, for the island of St. Croix, where his health improved somewhat; but he soon began rapidly to decline, and died in Charleston, S. C., Feb. 8, 1837. Mr. cobia was a remarkably eloquent preacher, and his chief characteristic was his religious zeal. One volume of his sermons was issued after his death. See Sprague, Annals of the Amer. Pulpit, v, 719.

Cobleigh, Nelson Ebenezer, D.D., LL.D., a methodist episcopal minister, was born at Littleton, N. H., Nov. 24, 1814. He studied in the common school at Newbury, Vt., and worked his way through Wesleyan University, Conn., graduating in 1844. In 1844 he entered the New England Conference, and, in 1858, accepted the chair of ancient languages in McKendree College, Ill. The following year he was elected to the same position in Lawrence University, Wis., and in 1857 was recalled to McKendree College, as president. In 1868 he became editor of Zion's Herald, Boston. Overwork and the rigorous climate obliged him to retire from all active labor in 1867, and he sought the milder climate of East Tennessee, where he was soon elected to the presidency of Westmom University, at Athens, Tenn. In 1872 he was elected editor of the Methodist Advocate, Atlanta, Georgia, in which capacity he labored with marked zeal and ability to the close of his life, Feb. 1, 1874. Dr. cobleigh was in the truest and highest sense a great man. He was a grand figure, dark, deep and uniformly pious, thoroughly devoted to his work, a cheerful, energetic laborer; had few equals as an educator; was pathetic, logical, and powerful as a preacher; as a writer, clear, pure, and graceful. See Minutes of Annual Conferences, 1874, p. 131; Simpson, Cyclop. of Amer. Methodism, s. v.

Coblenz, Council of (Concilium Conscientium), a provincial synod, was held in 922 by order of the two kings, Charles the Simple, of France, and Henry, of Germany. Eight bishops were present, Hermann, archbishop of Cologne, presiding who drew up eight canons, of which no more than five have come down to us. The only one of any importance is the sixth, which directs that all monks shall submit in everything to the jurisdiction and control of the bishop of the diocese; also marriages between relations, as far as the sixth degree, are forbidden. See Labbe, Concil. ix, 579; London, Manual of Councils, s. v.

Cobo, Bernabé de, a Spanish Jesuit, was born at Lopera, in the province of Jaen, in 1592. He was missionary and archbishop of Peru for fifty years, passing all his journeys, studied with arduous natural history, and particularly botany. He died at Lima, Sept. 9, 1657, leaving works in MS., which were brought to Spain and placed in the library of Seville; they consist of ten volumes, including history of the Indians. See Hoefer, Novus, Biog. Chirur glae, s. v.; Biog. Universelle, s. v.

Cobo, Juan, a Spanish Dominican, was born at Alcaraz de Consuegra, near Toledo. He became a monk at Ocaña, and engaged first in teaching in different convents of his order, and afterwards attached himself to foreign missions. Cobo sailed for Mexico in May, 1579, where, in a short time, he became very famous as a preacher, but was soon afterwards sent to the Philippine Isles. Cobo arrived at Manila in June, 1588, and, in order to instruct the Chinese resident there, studied that language. In 1592 he was appointed to the chair of theology at Manila, but was soon after sent to the emperor of Japan, as an ambassador of alliance, which he accomplished successfully. On his return, in November, 1592, the vessel was cast upon the coast of Formosa, and all the passengers were massacred by the inhabitants. Cobo composed several works for the use of missionaries, especially on the Chinese language, for which see Hoefer, Novus, Biog. Chirur glae, s. v.; Biog. Universelle, s. v.

Cobthac, an early Irish Christian, the son of Bren-
COBURN

dan, and brother of St. Baithen. St. Columbus's successor
at Iona, is mentioned among the companions of St. Co-
lumb in crossing from Ireland to Iona. Cenmerators,
without authority, places him in the calendar on Aug.
7.—Smith, Dict. of Christ. Biog. s. v.

Coburn, David Nicholas, a Congregational
minister, was born at Thompson, Conn., Sept. 11, 1808. He
received his preparatory education at Monson Academy,
Mass., and graduated at Amherst College in 1888, and
from the theological institute at Hartford in 1841. He
was president of Monson, Mass., 1842, where he re-
mained until April 17, 1845. From thence he removed to
Monmouth, where he remained without charge until his
death, Dec. 7, 1877. Mr. Coburn published A Histori-
cal Discourse, delivered at Ware, May 9, 1851, on the
centenary of the first Church there. See Hist. Cat. of
the Tribe, Inst. of Conn., 1881, p. 80. (W. P. S.)

Coburn, Jesse, a Baptist minister, was born at
Florida, N. H., in 1787, and removed with his par-
ents to Braintree, Vt., in 1797. He was converted at the
age of thirteen; was subsequently ordained in Cor-
nish, N. H., and for seven years laborer in church-
es in that state and Vermont until in 1816 he moved to
Hanover, N. H., and took charge of the Church in that
town, preaching much, also, in all the region round
about. He died Dec. 22, 1833. (J. C. S.)

Coburn, John R., a minister of the Methodist
Episcopal Church South, was born in Charleston
County, S. C., Sept. 18, 1799. He was converted in 1827, joined
the South Carolina Conference in 1828, and retained in the
regular work of the ministry until 1877, when he was placed on the superannuated list. During the
greater part of this time he was a missionary to the
blacks on the Atlantic coast. He died in Florence,
S. C., Sept. 29, 1880. Mr. Coburn was faithful, self-sac-
ificing, zealous, and abundantly successful. See Min-
utes of Annual Conferences of the M. E. Church South,
1880, p. 218.

Cob-water is a wall built of unburnt clay, mixed
with straw. This material is still used in some parts
of the country for cottages and outbuildings, and was
formerly employed for houses of a better description:
it is supposed also to be the material of which the dom-
estic edifices of the ancients, including even the Greeks
and Romans in their most civilized period, were chiefly
built.

Cogancge, Jean Baptiste, a Methodist Episcopal
minister, was born at Romans, France, Oct. 1, 1821. He
remained for several years in Roman Catholic training; emigrated
with his parents to Cape Vincent, Jefferson Co., N. Y.,
in 1831, and was there apprenticed to a Protestant fam-
ily, in which he experienced religion. After uniting with the Methodists, receiving license to exhort, and
supporting himself during a four-year course at Gou-
verneur and Fairfield seminaries, he entered the Black
River Conference in 1844. In 1851 he had charge of
the French mission in New York city; in 1852 was transferred to the Michigan Conference to take charge of
the French mission in Detroit, and in 1856 received a
erenewal to the Black River Conference. He sailed
Nov. 1, 1856, for a visit to his native land, in the steam-
er Lemoude, which was wrecked on the following Sab-
bath night, and he was drowned. Mr. Cogancge was
kind, frank, genorous, and ardent. See Minutes of An-
nual Conferences, 1857, p. 360; Simpson, Cyclop. of Meth-
odism, s. v.

Cocoa (Coga, Choca, & Cusch), of Cili-
Choca, a female Irish saint, commemorated Jan. 8
and June 6, is supposed to be the same as else-
where called Ercowt (q. v.) or Eruct, the cook and
embroiderer or robe-maker of St. Columba, Cocoa being
a cooke (Cook). See Eruct, Regency, 1740, 11, p. 379;
O'Halloran, Irish Saints, i., 130.

Coeusus (or Cecyous, i. e. Ochilin), Hulde-
ris, a German theologian, was born at Freiburg in 1555.
He studied at Basle, and became preacher in 1564, pro-
dessor of exegesis of the New Test. in 1565, and doctor
of theology. He died in 1595, leaving Index et Pulchri-
fatio in Opera D. Gregorii Pomfretici (Basle, 1502; — Jo.
Générale, s. v.

Coccius, Jobocus (1), a canon of Jullich, who
was born of Lutheran parentage, and died about 1618,
in the author of the viscarius catholicon (Leipzig, 1599,
210; Rass, Convertitium, viii, S00; Strecher, in Wetzer u.
Welte's Kirchen-Lexikon, s. v. (B. P.)

Coccius, Jobocus (or Joas) (2), a German Jesuit,
born in 1581 at Trier, was for some time professor of
theology and first chancellor of the theological academy
at Madbeln, in Austria, and died Oct. 29, 1622, at Ruf-
sach. He wrote, among other works, Parallelen Biblia-
cum (Molseh, 1618) — Theseis Theologica (ibid. 1619):
—De Arcano Scripturae Sena (ibid. 1620): —De Anti-
christo (ibid. 1621): —S. Missa Sacrificii ab Heretici-
coros Injuriosa Vindicat (ibid. 1622). See Strecher, in
Wetzer u. Welte's Kirchen-Lexikon, s. v.; Hoefer, Nouv.
Biog. Générale, s. v.

Cocopani, Giovanni, an Italian painter and ar-
chitect, was born at Florence in 1582, and executed a
number of pictures for the churches of Lombardy. In
1622 he was invited to Vienna, where he was employed
by the emperor in the wars as state engineer. He was
appointed professor of mathematics at Florence on the
death of Castelli, and was afterwards invited to Rome to
fill the chair in the academy of that city, but he re-
frained from quitting Florence. He died there in 1649.
See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer,

Cochra, of Ros-bennachair (County Clare), an Irish
saint, is commemorated June 29. In the Life of St.
Ciaran, of Saighir, there is an account of the many
services St. Ciaran did to St. Cocho, and of their last-
ing friendship. She was St. Ciaran's nurse, and
through him her monastery at Rosbennach was founded
in the 6th century (Todh and Reeves, Murt. Doneg. p. 183, 379; Lanigan, Ecc. Hist. of Ireland, i., 405).

Cochelet, Anastasius, a French Carmelite, was born
at Mezières in 1551. He was a noted preacher, and
for a time had to retire to Antwerp. He returned in 1617, and was transferred to Rheims, where he
engaged in works against the Reformers, for which see Hoefer, Nouv. Biog. Générale, s. v.

Cochin, Charles Nicolas (1), a French de-
signer and engraver, was born in Paris in 1688, and
studied painting until he was nineteen, when he devoted himself to engraving. The following are some of his
principal plates: The Meeting of Jacob and Esau; Jacob
and Laban; Jacob Pursued by Laben; Rebekah with the
Servant of Abraham; The Trinity and the Assumption; The Lame Man Cured. He died in 1784. See Spooner,
Générale, s. v.

Cochin, Charles Nicolas (2), son of the fore-
going, an eminent French designer and engraver, was
born in Paris in 1715, and was instructed by his father.
He wrote several books relating to the arts, which were
highly valued. He died April 29, 1790. The following
are some of his plates: The Infant Jesus Holding a Cross; The Virgin; The Crucifixion. See Chartier, Biog.
Dict., s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.;
Biog. Universelle, s. v.

Cochin, Jacques Denis, a French theologian
and philanthropist, was born in Paris, Jan. 1, 1726. He
was made pastor of St. Jacques-du-Haut-Pas in 1756, and
became aware of his zeal and charity. In 1770 he
conceived the idea of founding a hospital for the poor
in the faubourg St. Jacques, himself subscribing 37,000
COCHIN

frances for that purpose, and, with the liberality of others, the building was finished in July, 1782. Abbe Cochín died June 8, 1788, at Paris, leaving several devotional works, for which see Hoefer, *Newsp. Biog. Générale*, a. v.

Cochin, Jean Denis Marie, a French philanthropist, was born in 1789. He occupied several civic offices, but is best known as the founder of the asylum homes of Paris, and by his efforts to improve and extend elementary instruction. He died in 1841, leaving some works on those beneficent subjects. See Hoefer, *Newsp. Biog. Générale*, a. v.

Cochin, Nicolas (or Natalis), a French designer and engraver, was born at Troyes, in Champagne, about 1619. He settled at Paris, where he engraved a great number of plates, among them, *Melchisedech and Abraham; Abraham Sending away Hagar; The Children of Israel Crossing the Red Sea; St. John Preaching in the Wilderness; The Respose in Egypt; The Conversion of St. Paul; The Adoration of the Magi; Pharaoh and his Boat Scullioned up in the Red Sea*. He died in 1655. *Nou Nouveaux, Biog. Hist. of the Fine Arts*, a. v.; Hoefer, *Newsp. Biog. Générale*, a. v.

Cocleaur. See Spook.

Cochran, Hugh, a Scotch clergyman, chaplain to Sir Alexander Maxwell's family, was licensed to preach in 1715; presented to the living at Kilmarnock in 1722, ordained in 1723, and died April 9, 1783, aged forty-eight years. See *Festi. Eccles. Scoticae*, iii, 179.

Cochran, Isaac C., a Methodist Episcopal minister, was born in Vermont about 1817. He joined the Presbyterians in early life; removed to Michigan at the age of seventeen; spent several years successfully as a school-teacher; became principal of Clarkson Academy in 1853; joined the Methodists, and in 1861 entered the Detroit Conference. During 1865 and 1866 he was superintendent, and principal of Quinby Union School. He died in the midst of his ministerial labors at Utica, Mich., Oct. 26, 1867. Mr. Cochran had a cultured mind and heart. See *Minutes of Annual Conferences*, 1868, p. 174.

Cochran, John (1), a Scotch clergyman, took his degree at Edinburgh University in 1646; was admitted to the living at Strathblane in 1650, and ordained; took the side of the Revolutioners in 1651; submitted to episcopacy in 1662, and resigned in July, 1690. See *Festi. Eccles. Scoticae*, ii, 372.

Cochran, John (2), a Scotch clergyman, was called to the living at Symington in 1712, and ordained. He died before April 25, 1722. See *Festi. Eccles. Scoticae*, ii, 145.

Cochran, Joseph Gallow, a Presbyterian minister, was born at Springville, N. Y., Feb. 5, 1817. He graduated from Amherst College in 1842, and from Union Theological Seminary in 1847; was ordained June 10 of the same year, and commissioned by the Presbyterian Board as a missionary to Sei, Persia, where for eight years he labored earnestly. In 1853 he returned to the United States, and in 1857 again sought, with renewed zeal, his foreign field, where, after four years more of faithful service, he died at Oromiah, Persia, Nov. 2, 1871. See *The Presbyterian*, Feb. 17, 1872. (W. P. S.)

Cochran, Samuel, a Methodist Episcopal minister, was born in Halifax, Vt., Aug. 31, 1778. He was converted in 1800; labored some time as exhorter and local preacher, and in 1804 entered the New York Conference, wherein he served the Church faithfully thirty-eight years. He died in the spring of 1845. Mr. Cochran was energetic, devoted, and successful in his ministry, and kind in all his social relations. See *Minutes of Annual Conferences*, 1846, p. 81.

Cochrane, John, a Scotch clergyman, was licensed to preach in 1811; became assistant minister at Lillies-leaf, and afterwards minister at the Presbyterian congregation at Falmone, and then that at North Shields; was presented to the living at Hawick in 1823, and died Sept. 12, 1832, aged forty-two years. See *Festi. Eccles. Scoticae*, i, 499.

Cochrane, Sylvester, a Congregational minister, was born at Antrim, N. H., May 8, 1796. He graduated from Dartmouth College in 1823, and was ordained at Poulney, Vt., in 1827, where he labored six years with great success. In 1837 he removed to Michigan, and preached in Vermontville and Howell, and for the Presbyterian Church in Northville. He died March 14, 1860, at Northville. Mr. Cochrane was an able and faithful minister, and an advocate of all moral reforms. See *Cong. Quarterly*, 1860, p. 844.

Cochrane, William, a Scotch clergyman, took his degree at Edinburgh University in 1628; was licensed to preach, and became a helper to Mr. Naine at Dyrant in 1651; was elected schoolmaster of that parish, admitted to the living there in 1657, conforming to episcopacy, and was instituted in 1658. There is no further record of him. See *Festi. Eccles. Scoticae*, iii, 410.

Cock, in *Christian Art*. Representations of this bird frequently occur on tombs, from the earliest period. When not associated with the figure of St. Peter, it appears to be a symbol of the resurrection, our Lord being supposed by the early Church to have broken from the grave at the early cock-crowing. A peculiar awe seems always to have been attached to that hour, at which the wandering spirits have, through the Middle Ages, been supposed to vanish from the earth. *Hamlet* and the ancient ballad called *The Wife of Usher's Well* occur to us as salient examples of a universal superstition. Prudentius's hynm *Ad Galli Consam* (Catham., i, 16) adopts the idea of the cock-crowing as a call to the general judgment. See Aringhi, ii, 328, 329 (in a complete list of animal symbols). Fighting-cocks seem to symbolize the combat with secular or sensual temptations. The practice of train-
Cock, or Kock, Jerome, a Flemish painter and engraver, was born at Antwerp in 1510. He applied himself chiefly to engraving. The following are some of his principal plates: Moes with the Table of the Law; Daniel in the Lion's Den; Samson and Delilah; a set of eight female figures, Joel, Ruth, Abigail, Judith, Esther, Susanna, the Virgin Mary and Mary Magdalen; The Resurrection; The Last Judgment; The Temptation of St. Anthony. He died in 1570. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Cock, William, a Scotch clergyman, took his degree at King's College, Aberdeen, in 1776; was licensed to preach in 1782; presented to the living at Cockburn, Berwickshire, in 1784, and was transferred to Raithen in 1801, and died July 1, 1848, aged ninety-one years. See Fasti Eccles. Scottiani, iii, 579, 659.

Cookyn, Gnorros, an English Independent minister, was descended from an ancient family in Derbyshire. He is said to have been educated at Cambridge, and in the time of the civil wars held the living of St. Pancras, Super Lane, London. He was a celebrated preacher, and in November, 1648, preached the fast-day sermon before the House of Commons. He became chaplain to one of Oliver Cromwell's lords, and in 1657 published a funeral sermon with the title Divine Attraction. He was ejected from his living in 1660, when he founded the Church at Hare Court, London, and was the first preacher there. He had distinguished citizens in his Church, yet he suffered much persecution from the royalists. He was a man of ability and learning, took part in compiling an English-Greek Lexicon, in 1655, and died in 1659. See Wilson, Dissenting Churchmen, iii, 279.

Cockburn, Henry, a Scotch clergyman, took his degree at the University of St. Andrews in 1618; and was presented to the living at Chanellirkirk in 1625. He was a member of the General Assembly in 1638, but was suspended by that of 1648, and deposed in 1650 for praying in public for the army in England under the duke of Hamilton. He afterwards suffered great misery and privation, but was restored to the ministry in 1659, and had an act of parliament in his favor in 1661. He was employed at Earlston for fifteen months, and returned to Chanellirkirk in 1662. See Fasti Eccles. Scottiani, i, 521, 522, 523.

Cockburn, John, D.D., a Scotch clergyman, nephew to the bishop of Aberdeen, where he was educated, was called to the living at Udny in 1676; transferred to the living at Old Deer in 1681; scribbled at taking the test imposed by parliament, but did so in 1682, and was transferred to Ormiston in 1683. He was the first who projected a periodical account of literature in Scotland, and secured a license to print the monthly transactions and account of books out of the Universal Bibliotheca, which was recalled in 1688, and he was forbidden to print any more. He was deprived by the privy council in 1689, for not praying for the king and queen, and other acts of disloyalty. In 1698 he was appointed by the bishop of London as minister of the Episcopal congregation at Amsterdam, and in 1709 was permitted to return to Scotland, but did so in 1727, when he died Nov. 20, 1729. His son Patrick was an English vicar. His publications were, Jacob's Vow (1686); Bibliotheca Universalis (1688); Eight Sermons on Several Occasions (1691); Inquiry into the Nature, Necessity, and Evidence of the Christian Faith (1696, 1697); Fifteen Discourses on Various Subjects (1697); Burialism; Detected (1698); Right Notions of God and Religion (1706); Answer to Queries Concerning Important Points in Religion (1717); History and Examinations of Deists (1736); Specimen of Remarks Concerning A Faerie and Persons in Scotland (1724). See Fasti Eccles. Scottiani, i, 801; iii, 617, 632; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cockburn, Patrick (1), a Scotch clergyman, was educated at St. Andrews; entered into holy orders when young; went to Paris and taught Oriental languages in the university there, with approbation; but embracing the Protestant faith, returned to Scotland, and was appointed, in 1562, the first Protestant minister at Haddington. He had to supply certain kirk's monthly, and was chaplain of Trinity Aisle in 1563. Complaints were made that he neither attended provincial nor general synods. He died in 1568. His publications were, Oratio de Utilitate et Excellentia Verbi Dei (Paris, 1561); De Vulgari Sacra Scriptura Phrasii (ibid. 1552); In Oratomin Dominicus Mediati (1553); In Symbolon Apostolicorum Comment. (Lond. 1641). See Fasti Eccles. Scottiani, i, 911; Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.

Cockburn, Patrick (2), an English clergyman, husband of the noted writer Catharine Cockburn, was born about 1678, and was many years vicar of Long-horsley, Northumberland. He died in 1749. He wrote, Penitential Office (1721);—Praying for Superiors, etc. (1728, 1730);—An Inquiry into the Truth and Certainty of the Mosaic Deluge (1750). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cockburn, Robert, a Scotch clergyman, was promoted to the see of Ross in 1658, and was still bishop there in 1651. He died in 1652. See Keith, Scottish Bishops, p. 190.

Cockburn, James, a Scotch clergyman, took his degree at Edinburgh University in 1633, was licensed to preach in 1622; presented to the living of Abbey St. Bathans in 1664, and ordained; ten years later was censured for immorality, and transferred to Pencaitland in 1674. Under accusation of scandal he resigned in 1684, and died in April, 1687. See Fasti Eccles. Scottiani, i, 498, 496.

Cockburn, John, a Scotch clergyman, took his degree at the University of St. Andrews in 1612; was presented to the living at Hurnbie in 1617; instituted in 1618, and resigned before Aug. 25, 1648, owing to age and infirmity. See Fasti Eccles. Scottiani, i, 357.

Cockburn, Samuel, a Scotch clergyman, took his degree at Edinburgh University in 1609; was appointed to the living at Kirkmichael, Banffshire, in 1601, having also Inveraven in charge; was transferred to Minto in 1609, and died before Aug. 5, 1624. See Fasti Eccles. Scottiani, i, 506; iii, 287.

Cockburn, William, a Scotch clergyman, took his degree at the University of St. Andrews in 1627; became chaplain to Archibald, earl of Caithness, and was admitted to the living at Kirkmichael in 1638. In 1651 he did not take part with either Resolutioners or Protesters, but was confined to his parish in 1662 for nonconformity, and died in August, 1677, aged about seventy years. See Fasti Eccles. Scottiani, ii, 119.

Cocks, Stephen F., a Presbyterian minister, was born in Virginia. He was a student in Union Seminary, Virginia, and then spent part of a year in Princeton Seminary. He was ordained by the Presbyterian Church in West Hanover in 1856 as pastor at Bethany, Va.; stated supply at Pinecastle in 1857; pastor at same place from 1859 to 1864; pastor at Little Rock, Ark., in 1864; stated supply at Victoria, Texas, from 1847 to 1849; home missionary at Port Lavaca from 1849 to 1852; served in some agency in Indiana from 1852 to 1866, and died in the latter year. See Gen. Cat. of Princeton Theol. Sem. (1886), 107.

Cocker, Thomas, an English Congregational minister, was born at Ashton-under-Lyne, April 9, 1840. He early became a member of the Congregational Church and a village preacher, and was educated for the ministry in an academy and in Lancashire Independent College, where he studied from 1860 to 1865. In the latter year he became pastor of Copeland Street Chapel, Stoke-upon-Trent, in which relation he continued during the remainder of his life. He was two years sec-
Cockethorpe, retary to the North Staffordshire Congregational Union, and was also its president. He was accidentally killed, Feb. 1, 1881. See (Lond.) Cong. Year-book, 1882, p. 289.

Cockerton, Thomas, an English Baptist minister, was born at Soham, Cambridgeshire, July 26, 1839. He was converted under the preaching of Rev. C. H. Spurgeon, in whose "Pastor's College" he pursued his studies. He was settled at Thorpe-le-Soken, Essex, three or four years later, was the pastor of two years at Castle Donnington; afterwards removed to Daventry, but, after laboring a short time, ruptured a blood-vessel, and died in his native place, June 4, 1868. See (Lond.) Baptist Hand-book, 1869, p. 137, 138. (J. C. S.)

Cookin, John, an English Congregational minister, was born at Thornton, near Bradford, in 1782. In youth he was remarkable for his studious habits. When about eleven years old he was led to Christ by reading Doddridge's Rise and Progress of Religion in the Soul, and some years afterwards was admitted to Church fellowship at Queen Street, Sheffield, where he was apprenticed to a bookseller. In 1804 he entered the Independent Academy, Idle, and at the close of his course settled at the Lane Chapel, Holmfirth, near Huddersfield, where he remained forty-three years, during which period he was kept from his work only one Sunday by illness. The last twelve years of his life were spent almost in seclusion at Halifax, where he died Dec. 17, 1861. Both in the pulpit and on the platform Mr. Cookin was effective and popular. In conversation he excelled. He had a great ascendency over others, and possessed a strong character. He wrote and published a Life of his father, the Rev. Joseph Cookin, Sketches after Reading, and one or two controversial pamphlets on Calvinism. See (Lond.) Cong. Year-book, 1862, p. 226.

Cookin, Joseph, an English Congregational minister, was born at Frizington, near Bradford, March 12, 1852. He conceived a desire to become a missionary in early childhood, and from that time read and studied with the view of devoting himself to that work. He was educated at Cheshunt College by the London Missionary Society, for service in the foreign field; was ordained at Salem Chapel, Bradford, March 12, 1877, and sailed on the 29th for his station at Hope Fountain, Central Africa. He entered heartily upon his work, but his robust constitution yielded to the deadly climate, and he died Feb. 5, 1880. See (Lond.) Cong. Year-book, 1881, p. 303.

Cooking, Samuel, a Wesleyan Methodist missionary, sent out by the British Conference, died at Bangalore, a few months after landing in India, April 30, 1861. He was a pious, humble, diligent young man. See Minutes of the British Conference, 1861, p. 27.

Cooking, Thomas, an English Wesleyan minister, was born at Cheshunt, Hertfordshire, in 1852. In about half a century was a practical, earnest preacher, greatly beloved. He died at Alford, Oct. 6, 1870, in his eighty-first year. Mr. Cooking wrote, A Sketch of Wesleyan Methodism, with its History in the Government Circuit (1833, 12mo.—Skeith's Exegation (London, 1847, 24 ed. 12mo), an excellent practical tract. See Minutes of the British Conference, 1871, p. 13.

Cooks, John, an English Baptist minister, was born at Great Farringdon, Devon, Oct. 12, 1768. He was a dissipated youth; came to London in early life; met with religious companions; was converted under the ministry of Dr. Jenkins; joined the Church at Orange Street, and began to preach. In 1817 he became pastor of a Church at Calstock, but went to Crediton, Devon, in 1821, and became a successful home missionary. In 1826 he removed to Minehead; in 1831 to Chardbridge, and in 1839 became pastor of the Church at Twerton, Bath. In 1841 he was called to Amersham, Bucks, where he remained till his death, Dec. 12, 1850.

Cocks, William Francis, an English Wesleyan missionary, was born in the parish of St. Agnes, Cornwall. He was converted at fifteen; began to preach at nineteen; entered the conference at twenty-four, and was appointed to the mission work. After two years and a half spent in study at Richmond he was sent to the St. Vincent District, West Indies. He died in July, 1881, in the thirty-first year of his age. See Minutes of the British Conference, 1882, p. 43.

Coq, Florentin de, a Flemish theologian of the Premonstrant Order, lived in the latter half of the 17th century, and wrote, Principis Tottius Theologiae Moralis et Speculativa (1681) — Conspectus Verae Apologiae (Liege, 1685) — De Jure et Justitia. See Hoefer, Nouv. Biog. Générale, s. v.

Coquaudt, Pierre, a French historian, a native of Reims, was canon of the Church of that place, and died in 1645, leaving Mémoires pour Servir à l'Histoire Ecclésiastique de Reims, preserved in MS. at the library of Reims: — Mémoires pour la Révérification des Églises des Pays-Bas, in MS. (ibid.) — Table Chronologique de l'Histoire de Reims (ibid. 1650). See Hoefer, Nouv. Biog. Générale, s. v.

Coquelin, Nicolas, a French poet and theologian, was born at Corberie, near Lassay, district of Orne, in 1640. He was, by the grace of God, the Chancellor of the University of Paris, and sought to prevent the revocation of the edict of Nantes. He died at Paris in 1693, leaving Interpretation des Psaumes et des Contesques (Paris, 1686; Bordeaux, 1731; Limoges, s. a.) — Le Manuscrit d'Epicéa (Paris, 1688), mostly in verse, — Châtiments de Valetout ou la Passion du Roi (ibid. 1689). See Hoefer, Nouv. Biog. Générale, s. v.

Coquyatus, in Greek mythology, was the name of the muddy stream which Charon crossed in carrying the souls of the dead to the kingdom of shades. It is a tributary of the Acheron.

Coda, Bartolommeo (surnamed Arimussane), an eminent Italian painter, son and pupil of the following; was born at Taranto, and lived till 1603. His chief painting is a Virgin between Sts. Roche and Sebastian, in the Church of San Rocco at Pesaro. See Hoefer, Nouv. Biog. Générale, s. v.

Coda (or Codi), Benedetto, a Ferrarese painter, was born about 1460, and studied under Giovanni Bellini. He is said to have painted several pictures for the churches at Rimini. The principal are The Marriage of the Virgin, in the cupola of the cathedral, and his picture of The Rosary, in the Church of the Dominicans. He died about 1520. See Spenoner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Coddeaus, Guillelmus (Willem van der Cooede), a Dutch Orientalist, born at Leyden in 1752, was appointed to the chair of Hebrew at the University of Leyden, but died in 1619 for refusing to subscribe to the statutes of the synod of Dort, and died about 1630. His principal works are, Nota ad Grammaticum Hieronomum (Leyden, 1612) — Nosce Prophecta zum Commentarius, etc. (ibid. 1621) — Fragmenta Consulardiorum Aristophanis (ibid. 1629). See Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeines Gelehrten- Lexikon, s. v.

Coddeaus, Petrus (Pieter van der Cooede), a Dutch theologian of the order of the Oratory, was born at Amsterdam in 1648. In 1683 he was made pastor at Utrecht, and in 1688 titular archbishop of Sebastiao, and apostolic vicar of the united provinces. Being accused of holding the principles of Jansenism, he went to Rome in 1700, in order to justify himself, but in 1704 his doctrine was condemned by a decree of the Inquisition, and he was deprived of the spiritual administration of the Catholics of Holland. He died at Utrecht, Dec. 18, 1710, leaving The declaration of Petrus Provincialis Observationibus, etc. (Rome, 1701). See Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

Coddianni was, according to Epiphanius (Herr. xxvi, p. 83), a nickname given to an impure sect of
CODING

Coduro, Philippe, a French theologian, was a native of Annay. Having been minister at Niames, he denounced Protestantism, and became a Catholic. He was versed in Oriental languages. He died in 1660. His principal work is "Commentarius in Expositorium every Hebrew term from the Rabbinins (Paris, 1651): 

Coduri (Abdul Hosein), Ahmed, a learned Mussulman doctor of a sect of Abu Haseef, was born at Nisabur in 367 of the Hegira. He held the office of vizir of the Haseef sect in Irak, and died in 428 of the same era (A.D. 1037). Among the works he most celebrated is a Treatise on Dogmas of Hisme, founder of the sect which bore his name. See D'Herbelot, Bibliothéque Orientale, s. v.

Coe, Harvey, a Presbyterian minister, was born at Granville, Mass., Oct. 6, 1745. He was converted in 1804; graduated at Williams College in 1811; was licensed to preach in 1812, and settled in what was then called the Connecticut Western Reserve, O. He joined Portage Presbytery in 1823, and was appointed agent of the American Board of Commissioners for Foreign Missions. He died March 9, 1860. He entered the ministry with patriotic zeal, and the blessing of the Lord crowned his labors. See Wilson, Presb. Hist. Almanac, 1861, p. 158.

Coe, James R., a Presbyterian Episcopal clergyman, was rector, in 1854, at Bethlehem, Conn.; in 1857, of St. James's Church, Winsted; in 1866, of St. John the Evangelist's Church, Stockport, N. Y., where he remained until 1865. He then removed to Oakfield, as principal of Carey College Seminary, and became rector of St. Michael's Church, in connection with which he performed missionary work until his death, March 16, 1874, at the age of fifty-six years. See Prot. Episc. Almanac, 1875, p. 144.

Coe, Jonas, D.D., a Presbyterian minister, was born March 20, 1759. He was educated at Rutgers College, New Brunswick, N. J.; studied theology privately; was taken under the care of the New York Presbytery in 1790, and was licensed to preach in 1791. In 1792 he accepted a call to the united congregations of Troy and Lansingburg, where he labored effectually for eleven years, and afterwards at Troy alone, until his death in 1842. He was a faithful pastor and an able minister. See Sprague, Annals of the Amer. Pulpit, iii, 576.

Coe, Jonathan, an Episcopal minister, was born at Winsted, Conn., and graduated at Wesleyan University in 1839; and pursued his theological studies under the tuition of Rev. Dr. Jarvis, of Middletown, was ordained in 1843, and in that and the following year had charge of parishes in Bethlehem and Northfield. From 1847 to 1862 he was rector of the parish in Winsted; from 1852 to 1866, of parishes in Athens and Cooxsackie, N. Y. He died April 25, 1866. See Wesleyan University Alumn. Record, p. 38; Amer. Quar. Church Rec., July, 1866, p. 811. (J. C. S.)

Coe, Noah, a Congregational and Presbyterian minister, was born at Durham, Conn., May 24, 1786. He graduated at Yale College in 1808; pursued his theological studies in part at Andover in 1809 and 1810; was ordained July 1, 1811, and preached at Chester, N. Y., for two years. In 1814 he was installed over the Presbyterian Church in New Hartford, where he remained until 1835. In 1836 he commenced preaching in the Second Congregational Church in Greenwich, Conn., where he was installed May 22, 1837. He was married May 22, 1844, and was not again a settled pastor, though he preached and labored almost continuously until he was over seventy. From 1848 to 1854 he was engaged as a city missionary in New York city, and in Williamsburg, L. I. He then removed to New Haven, Conn. From November, 1854, to January, 1866, he served as stated supply of the Congregational Church.

CODRINGTON, Edward, a Methodist Episcopal minister, was born in Champaign County, Ill., July 1, 1817. He removed with his parents to Henry County, Ind., in his boyhood; was converted in his nineteenth year: soon after entered the Iowa Wesleyan University, and in 1861 enlisted in the Seventeenth Iowa Infantry. He lost his left arm at the battle of Fort Donelson; was discharged, and on returning home re-entered college, but soon rejoined the army as captain of Company II, Fortyfifth Indiana Infantry. After serving his full term he again resumed his college course; graduated with credit in June, 1866; was admitted into the Iowa Conference in the following September, and in 1878 closed his effective services and entered upon the superannuated relation, which he sustained to the close of his life, July 30, 1887. Mr. Codrington was intensely patriotic, studious, and devout. See Minutes of Annual Conference, 1877, p. 95.

Codex. For the important Biblical MSS., see each under its specific name; as Amiatine, Anglici, Alexandrini.

Codington, George Spencer, a Congregational minister, was born at Seneca Falls, N. Y., April 8, 1838. After having studied at the Syracuse High School, he went to sea, returning in 1860, after three years' absence. In 1861 and 1862 he was a student in Michigan University. During the three years following he served in the army, and then entered the Commercial College in Indianapolis. In 1870 he graduated from the Chicago Theological Seminary, and was ordained an evangelist July 1 of that year at Lacon, Ill., where he was acting pastor till 1872. In 1872 he removed to Dakota, there organized churches at Dell Rapids and Medway, in charge of which he remained until death, at Ann Arbor, Mich., Sept. 19, 1878. He was a representative in Dakota legislature in 1876. See Cong. Year-book, 1879, p. 40.

Cordemann, Lorenz, a German Protestant chronologist, was born at Flotz, Sept. 15, 1529. He was successively co-rector at Amberg, rector at Hof, pastor at Egger, and superintendent at Germerhausen and at Bayreuth, where he died, April 2, 1599. His principal works are: Seppatatio Praestituum Annozurum Monri (Leipsic, 1579) and Chronologia Brasorum (Wiuiburg, 1581). See Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

Codrington. See Quadratus. XII. —10.

Coelrichus. See Coloa.

Coelestini. See Celetinck; Pelagius.


Coelella. See Coelich.

Coello, Alonso Sanches, an eminent Portuguese painter, was born in 1515, and resided chiefly in Spain. He painted a number of works for the churches of Madrid. His masterpiece is in San Geronimo, representing The Martyrdom of St. Sebastian, with the figures of Christ and the Virgin. He died in 1568. See Sporon, BioG. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. BioG. Générale, s. v.

Coelho, Gaspar, a Portuguese missionary of the Jesuit order, was born at Oporto in 1581. He preached the Gospel upon the coast of Malabar for eighteen years, and went to Japan in 1571, where he became noted for his zeal, and he labored at the conversion of the idolaters. In 1581 he became vice-provincial of the mission, and died at Conzuka, in Japan, May 7, 1590. His letters have been published in the Relations du Japon (1573, 1582, 1588). See BioG. Universelle, s. v.; Hoefer, Nouv. BioG. Générale, s. v.

Coemaca (or Coemoca). See Caemog.

Coeman. See Caeman.

Coemgen (Caomigheann, or Kevin), abbot of Glendalough, commemorated June 8, was born possibly in A.D. 608. In Celtic his name signifies "fair-begotten," and he belongs to the second order of Irish saints. He was early made a priest. Having fled to Glendalough, through fear of being elected abbot, he founded a monastery there in A.D. 549. He died in A.D. 618 (Leland, Antiquities of Ireland, ii, 43 sqq. Butler, Lives of the Saints, vi, 69, 70.}

Coempito (mutual purchase) was one of the methods of contracting marriages among the ancient Romans, in which the parties solemnly bound themselves to each other by giving and receiving a piece of money. See Marria.

Coen, John, a Methodist Episcopal minister, was born Jan. 19, 1827. He joined the Church in 1846.
COENBURGA 11 COETLOSQUET

was licensed to preach in 1448, and in 1580 was re-
ceived into the Pittsburgh Conference, wherein he lab-
bored with acceptability and success until his death,
Feb. 14, 1681. Mr. Coen was pleasant and companion-
able, consistent and uniform in his daily life; clear,
large, and convincing as a preacher, and abundantly
successful as a pastor. See Minutes of Annual Con-
ferences, 1861, p. 34.

Coen. See Etheldert.

Coen Domini. See Maundy Thursday.

Coen Pura. See Good Friday.

Coen. See Agapae.

Coenobium (or Quenchur) is the name of two early English saints:
1. A daughter of Heriburg, being abbes of Watten,
York, and a nun in that house, was cured of an infirmi-
ty by John, bishop of York, about A.D. 686 (Bede, H. E.,
v, 5).
2. An abbes, associated with the abbes Cuenburg and others
in a proposal for mutual intercessory prayer (Hadden and Stubbs, Councils, iii, 342). See Conchroth.

Coenford. One of two prebendaries of the diocese
of Worcester, by an act of the Council of Clovesho,
Oct. 12, 803 (Hadden and Stubbs, Councils, iii, 546).

Conagila. See Conchile.

Conchileus. See Conchillus.

Conchillus (from Conchilus, from Conquile, common, and
Beg, life) is equivalent to monastery in the later sense
of that word. Cassian says "monasterium" may be
the dwelling of a single monk, "conchillus" must be
more general; the former word expresses only the place,
the latter the manner of living (Coll. xviii, 10).

The neglect of this distinction has led to much inaccuracy
in attempting to fix the date of the first "conchilla" or
communities of monks under one roof and under one
government. Thus Helyot ascribes their origin to An-
tony, the famous anchorite of the Thebaid in the 4th
century (Ordes Regia. Dia. Prelim. § 5). But the
counter opinion, which ascribes it to Pachomius of Tab-
esma a century later, is more probable; for it seems
to have been the want of some fixed rule to control
the irregularities arising from the vast number of eremits,
with their cells either entirely isolated from one another
or merely grouped together casually, which gave the first
occasion to "conchilla." In fact, the growth of monasticism
seems to have been very gradual. Large numbers of
eremites were collected near the Moni Nitriae [see Cal-
litza], and doubtless elsewhere, long before Pach-
omius had founded his conchilla. But the interval
is considerable between this very imperfect organization
of monks thus huddling lawlessly together and the
symmetrical arrangement of the Benedictine system.

Very probably the earliest conchilla were of women;
for, though the word "virgins," in the account of An-
tony having his sister in the charge of devout women,
is by no means conclusive, the female eremites would
naturally be the first to feel the need of combination
for mutual help and security.

The origin of the conchilla life is traced back to the
time before the Christian era. Something similar is
seen in the pages of Plato (Legg. 780, 1), and the
Pythagoreans are described by Anius Gallius living
together and having a community of goods (Noctes
Attion, i, 9).

Opinions have been divided among the admirers of asceticism as to the comparative merits of the solitary
life and the conchilla. Cassian (Coll. xvi, 3) looks up
to the life of perfect solitude as the pinnacle of holiness,
for which the conchilla life is only a preparatory disci-
plinary. Photiepact (St. Nereus, iv, 20) interprets "those
who bear fruit an hundred-fold" in the parable as vir-
gins and eremites. Basil (Reg. c. 1), on the contrary,
and the ascagious Benedict (Reg. c. 1), prefer the life
of the conchilla as safer, more edifying, less alloyed
by the taint of wildness. Even Jerome (Opp. ad Rustic.
in 1739; was preceptor of the duke of Berry, then of Louis XVI and his brothers, which functions, according to custom, admitted him into the French Academy in 1761. He died in Paris, March 21, 1764. See Hoefer, Nouv. Biog. Générale, s. v.

Cœtus (a coming together, or assembly) is the name of an ecclesiastical association or assembly in the Reformed (Dutch) Church in America. It was organized in 1747, being designed to supply the want of a classis or synod in this country, and was composed of ministers and elders who were in favor of the independence of the Church. Its powers were too limited to enable it to accomplish all that was hoped from its organization. For a full account, see Reformed Church in America. A similar body also existed in the German Reformed Church in America (q. v.).

W. J. R. T.

Coeur, Pierre Louis, a French prelate, was born at Tarare (Rhône), March 14, 1805. In 1820 he became a Carthusian monk, and spent several years in the study of theology. In 1824 he was made professor at the seminary of L'Argentière, and afterwards in the seminary of Saint-Étienne, where he wrote an Essai sur l'Événement ou Matière Religieuse. He became subdeacon in 1825, deacon in 1826, and priest in 1829. In 1827 he went to Paris to attend the Sorbonne and the Collège de France. He next devoted himself to preaching for several years, with marked success, and obtained a membership in the academy at Clermont-Ferrand. In 1834 he was canon of Nantes, in 1888 of Bordeaux; in 1889 he was appointed vicar-general of Arras, and in 1841 titular canon of the metropolis. He afterwards taught sacred eloquence with great success. He was appointed to the episcopal see of Troyes Oct. 16, 1848, and consecrated Feb. 25, 1849. He died Oct. 16, 1860. He was a collaborator on the Revue Religieuse et Édifiante. See Hoefer, Nouv. Biog. Générale, s. v.

Coffin, an early Welsh saint, was patron of Langofen, in Monmouthshire, and of St. Gereon Chapel, in Pembroke-shire (Bees, Welsh Saints, p. 207).

Coffin. The following additional particulars are from Wallcott, Soc. Archæol, s. v.:—

"The early Christians adopted the custom of the heathens in using coffins. Stone coffins were ordered for the interment of monks, by about 685, of St. Alban's, 1134-60; they had hitherto been buried under the ground turf. In the 10th and following two centuries a low-coped coffin of stone, with a hollow for the body, and a circular cavity for the head, was in use; one palm deep in St. Anselm's time. The boat shape is the most usual, the Ridge being next in point of age. St. Richard's, in the 14th century, was buried in a wooden coffin. Those of the Templars, in the Temple Church, London, are of lead, decorated with ornaments of elaborate design in low relief. An old legend represents St. Cuthbert, in his stone coffin, floating down the Tweed."

Coffin, Charles I, a French hymnist, was born Oct. 4, 1676, at Buzancy. He studied at Beauvais and at Plessis. In 1718 he succeeded the celebrated historian, M. Rollin, as rector of the Paris University, which position he held until his death in 1749. At the instance of Monsieur de Vintimille, archbishop of Paris, he composed the hymns for the new Paris breviary. To grace of rhythm they join the most touching simplicity and tenderness. His works were published in 2 vols., Paris, 1755. Several of his hymns were also translated into English by Mason Neale and John Chandler. A number of these translations are also found in Lyra Messaisica, p. 16, 36, 41, 160, 164, 169, 181, 264, 372. See Miller, Singers and Songs of the Church, p. 142; Lichtenberger, Encyclop. des Sciences Religieuses, s. v.

Coffin, Charles, D.D., a Presbyterian minister, was born at Newburyport, Mass., Aug. 15, 1775; graduated at Harvard College in 1798; studied theology privately, and was licensed by Essex Middle Association, May 14, 1799. He spent several years raising the endowment for Greenville College, Tenn., of which he became vice-president, and in 1810 president. In 1817 he became president of East Tennessee University at Knoxville, and remained there until 1838. He died June 3, 1838. See Sprague, Amals of the Amer. Pulpit, iv. 246.

Coffin, Charles, B., a Presbyterian Episcopal clergyman, was inducted into the ministerial office in 1868. In 1870 he was assistant minister of St. Luke's Church, New York city, which relation he sustained until 1873. In the following year he became rector of Trinity Church, Haverstraw, N. Y. He died July 9, 1875, aged forty-six years. See Proc. Episc. Almanac, 1876, p. 149.

Coffin, Nehimiah Cogswell, a Presbyterian minister, was born in New Hampshire in 1816. He graduated from Dartmouth College in 1835; studied theology for one year (1838) in Andover Theological Seminary, and graduated from Lane Theological Seminary in 1841. He was ordained Sept. 10, 1843; was supplied at Pearing, O., from 1842 to 1845; at Bethel and Brownsville in 1845 and 1846; at Hebron, from 1846 to 1861; at Grantville Female Seminary and College in 1851 and 1852; at Piqua, from 1852 to 1860; was without charge at Sandusky, in 1860 and 1861, and at Marblehead, from 1861 until his death there, Jan. 9, 1868. See Tiren. Cat. of Andover Theol. Sem. 1876, p. 146.

Coffin, Stephen, a Free will Baptist minister, was born at Alton, N. H., March 8, 1792, the youngest of fourteen children. He was converted at the age of twenty-one, and in 1839 became a member of the Church in Wolfborough. In the winter of 1841 he was ordained, and afterwards labored as an evangelist, spending most of the autumns and winters in preaching to destitute churches, and holding protracted meetings for nearly a year in Wisconsin and Illinois. He died in Dover, N. H., March 4, 1867. See Free-will Baptist Register, 1868, p. 88. (J. C. S.)

Coffin, Jacob Green, a Congregational minister, was born at Rehoboth, Pa., Sept. 21, 1824. He graduated at Marietta College in 1853; was a student at Union Theological Seminary from 1853 to 1856; then a resident licentiate in 1856 and 1857; was ordained Nov. 9, 1856; was a foreign missionary at Aintab, Western Asia, from 1857 to 1861; also at Haji and Adamo, in 1861 and 1862, and was assassinated at Alexandria, March 26, 1862. See Gen. Cat. of Union Theol. Sem. 1876, p. 77.

Coggeshall, Farkhorn, a Protestant Episcopal

Ancient Stone Coffins.
clergyman, was born at Newport, R. I., Dec. 31, 1845. When he was a child his parents removed to Providence, and he fitted for college in the high-school of that city. He graduated with the highest honors of his class at Brown University in 1867. He immediately entered Union Theological Seminary in New York, where he was a student for three years, with the exception of six months, which were spent in travel in the old world. He was ordained a deacon June 12, 1871, and commenced a mission at Elmwood, near Providence. He was ordained presbyter Dec. 22 of the same year, and for about a year was assistant rector of the "House of Prayer" in Newark, N. J. He was assistant rector of the Church of the Advent in Boston, from the fall of 1872 until June, 1874, when he resigned his office and went abroad, intending to spend three or four years in theological and literary study at the University of Oxford. While engaged in his studies he performed ministerial duties in Oxford and the neighboring villages. Two years were devoted to most congenial work, and he had made his arrangements to return to his native country, when he died at Oxford, Oct. 6, 1876. See Brown University Necrology, 1877. (J. C. S.)

Coggeshall, Ralph D., a learned English Cistercian and historian, is chiefly known by his Chronicle of the Holy Land, which is valuable because he was an eye-witness of the facts related. He was at Jerusalem, and was wounded there during the siege of that city by Saladin, May 11, 1188. See Chalmer, Hist. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Coggin, David, a Congregational minister, was born in Massachusetts in 1817; graduated from Dartmouth College in 1836, and from Andover Theological Seminary in 1841; was ordained May 11, 1842; was pastor at Westampton, Mass., and remained there until his death on April 28, 1852. See Trin. Cat. of Andover Theol. Sem., 1876, p. 145.

Coggin, Jacob, a Congregational minister, was born at Woburn, Mass., Sept. 5, 1792. He graduated from Harvard College in 1803; studied theology with his pastor, Rev. Jonas Chickering, and was ordained in Tewksbury, Oct. 22, 1806. Here he was sole pastor for more than forty years. Twice he represented Tewksbury in the legislature; was chosen, in 1852, a presidential elector, and in 1853 was a delegate to the convention for revising the constitution of the state. Governor Clifford appointed him one of the inspectors of the Rev. Mr. Townsend's establishment of that institution, and he was chaplain of it till his decease, Dec. 12, 1854. See Necrology of Harvard College, p. 41. (J. C. S.)

Coghill, Donald R. M., an English Wesleyan minister, was born in Glasgow, Scotland, where he was converted at the age of fifteen, and was educated at the university there. He was received by the conference in 1854, and sent to Hexham, next to Aberdeen, and finally to Wigtown. In 1840 bodily affliction compelled him to give up the active work. He died April 9, 1842. See Minutes of the British Conference, 1842.

Cognus, a monk of Kilhare, is commemorated on April 18, in the Marti Tailagh, where he is called "the holy". There is great diversity in the state of his life, as given by different writers, but Lanigan and Petrie prove incontestably that Cognusus must have written previously to A.D. 831, when Kilhare was first plundered, and must have flourished at latest in the beginning of the eighth century (Lanigan, Eccles. Hist. of Ireland, i, 379 sq.).

Cogler, Niegnandum, a German poet of the Benedictine order, who lived in the early part of the 17th century, wrote Stilke Poetica et Profusima (Augsburg, 1790). See Hoefer, Nouv. Bioch. Générale, s. v.

Cognac, Council of (Concilium Copernicense or Canonicorum), were French provincial synods as follows:

I. Held on the Monday after the octave of Easter, 1288, by Gérard de Malemort, archbishop of Bordeaux, together with his suffragans. Thirty-eight canons, or articles of regulation, were published, among which we find some that show what great abuses had then crept into the monastic system.

2. Orders that each bishop shall take care that sentences of excommunication pronounced by a brother bishop be enforced within his own diocese.

3. And that priests and monks to act as advocates in any cause, save that of their own churches or of the pope.

4. Pines those who continue forty days in a state of excommunication.

5. Directs that not only those persons who molest a clergyman shall be excluded from holding any ecclesiastical office or preferment, but their descendants also to the third generation.

6. Prohibits abbots to give money to their monks in lieu of board, lodging, and clothing: also to take any entertainment out of the house of any monk for the maintenance of a large number of monks, the number shall be reduced.

7. Prohibits monks to leave their walls without leave, and to eat abroad.

8. Orders that if either monk or canon shall be found to possess any property, he shall be deprived of church burial.

9. Prohibits them to eat their meals with lay persons.

10. Prohibits their living alone in priories, etc.

4. Held in 1255, by the same archbishop, in which thirty-nine canons were published. The first seventeen are but a repetition of those of the Council of Cognac in 1288.

11. Relates to fasting and abstaining.

12. Prohibits, under pain of excommunication, to eat flesh in Lent, that is before the first Sunday.

13. Contains a list of festivals to be observed throughout the year.

14. Declares that there are but ten prefaces.

15. Prohibits the laity to enter the choir during service.

16. Directs that women about the time of confinement shall not attend and communicate.

17. Excommunicates those who attend fairs and markets on Sunday or a festival day.

18. Prohibits the married clergy to exercise any ecclesiastical jurisdiction.

19. Prohibits any man or woman to marry within the church, except that of the founder, the patron, or the chaplain.

5. Held in 1260, by Pierre de Roncevaux, archbishop of Bordeaux. Nineteen statutes were made.

1. Forbids night-service or vigils either in the church or churchyards.

2. forbids the performance of the Mass and the recital of the divine office committed by the people who attended.

3. Forbids the public performance of dancing within the church on the day of the festival of the Holy Innocents, and choosing a mock bishop.

4. Forbids persons to marry parties belonging to another parish without the license of the chaplain of the prior belonging to that parish.

5. Forbids under an amn, cock-fighting, since much practiced in schools.

6. And forbids extra-parochial burial without the curate's permission. One object of this was to prevent the ecclesiastical burial of excommunicated persons.

6. Held in 1262, by the archbishop of Bordeaux. Seven statutes were published.

1. Lays under an interdict those places in which ecclesiastical persons or property were forcibly detained.

2. Enjoys the clergy to say the office within churches with closed doors in places under interdict, and forbids any of the parishioners attending.

Another council was held by the same archbishop in the following year; the place is uncertain. Seven articles were made, of which the second declares that a person under sentence of excommunication for twelve months shall be looked upon as a heretic. See Labbe, Concil. xi, 890-892.

Cognatus: See Cagnazzo.

Cognatus (or Cousin), Johannes, a Flemish historian and theologian, lived in the early part of the 17th century; was canon of the cathedral of Tourin, and wrote, De Fundamenta Religionis (Douay, 1587).
De Prosperitate ex Exilii Solomoniae (ibid. 1599):—
Histoire de Tourna (in French, ibid. 1619, 2 vols):—

Cogshall, Isaiah, a Methodist Episcopal minister, was born near Schenectady, N. Y., Sept. 22, 1820. He was converted at the age of nineteen; soon afterwards received license to exhort; removed to Michigan, where he was licensed to preach, and, after spending some time teaching school and preaching, was admitted into the Michigan Conference in 1843. At the opening of the Rebellion, he was appointed chaplain of the 19th regiment of Michigan Volunteers; on his return from the army served two years as agent of Albion College, and then again entered the regular itinerant ranks, in which he remained faithful until his death, April 7, 1879. Mr. Cogshall was thoroughly devoted to all the interests of the Church. He was a man of decided opinions and strong convictions, kind, sympathetic, active, studious, and successful. See Minutes of Annual Conferences, 1879, p. 65.

Cogswell, James, D.D., a Congregational minister, was born at Saybrook, Conn., Jan. 6, 1720. He graduated at Yale College in 1742, and was ordained in 1744 over the Church in Canterbury, where he labored twenty-seven years. His next charge was Scotland, from 1772 to 1804. He died at the house of his son, Dr. Mason Fitch Cogswell, in Hartford, Jan. 2, 1807. He was a learned, social, benevolent, and retiring man. He published six Sermons. See Cong. Quarterly, 1859, p. 353.

Cogswell, Jonathan, D.D., a Presbyterian minister, was born at Bowley, Mass., Sept. 2, 1782. He was converted when seventeen years of age, was educated at Harvard College, ordained in 1816, and stationed at Saco, where he labored with great success for eighteen years. In 1829 he was called to New Britain, Conn., where he labored faithfully for five years. In 1834 he was elected professor of ecclesiastical history in the theological seminary at East Windsor. He retired from public life on account of failing health, in 1844, and resided at New Brunswick, N. J., until his death, Aug. 1, 1864. See Wilson, Pref. Hist. Almanac, 1865, p. 85.

Cohana Forseh, in Lamaism, is an idol of the Tartars and Kalmucks, which seems to bear a resemblance to Siva, of India—at least, he is the destroyer. In one of his eight hands he holds a human head by the hair, and a skeleton head in another; out of the fire which surrounds him there is a skull visible. A broad chain of similar ornaments hangs below the breast and thigh. His three eyes see the present, the future, and the past; his eight hands are armed with all sorts of instruments of torture for his victims. At his feet there is a woman, whose head he seems to be about to cut off. He lives entirely in flames, and in these he kills every one who approaches him; therefore Cohana Forseh is the most terrible idol in the entire Tartar circle of deities.


Cohen, Moses, a French rabbi of the 3d century, was born at Lunel, in Languedoc. He gained the principles of the famous Maimitodes, and combated the enemys of his covenant by various works which have not been published. See Hoefor, Nouv. Biog. Générale, s. v.

Cohon, Anthyme Denis, a French prelate, was born at Cron, in Anjou, in 1594. He was sent to his uncle, canon of the cathedral of Mants, to commence his studies, and thus had no difficulty in gaining admittance to the college of Angers. He hesitated for a time between oratory and law, but finally chose the former. On the resignation of his uncle he became canon of Mants, and later bishop of Nimes. His conduct during the pestilence of 1640 was worthy of much praise. In 1641 he assisted at the assembly of Nantes. On the death of cardinal Pigni, who had been his patron and protector, he attached himself to cardinal Mazarin. But the Protestants and even the Catholics became his enemies, and Mazarin was obliged to remove him, and he accordingly sent him to the see of Dol. Cohen soon after abdicated in favor of Robert Cujif. After spending two years at the priory of St. Loman, Cohen returned to the court, and rendered valuable service to Mazarin. At the consecration of Louis XIV he occupied the pulpit of the church at Rheims, and pronounced a discourse. Having already received the abbey of Flaran, after the consecration the young king also gave to him the abbey of Le Tronchet. His recall to the bishopric of Nimes only surrounded him again with trouble and difficulties, and he died there Nov. 7, 1670, leaving, Letter a M. le Cardinal de Lyon, found in MS. in the national library:—Lettre Contenante la Candide Souete auec Mazarin (Paris, 1649).—A qui Aime la Vérité (anonymous):—Ordoamines Synodales du Diocese de Nimes (1670). See Hoefor, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Coif was the chief of the heathen priests of Adun, king of Northumbria, in A.D. 627. He advised his master, the king of Northumbria, not to apply Christianity at the expense of the idolatry of the Punicus, and he himself consecrated the temple at Goodmanham, where he had so often officiated (Bede, H. E. ii, l3).

Coimbra, Bernardo de, a Portuguese Beneditine of the convent of Alcoaça, an encyclopedist of the middle ages, of whom little is known. His book, still in MS., contains, De Cela et Terra, de Luce, Aquæ, Sole, Luna et Stella, de Picibus et Arbus; de Paradiso de Formatione Primi Hominis; de Adam, Eva et Serpent, de Sez Diebus et Septimana; de Adam, Eva et Filia Eorum; de Eos, Enoch et Nos; de Arcas et Diluvio; de Corro et Columba; de Iride; de Vinæ Nœ et Inebriatione Eius; and in the fourth part, de Corporali et Spirituali Factionum; de Lupae Cujundum Virginiæ; de Violato Virginiæ, etc. See Hoefor, Nouv. Biog. Générale, s. v.

Coimbra, Manoel de (1), a Portuguese theologian, born at Odivais, Brazil, was an indefatigable translator, and died in the 17th century, at the age of eighty years, leaving a large number of works, among which we cite, Banquete da alma (1687);—Prævisio de Exercités Spirituæs de Santo Ignacio (Lisbon, 1687);—A ereto Vespertino de S. Lucas Therese de Jesus (1689);—Relação do Sump. tioso Apparitio na Companheira de Neno Supremo. See S. Laurence Justinius, S. João Cypriano, S. João de Sahagun, S. João de Deus e S. Pachuel Rojlon (ibid. 1691).
COIMBRA

Coimbra, Manoel de (2), a Portuguese theologian, was born in the 17th century, in Coimbra, and belonged to a noble family. He entered the order of St. Francis, and became guardian of the convent of San Francisco de Carrilhão in 1636; he was rector of the same, and was canonized in position at Coimbra about 1706. He became definitor of his order in the chapter of 1709, and died in 1727, leaving, Epitome Historia da Vida e Virtudes e Pontenos do ilustre e Virtuoso Padre S. João Capistrano, etc. (Lisbon, 1692).

Cohensenn (or Conchenn) was the name of two bishops of Ultan in the 7th and 8th centuries:

1. COHENIEN of CAUL-ACHADH is commemorated Aug. 20. Her monastery was probably at Killeigh, King's County, and she died about A.D. 748, according to the Irish annals (Colgan, Acta Sanctorum, p. 607).

2. COHENIEN, THE DUVOT, flourished, according to Colgan, in Ulster, in the beginning of the 7th century. She became abbess of Coll-Stibbe, and died in 654. She is commemorated on March 13 (Lanigan, Ecc. Hist. of Ireland, iii. 38 sqq.; O'Donovan, Four Masters, i. 186 n., 287).

Colner, ERASMUS T., a Methodist Episcopal minister, was born in Knox County, Ohio, Feb. 2, 1832. He removed, at the age of sixteen, with his parents to Des Moines County, Iowa; experienced religion in 1852; entered Mount Pleasant Collegiate Institute the same year; graduated at Iowa Wesleyan University in 1867; received license to exhort the same year, and entered the Iowa Conference. In 1861 he enlisted in the Fourth Iowa Cavalry, and was made first lieutenant of company D, in which capacity he proved himself a good soldier and officer, as well as an exemplary Christian. He died at Jacksonport, Arkansas, June 26, 1865. See Minutes of Annual Conferences, 1862, p. 124.

Colningen, in the Irish martyrology, is called the pupil of St. Mac Tail, bishop of Cill-Cluain, who died about A.D. 548, and is said to have been denounced by the clergy of Leinster on her account. She is identified with "St. Couch of Clif-Fionnaighe" in the County Wicklow, and is commemorated April 27.

Coius, GAUTIER DE, a French ecclesiastic and poet, was born at Amiens in 1177. He was successively prior of the abbey of Vic-sur-Aisne, and of that of St. Médard of Soissons. He died in 1236, leaving in manuscript a French translation in the verse of the Miracles of Notre-Dame, written originally in Latin by Hugh Parsi, Hermit of Soissons. Several copies of the MS. are found in the imperial library of Paris. Some of the accounts of Coius were published by Legrand d'Aussi in his Recueil des Fabliaux. See Hoeber, Nouv. Bibl. Générale, s. v.; Bibl. Universelle, s. v.

Cointa. See QUINTA.

Coinalch (Coinalch, or Conwall), king of Wessex, being still a heathen. In 645, having been driven from his country by Penda, king of Mercia, he took refuge with Anna, king of the East-Angles, at whose court he was converted to Christianity, and baptized by Felix, the bishop of the East-Angles. After three years of exile he returned and introduced Christianity into his dominions. The West-Saxon kingdom was greatly developed during his reign. He is the traditional founder of the see and cathedral of Winchester (Bede, B. E. iii. 7; iv. 12). He died in 672.

Colin, Henrici Charles DE CAMBOUR, duke of, a French prelate, nephew of the following, was born at Paris, Sept. 15, 1664. He became successively prince-bishop of Metz, first almoner of the king, and member of the French Academy. Like his uncle, he displayed remarkable charity towards his/disciples; but he had a controversy with Rome, particularly on the bull Unigenitus. He bequeathed to the abbey of St. Germaine the celebrated library inherited by him from chancellor Segueru. Montaigons gave a catalogue of the Greek manuscripts of the large collection, to a great extent destroyed by a fire in 1758, the remains of which have been collected in the national library. He died in 1732, having published a Choix des Statuts Synodaux of his predecessors in 1699—Rituel (1718). See Hoefer, Nouv. Bibl. Générale, s. v.; Bibl. Universelle, s. v.

Colin, Pierre de CAMBOUR, a French prelate, was born at Paris in 1636. He became bishop of Orans, first almoner of the king; then grand almoner of France, and cardinal. He was held in his diocese for his benevolence, and the wise manner in which he accomplished the duties of his office, and for the aid which he rendered the Calvinists in allaying the persecution directed against them by the government after the revocation of the edict of Nantes. He died Feb. 5, 1706. See Hoefer, Nouv. Bibl. Générale, s. v.; Bibl. Universelle, s. v.

Coit, Gurdon Saltostall, D.D., a Protestant Episcopal minister, was born in Connecticut in 1809. He graduated at Yale College in 1828; studied theology in Andover Theological Seminary one year; was ordained deacon in March 8, 1830, and in June 1831 was installed rector of St. John's Church, Bridgeport, Conn., in 1838; was rector of Christ Church, West Haven, in 1846 and 1865; of St. Michael's Church, Naugatuck, in 1865. After this time he preached occasionally, and died at Southport, Nov. 10, 1869. See Tram. Cut. of Andover Theo. Smrn. 1870, p. 97.

Coit, John Calkins, a Presbyterian minister, was born at New London, Conn., in 1790. For a time he studied and practiced law, and was president of a bank in Cherraw, S. C. He was finally ordained and installed pastor of an old-school Presbyterian Church in Cherraw. His ecclesiastical and political sentiments were of a very decided character. During the last few years of his life he was without pastoral charge, and, for the improvement of his health, resided in Wisconsin, North Carolina, and South Carolina successively. He died in Cherraw, Feb. 6, 1863. See Obituary Record of Yale College, 1864.

Coit, John Summersfield, a Methodist Episcopal minister, was born in New Jersey in 1828. He received a careful religious training; was apprenticed to a carpenter in Newark at the age of seventeen; experienced religion about this time; served the Church as class-leader, exhorter, and local preacher; spent a year and a half in hard study at Pennington Seminary, and in 1858 was elected into the ministry of the Conference. In 1867 he was transferred to the Des Moines Conference, and in it served zealously until his death, Jan. 7, 1888. Mr. Coit was emphatically a good man, and an humble, devoted, and useful preacher. He was ever ready and courageous. His preaching was sound, practical, and earnest. See Minutes of Annual Conferences, 1868, p. 283.

Coit, Joseph, a Congregational minister, was born at New London, Conn., April 4, 1673. He graduated at Harvard College in 1697, and was ordained for several years on the Quinebaug, being ordained in 1705 and dismissed in 1715. His territory included what are now Plainfield and Canterbury. He died July 1, 1750, universally lamented. See Cong. Quarterly, 1860, p. 289.

Coit, Joseph Howland, D.D., a Protestant Episcopal clergyman, was born in New York city, Nov. 3, 1802. He graduated from Columbia College in 1823; studied two years thereafter in Princeton Theological Seminary. He was ordained deacon in 1826 and priest in 1827; served the whole of his ministerial life, after 1832, as rector of Trinity Church, Plattsburg, N. Y., and died there, Oct. 1, 1866. See Prot. Episc. Alumnae, 1867, p. 101; Gen. Cut. of Princeton Theol. Smrn. 1892, p. 3.

Coit, J. Townsend, a Presbyterian minister, was born at Saybrook, Conn., May 7, 1824. He graduated at Yale College in 1844; during his college career was
COKE, a Scotch clergyman, was admitted to the first Protestant minister at Ladykirk in 1666, and was in the assembly in 1667 "for the sake of the minister of Orkney." There is no further record of him. See Fasti Eccles. Scoticana, ii, 412.

COCK, James, a Scotch clergyman, was admitted to be the first Protestant minister at Ladykirk in 1666, and was in the assembly in 1667 "for the sake of the minister of Orkney." There is no further record of him. See Fasti Eccles. Scoticana, ii, 412.

COCK, Thomas, a Scotch clergyman, took his degree at Edinburgh University in 1612; was admitted to the living of Cross and Burness before July, 1624, the first minister after the parish was formed; transferred to Ladykirk in 1635, and died Jan. 26, 1644, aged about fifty-four years. See Fasti Eccles. Scoticana, ii, 409, 412.

COCKBURN, James, a Scotch clergyman, was presented by the king to the patronage and vicarage of Ayr in 1578, with the gift of the emolument of Kilnmore in 1579, and the presentation to the cure of that church in 1583, and was deposed for non-residence in 1591. See Fasti Eccles. Scoticana, ii, 776.

COCKER, George W., a Baptist minister, was born in Macon County, Tenn., June 11, 1818. He united with the Church in 1837, and soon after was licensed to preach. In March, 1841, he moved to Wayne County, south-east Missouri, where he was ordained in April, 1843. He next took up his residence in Bollinger County, where he lived about twenty years, and during that time had the pastoral care of several churches, itinerating much in that region, and acting as missionary of the Cape Girardeau Association. He moved to Carlisle, Ill., in 1864, where he gathered a church, of which he was pastor, and subsequently had charge of one or two other churches. He died May 23, 1874. See Borum, Sketches of Tennessee Ministers, 110-112. (J. C. S.)

COLUMBO, Ignacio, an old Neapolitan painter, was born in 1720, and studied under Maestro Simone. The principal works of this artist are the altar-piece in Santa Maria, Naples, representing the Virgin and Dead Christ, with angels holding the instruments of the passion; A Magdalene in the chapel of the same church; The Nativity and The Adoration of the Shepherds, in the tribune of San Giovanni. He died in 1780. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

COLA, Giovanni, a French ecclesiastical theologian, was born about 1638. He entered the order of Premonstratensians, and became abbot-general in 1670. He died at Paris, March 29, 1702, leaving Lettres d'un Abbé à ses Religieux (Paris):—Lettres de Consolation, addressed to his sister on the loss of her husband. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

COLEB, Andrew, a Scotch clergyman, was the first Protestant minister to the parish of Redgorton, appointed in 1574, having Luncarty in charge; was present to the second congregation in 1577, and continued in 1591. See Fasti Eccles. Scoticana, ii, 655.

COLEBROSE (or Colborne), Stephen, a German engraved, was born at Salonis in 1591. He visited Italy early, and afterwards Rome, where he resided chiefly, and engraved several plates after the Italian masters, among which are The Descent from the Cross; The Adoration of the Shepherds. He died in 1668. See Spooner, Biog. Hist. of the Fine Arts, s. v.

COLEBROSE, Ehrengott Daniel, a Lutheran theologian of Germany, was born at Colebrose, in Pomerania, Jan. 26, 1669. He studied at the different universities, was for a time professor of ethics and history at Greifswald, afterwards pastor and member of consistory at Wismar, where he died, Oct. 30, 1698. He wrote, De Tolerantia Diversarum Religionum in Politica:—De Origine et Progressu Humanismi et Errorum in Ecclesia;—De Supplicationem Veterum Hebraeorum:—Pistomischkosmetia Christi et Mariæ. See Hocher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit., i, 510. (B. P.)

COLEBROSE, Johann, father of the preceding, died doctor and professor of theology at Greifswald, Sept. 19, 1687, leaving, De Syncretismo:—De Libris Symbolicis:—De Verbo Dei. See Witte, Dissertatio Biographica De:—Hocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

COLEBROSE, Michael, a French ecclesiastical theologian, was born about 1638. He entered the order of Premonstratensians, and became abbot-general in 1670. He died at Paris, March 29, 1702, leaving Lettres d'un Abbé à ses Religieux (Paris):—Lettres de Consolation, addressed to his sister on the loss of her husband. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

COLEBROSE, Dr. Skirrnet, a French prelate and statesman, was born in 1736 at Castle Hill, in Scotland, the original seat of the Colbert family. Being sent while young to France, he embraced the ecclesiastical calling, shortly after obtained the abbacy of Vau-Richer and Soreze, and became vicar-general of Toulouse at the age of twenty-six. He was appointed, in 1781, bishop of Rode, and held various important positions in the ecclesiastical affairs of his time. Colbert joined great knowledge with sincere piety and pure morals. He died about 1808. See Hoefer, Nouv. Biog. Générale, s. v.

COLEBROSE, Hanford, a Methodist Episcopal minister, was received into the Oneida Conference at its organization in 1843, ordained deacon, and sent to Danby Station, which then had only three members, without church, parsonage, or salary, but before a year closed he had a great revival. Subsequently he served New-
ark, Oswego, and Binghamton. He was then made financial agent of Canzovia Seminary, and in 1840 elected to the principality of that institution. Being driven by sickness in his family to enter the mercantile line of business, he located at Elwin, and practiced medicine, which he had studied in his youth, at Albion. At the time of his death, in 1881, he was a member of the Central New York Conference. Mr. Colburn was a wise counselor, a faithful friend, and a man of God. See Minutes of Annual Conferences, 1881, p. 380.

Colburn, Jonas, a Congregational minister, was born at Dracut, Mass., Oct. 28, 1798. He studied at Phillips, graduated at Andover College in 1817, and at Andover Theological Seminary in 1820; travelled a year in western New York as a missionary, and then returned and preached for a short time in several villages in New England, where he was ordained, in 1824, over the Church in Leverett, Mass. His other charges were Stonham, Mass., and Wells, Me., whence he was dismissed in 1844; and did not again take a settled charge, but preached in various villages according to opportunity. He died in Chicopee, Mass., Nov. 19, 1862. See Cong. Quarterly, 1862, p. 191.

Colburn, Moses McLellan, a Congregational minister, was born at Fair Haven, Vt., Sept. 17, 1819. He studied at Burr Seminary, Manchester, graduated from the University of Vermont in 1844; then taught in Montpelier two years, and graduated from Andover Theological Seminary in 1850. The next year he was ordained pastor of Pacific Church, New Bedford, Mass.; in 1852 was installed at South Dedham (now Norwood), where he remained until 1866; in that year became acting pastor at Waukegan, Ill.; and after a four years' service assumed the same relation to the Church at St. Joseph, Mich., where he remained until his death, Feb. 26, 1876. Mr. Colburn was a conscientious student and an instructive preacher. See Cong. Quarterly, 1877, p. 418, 431.

Colburn, Samuel S., a minister in the Methodist Episcopal Church South, was born in Greene County, Tenn., May 1, 1807. He removed to Lafayette County, Miss., in 1851, was converted in 1852, licensed to preach in 1853, and in 1855 entered the Missouri Conference, laboring therein continuously until 1859, when he became superannuated; but still continued to preach, as health permitted, until his death, Aug. 26, 1875. Mr. Colburn was a man of thorough consecration, untiring energy, and living piety. See Minutes of Annual Conferences of the Methodist Church South, 1875, p. 236; Simpson, Cyclopaedia of Methodism, s. v.

Colburn, Samuel W., a Congregational minister, was born in Lebanon, N. H., about 1785. He graduated from Dartmouth College in 1808, was ordained at West Taunton, Mass., Aug. 29, 1809, and remained there until Dec. 3, 1812. For some months he performed missionary labor in the state of Rhode Island. His health having been restored, he became pastor of the Third Church in East Abington, Mass., Oct. 13, 1815, and remained until Feb. 5, 1830. His subsequent pastorates, which were not of long duration, were at Newark, N. J., West Attleboro, and Sandwich, Mass., and little Camp, R. I. He died in New York city, Dec. 19, 1854. See Memorials of R. I. Congregational Ministers. (J. C. S.)

Colburn, Zerah, for several years an itinerant member of the Methodist Church, was born at Cabet, Vt., Sept. 1, 1804. He was remarkably precocious, and was noted, as a child, for talent in computation that his father exhibited him in different cities in America and in Europe for three years in the Westminster school in London. On the death of his father in London, in 1824, he returned to the United States, and became a member of the Congregational Church in Burlington, Vt., but not long afterwards joined the Methodist. Mr. Colburn is said to have displayed no uncommon ability as a preacher, and to have lost his peculiar mathematical power. He died at Norwich, Vt., March 2, 1889. (J. C. S.)

Colby, Gardner, a distinguished Baptist layman and philanthropist, was born at Bowdoinham, Me., Sept. 3, 1810. When but twenty years of age he opened a store in Boston, and steadily rose in mercantile success, carrying on a business which has made him one of the wealthiest men in the state, in which he has used the fruits of his labors for the promotion of good and the bettering of morals. Throughout his life he has been an ardent advocate of temperance and the abolition of slavery, and his influence has been of the highest order. He was a member of the Massachusetts Board of Health, a director of the Boston and Maine Railroad, and was one of the founders of Tufts College, Medford, Mass. Mr. Colby died at his residence in Medford, May 3, 1877. The Watchman, April 10, 1879; Cathcart, Baptist Encyclopaedia, s. v. (J. C. S.)

Colby, John, a Baptist minister, was born in Sandwich, N. H., Dec. 9, 1807, but at fifteen years of age moved to what is now Sutton, Vt. He made a profession of his faith by baptism Dec. 8, 1805, about four years after was licensed to preach, was ordained Nov. 20, 1809, and spent nearly the whole of 1811 in New Hampshire as an itinerant. His work was greatly blessed, revivals of religion everywhere following his labors, especially in Montville, Me., where many were converted. Mr. Colby continued his itinerant work for the next year or two, visiting many sections of New England, and preaching with great zeal and unction. On his way south for the benefit of his health, he died at Norfolk, Va., Dec. 28, 1818. See Barrett, Memoirs of Eminent Ministers, p. 53-55. (J. C. S.)

Coldaser, Thomas, a Methodist Episcopal minister, was born in Georgetown, D. C., April 5, 1813. He was converted in Ohio in 1830, and in 1851 entered the North Indiana Conference, in which he labored with zeal and fidelity until his death, Sept. 26, 1865. Mr. Coldaser was a plain, earnest man, a good preacher, and a faithful Christian. See Minutes of Annual Conferences, 1865, p. 269.

Colcu. See Coleg.


Colden is the family name of several Scotch clergymen, of whom we notice the following:

1. Alexander, took his degree at the University of Edinburgh 1675; became minister to the Presbytery of Perth 1707, with the title of Dr., in 1675; was a minister of the General Assembly, and was in the Assembly in 1692; was transferred to Dunfermline 1693, and promoted to Oxnam in 1700. He appears to have been a man of considerable learning, and a man of much ability; and a man of great piety, learning, wisdom, and eloquence; and a man of great piety, learning, wisdom, and eloquence. See Fusi Eccles. Scoti, i, 404-406, 510, 511.

2. George, took his degree at the University of St. Andrews in 1627, was presented to the living of Kinnoull in 1641, and died while attending a meeting of the synod at St. Andrews, April 5, 1655; aged sixty years. See Fusi Eccles. Scoti, ii, 406.
3. James, son of the minister at Osnam, was licensed to preach in 1722; presented to the living at Whitcombe in 1723, and ordained; and died Sept. 20, 1754, aged fifty-eight years. See Fusi Evices. Scoticae, i, 451.

4. John, second Protestant minister at Backwic in 1866; was transferred to Newlands, but was refused in 1592; resigned in 1594, and was admitted to Kinross. He, with two others, was appointed to sharply rebuke the earl and countess of Morton for entertaining in their house the earl of Huntly and others, as a member of the parliament in 1602, and was one of forty-two who signed a protest to parliament in 1606 against the introduction of episcopacy. He opposed the archbishop taking the moderator’s chair at the synod in 1607, for which he was censured and deprived of his living in 1608. He died before Oct. 6, 1649. His son George succeeded to the benefice. See Fusi Evices. Scoticae, i, 252, 265; ii, 506.

5. Robert, took his degree at the University of St. Andrews in 1626; was first a minister in Ireland, but was driven off by the cruelty of the rebels, and a collection was made for him in the Kirk at Dunfermline in March, 1643. He was appointed assistant at Bankle, Scotland, in 1650, and died after March 29, 1664. See Fusi Evices. Scoticae, i, 408.

6. Thomas, took his degree at the University of St. Andrews in 1619. He was appointed to the Kirk at Bartholomew in 1612, transferred to Cargshairn in 1669, and continued in March, 1672. See Fusi Evices. Scoticae, i, 181, 705.

COLDING

PAUL JANS, a Danish scholar, who lived in the early half of the 17th century, and preached at Winding, in the isle of Zealand, wrote Eymudicophium Littinum, cum Interpretatione Denuo (Bristol, 1629). See Hoefner, Nouv. Biog. Générale, s. v.

COLE, Albert (1), a Congregational minister, was born at Saco, Me., Feb. 19, 1809. He graduated from Bowdoin College in 1834; studied at the Theological Institute of Connecticut, and completed his course at Bangor, Me., in 1837; was appointed at Blue Hills, Oct. 24, the same year, and, after a successful pastorate, was dismissed Aug. 23, 1843. He died at his native place, March 28, 1845. See Hist. Cat. of Theological Institute of Connecticut, p. 15. (J. C. S.)

COLE, Albert (2), a Congregational minister, was born at Portland, Me., May 10, 1818. He graduated at Limerick Academy, and graduated from Bangor Theological Seminary in 1846; was ordained pastor of the Church in Winslow March 24, 1847, and dismissed Dec. 31, 1850. About three years he was acting pastor in Sanford, and held the same position in Limerick from August 15, 1855, when he was installed pastor. Although he resigned this parish in March, 1857, he was not dismissed until March, 1860. He was acting pastor in Cornish from 1856 until his death, Jan. 29, 1861. See Cong. Year-Book, 1862, p. 25.

COLE, Baxter, an English Independent minister, studied under Dr. Murray in London. He was first a teacher at Peckham, then morning preacher at Rope-maker’s Walk, Moorfields. In 1665 he removed to Wymondham, Norfolk; but in 1676 returned to London, and devoted himself to literary pursuits, for which his learning, piety, diligence, and sound judgment qualified him. He was actively employed in publishing Dr. Lardner’s works; in 1783 in editing the Protestant Dissenters’ Magazine, and several other publications. He died in Evesham (his native place), Oct. 13, 1794, aged about seventy years. See Wilson, Dissenting Churches, ii, 554.

COLE, Benjamin (1), a Baptist minister, was born in Maine about 1790, and was licensed by the Lewiston Conference (so called), and ordained an evangelist in 1801. In 1802 he was chosen pastor of the Church in Lewiston, and continued in this relation nearly forty years, with the exception of a few short intervals, when he was engaged in missionary labors in destitute sec-

tions of the state of Maine. He died in September, 1839. See Millett, History of Baptists in Maine, p. 440. (J. C. S.)

COLE, Benjamin (2), a Canadian Methodist minister, was born in Quebec in 1825. He was converted in 1849, entered the Wesleyan ministry in 1850, died at Abbotsford, Aug. 2, 1870. He was generous, cheerful, social, an enthusiastic musician, a true friend, and deeply pious. See Carroll, Case and his Contemporaries (Toronto), 1867, v, 230.

COLE, Charles, an English Baptist minister, was born at Welles, Somerset, May 27, 1750. He was brought up to the Church of England, and was licensed in 1753 under a Baptist minister, baptized in 1756; began to preach in May, 1758, at Whitcliffe, and for fifty-four years continued to minister there and in some villages around; his church increasing fourfold. He died Dec. 5, 1815. Mr. Cole published some hymns in 1799 with the title A Threefold Alphabet of New Hymns. See Gadsby, Hymn-writers, p. 89.

COLE, Clifford, a Free-will Baptist minister, was born at Stark, N. H., Feb. 19, 1813. He was converted at the age of fifteen, and united with the Methodist Episcopal Church, of which his parents were members, but subsequently joined a Free-will Baptist Church. He was licensed to preach in 1842; ordained Jan. 13, 1845, and became pastor of the Stark and Milan Church, where, for twenty years, he continued to be loved and respected in the community and blessed in his labors. He died June 10, 1862. See Morning Star, July 12, 1862. (J. C. S.)

COLE, Erastus, a Presbyterian minister, was born at Colesville, N. Y., Aug. 18, 1796. He was educated in Oneida Academy, and began his ministerial labors in Colesville. In 1839 he removed to Litchfield, O., where he was pastor for two years; then to Huron, in 1841, where he remained for six years. He died Oct. 18, 1862. Mr. Cole was regarded by his associates as an able, evangelical, and earnest preacher of the Gospel. See Wilson, Presb. Hist. Almanac, 1863, p. 290.

COLE, George (1), an English Baptist minister, was born at Bodie, Northamptonshire, Jan. 13, 1798. He was converted at the age of fifteen, joined the Wesleyans, and became a local preacher. In 1828 he united with a Baptist church in Kimbolton. He studied under his pastor, and in 1826 was ordained in Lima, Norfolk; in 1828 became pastor in Kenilworth, in 1831 in Leamington, and in 1838 removed to Evesham, Worcestershire. In 1842 he accepted a call to the Church Street Church, Blackfriars, London. His next pastorate was in Exeter, and his last in Naunton, Gloucestershire, where he died, Dec. 31, 1857. See (Lond.) Baptist Hand-book, 1858, p. 48. (J. C. S.)

COLE, George (2), a Baptist educator and editor, was born at Sterling, Conn., June 22, 1808, and graduated from Brown University in 1834. From that year to 1887 he was professor of mathematics in Gravenville College (now Denison University), O. In 1838 he became editor of what is now The Journal and Messenger at Cincinnati, which office he held for nine years. For several years he was engaged in secular business, being, for a part of the time, one of the editors of the Cincinnati Gazette. In 1848 he returned to his old position as editor of The Journal and Messenger, and remained in this position until 1864. He died in Dayton, Ky., July 14, 1868. See Cathcart, Baptist Encyclop. p. 245. (J. C. S.)

COLE, George Washington, a Protestant Episcopal minister, was born at Saco, Me., Jan. 6, 1808, and graduated from Bowdoin College in 1830. After teaching in Germantown, Pa., for a year, he pursued a course of theological study in the General Theological Seminary of New York. For two years thereafter he was a professor in Bristol College, Pa.; was next rector of a parish in Westminster for a year; of a parish in Te-
Cosiema, Mich., four years; and had entered upon his ministerial duties in Kalamazoo, where he died, in 1840. See Hist. of Bronson College, p. 408. (J. C. S.)

Coie, Isaac D., a minister of the Reformed (Dutch) Church, was born at Spring Valley, N. Y., Jan. 25, 1779. His early life was passed in the Colburn Independent Church in the city of New York, under the ministry of Drs. J. H. Livingston, J. N. Abel, and G. A. Kuyper; and from 1807 to the date of his conversion, in 1818, under the ministry of Christian Bork. Owing to repeated attacks of blindness, brought on by excessive study, he was enabled to enter the theological seminary. After being graduated, in 1808, he became a successful teacher in New York city. The difficulty with his eyes having passed away, he graduated from New Brunswick Seminary in 1829; was licensed by the Classics of New York, Aug. 4 of that year; and ordained by the Classics of Paramus, May 24, 1831. He was assistant pastor at Tappan from November, 1829, to May 24, 1831; colleague at Tappan until Dec. 12, 1832; Second Church, Totowa, from Dec. 12, 1833; Tappan again, from Feb. 9, 1844; and afterwards was otherwise employed, a charge occasionally supplied by the Presbyterian Church at the village of East Orange, N. J., till Aug. 30, 1878, when he died. He was a plain, strong, clear, honest, earning, loving man and preacher. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 213.

Coie, James, an English Baptist minister, was born in 1778, converted in early life, and became pastor of several Independent Churches in Bury St. Edmonds. In 1801 he was baptized by immersion, and became, in 1806, the pastor of the Baptist Church in the same place in which he began his ministerial work. Here he remained until 1817, and then removed to Oley, where, for more than sixteen years, he labored with much success and practical success; then removed to Philadelphia, and died there in 1837. See (London) Baptist Hand-book, 1838, p. 22. (J. C. S.)

Coie, Judah D., D.D., a Baptist minister, was born at Catskill, N. Y., Jan. 14, 1802. He was converted under the ministry of Dr. Howard Malcolm, then a youthful pastor in Hudson; was baptized in Catskill, March 4, 1821. He pursued his literary and theological studies at Hamilton, graduating in 1828. After supplying the Church in Greenville for a short time, he was ordained, Sept. 12, 1827, and was pastor in Ogden until Nov. 21, 1831; for three years at Fredonia; then supplied the Second Church, Rochester, several months; supplied the Church at Parmas Corners for a time, and for ten years and a half preached at Palatia. After this he became the soliciting agent of the Missionary Union, one year in New York and another in Ohio, Indiana, Illinois, and Missouri. The two following years he was pastor in Ithaca, N. Y.; then agent of the American Baptist Home Society for Maine, New Hampshire, and Vermont; for five years (1843-48) pastor at Whiteborough, N. Y., and meanwhile acted as corresponding secretary of the New York Baptist Convention. From 1849 to 1852 he was pastor at Nunda. In 1850 he received an appointment to the north-western agency of the Missionary Union, and had his headquarters at Chicago. This position he held for seven and a half years; then became pastor in Delavan, Ill., and in 1860 in Barry. His other pastorates were in Galva, Cordova, Atlanta, Lockport, and Rosetta, Ill., and Valparaiso, Ind. He died in Chicago, March 27, 1883. During this long period of service he performed a large amount of work as an author and compiler. He was one of the editorial committee appointed to prepare the memorial volume of the first half century of Madison University, and was also the author of the History of the Church in America. As the appointed historian of the Baptists of Illinois, he left, at his decease, a work in MSS, which is represented as being of great value. See the Chicago Standard, April 5, 1883; Cathcart, Bapt. Encyclop. p. 246. (J. C. S.)

Coie, Joseph, an English Wesleyan minister, commenced his ministry in 1780; retired in 1815, residing at Carmarthen, and died Jan. 8, 1826, aged seventy-eight. He had peculiar tact in rebuking sin with effect, yet was a most forbearing and giving officer. See Minutes of the British Conference, 1816.

Coie, Leroy, a Methodist Episcopal minister, was born in Essex County, Va., June 5, 1748. He was converted in 1777; the same year was licensed to preach, and admitted into the travelling connection. He began his ministry in North Carolina; preached regularly until after the revolution; served the Church some years as a local preacher, and spent his latter life as a supernumary of the Kentucky Conference, dying unexpectedly, Feb. 6, 1830. See Minutes of Annual Conferences, 1831, p. 115.

Coie, Nathaniel, a Baptist minister, was born at Swansea, Mass., July 14, 1780. In his youth he removed to Osage County, N. Y., where he was employed partly as a mechanic, and partly in teaching. In 1806 he settled as a merchant in Southfield, Madison Co., where he was also a magistrate, and then county judge. In 1812 he represented the town in the New York Assembly. In 1816 he was baptized by Rev. Nathaniel Moore, and admitted to the Church in the same year. But limited preparation for the Christian ministry, he was ordained April 8, 1818, continued to preach for nine years, and died July 4, 1827. Mr. Coie was a peace-maker, yet firm, bold, decided, quick, ready, and communicative. See Haynes, Bapt. Cyclop., I, 181. (J. C. S.)

Coie, Robert W., a minister in the Methodist Episcopal Church South, was born in East Tennessee in 1818. He received an early religious education; became eminently pious in youth, and at the age of eighteen entered the Tennessee Conference. In 1841 he was transferred to the Memphis Conference; spent 1843 and 1844 very usefully as a local preacher; re-entered the effective ranks in 1845, and was appointed to the Belmont Circuit, where he died, Oct. 8, 1846. Mr. Coie was extremely modest and retiring, and never appeared to be conscious of his intellectual powers. He was sound in judgment and doctrine, and eminently equipped with all the Christian graces. See Minutes of Annual Conferences of the M. E. Church South, 1846, p. 78.

Coie, Samuel (1), a Congregational minister, was born at Mexico, N. Y., Jan. 18, 1807. He received his preparatory education at Oneida Institute and at Oberlin, and graduated from Oberlin Theological Seminary in 1839. In 1838 he was ordained an evangelist of the Illinois and Northwest Missionary Union, and labored as such for some years. He was acting pastor at West Tisbury, Mass., from 1851 to 1855; at Weymouth, O., from 1855 to 1861; West Gloucester, Mass., from 1861 to 1867; at Saybrook, O., from 1867 to 1871; at Randolph, from 1872 to 1876. From thence he removed to Kingsville, where he remained without charge until his death, March 15, 1877. (W. P. S.)

Coie, Samuel (2), a Baptist minister, was born in Massachusetts in 1823. He graduated from Watervliet College in 1850, and from the theological seminary in Rochester in 1852. He had a vigorous intellect, and took high rank as a scholar. His ordination took place in Belfair, Me., July 27, 1858. During his short pastorate he gave himself to the work with an intensity of devotion rarely excelled. "Humble, studious, and spiritual, success attended his efforts, and a brilliant future opened before him." Prostrated by disease brought on by his work, he went to his father's house in Beverly, Mass., and died there, Nov. 11, 1854. See Watchman and Reflector, Dec. 21, 1854. (J. C. S.)

Coie, Thomas (1), an English divine, was born in 1726. He was educated at Queen's College, Cambridge, where he took the degree of L.L.B. in 1751. At the time of his death, June 6, 1756, he was vicar of Dulverton. He was the author of, The Arbour, or, The Rural
Cole, Thomas (3), a celebrated painter, was born at Edinb’rgh, March 1, 1756. He was educated at the University of Edinburgh and later studied art in London under Sir Joshua Reynolds. His paintings were characterized by their attention to detail and the use of light and shadow. He is known for his landscapes and portraits. One of his most famous works is "The Garden of Eden," which he painted in 1780. He died in London on January 29, 1830.

Cole, Thomas (4), a Presbyterian minister, was born in Delaware. He spent over two years (1824-1825) in Princeton Theological Seminary, where he was ordained by the Presbytery of Gallipolis, Ohio. He was admitted to the presbytery of Galion, Ohio, in 1830, and served as a pastor in various churches, including the Congregational Church in Boston, Massachusetts, and the American Bible Society in New York City. He died in Geneva, New York, on May 4, 1881.

Cole, William, an English clergyman and an eminent antiquary, was born at Little Abington, Cambridgeshire, on August 8, 1718. He was educated at St. John’s College, Cambridge, and later served as a clergyman in various parts of England, including the county of Yorkshire. He was elected a fellow of the Society of Antiquaries in 1747. He was known for his work on the history and antiquities of the county of Oxfordshire.

Cole, William J., a Methodist Episcopal minister, was born about 1843. He began preaching at the age of eighteen, under the direction of the Canadian Wesleyan Conference, and was ordained as a minister in 1866. He served as a pastor in various churches in the United States, including the Methodist Episcopal Conference in Peoria, Illinois, and the Methodist Deaconess Conference in Chicago. He died in 1881.

Colebrooke, Thomas, a famous Sanskrit scholar, was born in London, England, in 1730. He was educated at Oxford and later studied at the Universities of Paris and Leiden. He is known for his work on the Sanskrit language and literature. He died in London on November 27, 1859.

Colesfax, William, an English Congregational minister, was born near Nantwich in 1719. He was left an orphan in early childhood and converted in his twelfth year; received his ministerial training at Ilkeston Academy, and was ordained pastor in 1821 at Haxham. In 1838 he removed to Padua, Yorkshire, where he continued till 1846, when he resigned the ministry. He died March 6, 1872.

Coleman, Andrew (1), an extraordinary young Irish Methodist preacher, was born in Coleraine, County Antrim. At the age of seventeen he had mastered the usual studies of a college curriculum. He was converted under the ministry of Thomas Barber, a Wesleyan preacher, and was regularly used in the preaching of the Gospel. He removed to New York City, and laid the foundation of his fame by painting scenes among the Catakillas. His finest pictures are the four called "The Voyage of Life," which have been engraved. He died at Catskill, N. Y., Feb. 11, 1847. A Memoir of him has been written by Rev. L. L. Noble (N. Y., 1855).

Coleman, Andrew (2), a Methodist Episcopal minister, was born in New York City, at Yale, in 1828. He entered the Pittsburgh Conference in 1852; in 1842 was transferred to the Rock River Conference; in 1844 became a member of the Iowa Conference, and in 1866 of the Upper Iowa Conference. The following were his appointments: Dubuque, Rock Island, Burlington, Burlington Conference, D. Moines District, Pittsburgh Circuit, Iowa City Circuit, Pioneer Circuit, Cedar Rapids, D. Moines, Cedar Rapids, Iowa City Circuit, Iowa City, Dubuque, L. Cedar Rapids, Rockdale, La Motte, Iowa City Circuit, De Witt Circuit. In 1872 he became superannuated, and resided at Oskaloos, Ia., where he died, May 4, 1881. Mr. Coleman was an eminently godly man, of catholic spirit and ardent zeal. See Minutes of Annual Conferences, 1881, p. 321.

Coleman, Henry, an English Congregational minister, was born at Harrold, Bedfordshire, March 11, 1805. He was educated at New College, Oxford, and at Cambridge. He died at Wickham, Buckinghamshire, in 1870.

Coleman, Isaiah B., a Free-will Baptist minister, was born March 7, 1809. He was licensed to preach May 10, 1834; ordained in March, 1835, and served as pastor of the church in West Stephenstown, N. J., for forty years. He assisted in the organization of several churches of his denomination, and was ever ready to respond to calls upon his services as a minister of the Gospel. He died March 14, 1888. See The Morning Star, April 4, 1888. (J. C. S.)

Coleman, James, a Methodist Episcopal minister, was born in Black River Township, N. J., Oct. 30, 1766, of Presbyterian parents, who removed west of the Alleghenies in 1777, and settled on the Monongahela river. About the close of the Revolution he was converted, licensed to exhort, and in 1791 entered the itinerant work in West Virginia, and was appointed to Oho Conference, in which circuit he served several years as a missionary in Upper Canada, where he endured dreadful privations, and exhibited wonderful zeal and fidelity. His last years were spent as a superannuated in the New York Conference. He died at his residence in Ridgedale, Clin., Feb. 5, 1842. Mr. Coleman was a man of very limited intellectual culture, but of many Christian graces. His great faith, singleness of heart, and marvellous union in prayer made him powerful in the extension of Christ's kingdom. See Minutes of Annual Conferences, 1842, p. 18 (ii. 27).

Coleman, James A., a Methodist Episcopal minister, was born at Baltimore, Md. He was converted at the age of fourteen, licensed to exhort two years later,
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employed as junior preacher on Castle Fin Circuit, Balti-
more Conference. In 1851 he became a member of the
conference, was sent as junior preacher to Shrewsbury
Circuit, and in 1854 was sent to Westminster, Liberty,
and Hamptonstead, Md.; was appointed to Alleghany Cir-
cuit in 1855; afterwards served Bedford Circuit, Cass-
ville, and Birmingham Circuit, Pa.; became chaplain in
the United States navy on board a receiving-ship in the
harbor of Brooklyn, N. Y., and thence months later removed
Phila., where he remained a su-
premature, until his death, March 30, 1873. Mr.
Coleman was affable, earnest, affectionate, and pre-eminent-
liness successful. See Minutes of Annual Conferences, 1880,
p. 23.

Coleman, John, a Protestant Episcopal minister,
was a native of Bath Parish, Dinwiddie Co., Va. He
was educated and prepared for the ministry principally
by the Rev. Devereux Jarrett; but the war of the Rev-
olution prevented his obtaining orders in England.
In 1780 he became a Methodist local preacher, but left
that Church in 1784. In 1787 he was admitted to holy orders, and became minister of St. John's and St.
James's parishes, in Baltimore County, Md. For four
years (1799-1803) he was rector of St. Thomas's Parish,
in the same county, and then returned to that of St.
James. He died in Baltimore County, Jan. 21, 1816,
aged fifty-eight years. Mr. Jarrett committed to Mr.
Coleman, before his death, the care of his African Church.
For seventeen years the latter was a member of the Stand-
ing Committee, and five times was a delegate to the
General Convention. In 1804 he was named as a can-
didate for the suffragan episcopate of Maryland, but
failing health prevented his election. See Sprague,

Coleman, Lyman, D.D., an eminent Presbyterian
or Congregational divine and educator, was born at Mit-
dlefield, Mass., June 14, 1796. He graduated at Yale
College in 1817, and for three succeeding years was
principal of the Latin Grammar School in Hartford,
Conn. He was next a tutor in the College for four years,
during which time he studied theology. From 1828 to 1835
he was pastor of the Congregational Church at Belcher-
town, Mass. After this he taught, first at the Burr
and Huron Seminary in Vermont, next for seven years as
principal of the English department of Phillips Acade-
my, Medford, Mass. He then made a visit to Canada, and
spent seven months in study with Neander, the eminent
historian, which resulted in the preparation of his learned
work, Primitive Christianity. On his return he was made
professor of German in Princeton College. He continued
there, and at Amherst and Philadelphia the next four-
teen years, having also a connection with various other
institutions. In 1856 he revisited Europe, and extend-
et his travels to the Holy Land, the desert, and Egypt.
In 1861 he succeeded Dr. Cattell in the chair of an-
cient languages in Lafayette College, but after 1862
devoted himself solely to Latin. For many years he
continued his lectures to the students on Biblical and
physical geography. He was also professor of Hebrew,
conducting classes in that study for fifteen years. He
died at Easton, Pa., May 16, 1882. Eminent in solid
abilities, in accurate scholarship, in stores of accumu-
lated learning, in extended usefulness, Dr. Coleman was
no less eminent in the graces of the Spirit. His prin-
cipal published works are, The Antiquities of the Chris-
tian Church:—The Apostolical and Primitive Church;
—Historical Geography of the Bible,—Ancient Chris-
tian Church:—A Manual of Biblical Geography; all of
which have been republished in Eng-
land. See The Presbyterian, March 25, 1882; Allibone,
Dict. of Brit. and Amer. Authors, s. v.; Kellogg, Com-
memorative Sermon (Easton, 1892). (W. P. S.)

Coleman, Reuben, a Methodist Episcopal minis-
ter, entered the travelling ministry in connection with
the Texas Conference, in 1870, and labored faithfully
until his death, Dec. 8, 1875. Mr. Coleman was a man
of commanding presence, irreproachable character, and
of earnestness and effectiveness in the ministry. See
Minutes of Annual Conferences, 1875, p. 57.

Coleman, Seymour, a Methodist Episcopal minis-
ter, was born in Litchfield County, Conn., Dec. 17, 1874,
of devout Huguenot parents. About 1812 he removed
with them to Fulton County, N. Y., where he engaged
in school-teaching from the age of eighteen to thirty-
one, meanwhile zealously continuing his study of books
and men. He was also, during this time, admitted to the
bar of Fulton County; but soon after his professional
career, began preaching, and in 1828 entered the New
York Conference. In 1832, on the formation of the
Troy Conference, he became a member of it. His ap-
pointments extended through all the districts of that
large conference. He died at his post, Jan. 29, 1877.
Mr. Coleman was endowed with a forcible intellect,
and natural heroism. His religious experience was rich,
and his daily life unsullied. See Minutes of Annual
Conferences, 1877, p. 67.

Coleman, Thomas (1), a Puritan divine, was
born at Oxford, England, in 1598. He was vicar of
Byton, and subsequently rector of St. Peter's, Cornhill,
London, and died in 1647. He published poems, sermons
and theological treatises (1643-46). See Allibone, Dict.
of Brit. and Amer. Authors, s. v.

Coleman, Thomas (2), an English Congregational
minister, was born at Kettering in 1798, and was stu-
diously and religiously inclined from childhood. He
was refused admission to Hoxton Academy on account
of the loss of one of his eyes, yet he persevered in the
work of self-improvement. In 1822 he became pastor
of the Independent Church at Wollaston, Northampton-
shire, and in 1831 at Ashley and Wilberton. Failure of
health in 1867 compelled him to resign. Subse-
quent he became totally blind, yet, from the tenacity of
his memory and his disciplined habits of thought,
he continued to preach almost to the end of his life,
fre-

quently conducting the whole service himself. He

died at Market Harborough, Dec. 30, 1872. Mr. Coleman is
spoken of as being "a strenuous student." His histori-
cal acquisitions, especially, were very considerable.
He published, Memorials of the Independent Churches in
Northamptonshire:—The Two Thousand Pastors of 1662:—
The English Confessors after the Reformation to the
Days of the Commonwealth; also other works, chiefly
expository, as well as contributing many articles to
denominational periodicals. See (London,) Comp. Year-book,
1874, p. 818.

Coleman, Thomas Clarke, a minister of the
Methodist Episcopal Church South, was born in Jeffer-
son County, Ga., Feb. 8, 1794. He was left an orphan
when but a few months old; was converted about 1810;
licensed to exhort in 1826, to preach in 1832, and in 1838
entered the Georgia Conference. For about twenty
years he labored on circuits, and in mission fields in
Georgia and Florida. Failure of health then obliged
him to retire from all stated services, and he spent the
following years in great bodily suffering. He died July
25, 1873, at Mr. Coleman's birthplace, with all the
ordinary advantages. His wife taught him to read. His
mental habits were fixed before he entered the minis-
try, and he never acquired the capacity for sermonizing;
yet he was a preacher of rare success through the power
of his exhortations and prayers. He was all alike
with zeal, industry, and devotedness, and possessed
doctrine, and deep devotion. See Minutes of Annual Conferences of the M. E. Church South, 1875,
p. 173.

Coleman, William (1), an English Baptist minis-
ter, was born in 1776. His first settlement in the
ministry was at Lowest Heath, Kent, where he was
ordained in 1802. Here he remained from 1809 to 1829,
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and then removed to Colnbrook, Bucks, where he was pastor from 1823 to 1845. In 1846 he accepted a call to the Church at Bexley Heath, Kent, where he died, Oct. 4, 1851. See (Lond.) Baptist Hand-book, 1845, p. 41. (J. C. S.)

Colenian, William (2), a Canadian Methodist minister, was a Cornishman. He was converted at nineteen; emigrated to Canada in 1831; was a lay evangelist for six years; entered the ministry in 1837, retired in 1872, and died at his home at Scarborough, Ont., May 27, 1879, aged seventy-one years. Mr. Coleman was much mourned for his thorough consecration and of strong and constant piety. See Minutes of the Toronto Conference, 1879, p. 16.

Colenian, William A., a Baptist minister, was born of Episcopal parentage, near St. John, N. B., November, 1816. He united with the Baptist Church at Portland, Dec. 25, 1840; was ordained at North Eak in 1845; labored in several fields, baptized one thousand and fifty persons, and died at Sackville, March 7, 1877. He was characterized by executive ability, judgment, dignity, calmness, and humility. See Minutes of Baptist Convention of N. S., etc., 1877; Bill, Fifty Years with the Baptists, p. 207.

Colenbe, Heinrich, a German theologian of the Augustinian order, was born at Cologne, April 14, 1672. He was successively missionary, professor of theology at Osnabruck, royal chaplain at Dresden, preacher and rector at Cologne. He died Jan. 28, 1729. His principal works are: - Concupiscibilem Catholicum inter et Lurentam (Cologne, 1710); - Osnabruckiana Rusticae Eletosis (ibid. sec.); - Vindicat Sucredatis Lutheranorum (ibid. 1715). See Hoffer, Nouv. Biog. Générale, s. v.

Coleoni, Celestino, an Italian historian and theologian of the Capuchin order, a native of Bergamo, lived in the early half of the 17th century. His principal works are: - Istoria Quadrupartita di Bergamo (Bergamo and Brescia, 1617, 1619, 3 vols.); - Vita S. Patrizii, etc. (Brescia, 1617); - De Matrimonio Gratia Virginia (ibid. 1719); - Vita Firmi et Rustici (ibid. 1618). See Hoffer, Nouv. Biog. Générale, s. v.

Colenso, John William, D.D., an Anglican priest, was born at St. Augustine's, Cornwall, Jan. 24, 1814. He took all but the highest mathematical honors at Cambridge in 1836; was successively a master at Harrow (1839-1846), and at Oxford (1846-1849); was rector of Forncett St. Mary, near Norwich (1846), and was consecrated bishop of Natal on the creation of that see in 1853. Great excitement was caused by his publication of St. Paul's Epistle to the Romans, newly Translated (1861), in which he denied the doctrine of eternal punishment. But a still greater agitation was caused by his Panteuchia et Book of Joshua Critically Examined (in seven parts, 1862-79), in which he questioned the authenticity of the Panteuchia. This called fornumemorable replies and criticisms, and even severe Church discipline. The bishop of Capetown, who, by the various letters patent, was metropolitan of the Church of England in South Africa, summoned the bishop of Natal to his tribunal on a charge of heresy, and deposed him from office. The judicial committee of the privy council set aside, on constitutional grounds, the sentence of deposition. The trustees of the Colonial Church Bishoprics' Fund nevertheless withheld bishop Colenso's salary, and he sued for it before Lord Romilly, master of the rolls. That judge declared that heresy would be a justification for withholding the salary, and that, if the charges were preferred, it would be his duty to try it in accordance with the law of the Church of England. But the charge was not preferred, and, of course, the Cape-town deposition could not be held a justification. Thus the bishop of Natal continued to enjoy his salary and the apostolic college, which, of its age, the bishopship was unquestionable. See Amer. Quan. Church Rev. 1850, p. 160.

Coles, John, an English Baptist minister, was born at Luton, Bedfordshire, in 1782. He was ordained Nov. 5, 1818, pastor at Poplar, Middlesex, and remained there until 1818. His next settlement was at Work- ing, where his inagh, Berkshire, where he remained from 1818 to 1839. Besides performing his home duties, he labored could not have been maintained against him under the standards of the Church of England. He died attres, June 30, 1866. Besides a series of mathematic- as for school subjects, and in minor works, his name was published, Lectures on the Pentateuch and the Mosaic Code (1873); - The New Bible Commentary Critically Examined (1871-74). He also translated the New Testament, and of the Old Testament, and published a Zulu grammar with dictionary. (B. P.)

Coler, Jakob, a Lutheran theologian of Germany, was born at Grätz, in Vaihingen, in 1507. He studied at Frankfort-on-the-Oder, was in 1564 pastor at Lautum, in Upper Lusatia, and in 1573 at Neukirch, where he held a colloquy with L. Creuzfeld and M. Flacius, concerning original sin. In 1575 he was made doctor of theology and professor of Hebrew at Frankfort; in 1577 he was called to Berlin as minister; in 1579 he became superintendent of the Glatzow district in the duchy of Mecklenburg, and died March 7, 1612. He assisted Hutter in the edition of his famous Hebrew Bible, and wrote, De Immortalitate Anima: - De Persirr.: - De Libero Arbitrio. See Kübler, Wachtergraphien: Jöcher, Allgemeines Gebetb.-Lexikon, s. v. (B. P.)

Coler, Johann Christoph, a German Protestant theologian and bibliographer, was born Sept. 7, 1691, at Alten-Gottern, near Langelnitz. He studied at Wit- tenberg, and was made adjunct to the philosophical faculty in 1716. In 1720 he became pastor at Breiten, bought four years later by Weimar, and went to Weimar, and made a kind of monastery. In 1725 he was appointed pastor of St. James's, in 1731 court preacher, and died at Weimar, March 7, 1736. His principal works are some academical dissertations: - De Ephraimo et Joanne Damasceno (Wittenberg, 1714); - Historiae Gotth. Arnoldi (ibid. 1718): - Acta Litteraria Academiae Wittenbergensis (ibid. 1719); - Bibliotheca Theologica (Leips. 1724-26); - Anthologie, seu Epistolae Varii Argumenti (ibid. 1725); - Acta Historico-ecclesiastica, an ecclesiastical gazette, written in German (Weimar, 1734). See Hoffer, Nouv. Biog. Générale, s. v.

Coler, Johann Jakob, a German theologian, was born at Zurich in the 16th century. He was one of the pupils of Theodore Beza, and wrote An Aminia Ro- marketing et Traduce (Ruth, 1585). The success of this little treatise was very great, and Rodolpho Gole- nius printed it a second time in his collection of writings upon the privy.

Coles, Thomas, an English Baptist minister, was born in the parish of Hawling, Gloucestershire, Aug. 31, 1779. Soon after joining the Church of which the Rev. Mr. Shaw was the pastor, he entered the college at Bristol, where he studied for a time, and then became a student in Marischal College, Aberdeen, where he graduated A.M. In Scotland, he devoted himself with great zeal to the spiritual welfare of the young men who were assisted at Bovington, Nov. 17, 1803, where he remained during his entire ministerial life, nearly thirty-nine years, "highly esteemed by his brethren, and very useful in the public denominational institutions of the county." He died Sept. 23, 1840. See Report of English Baptist Union, 1841, p. 33. (J. C. S.)

Colette, Societ, a French nun and reformer, whose family name was Boullet, was born at Corbie, in Picardy, Jan. 13, 1830. From infancy she was remarkable for her piety. After having lived successively at the house of the Beguine, the sisters of the third order of St. Francis, then in a hermitage, she entered the order of the nuns of the Sorrows of Charlemont, and the thought of working a reform. Benedict XIII, Pedro de Luna, the acknowledging pope at Avignon, approved her design, and invited her with the necessary power to accomplish it. She failed in France, but succeeded in Savoy, Burgundy, the Netherlands, and Spain. She died at Ghent, March 6, 1446, and her canonization was pronounced March 3, 1807, by Pius VII. See Hoefer, Nouv. Biog. Générale, s. v.

Coletti (or Coletti), Giovanni Domenico, an Italian scholar of the Jesuit order, brother of Niccolo, who was born in 1727. He was for ten years missionary to Mexico. On his return to Italy he resided at the College of Bagnacavallo, and retired to his family after the suppression of his order. He died at Venice in 1799. His principal works are, Vida de S. Juan Apostol (Lima, 1761)—Dissertatio Storico-Geografico dell' America Meridionale (Venice, 1771)—Notizie storiche della Chiesa e di San Pietro nelle Sopra di Bagnacavallo (ibid. 1774)—Memorie storiche intorno al Cus. Cesare Focolani (ibid. 1776)—Luciferi Episcopi Calaritani Vito, cum Notis Operibus Priaefata (ibid. 1776)—Hapelleis Inscriptiones Emendatae (ibid. 1780)—De Novo Occurrit Vice et Officio (ibid. 1781)—Nota et Sigla qua in Notis operum Romani Bollandi, Compendium Romanum Restituta (ibid. 1785)—Lettera Sopra l'Avvenire Pennantico dell' Altare di San Martino di Cireiddle Fivoli (ibid. 1789)—Tractiun Operum (ibid. 1794), also a large number of MSS., preserved by his family. See Hoefer, Nouv. Biog. Générale, s. v.

Coletti (or Coletti), Jacopo (or Giacomo), an Italian scholar of the Jesuit order, lived at the close of the 18th century. On the suppression of the Jesuits, he returned to his family and devoted himself to study and ecclesiastical labor. His principal works are, Dissertatio Sugi Antichi Pedagogica (Venice, 1780), inserted in the Opera Bollandiana (ibid. 1784), De Silo Stridono, Ubi Batu Natas di Storienno (ibid. 1784), Coletti also worked on a continuation of the Hipricium Sacrum of Daniele Farlati, and the publication of the work of Lucifero, bishop of Cagliari, by his brother Giovanni Domenico. See Hoefer, Nouv. Biog. Générale, s. v.

Coletti (or Coletti), Niccolo, a learned Italian ecclesiastic, was born at Venice in 1790. He resigned the presidency of a library and printing establishment, which he had formed at Paris, in order to devote himself entirely to the study of history and ecclesiastical antiquities. Coletti died in 1765. He published a new edition of the Italia Sacra of Ugheili, purged of several errors, and continued it from 1648, where the author had left it, down to the 18th century. This edition, commenced in 1717, was completed in 1788, ten vols., in fol. Coletti likewise worked on a new edition of the Collection de Conces of Labbe, which he enriched with notes and valuable additions. He also wrote, Storia Episcoporum Cremonenses (Lugduni Batavorum, 1749)—Monumenti Ecletici Veneti S. Morini (1758). See Hoefer, Nouv. Biog. Générale, s. v.

Coley, Charles H., a Protestant Episcopal clergyman, resided, in 1857, in Madison, Ga., while yet a deacon, and subsequently, in 1859, became rector in that place of the Church of the Advent. In 1861 he was assistant minister of Christ Church, Savannah, a position in which he remained until 1868, when he became rector of the Church of the Redeemer, Shivelyville, Tenn.; in 1870 was rector of St. Mark's Church, Brunswick, Ga.; in 1872 officiated in Christ Church, Savannah; and in 1879 became rector of Trinity Church, Demopolis, Ala. He died March 20, 1874, aged forty-three years. See Prot. Episc. Almanac, 1875, p. 144.

Coley, James M., a Baptist minister, was born at Cazenovia, N. Y., in 1806. He pursued his studies in the literary and theological institution at Hamilton, where he graduated in 1828. Subsequently he spent one year (1828-29) at the Newton Theological Institution, and the next at Virginia Theological Seminary, after which he was pastor at Beverly, where he served until February, 1836. His other settlements were in Binghamton and Carmel, N. Y., Norwich, Conn., Albany and Waverly, N. Y. His labors at Albany were especially blessed. On giving up the pastorate of this church he removed to Auburn, Ill. A few years after, he went to California for his health, and died at San Jose, Jan. 8, 1883. He was an able preacher, of commanding presence, and an uncommonly impressive delivery. See The Watchman, March 29, 1883. (J. C. S.)

Coley, Samuel, a Wesleyan minister, was born at Birmingham, England, Feb. 17, 1825. He was converted when about six years of age, joined the Wesleyans at twelve, began to preach at sixteen, and after a three years' residence at the theological school at Richmond, received an appointment to the Hastings Circuit in 1847. He filled some of the most important stations of the Church. In 1878 he was appointed theological tutor at Heaslyng. He resigned this position in 1880, and in August of the same year settled at Warwick, and died Oct. 30, 1890. "As a preacher he stood in the first rank of the most popular men of the day." His theological lectures were models of clearness in the exposition of Scripture and of Theological Truth. He wrote much besides Sermons, Treatises, and Tracts. His Life of Thomas Collins is one of the best of Christian biographies. See Minutes of the British Congregational Union, 1881, p. 20.

Colfridus. See COOLFRID.

Colga (or Colchu: Irish, Coeltiu), is the name of several early Irish saints:

1. COGLA, "the Wise," lector of Clonmacnoise, was a man of eminent piety and learning, and acquired the name of seer or oracle of all the tribes. He was appointed to preside over the great school of Clonmacnoise; was a special friend and correspondent of Alcuin, at Charlemagne's court, and composed the Speculum Decretorum, or Breviary of Decretals, a collection of most of the canonical legislation of the form of legislation full of the warmest devotion to God. He died about A.D. 796, and is commemorated on Feb. 20 (Lanigan, Eccl. Hist. of Ireland, iii. 228 sq.; Todd and Reeves, Mart. Donop. p. 55).

2. Colga, or Colganus, was of the powerful family of the Hy-FISMATCH, in Connacht. He is chiefly known in connection with St. Columba. He flourished about A.D. 580, and probably died in his native land, according to St. Columba's promise (Lanigan, Eccl. Hist. of Ireland, ii. 328).

3. COLGAR, or COLGERT, son of Cellach, was another

Colgan, Thomas, a missionary of the Church of England, came to America in 1726 to take charge of the Church in Rye, N. Y., under the direction of the Society for the Propagation of the Gospel in Foreign Parts; but afterwards became assistant to the Rev. William Vesey, rector of Trinity Church, New York city, and remained in that position until 1732, when he became minister of the Church in Jamaica, L. I. He died there in 1735. See Sprague, Annals of the Amer. Pulpit, v. 16.

Colhurk, Christian, a German poet and theologian, who lived in the early part of the 18th century, wrote, Ars Eucharistica (Frankfort, 1704, 1728); Epistolae Familiaria Carmina Elegiaca (Berlin, about 1728); Epistolae Graeci et Latinii (ibid. 1724).

Collo, Giovanni, an Italian painter, was born at Lucca in 1634, and studied under Pietro da Cortona. Some of his works are in the churches of Rome. The most celebrated were the frescoes in the tribune of the Church of San Martino, in Lucca. The whole choir of the monastery of the Carmelites was painted by him. He died in 1681. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Colldi. See Collders.

Coligny (or Coligne), Odet de, a French prelate, son of marshal de Châtillon and Louise de Montmorency, was born July 10, 1517. When hardly sixteen years of age he was appointed one of the cardinals who were to elect the pope. He went to Rome to take his place in the consistory, and assisted in the election of Paul III, who made him archbishop of Toulouse in 1534, and relieved him from the obligation of residing at Rome. He was raised to the episcopal see of Beauvais in 1538, and took a great interest not only in the affairs of his country, but also promoted arts and sciences. In 1550 he was called to Rome to assist in the election of pope Julius III. In 1554 he gave to his diocese the Constitutions Synodales, which were intended to place the Church in the hands of the State and to emancipate the French parliament against the house of Guise, in 1558, which sought to bring France under the yoke of the inquisition, delivered Coligny from a snare, since he was designed to be one of the three inquisitor-generals. Without pronouncing himself openly for the new faith, to which his brothers already adhered, he put himself politically on their side and against the Guises, assisted at the assembly held in Fontainebleau in 1560, and finally broke with the Church of Rome in 1561 by celebrating at Beauvais the Lord's Supper in accordance with the Protestant rite. A tumult which soon broke out endangered his life. He gave up his ecclesiastical dignities, and assumed the title of count of Beauvais. During the first religious war he accompanied his brothers and Condé to Orleans, and after the peace of Amboise he returned to the court of France. In the meantime he had been reported to the inquisition at Rome as a heretic, and on his refusal to appear before the tribunal, the pope hurled at him a bull of excommunication, March 31, 1553. He was henceforth called by his family name, Châtillon, although he himself preserved the family of Coligny. In 1568 he negotiated the peace which followed the siege of Char- tres. The violation of the peace by Catharine de' Medici necessitated the retreat of Condé and Coligny to La Rochelle. Châtillon's life, as well as that of Condé, being endangered, he succeeded in sailing to England, where he hoped to serve the cause of his brothers and of liberty. He publicly married Elizabeth de Hauteville. Queen Elizabeth treated him with due respect, and his influence often neutralized the measures of the French ambassador, Lamothe-Fédon. After the peace of 1570, the latter changed his attitude. He was buried at Canterbury. In Odet de Coligny the French Protestants lost one of their firmest supporters. See De Bouchet, Pr. de Christ, de la Maison de Coligny, p. 387-442; Brantôme, Histoire Illustre s. v., "Le Cardinal de Châtillon;" Dupont-White, La Ligne à Beauvoir; Correspond. Diplom. de Lamothe-Fédon, i. p. 16 sq.; ii. p. 49 sq.; iii. p. 17 sq.; iv. p. 12 sq.; Delaborde, in Lichtenbergers Encyclop. des Sciences Religieuses, s. v. (B. P.)

Colla. See Eollá.

Collaco is the family name of several Scotch clergymen:

1. Adamur, took his degree at King's College, Aberdeen, in 1611; was presented to the living at Garrock in 1615, transferred to Ecclesgreig in 1619, to Dundee in 1635; deposed in 1639 for drunkenness, sacrilege, and disobedience to the General Assembly; was settled at Dunse in 1663, and died Sept. 13, 1664, aged about seventy-three years. See Fasti Eccles. Scotiaco, i. 404; iii. 689, 862.

2. David, was appointed to the living at Drainie in 1633, and ordained, and died June 8, 1681. See Fasti Eccles. Scotiaco, iii. 161.

3. Francis, took his degree at Edinburgh University in 1610; was presented to the vicarage of Channel-kirk in 1614, and admitted to the living in 1615; signed the protestation for the liberties of the kirk in 1617; was transferred to Gordon in 1623, and died in 1617, aged about fifty-seven years. See Fasti Eccles. Scotiaco, i. 521, 525.

4. John, was appointed to the living at Fettercain in 1630; had Newsloch under his care in 1635, and died March 16, 1637. See Fasti Eccles. Scotiaco, iii. 866.

Collacroni, Agostino, an Italian painter, was a native of Bologna, and studied under Padre Pozzi. He was an eminently perspicacious artist, and was much employed in adorning the churches at Rome, Bologna, and other cities. He flourished about 1700.

Collado, Diono, a Spanish Dominican, was born at Mezzadras, in Extremadura. He assumed the habit of his order at Salamanca in 1600. After having taught belles-lettres, he embarked for Japan in 1618, and, in spite of persecution, published the Gospel for several years. In 1625 his superiors sent him to Rome to solicit of the pope more extended powers. While in Europe he published several works, the material for which he had collected in his travels. Urban VIII having at length delivered a brief favorable to the wishes of the missionaries, Collado went to Spain in 1632, obtained of the king letters-patent for the foundation of a convent of his order in the Philippine Islands, and embarked again in 1635. Arriving there, he met with much opposition from the governor, but nevertheless succeeded in carrying out his project. Being recalled to Spain in 1638, he embarked, but the ship was wrecked, and he perished. His works are, Ars Grammatica Lingua Japonica (Rome, 1631)—Dictionarium sive Thesaurus Lingua Japonica (ibid.; compendium, 1632)—Historiae Extremaduriae Christianae Societatis Iaponae Societatis Iaponae (Madrid, 1632)—Modus Conficiendi et Examenandi Positivum Japonennem, etc. (Rome, 1631):—
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COLLECTIO


Colladon, Nicolas, a Swiss Protestant theologian of French origin, lived in the latter part of the 16th century. He was a liberal thinker, and is considered the first modern humanist, who became in 1564, rector of the academy of that place. Two years later he succeeded Calvin as professor of theology. The boldness of his preaching brought him into difficulty with the sovereign council of Geneva, and he retired to Lausanne, where he taught philosophy and theology until his death in 1572. See Brock, De Plantinio Novo (1560); and wrote Methodus Facilius ad Explicationem Apocalypsis Johannise (Morges, 1591) — Jesus Nasareum, ex Matthano, chopp. ii. 32 (Lausanne, 1856). See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Collaert, Adriaen, a Flemish designer and engraver, was born at Antwerp about 1620, studied in his native city, and died there in 1657. The following are his principal works: The Last Judgment; The Israelitish Women Celebrating the Destruction of the Egyptian Host in the Red Sea; The Captivity of St. Andrew to the Apostle; A Wonder; Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Chalmeris, Biog. Dict. s. v.

Collaert, Hans, a Flemish engraver, son and scholar of Adriaen, was born at Antwerp about 1640. He visited Rome for improvement, afterwards returning to Flanders, where he executed a number of plates dated from 1668 to 1692. The following are the principal works: St. John Preaching in the Wilderness; Moses Striking the Rock; and the subjects from the lives of Christ and the Virgin. See Spoerer, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Collar. The neck-cloth worn by the clergy does not appear to have been in use in the beginning of the 18th century. The ruff of the time of Elizabeth fell into desuetude before the falling collars of the time of James and Charles I.

Collas, a learned French missionary and astronomer, of the Jesuit order, was born at Thionville about 1731. He taught mathematics at the University of Lorraine, and in 1767 went to Pekin, where he acted as mathematician to the emperor of China. He died Jan. 22, 1781, leaving several very important sketches, inserted in a collection of the Memoires upon the Chinese, viz.: Essai des Reperations and Additions Faites a l’Observatoire 1767 depuis Longtemps dans le Musée des Missionnaires Francais; and others. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Collatina. See OBLATAS.

Collatio is a term from the reading of the lives or collationes of the fathers, which St. Benedict (Regula, c. 42) instituted in his monasteries before compline. Such compilations as the collationes of John Cassian were read. Ansel Smaragdus, however, says that this service was called collatio because the monk questioned each other on the portions to be read. The Benedictine practice is to hold this service in the church, and this is probably in accordance with the founder's intention, for he evidently contemplated the collationes being held in the same place as compline (Ducange, s. v.).

Collation is (1) the free assignment of a vacant canonry or benefice; (2) reading of devot books from the pulpit by the reader of the week, followed by an exposition from the superior in chapter; (3) a sermon after a funeral; (4) a lecture on the catechism established in 1651; (5) a monastic supper. During the first four centuries there was but one full meal taken daily by monastics, and that was supper (remia). When the mid-day meal was adopted, a slender repast of bread, wine, and dry fruit, not worthy of the name of supper, was taken after vespers, during the reading, or "collation," of the Scripture or fathers—and as the name was given to the meal, and adopted by laymen and priests. The jentaculum, or breakfast, consisted of a basin of soup.

Collatius, Petrus Apollonius, an Italian priest and poet, a native of Novara, lived at the close of the 12th century. He was the author of Carmen Heroicum (Milan, 1491; republished under the title Apollonius, de Excedio Hierosolymitano, Paris, 1540; Antwerp, 1868), a poem on the destruction of Jerusalem under Vespasian.—Herculis Carmina de Invicto Invicti et Colonia, Eligae et Epigrammata (Ibid. 1892; republished several times). See Hoefer, Nouv. Biog. Générale, s. v.

Collie, Raphael de Bxcial, an Italian painter, was born at Collis, near Bergo San Sepolcro, about 1490, and was a pupil of Raphael. Later in life Collis resided at Bergo San Sepolcro, where he kept a school of design. He died at Rome in 1560. His works are to be found at Urbino, at Ferrara, at Pesaro, and elsewhere. The best are a Assumption, in the churches at Bergo San Sepolcro. See Encyclop. Brit. (9th ed.) s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Rose, Biog. Dict. s. v.; Graves' ed. of Bryan's Dict. of Painters, s. v.

Collect is (1) a church appointed as the starting-point and place of assembly of a procession going to a station, as, for instance, the collect was at Santa Sabina, on the Aventine, when the station was fixed at the basilica of St. Paul; (2) a prayer so called, because collected into one form out of many petitions, or from the people being joined in as one, or because offered for the whole collective Church, or a particular Church. Most collects end "through Jesus Christ," because the Father bestows his gifts through the mediation of Christ only. The five parts of a collect are the invocation; the reason on which the petition is founded; the petition itself; the benefit hoped for; and the description of prayer, or mention of the Lord Jesus, or both. The collects in the mass were composed by pope Gelasius. At St. Alban's, in the 12th century, they were limited to seven. The collects were included in the Collectarium, and the collects at the end of the communion service, matins, and even-song, etc., fulfill the definition of homologe, as the concluding prayer in an office, in which the priest gathers up and collects all the prayers of the people, to offer them to God. Out of the eighty-three used in the English Church, fifty-nine are traceable to the 6th century.

Collecta. See CORNELIA.

Collecta, in liturgical phraseology, is (1) the collecting or amassing of contributions of the faithful. From Leo the Great we learn that such a collection was sometimes made on a Sunday, sometimes on Monday or Tuesday, for the benefit and sustenance of the poor. These collections seem to have been distinct from oblations. (2) The gathering together of the people for divine service. Justin (Epit. 27) states that the sound of Allelulia called monks to say their offices (ad collectam). Pachomius (Regula, c. 17) speaks of the collecta in which oblation was made; he also distinguishes between the collecta domus, the service held in the several houses of a monastery, and the collecta major, at which the whole body of monks was brought together, to say their offices. In this rule, collecta has very probably the same sense as Collatio. (3) A society or brotherhood. So in the 15th canon of the first council of Nantes (Hincmar, Cupidula ad Predigt. c. 14).

Collectarium is a book of collects or short prayers, anciently called a "coucher." The latter word appears to be thus derived: collectarium, collectar, collet, coutier, coutier, cocher, cocher. The term "coucher" is frequently found in English medieval inventories and occasionally in church inventories and churchwarden's accounts.

Collectio is a name, in the Gallican missals, for
certain forms of prayer and praise. The principal of these are the Collect post Nomius, which follows the recitation of the names of the deities; the Collect ad Pacem, which accompanies the giving of the kiss of peace; the Collect post Sanctus, which immediately follows the "Holy, Holy, Holy," and the Collect post Eucharisticum, after communion.

Colledge, Thomas, an English Congregational minister, was born at Wirksworth, July 6, 1804, of poor parents. He joined the Church at the age of seventeen, and at twenty-three began preaching. In 1832 he entered the Royal Military College, and at the close of his course became pastor at Reeth, Yorkshire. Thence he removed to Ridings, where he died, Aug. 23, 1875. See (Lond.) Congregational Year-book, 1876, p. 323.

College of Augurs was the institution of soothsayers among the ancient Romans. See AUGUR.

Colleges of Priest were associations for the study of the Bible and the promotion of personal piety among certain of the Lutharians in the 17th century. See PRIEST.

Collegia de Propaganda Fide. See COLLEGIUM PORTICATUM; PROPAGANDA.

Collegium Dendrophorum (the College of the Dendrophori, from δέντρον, a tree, and φορεῖν, to carry), was a class of heathen (probably priests) whose duty it was to carry branches of trees in procession in honor of the gods.

Colleen, A Welsh saint of the 7th century, was patron of Llangollen, in Denbighshire, and is commemorated on May 20 (Rees, Welsh Saints, p. 302). 

Colleoni, Girolamo, an Italian painter, was born at Bergamo about 1495. His paintings in the Church of San Antonio dell'Ospitale, at Bergamo, were destroyed by fire. There is one in San Erasmo, near Bergamo, which represents The Virgin and Infant, with Magdalen and Saints, and is one of his most esteemed works. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Rose, Gen. Biog. Dict. s. v.


Collet, Pierre, a French theologian and doctor of divinity, was born at Ternay, near Monteiro (Loiret- Cher), Sept. 6, 1693. From his youth he was employed at the house of the brothers of Saint-Lazare, and taught theology in several houses of his order. He was afterward principal of the College des Bons-Enfants in Paris, and died there Oct. 16, 1775. He wrote a large number of works, among them, De Quinque Jusnavi Propositionibus (Paris, 1730): —Traité des Dispositions en Général (Ibid. 1742, 1746, 1:82, 1758, 1759, 1777, 1788, 1798; Avignon, 1829); —Institutiones Theologiae (Paris, 1816, 1736): —Institutiones Theologiae Morals (Ibid. 1758, which is the fifth edition, the date of the others being unknown): —Institutiones Theologiae Scholasticae (Lyons, 1755, 1767, 1768; Paris, 1775): —Vie de Saint-Lucet-de-Paul (Nancy, 1748; Paris, 1818, with some writings from St. Vincent de Paul): —Lettre d'un Théologien au R. P. A. de C. (Antony of Gasquet) (Brussels, 1765): —Traité des Devoires de la Vie Religieuse (Lyons, 1765; Paris, 1773): —L'Ecole Chrétien (Ibid. 1769); —Le Devoir en Sacré Cœur de Jésus (Ibid. 1770): —Traité des Étourde des de l'Eglise (Ibid. ed.); —Instruction pour les Pasteurs de la Gere de la Compagnie (Ibid. ed.). See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.

Collett, Thomas, an English Congregational minister, was born at Lostwithiel, Cornwall, Feb. 8, 1797. He joined the Church in early manhood; received his ministerial training at Hackney Academy; began his ministry at Witney, Oxfordshire; and finally settled at Dawlish, on the south coast of Devon, in 1835. In the summer of 1866, Mr. Collett resigned his pulpit, but continued to reside among the scenes of his lifelong labors, beloved by all who knew him, until his death, June 10, 1869. See (Lond.) Cong. Year-book, 1870, p. 201.

Colley, Benjamin, an English Wesleyan minister, was born at Tollden, near Easingwold, Yorkshire. He united with the Methodists in 1761; and, having received Episcopal ordination, was in that year invited by Wesley to officiate in the Methodist chapels in London, which he did. In 1762 he was "carried away by the enthusiasm of George Bell and Thomas Maxfield." He was soon restored, however, by John Mann, and in July, 1769, was engaged in the work at Newcastle-upon-Tyne. Thereafter, until his death, in 1767, he was a faithful and godly worker. Although he deeply regretted his slip, he was ever after subject to strong temptations; and, as Wesley (who believed his backsliding cost him his life) says, "he went heavily all his days." See Atmore, Meth. Memorial, s. v.; Wesley, Journal, Nov. 8, 1767.

Colley, Thomas, an English minister of the Society of Friends, was born at Smestow, near Pontefract, Yorkshire, in 1742. He was brought up in the Established Church; religiously awakened before he reached his majority, he joined the Methodists, among whom he was zealous, active, and much esteemed. About 1764 he united with the Friends, and in 1768 began his ministry. In 1779, in company with Philip Madin, of Shefield, he visited the West Indies, and performed considerable Christian labor there. Some years after he traveled extensively in North America. Subsequently he itinerated much in his native land, and was very useful in his vocation. He died in Sheffield, June 12, 1812. See Piety Promoted, iv, 29, 33. (J.C.S.)

Colli, Antonio, an Italian painter of the Roman school, flourished about 1700, and studied under Andrea Pozzi. He painted the great altar in the Church of San Pantaleon. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Colli, William, a Scotch clergyman, took his degree at King's College, Aberdeen, in 1718; became schoolmaster at Drainie in 1782, and assistant minister at Duffus; was presented to the living at Drainie in 1741, and ordained. He died Apr. 29, 1786, aged about seventy years. See Fasti Eccles. Scotl., vol. 16.

Collier, Arthur, an English metaphysician and divine, was born at the rectory of Langford Magna, near Sarum, Oct. 12, 1880, and was educated at Salisbury Grammar School and Pembroke College, Oxford. In 1704 he was presented to the benefice of Langford Magna, where he continued until his death, in 1782. In religion he was an Arian, and also a High Churchman, on grounds which his associates could not understand. The following are some of his works: Tertium on the Logos, in seven sermons (1782) —New Inquiry after Truth, on the non-existence of an external world: Specimen of True Philosophy. See Encycl. Brit. 2nd ed. s. v.; Hoefer, Nouv. Biog. Générale, s. v.


Collier, Ezra W., a (Dutch) Reformed minister, was born at Plymouth, Mass., about 1822. He graduated at Rutgers College in 1849, and at New Brunswick Theological Seminary in 1884. He was noted in his student life for close application, literary culture, and scholarly enthusiasm. His first settlement was with the Manhattan Reformed Church, New York city (1854-'56). For the next ten years he was pastor in Freehold, N.J.
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COLLIN

His health being greatly impaired he removed to Coxsackie, N. Y.; but after a year was obliged to relinquish all active duties. He lingered in great feebleness until his death in 1869. He was one of the most brilliant and learned of New England divines, and a model of modesty and heroic in the utterance of his views, a true scholar, and a Christian gentleman. His studies took a wide range —beyond mere professional requirements. In 1865 he edited a volume of posthumous Sermons by his brother, Rev. Joseph A. Collier, to which he prefixed an interesting biographical sketch. (W. J. R. T.)

Collier, Francis, an English Wesleyan minister, was converted at the age of twenty under the preaching of John Nelson; commenced his ministry at Derby in 1796; travelled twenty-three circuits, becoming a superintendent in 1837 at Taunton, and died June 25, 1851, aged eighty-two. He was an able preacher, and stood high in the connection. See Minutes of the British Conference, 1851.

Collier, F. G., an English Congregational minister, was born at Hartlepool, Feb. 6, 1847. He was educated at the Lanchashire Independent College, and ordained at Wigan in 1871. He accepted the pastorate of New Chapel, Horwich, which, after four years, he was forced to resign on account of his health. He died at West Kirby, Cheshire, March 30, 1881. See (Lond.) Cong. Year-book, 1883, p. 273.

Collier, Joseph, an English Wesleyan minister, was born at Stockport, Oct. 31, 1776. He was converted at the age of fourteen; admitted into the ministry in 1792; was prostrated on the Bradford circuit, but still laboured; became a superintendent in 1811, first residing in Bury, subsequently in Exeter and at Kingstown, Bristol: resumed his ministry at Haverford-West in 1815, and travelled several circuits. His last was Nottingham, where he died, May 27, 1842. See Minutes of the British Conference, 1842; Wel. Meth. Mag. 1850, p. 337 sq.

Collier, John (1), a Scotch clergyman, took his degree at the University of St. Andrews in 1650; was presented to the living at Firth and Stenness in 1652; transferred to Carrington in 1683; deprived for refusing the test in 1681; and died in Edinburgh Nov. 18, 1691, aged about sixty-two years. See Fasti Eccles. Scottic.-, i. 270; iii. 396.

Collier, John (2), an English Wesleyan Methodist minister, was born at Little Houghton, Northamptonshire, in 1803. He united with the Church in 1821; was received by the Conference for the ministry in 1829; toiled for thirty-five years on some of the most laborious circuits, became a superintendent in 1864; and died at Torquay, Feb. 27, 1870. Mr. Collier was instrumental in saving many souls, and was earnest, faithful, and amiable. See Minutes of the British Conference, 1870, p. 26.

Collier, Richard, a Lutheran minister, was a native of Dunbarton, Ireland. Arriving in America in his youth, he settled in Easton, Pa., and for many years was engaged in teaching. In 1833 he was licensed by the New York Synod; in 1834 was ordained pastor at Sprooke Run, N. J., and served there twenty-seven years. He died in New York city, Jan. 1, 1861. See Lutheran Observer, Jan. 1, 1861.

Collier, Thomas, an English Baptist minister, was born about 1800. For some time he preached with great success in the island of Guernsey, although his enemies spoke in bitter terms of him. In 1845 Mr. Collier, in order to vindicate himself, published Certain Queries on Points, now so much controverted, Examined, in which he maintained, like Roger Williams, that magistrates have no power whatever to establish church government, or to compel any persons to observe the government of Christ. He was the author of several other works of a controversial character. See Haynes, Bap-phis Cyclopaedia, p. 178. (J. C. S.)

Collier, William, an English divine, was born in 1742. He was for many years a tutor in Trinity College, Cambridge; rector of Orrell, Cambridgeshire; and Hebrew professor from 1771 to 1790. He died Aug. 4, 1808, at the age of eighty-three, after his usual health, and in a high position in his college. Mr. Collier published, by subscription, Poems on Several Occasions, with Translations from Authors in Different Languages, Dedicated to Prince William of Gloucester (1800, 2 vols. 12mo). See The (Lond.) Annual Register, 1805, p. 516; Allibone, Dict. of Brit. and Am. Mer. Authors, s. v.

Colliette, Louis Paul, a French antiquarian of the middle of the 18th century, was curate of Gricourt, near St. Quentien, and wrote, La Vie de St. Quentien (St. Quentien, 1767)—Mémoires Ecclésiastiques (Cambray, 1771-72, 3 vols.). See Hoefer, Nouv. Biog. Générale, a. v.; Biog. Universelle, a. v.

Colliflower, William F., a minister of the (German) Reformed Church, was born in Washington County, Md., Feb. 14, 1814. He received his education in the Reformed High School and Theological Seminary at York, Pa.; was licensed to preach by the Classis of Maryland in 1836; soon afterwards entered upon the ministerial work in Virginia, being ordained and inducted as the pastor of the Mill Creek charge. He labored successively in Virginia, Maryland, and Pennsylvania, and died in Frederick, Md., April 30, 1882. Mr. Colliflower was a man of fair talents, great energy, and sincere piety; popular and successful as a preacher. (D. Y. H.)

Collin, Friedrich Eberhard, a Lutheran theologian of Germany, was born at Worms, Dec. 25, 1804. In 1799 he was appointed preacher at Dertingen; in 1794 was called as deacon to Zeulenroda, and in 1795 to Lobenstein, where he died, June 15, 1797. He wrote, Eigentümliche Gestalt eines Christen (Giessen, 1811)—Das Werk des Glaubens in Kraft (Wertheim, 1791)—Groser Ernst des Wahnen Christi (Halle: 1792)—Warung Christi vor den Falschen Propheten (Frankfort, 1793)—Dioscorographia (Halle, 1799)—Gesetz der Christlichen Gemeinschaft (Halle, 1800). He died in Berlin, 1799. See Nachrichten von Rechenschaften Predigern (Halle, 1775), vol. i; Jöcher, Alemagne Géographie-Lexicon, a. v. (B. P.)

Collin, Jean, a French theologian of the Jesuit order, was born at St. Junien, and lived about the middle of the 17th century. He was almoner to the king, and preached with success at Val-de-Grace, and in the principal cities of the kingdom. He published, among other works, Le Prélud de Saint-Gregoire (Paris, 1640)—Vie de saint Jean de la Croix dite de la Soute et du Monastere du Mas-des-Loges (Limauges, 1667). He left also a large number of MSS., a catalogue of which was published by abbé Nadaud. See Hoefer, Nouv. Biog. Générale, a. v.

Collin, Nicholas, D.D., a Swedish missionary, was born in 1745. He received a classical education in his native country, and intended to join the army, but as he grew to manhood all attention was turned towards the ministry. He arrived, May 12, 1770, in the Delaware river, as a sort of assistant at large to the rectors of the Swedish churches in New Jersey and Pennsylvania. He is claimed as a minister of the Protestant Episcopal Church, because the parishes with which he was connected as a missionary all united with that body; but he was ordained in Sweden, and to the Swedish Church he always considered himself as owning allegiance. His assistant ministers were always of the Episcopal Church, and he used its liturgy. In consequence of the recall of Rev. John W. Dr. Collin was appointed rector in his stead in 1778 at Racoon, Pa., and Penn's Neck, N. J., and remained there until July, 1786, his residence being at Swedesborough. In 1778 he urged his own recall upon the archbishop of Upsal, Sweden, but the king desired that the Swedish missionaries should remain in America until the results
of the war should be known; so that it was not until 1783 that he received permission to sail for Sweden. In that year, however, he did not consider it wise to leave his field of labor, and at his suggestion he was permitted to remain, and to assume charge of the churches of Wicaco (now a part of the city of Philadelphia), Kingstown, and Upper Merion. In July, 1786, he removed from Swedesborough to Philadelphia. During seven years of his residence at the former place he was provost (or superintendent) over all the Swedish churches in Pennsylvania. He died in Philadelphia, in October, 1811. Dr. Collins was a man of considerable learning, being acquainted with at least twelve languages; and for many years he was a member of the American Philosophical Society. The only work which he left is a MS. translation of Acetilens's 'History of New Sweden,' undertaken in 1799 at the request of the Historical Society of New York. See Sprague, 'Annals of the Amer. Pulpit,' p. 277.

Collin, Nicolas, a French theologian, was born about the commencement of the 18th century. He was canon-regular of the strict Observantia of the Premonstrant order, and prior of Renegval. He died at Nancy in 1788, leaving Observations Critiques sur le Traité des Disputes (Nancy, 1765; Paris, 1770):—Du Spiritualisme. (Ibid. 1773):—Du Pauvre Bœuf, etc. (Ibid. 1777):—Des Processions de l'Église Catholique (Ibid. 1779):—Des Respects aux Eglises (Ibid. 1781). See Hoefer, 'Nouv. Biog. Générale,' s. v.

Collin, Richard, a German designer and engraver, was born at Luxemburg in 1626. He visited Rome while young, and studied under Sandrart; but afterwards returned to Antwerp and Brussels, where he was appointed engraver to the king of Spain. The following are some of his principal works: 'Esther before Ahasuerus; Christ Bearing his Cross; St. Arnold.'

Collins, one of the inferior rural deities, supposed by the Romans to reign over the hills.

Collins, Abondio, a learned Italian Camaldolese, was born at Bologna in 1691. For ten years he was professor of geography and nautical science at the Institute of Sciences, and of geometry at the university of his native city. He died in December, 1738, leaving 'Anche Reazioni dell'Indice e della China' (Bologna, 1743), a translation of 'Le Tableaux de Deux Arabes,' published in French by abbé Renaudot. Collins wrote numerous poems and dissertations. See Hoefer, 'Nouv. Biog. Générale,' s. v.

Collins, Bonifacio, an Italian scholar of the order of Camaldolesi, brother of Abondio, was born at Bologna in 1660. He taught philosophy at the university of his native city, and died in 1770. He published a large part of his writings under the title, 'Opera Diverse' (Bologna, 1774), in which we find academical memoirs, tragedies, and scapul of prose upon religious subjects. He also wrote several Lives of the Camaldolese saints. See Hoefer, 'Nouv. Biog. Générale,' s. v.

Collings, John, D.D., an eminent English non-conformist divine, and voluminous writer, was born at Bostak, in Essex, in 1623; educated at Emmanuel College, Cambridge; and died at Norwich, Jan. 17, 1690. He wrote many books of controversy and practical divinity. The singular of which is his 'Pepkin's Pocket-Book.' In Pottle's 'Annotations on the Bible,' Collings wrote those on the last six chapters of Isaiah, the whole of Jeremiah, Lamentations, the four Evangelists, the epistles to the Corinthians, Galatians, Timothy, Philemon, and the Revelations. See Chalmers, 'Biog. Dict.' s. v.; Allibone, 'Dict. of Brit. and Amer. Authors,' s. v.

Collins, William, an English Baptist minister, was born in Waltham, Aug. 8, 1814. He was baptized March 2, 1836, and began at once to preach. In 1842 he commenced his pastorate at Kingston-on-Thames, and remained until 1856, when he accepted a call to the Church in Gloucester, and was successful in bringing it up from a depressed state to one of strength and prosperity. He died Sept. 10, 1869. See ('London,' Baptist Manual-book, 1870, p. 190, 191. (J. C. S.)

Collington, John, an English clerical writer of the last part of the 16th and the first part of the 17th centuries, was a native of Somersetshire; educated at Lin- college, Oxford; made priest on the Continent; returned to England, and was cast into the Tower of London; condemned, afterwards reprieved, set free, and sent out of the country. He returned, and for thirty years zealously advanced his own (Roman Catholic) religion. Though in restraint, he was alive in 1611, and an old man. See Fuller, 'Worthies of England' (ed. Nuttall), iii. 106.

Collins, an English martyr, was a prominent lawyer in London, burned at Smithfield in 1538, for rebuking the priest. See Fox, 'Acts and Monuments,' v. 251.


Collins, Augustus Baldwin, a Congregational minister, son of general Augustus Collins, was born at Guilford, Conn., May 24, 1760. He studied at Yale College, but did not complete his course. Rev. Dr. Andrew Yates and T. M. Cooley were his tutors in theology. In 1817 he was acting pastor at Montgomery, Mass., and in the following year was ordained pastor at Andover, Conn., from which charge he was dismissed in 1827. In the beginning of 1828 he was installed as minister at Preston, where he served until 1847, when he became acting pastor at West Stafford. He was regularly installed there May 10, 1848, and left April 19, 1852. About two months after he entered upon his duties as an acting pastor at Barham, in 1858 he held the same position at Wolcott, also at Long Ridge, in Stamford. After 1852 he resided at Norwalk, without charge. He died there, March 16, 1876. See Cong. Quarterly, 1877, p. 418.

Collins, Barnabas, a minister of the Reformed (Dutch) Church, graduated from Lafayette College, Easton, Pa., and in 1842 from the theological seminary at New Brunswick, N. J. He was licensed by the Classics of New York the same year; served the Church at West Farms, N. Y., until 1846; Ponds, Bergen Co., N. J., until 1867, and thereafter was without a charge till his death, in 1877. See A Reformed Manual of the Ref. Church in America, 8th ed. p. 218.

Collins, Benjamin, a Methodist Episcopal minister, was born in Sussex County, N. J., in 1785. In 1819 he joined the Philadelphia Conference, in which he remained energetic and faithful until his death, in August, 1831. See Minutes of Annual Conferences, 1833, p. 162.

Collins, Britton Estol, a Presbyterian minister, was born in Philadelphia, Pa., Feb. 2, 1801. He entered Princeton Seminary in 1824, and remained two years; was licensed by the Presbyterian of Philadelphia in April, 1828; received under the care of the Huntington Presbytery, April 8, 1830, and ordained as an evangelist June 24 following. His first pastoral charge was at Millertown, then in the bounds of Huntington Presbytery, he being installed there in October, 1832. He resigned his charge in 1839, and in October of the same year was called to Shreys- burgh. This call he did not accept, but declined to act as stated supply, in which relation he continued till October, 1858, when he retired. During the remaining years of his life, so long as he was able to preach, he spent his time in missionary labor in different parts of the presbyteries—chiefly in the churches of Missouri, Unity, and Magna, successively. He owes its existence largely to his liberality and indefatigable labors. He died April 12, 1876. Mr. Collins
was a man of humble and undoubted piety; of great simplicity of character; a diligent, faithful, and self-denying pastor; universally respected and loved. See New Hist. of Meck. Soc. Sect. 210.

Collins, Charles, D.D., a minister in the Methodist Episcopal Church South, was born in North Yarmouth, Me., April 17, 1813. He received an elementary education at Portland, and the Maine Wesleyan Institute; after several years of school-teaching entered Wesleyan University, Middletown, Conn., and before he was twenty-five years of age graduated at the first honors, and was elected as the first president of Emory and Henry College, near Abingdon, Va. During the years of his student life he had embraced religion, and dedicated all his energies to its education, and having united with the Holston Conference, labored abundantly and effectively in the pulpit during his service in Emory and Henry College. His controversial papers against Romanism, in 1844, exhibit his talent and ability in polemical theology; as do also his tracts, published in 1846, entitled Methodist Controversies Compared. He was at this time the editor of the Southern Repository and College Review, and was a regular contributor to the Ludger's Repository, and various church papers and periodicals. In 1852 he was elected president of Dickinson College, and filled that position eight years, during which time he re-established the presidency of Centenary College, La., and of Central College, Mo.; the chancellorship of the University of Missouri, of Michigan, and of Southern University, Greenburgh, Ala. In 1860 he was transferred to the Memphis Conference, and took charge of the State Female College at Memphis, Tenn., becoming sole proprietor of the buildings and grounds, and placing it under the patronage of the Memphis Conference. In the service of that college he closed his life and labors, July 10, 1875. Dr. Collins was amiable, grave, sympathetic, studious, learned; a popular and efficacious writer; an humble, earnest preacher, and an exemplary Christian. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 210; Simpson's Cyclop. of Methodism, s. v.

Collins, Daniel, a Presbyterian minister, was a native of Guilford, Conn.; graduated from Yale College in 1769; studied theology under the REV. Dr. Bellamy; was ordained pastor in Lanesborough, April 17, 1764, and died Aug. 26, 1782, aged eighty-three. See Sprague, Annals of the Amer. Pulpit, iii, 498.

Collins, Eliah, a Baptist minister, was born in Halifax County, Va., Oct. 20, 1788. He was converted in 1815; was baptized April 28, 1828; licensed Dec. 6, 1827; and was supplied a regular missionary in the Missouri Conference in 1854. He was ordained Nov. 5, 1825. His first pastorate was with the Salem Church, near the Prince Edward county line. He became one of the earliest advocates of temperance in the country. In 1855 he removed to Tennessee, where, for a time, he found himself in an uncongenial atmosphere. A large majority of Baptists were opposed to missions, and forbade his preaching in their churches. Gradually the opposition gave way, and he became at different times pastor of the McMoresville, Bible Union, Lexington, and other churches. He died at Lebanon, Kentucky, Sept. 29, 1854. See Sketches of Tex. Ministers, p. 181-184. (J. C. S.)

Collins, Elisabeth, a minister of the Society of Friends, was born Jan. 4, 1755, in Upper Evesham, N. J. In 1779 she was appointed a minister, and travelled throughout many of the states, doing efficient work for the Master. The most striking characteristic of her life was love, tenderness and concern for the poor. She died Feb. 1, 1831. See Annual Visitor, 1831, p. 99.

Collins, George D., a Methodist Episcopalian minister, was born at Medford, N. J., July 9, 1845. He was converted in 1865; studied two and a half years in Trenton Seminary; served one year as assistant on the New Jersey Conference; served two years, 1872 to 1874, in the New Jersey Conference, and stationed at Dennisville.

He served in 1873 and 1874 at Groveton, where one hundred and fifty were added to the Church; from 1875 to 1877 at Union Street Church, Trenton, where two hundred were added; in 1878 at Washington, South River, where he had some success, and was stationed in 1879. He labored until April 20 of that year, when he was prostrated with fever, then attacked with hemorrhage of the lungs, and died Aug. 3 following. Mr. Collins was pre-eminent a man of one work, giving all his time and energies to the ministry. See Minutes of Annual Conferences, 1880, p. 91.

Collins, Hiram B., a Methodist Episcopal minister, was born at Vincennes, Ind., May 4, 1829. He was left fatherless in childhood; received a careful religious training; spent some years as a teacher; was received by the Methodist Episcopal Church by letter from the Presbyterian Church in 1858; was given to the ministry the same year, and in the following was admitted into the South-Eastern Indiana Conference, wherein he served with zeal and fidelity until his death, Sept. 4, 1864. Mr. Collins brought into the ministry a well-developed intellect, refined taste, superior literary attainments, an energetic character, and a heart in living sympathy with the interests of humanity and religion. He was a sound theologian, an excellent preacher, and a faithful and successful pastor. See Minutes of Annual Conferences, 1864, p. 162.

Collins, Isaac, a Methodist Episcopal minister, was born in Baltimore County, Md., June 11, 1789. He was converted in 1810; served in the war of 1812 under General Harrison, being known as a praying soldier; received license to preach in 1819, and in 1823 was admitted into the Baltimore Conference. He became superintendent in 1825, and superintended in 1826, and died May 25, 1870. Mr. Collins was a plain, earnest, able, useful preacher. See Minutes of Annual Conferences, 1871, p. 19.

Collins, Isaac Foster, a Methodist Episcopal minister, was born at Wolcott, Wayne Co., N. Y., Aug. 21, 1819. He was converted in 1838, removed to Arkansas in 1840, and in the following year entered the Arkansas Conference, and was appointed to teach and preach among the Cherokee Indians. In 1843 he was sent to the Lower Cherokee mission; in 1844 was set off with the Indian Mission Conference, and in 1845 was sent amongst the Cherokees, to teach in Mott's Seminary. In 1846 he located and went to Michigan; began regular work the next year in the Michigan Conference; in 1853 returned to the Arkansas Conference, and was appointed among the Cherokees; in 1854 was transferred to the Missouri Conference, and was stationed on the Omaha mission. On the formation of the Kansas and Nebraska Conference, in 1856, he became one of its members, and, on its division, he fell within the bounds of the Kansas Conference, and died a member of its active ranks, April 26, 1882. Mr. Collins was decidedly a true friend, an honest man, an exemplary Christian, and a thorough, uncompromising Methodist preacher. He was dignified in appearance, humble in spirit, and very near in person. See Minutes of Annual Conferences, 1883, p. 22.

Collins, Isaac Wright, a Presbyterian minister, was born in Frederick County, Pa., Aug. 16, 1823. He was educated at Westminster College, New Wilmington, and studied theology in the Allegheny Seminary. He was licensed to preach by Lakes Prebytery in 1852, and became pastor successively at Neslauack and West Salem, Wis. He died May 20, 1865. He was an energetic and conscientious laborer in the Master's vineyard. See Wilson, Presb. Hist. Almanac, 1866, p. 259.

Collins, James, an English Methodist minister, was born in Devon, England, Feb. 20, 1841. He was converted in early life. While yet young he removed to Canada, and settled in the Pickering mission, where he became a local preacher among the Bible Christians.
and was recommended to the conference of 1867. He labored on the Hampton, Cobourg, Hungerford, Watertown, Lindsay, Fenelon, and Berry stations. He died Dec. 6, 1875. He was a diligent student, an earnest preacher, a man of unquestioned piety, and a successful minister of the gospel. See Minutes of the Conference, 1875.

Collins, John (1), a Scotch clergyman, was licensed to preach in 1631; presented to the living at Campden in 1638; was long opposed, was ordained in 1641, and was murdered about Maritima, 1648. See Fasti Eccles. Scoticius, i. 63.

Collins, John (2), an English Independent minister, came over to America with his father in his youth; in 1649 was a fellow of Harvard College, Cambridge; Mass., and returned to England when Oliver Cromwell was lord protector. He became chaplain to general Monk. He was silenced but not ejected in 1662, and became pastor at Lime-street Independent Church, London. He was one of the first six persons chosen to deliver the Merchants' Lecture at Pinner's Hall in 1672. He died in London, Dec. 8, 1697. He was a minister of uncommon ability, and an eloquent preacher, so that few persons went from his preaching unaffected. See Wilson, Dissenting Churches, i. 225-229.

Collins, John (3), an English Independent minister, son of the foregoing, was born in London about 1675. He studied at the University of Utrecht; returned to England, was ordained co-pastor at Lime Street, with the Rev. Robert Bradge, in 1698, and was chosen one of the Merchants' lecturers. In 1702 he assisted at the ordination, in Mark Lane, of Dr. Isaac Watts. He was a good preacher, a friend of Matthew Henry, who informs us that he fell dead suddenly at his study door, March 19, 1714. See Wilson, Dissenting Churches, i. 240, 241.

Collins, John (4), a minister of the Society of Friends, was born at Charleston, R. I., Dec. 12, 1716, his father being also a minister in the same denomination. He became an eminent preacher among the Friends, and for many years sat at the head of the New England Yearly Meeting. He had a thorough acquaintance with the disciplinary affairs of the society, and "was much engaged, and took much pains, in endeavoring to have the Africans or negroes freed from slavery, and of teaching against that wicked practice." He died at Alexandria, Conn., Oct. 1, 1776. See R. I. Biographical Cyclop. p. 100. (J. C. S.)

Collins, John (5), a Methodist Episcopal minister, was born in Sussex County, Del., in April, 1764. He grew up to be a man of great bodily strength, and fierce and revengeful passions; but married a woman of remarkable amiability, and shortly afterwards was converted. He immediately began exhorting and preaching, and in 1808 entered the Philadelphia Conference, wherein he labored without intermission until within a few weeks of his death, which occurred March 30, 1827. Mr. Collins had some very objectionable qualities in his character, still he labored with untiring zeal and did much good. See Minutes of Annual Conferences, 1827, p. 542; Methodist Magazine, x. 289.

Collins, John (6), a Presbyterian minister, was born in Somerset County, Md., Feb. 16, 1769. He was licensed by the Presbytery of Lewes in 1791. After graduating at Princeton College, he assumed the presidency of Washington College, in his native county. In 1797 he purchased an estate in New Castle County, Del., whither he removed, and became and continued to be pastor of the Presbyterian Church in St. George's until his death, April 12, 1820. See Alexander, Princeton College in the 18th Century, p. 293.

Collins, Joseph Lanesfield, an English Congregational minister, was born at Stowmarket, Suffolk, in 1848. He was converted and joined the Church in his youth, and in 1863 entered Chelesham College, where he spent three years. He was two years in the pastorate at Ipswich, and in January 1869, accepted a call to the Church at Finchingley, where he remained until his death, March 31, 1881. See (Loc.) Cong. Year-book, 1882, p. 290.

Collins, J. B., a Free-will Baptist minister, was born in 1821; converted in 1839, and united with the Church in Morristown, Vt. Four years after, he commenced his ministerial labors, removed to Clinton County, N. Y., in 1845, and shortly after settled in Franklin, where he was ordained. After several years he removed to St. Lawrence County, and labored in that section and in Jefferson County until 1877. He preached successively in Morristown, Deerpark, Philadelphia, Keeseville, and elsewhere. In 1877 he took charge of the Church in Dickinson Centre; in 1880 he became pastor of the Church in Underhill Centre, Vt., and preached a part of the time at East Cambridge. He died in March, 1883. See Morning Star, July 25, 1883. (J. C. S.)

Collins, Levi, a Presbyterian minister, was born at Eastfield, Conn., Feb. 12, 1777. After receiving a careful educational education, he graduated at Yale College in 1802. He was ordained by the Holland Association in 1832. On account of ill-health he did not take a pastoral charge, but spent most of his time in teaching. He was principal of Monroe Academy, Middletown, for eight years. At Holyoke, Mass., and at Trumbull, Conn., he labored, successively, as minister of the church at Trumbull, Conn., the same year, and died in 1876, aged seventy-nine years. See Sprague, Annals of the Amer. Pulpite, i. 183.

Collins, Nathaniel (1), a Congregational minister, graduated at Harvard College in 1660, was ordained at Middletown, Conn., Nov. 4, 1668, and died Dec. 28, 1684. See Sprague, Annals of the Amer. Pulpite, i. 183.

Collins, Nathaniel (2), a Congregational minister, graduated at Harvard College in 1627, was ordained at Rosedale, Conn., the same year, and died in 1756, aged seventy-nine years. See Sprague, Annals of the Amer. Pulpite, i. 183.

Collins, Nicholas, an English Methodist preacher, was born at St. Breward, Cornwall, Dec. 28, 1806. He was converted at twenty; joined the Bible Christians; was a useful local preacher several years; entered the ministry in 1838, and for six years did good work among the people. In 1839 his health failed, and he died at Limehouse, July 7, 1841.

Collins, Robert H., a Methodist Episcopal minister, was born in Kent County, Del., May 12, 1823. He was converted near Memphis, Mo., in 1858; licensed to preach in the Des Moines Conference in 1863, and was afterwards transferred to the Missouri Conference. His health failing in 1874, obliged him to become a superannuate, and he died Jan. 26, 1875. Mr. Collins was a consistent Christian gentleman, and a useful and good preacher, and an excellent pastor. See Minutes of Annual Conferences, 1875, p. 46.

Collins, Robert S., a minister in the Methodist Episcopal Church South, son of Rev. McKee Haney Collins, was born in Greenville District, S. C., Aug. 11, 1811. He removed to western Tennessee in 1828, where he experienced religion in 1829; received license to preach in 1831, and in 1838 was admitted into the Tennessee Conference. In 1834 he was transferred to the Mississippi Conference; in 1839, located; in 1840 re-entered the conference, and died June 9, 1848. As a man, Mr. Collins was high-minded and honorable; as a Christian, eminent meek and gentle; a noble and able preacher, popular, useful; and in his domestic relations exemplary. See Minutes of Annual Conferences of the M. E. Church South, 1848, p. 183.

Collins, Samuel (1), a scholar of the 17th century, was the son of Baldwin Collins, who was born at Coventry, a Union preacher, very bountiful to the poor, and his wife Elizabeth constantly called father Collins. Samuel was born and educated at Eton; became fellow of King's College, Cambridge; afterwards provost and regius professor there, being a man of ad-
mirable wit and memory, and the most fluent Latinist of the age. He retained his professorship throughout his life, read his lectures twice a week for forty years, declined the bishopric of Salisbury, and died in 1651. See Fuller, Worthies of England (ed. Nuttall), i. 209.

Collins, Samuel (2), a Congregational minister, was born at Columbia, Conn., in 1747. He graduated at Dartmouth College in 1775; was ordained pastor in Sandown, N. H., in 1780; in 1788 was installed pastor of the Presbyterian Church in Hanover Centre, and in 1789 removed to Craftsbury, Vt., where he was pastor of the Congregational Church until 1804. He died Jan. 7, 1807. See Cong. Quarterly, 1864, p. 157.

Collins, Samuel (3), an English Baptist minister, was born at Culworth, Northamptonshire, Dec. 22, 1798. He was received into the Church at the age of twenty, and manifested a desire to preach; in 1826 went to supply the pulpit at Grunbergden, and after preaching one year was chosen pastor of the society, in which relation he continued for nearly fifty years. He took an active part in the organization of the Suffolk County Home Mission in 1831, and was its secretary for more than forty years. He originated, in 1838, the Gospel Herald, a low-priced Baptist magazine, and edited it for twenty-seven years. He was unable to preach during the last three years of his life, and died June 17, 1881. See (Lond.) Baptist Hand-book, 1882, p. 298.

Collins, William (1), an English Baptist minister, studied under the famous Dr. Bushy at Westminster School; travelled on the continent for increased knowledge; had valuable offers in the Church of England, but accepted a joint pastorate with Dr. N. Cox at the Baptist Chapel (now New Broadstreet), London, in 1675. He was also distinguished as a physician, and signed the Baptist Confession of Faith drawn up and issued in 1688. He occupied a prominent and useful position in London, and died Oct. 30, 1702. See Wilson, Dissenting Churches, i, 181-185.

Collins, William (2), an English painter of very considerable merit, was born in London in 1788. In 1821 he was elected a royal academician; in 1837 visited Italy, and in 1840 produced Our Saviour in the Temple. Some of his paintings have been sold at a very high price. He died in London, in February, 1847. See Spooner, Biog. Hist. of the Fine Arts, n. v.; Hoefler, Nouv. Biog. Générale, s. v.

Collins, William F., a Methodist Episcopal minister, was born at Northumberland, Saratoga Co., N. Y., Aug. 16, 1811. In 1834 he entered the New York Conference, and for thirty-six years, without interruption, ardently pursued his sacred calling, turning many to righteousness. He died March 21, 1870. Mr. Collins was a man of more than ordinary intellect, a very practical, spiritual preacher, and an indefatigable pastor. See Minutes of Annual Conferences, 1870, p. 105.

Collinson, September, D.D., an English divine, was born about 1739. He took his degree of M.A. in 1767; in 1769 became prorok of Queen's College, Oxford; and in 1780 was elected Margaret professor of divinity there. In his office of professor he labored with unexampled efficiency and zeal. The lectures on the Thirty-nine Articles, which he delivered in that capacity, evinced deep research, sound judgment, and great moderation. Dr. Collinson was a liberal benefactor to all public institutions of acknowledged utility. He died in 1807. See (Lond.) Christian Remembrancer, February, 1827, p. 128.

Collinsworth, John, a Methodist Episcopal minister, was born in Virginia, Feb. 22, 1876. He embraced religion in his thirteenth year, and in 1887 was admitted into the South Carolina Conference. In 1816 he located, on account of ill-health; re-entered the active ranks in 1827, and died at his post, Sept. 4, 1884. Mr. Collinson was laborious and useful. See Minutes of Annual Conference, 1885, p. 340; Sprague, Annals of the Amer. Pulpit, vii, 448.

Collins (or Collia), Francesco, an Italian theologian, was born near Milan towards the close of the 16th century. He was grand penitentiary of the diocese, and died at Milan in 1640, leaving De Sanguine Christi Liber Quinque (Milan, 1617)—An Christi Oblatus sibi in Circumcisione Preputium Rursum in Resurrectionem Aceptoris—De Animabus Pagorum Libri Octo (ibid. 1622, 1628). See Hoefler, Nouv. Biog. Générale, s. v.

Collison, George, an English Independent minister and educator, was born in Beverley, Yorkshire, Jan. 6, 1772. He received a superior education for that period, and when about seventeen years of age was articled to a solicitor. In 1792, having experienced religion, he entered Hoxton College, in 1797 became assistant professor of the Institution, and on Sept. 14 of the same year was ordained pastor of the Independent Church at Walthamstow, which office he held jointly with his tutorship. In 1801 he relinquished his engagements at Hoxton, and in 1808 became tutor in the Hackney Theological Seminary, which was then just founded. He resigned his pastorate at Walthamstow in 1827, but held his office in Hackney until his death, Feb. 6, 1847. Mr. Collison was a man of great purity of character, a sound divine, and eminently catholic in spirit. He was one of the founders of the London Missionary and Religious Tract Societies, and an ardent supporter of all similar institutions. See (Lond.) Evangelical Magazine, 1847, p. 137; 1848, p. 1.

Collison, John Wesley, an Irish Wesleyan minister, was born near Armagh, March 11, 1853. He was converted at the age of seventeen, joined the Methodist Society, and became a prayer leader, tract distributor, and a local preacher. After passing through the usual course of study he was duly admitted to the ministry. He died at Clontarf, near Dublin, July 27, 1880. His life was short, but eminently successful as a preacher of Christ and winner of souls. See Minutes of the British Conference, 1881, p. 34.

Collin, William Von (or William of Cologne), a celebrated Old German painter, was born at Herle, near Cologne, and was settled as early as 1370 at the latter place. His principal works are the picture of the tomb of Cemo von Falkenstein, in St. Castor's church at Trier, painted in 1388; a large altarpiece of the Church of St. Clara at Cologne, in twenty-six parts, representing the Life and Passion of Christ, which is now in the cathedral. He has a Crucifixion and an Infant Jesus in the Wallraf Museum at Cologne.

Collodium. See Colloidium.

Collocatio designates a custom among the ancient Greeks and Romans of laying out the corpse of a dead person on a bed or couch, and placing it outside the house (afterwards at the threshold), to give ocular proof that the person was really dead, or, perhaps, that the death had not been by violence. A honey-cake was laid beside the corpse as a gift to Cerberus, and prescribed painted vessels were arranged beside the bed, and buried with the corpse. The ceremony lasted two days.

Collobmet, François Zénon, a French Catholic writer, was born at Stiges (Jura), March 29, 1808. In 1827, wishing to embrace the ecclesiastical calling, he was sent to the Seminary of St. Immanu at Lyons; but his progress in theology not being great, he renounced the project of entering orders. Having formed an intimate friendship with one of his co-disciples, M. Gregoire, he prepared, in connection with him, various works. He died at Lyons, Oct. 14, 1855, leaving numerous translations and other productions, for which see Hoefler, Nouv. Biog. Générale, s. v.

Collop-Monday is a name for the Monday after Quinquagesima Sunday; so called because on that day
COLLORD

COLMAN

the faithful began to leave off the use of flesh-meat—"collup" being a name descriptive of a piece of meat or flesh.

Collord, Isaac, a Methodist Episcopal minister, was born in New York city, June 29, 1794. He labored at sailmaking in his youth, became a member of the John Street Methodist Church in 1810, removed to Cincinnati in 1811, and with his father engaged in the tanning business; served in the war of 1812, received license to preach in 1818, and in 1819 entered the Ohio Conference. In 1848 he became superannuated, which relation he sustained until his death, March 8, 1875. Mr. Collord lived an eventful, zealous, faithful life. He was eminently genial and companionable. See Minutes of Annual Conferences, 1875, p. 222.

Collow, John, a Scotch clergyman, was called to the living at Penpont in 1736, and died Jan. 12, 1766. See Parti Ecles. Scotienses, 1, 669.

Colluthians were an heretical sect of the 4th century, founded by Colluthus (q. v.), a presbyter of Alexandria. His tenets resembled those of the Manichaeans (q. v.), holding that God did not create the wicked, and that he was not the author of the evils that befell men. Colluthus was deposed by the Council of Alexandria (324), and died before 340, after which the sect rapidly disappeared.

Colluthus is the name of several persons in the early Church:

1. A martyr under Maximian in the Thebaid, commemorated at May 19.
2. A presbyter and founder of a sect at Alexandria early in the 4th century. He assumed to exercise episcopal functions, but the Council of Alexandria, under Hosius (A.D. 324), decided that he was only a presbyter, and consequently Endymion and others ordained by him were to be accounted mere laymen.
3. A monk, a hermit at Aelia Capitolina, who was the author of several hymns (Apol. Contra Ariam, 12, 75-77, 80, 106, 152). Colluthus was regarded as a schismatic rather than a heretic.

Colluthus mentions in general terms (Hier. 93, 72b) that Colluthus taught some perverse things, and founded a sect, which was soon dispersed (Tillemont, vii. 231).

3. A monophysite, extracts from whose writings were read at the Lateran Council, A.D. 649.

Collyer, Isaac J. P., a Methodist Episcopal minister, was born in Seekonk, Mass., May 19, 1814. He was educated at a district school and received his theological education in his youth, and in 1844 entered the New England Conference, in which he labored until his death, May 7, 1872. Mr. Collyer was remarkable for his noble, manly form and bearing; the strength, independence, quickness, penetration, and earnestness of his mind; his strong imagination, practical good sense, and alert piety. See Minutes of Annual Conferences, 1875, p. 58.

Collyer, William, an English Baptist minister, was born at Lichfield, in 1793. About the year 1814 he gave his heart to God, but was not baptized until Aug. 29, 1822, and was received into the Church Oct. 6, following. In 1824 he began to assist his own father in the church at Lichfield, where he labored most of his life. In 1831 or 1832 he took charge of the Lichfield church, but the death of the latter took the oversight of the flock. About 1831 he was urged to accept ordination as regular pastor, which at first he declined, but on Easter Tuesday, April 1, 1834, he was ordained pastor of the Particular Baptist Church at Lichfield. His labors were eminently successful for many years. He died June 9, 1870. See (Lond.) Baptist Hand-book, 1880, p. 291.

Collyer, William Bengt, D.D., LL.D., F.S.A., an English dissenting minister, was born at Blackheath Hill, near London, April 14, 1792. He studied at Hertford College under Dr. J. Pye Smith, and became pastor of a dissenting church at Beckham, now a suburb of London. He was thirty-two years in this charge, which post he occupied with great honor and usefulness to the end of his life. At his ordination in 1801 the church numbered only one hundred and ten members, but it soon increased in membership, and in 1818 Hanover Church was built, and for about twelve years he labored for about twelve years. (See Minutes of Annual Conferences, 1875, p. 222.)

Collorydes were a species of cakes of kneaded dough, which were anciently offered to the gods as sacred gifts, from the notion, entertained by the heathens of all ages, that the gods delighted in all the things that were pleasing to men. See COLLORYDIES.

Collysis is an oblation used in the Greek Church in commemoration of the resurrection of the dead. It consists of cakes made principally of boiled wheat and currants, the surface of the top being ornamented with the edible grains of the pomegranate, almonds, etc., and is presented on a plate before the chancel of the church. They are brought on certain days by the friends of those who have died within a year or two. The friends claim that the soul of the deceased comes down during the service and eats a grain or two of the wheat.

Colma (or Columba), an Irish virgin-maint of Leitr, and her sisters, were pupils or foster-children of St. Comgall of Bangor. She is commemorated Jan. 22 O'Hanlon, Irish Saints, i, 401, 402.

Colman is a very common name in Irish hagiology. In the table of the Mart. Domg. are given 97 Colmanas, and in the Index 118. Colgan enumerated more than 130; and Ussher says there are upwards of 230. We notice here only those best known. They all seem to have flourished about the 6th or 7th century.

1. The son of Comgellain, was a man deeply versed in legal and ecclesiastical learning, and a great friend of St. Columba. He died in the year 721, and is commemorated May 20 and July 81. He was a friend and neighbor of St. Fidhheirech. Colman must have flourished in the beginning of the 7th century. (Colgan, Acta Sanctorum, p. 169; c. 2, 173, 383; c. 22; Lannigan, Excl. Hist. of Ireland, i, 401, 402, i, 210 sq.)

2. Son of David, bishop of Doire-omer, is commemorated May 20 and July 81. He was a friend and neighbor of St. Fidhheirech. Colman must have flourished in the beginning of the 7th century. (Colgan, Acta Sanctorum, p. 169; c. 2, 173, 383; c. 22, Lannigan, Excl. Hist. of Ireland, i, 401, 402; i, 210 sq.)

3. Son of Duach, of Cill-mac-Duach, commemorated Feb. 3, was a man of great virtue and miracles. He followed Christ from his youth, and at length retired to a hermit-cell, near the place where afterwards the Church of Kilmacnashagh was built. The day of his commemoration there is Oct. 27 (Colgan, Acta Sanctorum, 245 sq.; Lannigan, Excl. Hist. of Ireland, ii, 341 sq.; Dublin Penny Journal, 1, 390).

4. Son of Eochaidh, is commemorated Jan. 1. There are several other Colmanas in the calendars having this patronymic, two being celebrated on Sept. 6, and a fourth on Oct. 27. The present Colman is first mentioned as driving St. Columba for a whole day in a cart with a lurchpin, and is said to have been the founder of the monastery which in the native dialect is called Snamhaluir. He must have been a young man in the days of St. Columba (O'Hanlon, Irish Saints, i, 26).

5. Son of Fintan, is commemorated Dec. 14 in Mart. Domg, but others call him son of Finnbar, and about A.D. 700. Colgan gives the name of Colman, son of Finnbar, abbot of Lismore (Colgan, Acta Sanctorum, p. 783). See No. 25.
6. Son of Lenin, of Clunias-umha (Clyne), commemorated Nov. 24, is regarded by Lanigan among the saints of the second order in Ireland, and believed to have flourished in the 6th century. He was brother of St. Brigid (q. v.), daughter of Lenin, and was one of the saints belonging to the family of St. Molian, where he was next in order of sanctity to St. Brendan of Clonfert. He died about A.D. 604. His character as a poet appears in the very elegant metrical Life of St. Senan, which he composed, and of which we have now lost a fragment; the remainder of its contents is preserved in the Life of St. Senan (Acta Sanctorum, p. 104, c. 2, 583; c. 22, 589; Lanigan, Eccl. Hist. of Ireland, ii, 41 sq.; 212 sq.; Todd, St. Patrick, p. 208; Ware, Irish Antig. p. 144.

7. Son of Lugasidh, priest of Clunias Bruchaí, is commemorated July 12. He was a grandson of Laeghairge, king of Ireland, and is given among those of that race who embraced the faith (Colgan, Acta Sanctorum, iii, c. 3). He lived not later than the middle of the 6th century.

8. Son of Murchu, had attributed to him and his two brothers (Colgan, the oldest, being a bishop, and the other priests) the authorship of a hymn in praise of Michael the archangel; it is given in the Book of Hymns, and edited by Dr. Todd. He seems to have belonged to the Church at some time in the 6th century, and to have gaged in missionary labors on the Continent before becoming abbot of Moville, where he died, A.D. 788 (Todd, Book of Hymns, Fasc. ii, 165 sqq.).

9. Saint of Ros, of Reachtain, is commemorated June 16. His mother, Eithne, was the mother also of many other saints, such as St. Columba, St. Macdoci of Pencus, and St. Comgan of Glen-Uisme. He is also called Colman the Deacon, and received from St. Columba the church which that saint had built at Reachtain (Todd and Reeves, Mart. Domign. p. 171; Reeves, Adamnan, pp. 164; and Eccl. Antig. p. 292).

10. Son of Bonan, is commemorated March 30, Colgan places him among the disciples of St. Columba.

11. Son of Tighernach, is commemorated Jan. 3. He is classed among the disciples and relatives of St. Columba. He was the brother of St. Beghills, St. Colman, who is referred to (Todd and Reeves, Mart. Domign. p. 15; O'Hanlon, Irish Saints, i, 195).

12. Son of Laugie, is commemorated May 15. He was a bishop at Tulach-mic-Comghait. He was a contemporary of St. Columba, and is twice mentioned in the life of that saint. St. Colman died probably some time between March 21 and July 4, at the church of St. Colman (Lanigan, Eccl. Hist. of Ireland, ii, 177, 229 sqq.).

13. Surnamed Mac-Uas-Tiobhdubh, is commemorated Feb. and Dec. 12. This is Colbanus, one of the bishops to whom pope John IV, A.D. 640 (while yet but pope-elect), addressed the well-known letter urging the Scots to observe the true Easter, and avoid the Pelagian heresy (Bede, Eccl. Hist. ii, c. 19). He was bishop of Colman, and according to the Irish annals died about A.D. 654 (Lanigan, Eccl. Hist. of Ireland, ii, 412; Reeves, Eccl. Antig. p. 149 n.).

14. Of Agho, is commemorated Feb. 21. He was the son of Aeth, and descended from Colla Uais, monarch of Ireland in the beginning of the 4th century. His church was on the margin of Loch Eachach, in the north-east of Ireland (Todd and Reeves, Mart. Domign. p. 290).

15. Abbot of Cam-Achadh (where he is commemorated March 31), and of Cammus (commemorated Oct. 30). See No. 24.

16. Of Cill-mic-Eochain, is commemorated Oct. 1. This saint was surnamed Cill. He was the son of Eochain, son of Sinech, and grandson of the family of the Oirighbaili (Oriel) in Ulster (Todd and XIL—2

Reeves, Mart. Domign. p. 265; Colgan, Acta Sanctorum, p. 718, c. 4).

27. Of Cill-Russidi (Clonard, in Meath), is commemorated Feb. 9. Among the saints, prelates, and illustrious men in the school and church of Clonard, Colgan (Acta Sanctorum, p. 406, c. 6) cites from the Four Masters, A.D. 700, the death in that year of Colman-us-heire, abbot of Clonard. He must not be confounded with No. 13.

28. Of Ouirbhairne, at Ulaneach, is commemorated Sept. 25. Colgan (by Todd and Reeves, Mart. Domign. p. 265) says Dronoch, daughter of Milone, son of Buam, with whom Patrick was in bondage, was his mother.

29. Of Drum—mor (Dromore), is commemorated June 6 and 7. This saint is likewise known as Colmoch, probably, too, as Colmán. In the Irish martyrology he is usually called Mocholmog, bishop of Dromore. The dates of his birth and death are unknown, but he evidently flourished in the very beginning of the 6th century, and is not to be confounded with Colman Elia, who flourished half a century later. About 550, he founded the noble monastery of Dromore. He compiled, like others of his time, a rule for his monks. He was buried in Dromore. As Colmac, Colmoc, and Calmac, he appears to have had several dedications in Scotland. In the Scotch calendars his feast is June 6, and in the Irish, June 7 (Todd and Reeves, Mart. Domign. p. 164; Lanigan, Eccl. Hist. of Ireland, i, 424, 481, sqq.; Todd, Book of Hymns, Fasc. i, 100 sq.; and St. Patrick, p. 181).

23. Of Glendalough, was the son of Uiltbecar. His festival is Dec. 12. He died A.D. 660, and was contemporary with several other Colmanians in the third class of Irish saints (Lanigan, Eccl. Hist. of Ireland, iii, 4; Forbes, Kal. of Scott. Saints, p. 804).

24. Of Glen-Delmecho, is commemorated Nov. 12. The history of this Colman is very obscure, but his memory is preserved in the dedication at Clara or Cleagh, in Kilkenny.

25. Of Lindisfarne and Inis-bo-fionn, being connected with two countries, has a double commemoration, in Scotland on Feb. 16, and in Ireland on Aug. 8. He was consecrated, A.D. 661, as bishop Finan's successor in the see of Lindisfarne. He attended the council of Whitby in 664, the English council of 672, at which he represented the Scottish party, and was defeated. See WULFRED. Accompanied by all his Scottish or Irish monks, and about thirty of the English, St. Colman returned to his native monastery of Hy. Soon after, A.D. 668, he died, and was buried on the island called Ithibon. In dispute between his disciples, he built another monastery at Mayo, where he placed his English monks, while he and the others remained at Ithibon, where he died Aug. 8, A.D. 676, and where the ruins of his church are still to be seen in the townland of Inisbof (Bede, Eccl. Hist. iii, c. 25; iv, c. 4; Lanigan, Eccl. Hist. of Ireland, iii, 59 sqq.; Neander, Gen. Church Hist. [Edinb. 1849] v, 28 sq.; Forbes, Kal. of Scott. Saints, p. 303, 304).

26. Of Lunn-Uachaille, or Lann, is commemorated March 30. Colgan (Acta Sanctorum, p. 272, 788), who has collected all the scattered notices regarding this saint, says that his mother was Lassara, and he was a native of Ulster. He had two or three churches, in which he is commemorated as above, and also Oct. 20. He died March 30, A.D. 699, according to the Four Masters. The date is often called Mocholmog (Lanigan, Eccl. Hist. of Ireland, iii, 146; Todd and Reeves, Mart. Domign. p. 91, 289; O'Donovan, Four Masters, i, 300 n.).

27. Otherwise called Mocholmog, of Lismore, is commemorated Jan. 21. His father was King Brian. He flourished in the reign of Canfaeladh, king of Ireland, who died A.D. 696. After the death of St. Jarlath, or
Hierog. Jan. 16, A.D. 699, Colman succeeded him as bishop and abbot of Lismore, whither scholars were attracted from all quarters. Colman died Jan. 22, A.D. 708 (Colgan, Acta Sanctorum, p. 155; 155; Lanigan, Eccl. Hist. of Ireland, ii, 145-147; O'Hallon, Irish Saints, i, 397 sq.).

26. Also called Alasoin, is commemorated Dec. 14. His identity is uncertain.

27. Otherwise known as Dubhkelidium, of Dun in the Kenns, and of many other places, is commemorated Nov. 24. He flourished A.D. 570, and was contemporary with saints Kevin, Mobhi, Clairsenech, Colman of Doiremor, Colman Ela, etc. He must be distinguished from Colman of Clonyne, whose festival is on the same day. Colgan, Acta Sanctorum, p. 183, col. 1.

28. Surnamed Eala, Ela, or Colmannelius, is commemorated Sept. 26. He was the son of Beogain. By his mother, Mór, he was a nephew of St. Columba. He was born in Glinnacahal, now Glenelly, A.D. 655. He founded the monastery at Lann-Eala, in Ferrow (now Lannelly). He probably died A.D. 611 (O'Donovan, Four Masters, i, 255; Lanigan, Eccl. Hist. of Ireland, ii, 304 sq.). Many places in Ayrshire and Argyleshire were dedicated to his memory (Forbes, Kal. of Scott. Saints, p. 305).

29. Colman, surnamed Finn, is commemorated April 4. In the days when it was customary to join companions under one leader for Christian teaching and practice, we find Colman Finn in the litany of St. Aengus (Colgan, Acta Sanctorum, p. 486 n. 2; Reeves, Adamnan, p. 188, col. 1). Colgan said A.D. 771, according to the Four Masters, who call him "Colum Finn the anchoeret." He died in the list before St. Munus or Mura, who must have died some time before A.D. 658, as that is the date given for the death of Celsiah, St. Mura's successor (Lanigan, Eccl. Hist. of Ireland, ii, 87, 88).

30. Also called Lurumba, of Fathan Beg, in Inis Eogain, is commemorated July 8. Among the abbots and saints of the church of Fahan, where Colgan says there was at one time a noble monastery, and now there is only a parish church, there is cited, without date, "S. Colmanus cogn. Imromba," etc. He is placed in the list before St. Munus or Mura, who must have died some time before A.D. 658, as that is the date given for the death of Celsiah, St. Mura's successor (Lanigan, Eccl. Hist. of Ireland, i, 819).

31. Surnamed Iudach, or "The Thirsty," is commemorated March 5. His name does not appear in the calendars, yet his faithfulness is duly chronicled in the Life of St. Patrick, by Eriuins and Jocelyne. In his strict observance of the rule of fasting he would not eat beyond the hour of harvest, and died in consequence at Trian Conchobuir about A.D. 445 (Lanigan, Eccl. Hist. of Ireland, i, 819).

32. Also called Mór, son of Luachan, is commemorated June 17.

33. Surnamed Mailuin, "of the Mill," is commemorated Jan. 1. He is said to have been of Doire Chaochain (now Derrykeighan). In St. Aengus's tract on the Mothers of the Irish Saints, his mother is given as Bronch, the daughter of Milehu, son of Buam, with whom St. Patrick was in captivity. This Bronch is also given as the mother of St. Mochaoi, or Carlan, who died A.D. 497, and others, which is the only clue we have to the period when he lived (Todd and Reeves, Marty. Doneg., p. 3; O'Hanlon, Irish Saints, i, 18).

34. Surnamed Priscus, A.D. 800, is not to be found in the calendars, but Hector Boethius gives a Colmanus Priscus, who, with St. Medan, St. Modan, and St. Echneus, was preacher among the Picta and Scots (Scotor. Hist. lib. viii, fol. 151 a, ed. 1575). He was patron saint of the Church of Llangolman and of Capel Colman, in Pembroke (Bees, Welsh Saints, p. 130).

35. Surnamed Stellida, of Tornaglass (now Terryglass, in Tipperary), is commemorated May 26. Little appears to be known regarding him. He died A.D. 694 (Colgan, Acta Sanctorum, p. 247 n; Lanigan, Eccl. Hist. of Ireland, ii, 24).

36. Colman, otherwise named Ua Clauintigh. This Colman is of unknown parentage. He was Fer-Leghian, or lecturer in the theological school at Cork, and is best known as the tutor or master of St. Cumin Fada of Clonfert. He wrote a panegyric on his pupil. It is quoted by the Four Masters at A.D. 661. He composed a hymn, intended as a protection against the plague; it is given with translation and notes, in the Book of Hymns edited by Dr. Todd. He died during a pestilence in Ireland, about A.D. 661 or 662 (Todd, Book of Hymns, fasc. i, 86, 30; i, 121 sq.; O'Donovan, Four Masters, i, 371, 372).

37. Also styled Ua Fearchob, of Senbotha (now Templeshambo, in Wexford), is commemorated Oct. 27. He was the son of Eochaith Breac, and was related to Niall of the Nine Hostages. This Colman was a contemporary of St. Colman Maclosch, and of St. Mainoibh, who flourished St. Finnian's, in the beginning of the 7th century. His monastery was situated at the foot of Mount Leinster. The year of his death is unknown (Lanigan, Eccl. Hist. of Ireland, iii, 2, 5; Todd and Reeves, Marty. Doneg., p. 287).

38. Also designated as Ua Frecas, was abbot of Clonard, and died A.D. 700. His chief feast was Dec. 5, but he appears to have been also commemorated Feb. 9 (Colgan, Acta Sanctorum, p. 406 c. 6; Todd and Reeves, Marty. Doneg., p. 397). See No. 18.

39. Likewise styled Ua Laidain, "doctor," A.D. 725, is commemorated July 29. Colgan calls him bishop of Lismore and a famous doctor, and says he died about A.D. 725, which is the year given in the Four Masters as the date when "S. Colman O'Laidain, a select doctor, died." He died in the list before St. Mura, who must have died some time before A.D. 658, as that is the date given for the death of Celsiah, St. Mura's successor (Lanigan, Eccl. Hist. of Ireland, i, 819).

40. Of Uamhach (Huamacenas), scribe of Armagh, died A.D. 668. He is commemorated Nov. 24 (Todd and Reeves, Marty. Doneg., p. 317).

41. Commemoarated Oct. 1, is supposed to be Colman of Cill-mic-Eoghaigh, who is of the race of Cola-da-Chrioch. See No. 16. Colgan numbers among the monks of the family of Orighallai (Oriell), and race of Cola-da-Chrioch, St. Colman, surnamed Kille, son of Eoghaigh, etc., and gives his feast as Oct. 1.

Colman, Bionesian, a Congregational minister, was born at Ashby, Mass. In 1815 he graduated from Brown University; subsequently studied theology at Andover, N. H., under the tutelage of Rev. Seth Payson, and after three years was ordained pastor at Tiverton, R. I. His fields of labor comprised much of Rhode Island and New Hampshire until 1842, when he removed to western New York, where he remained until 1855. The last three years of his ministry were spent with Rev. Mr. J. L. H. Fisher, at Lebanon, Ill. He resided in Detroit, Mich., during the last year of his life, and died there, June 15, 1858, aged sixty-nine years. His preaching is said to have been solemn and convincing. See Cong. Quarterly, 1860, p. 84.

Colman, Henry, a Unitarian minister, was born in Boston, Mass., Sept. 12, 1785, and graduated at Dartmouth College in 1805. He was ordained, and installed minister of the Second Congregational Church in Hingham in 1807, where he remained until 1820. From 1825 to 1831 he officiated as pastor of a new Unitarian society in Salem, and afterwards moved to Deerfield, where he devoted himself to farming. He was appointed agricultural commissioner of the state of Massachusetts, and after passing considerable time in making a tour of inspection in that state, and in preparing several reports, spent six years (1842-48) in Europe. The results of his observations during this time were published on his return. In 1849 he revisited Europe in the hope of benefiting his health, but died in London soon after his arrival, Aug. 14, 1849. He published a great number of single Sermons. See Sprague, Annals of the Amer. Pulpit, viii, 213.

Colman, James, a Baptist missionary, was born in Boston, Mass., Feb. 19, 1794. He was ordained there Sept. 10, 1817, having received his appointment as a missionary in London. He was born at Calais, April 15, 1818. After remaining for a time in Rangoon,
be removed to Chittagong, and thence to Cox's Bazaar, Nov. 12, 1821. He died of jungle fever, July 4, 1822.

Mr. Colman was a young man of sincere piety, and consecrated to his work. (A. C. S.)

Colman, Robert, an English Wesleyan minister, was born at Holt, Norfolk, in 1808. He united with the Church in London in his sixteenth year; entered the ministry in 1829; retired from the active work in 1867; resided first at Hardway, Gosport; went to St. Helen's in October, 1871, and died there, Nov. 17 ensuing. He clearly explained and earnestly enforced the doctrines and duties of Christian charity. See Minutes of the British Conference, 1872, p. 17.

Colmar, Johann, a Lutheran theologian, was born at Nuremberg, June 19, 1884. He studied at Altdorf, where, in 1709, he became magister, on presenting his De Stoicorum et Peripateticorum Circa Gradum Neces- sitatis Homorum Externorum ad Summanum Rectitudinem Disputationes. Having completed his studies at Jena, he was appointed, in 1715, inspector of the alumni at Altdorf. In 1719 he was called to his native place as rector of the hospital-school, and died April 2, 1737. He wrote, Anti-theonoton seu de Caussa Negati Lutherman, Inter et Calculationis Caritatis Spiritus (Basileae, 1714); Dioec. de domus Juxtae Caritarum Astoriae, ad Mich. ii, 5 (1716); De Af- fectu Caussa (1719). See Wills, Nürnbergischer Ge- lehrten-lexikon; Jücher, Allgemeine Gelehrten-lesekon, s. v. (B. F.)

Colmar, John, an English Wesleyan missionary, was sent to the West Indies in 1815, where he laboured until his sudden death, on the island of Tortola, Sept. 15, 1818. Colmar was a young man of genuine piety. See Minutes of the British Conference, 1819.

Colmar, Joseph Ludwig, a Roman Catholic theologian, was born at Strasburg, June 22, 1760. Having received holy orders, he was appointed professor at the royal college of his native place. In 1802 he was made bishop of Mayence, and died Dec. 15, 1818. Besides sermons and pastoral letters, he published SENTENTIAS S. Ignatii pro Quiiubit die Missae Dux- tritate (Mayence, 1809-12). See Döring, Die Gelehrten Theodurca, i, 261 sq.; Winer, Handbuch der theol. Lit. ii, 113, 147. (B. F.)

Colmenares, Diego de, a Spanish historian, was born at Segovia in 1586. He entered the priestly order while still a young man, and was made bishop of the Church of St. John of Segovia. At the age of thirty-four he resolved to write the history of his native city, and spent fourteen years in collecting the necessary information. At last, in 1634, he published his book, the first part of which was written in Spain. It was entitled Historia de la Finghe Ciudad de Segovia y Compendio de los Historias de Castilla (Segovia, 1834). He died in 1651. See Hoefer, Nouv. Biog. Générale, s. v.

Colmus, an early Scotch saint, is said by Camer- rian and Dempster to have been a bishop of the Orkney islands, and is commemorated on March 9 and June 6. But the name probably belongs to two or more individ- uals, and may be the same as the Colman, Colman, and Colme of the Scotch calendars, and of the litany of Dunken (Forbes, Kal. of Scotch Saints, p. 305, 306).

Colobium (kōlō'biom) was a tunic with very short sleeves only, and fitting closely about the arm. The tradition was that Sylvester, bishop of Rome, ordered that deacons should wear dalmatics in offices of holy ministry, and the place of the colobium, which had previously been in use. From this circumstance of the colobium being regarded as the special vestment of a deacon, it is sometimes called lebison (l. e. lebion or lebion- trium, a word which reappears in ecclesiastical Greek of the 4th and later centuries (Ashby). The monas- tic colobium in Palestine, if not elsewhere, had upon it a purple "sign," probably a cross, used, perhaps, as a mark of service under Christ. Examples of the Greek colobium may be seen in the ancient mosaics of the 4th century, in the church of St. George at Thessalonica.

Colonna, Abraham, an Italian rabbi, was born at Mantua in 1765. Having devoted himself from youth to the study of Jewish theology and philosophy, he was a member of the College of the Dotti at Man- tua, and in 1806 was called to Paris as ecclesiastical member of the body of distinguished Jews assembled by Napoleon. In 1806 he was appointed one of the three grand rabbis of the central consistory; in 1812 its president, and in 1826 left Paris to assume the office of chief rabbi at Trieste. He died there in 1832. Colonna was one of the principal collaborators of the jerusalemi Francopolis, a periodical, published for some time at Paris. He also left a pamphlet upon the work of M. Bail, Les Juifs et les Néo- Néophytes, and another on the same work, addressed to Sylvester of Sacy. See Hoefer, Nouv. Biog. Générale, s. v.

Colonna, Council or (Concilium Coloniense or Agrippinarum), were provincial synods as follows:

I. Said to have been held A.D. 346, to condemn Eun- phrasius, bishop of Gugnone (Concole), who was, however, at Sardica, an orthodox bishop the year after (Pagi ad an. 346, n. 6; Mansi, Concil. i, 137-1378). Baronis and Cave think the council spurious. Sirmond supposes that Euphrasius re- canted; others that he was acquitted; others that there were two successive bishops of Colonna so named.

II. Another council is reported to have been held in 782, under Charlemagne, but this was apparently a political council; nothing is known of it ecclesiastics (Lalleb and Consare, Concil. vii, 1827, from Egin- hard).

III. Held April 1, 887. In it the ancient canons were confirmed, and censures pronounced against those who pillaged the property of the Church, oppressed the poor, and married within the forbidden limits. See Lalleb, Concil. xi, 896.

IV. Held March 12, 1260, by Conrad, archbishop of Cologne. In it were drawn up fourteen canons of discipline for the clergy, and eighteen for monks. Among the former:

1. It is directed against those of the clergy who kept mis- tresses: forbids them to be present at the marriage of their children, or to leave them anything by will.

2. Declares that all clergy should know how to read, and so chant the praise of God, and orders such as can- not do so to provide a deputy.

3. Orders that in churches belonging to canons, if there be no dormitory the same shall be forthwith be built, and that the said canons shall occupy it, that they may always be ready to serve at matins; also forbids them to eat or sleep out of the confines of their church, i. e. the dormitory.

See Lalleb, Concil. xi, 784.

V. Held in 1266, by Engelbert, archbishop of Cologne. Fifty-four canons were drawn up, which are chiefly against the plunderers of the Church, and those who killed, injured, and defrauded ecclesiastics. The last or- ders that the names of sacrilegious persons shall be kept in a book, and constantly read out. See Lalleb, Concil. xi, 883.

VI. Held in 1290, by Sifridus (Sifred), archbishop of Cologne. Eighteen canons were drawn up.

1. Relates to the life and conversation of the clergy, and forbids them to play at games of chance; directs them to say daily the office of the Blessed Virgin.

2. Relates to the state, etc., of the religious, and forbids monks or nuns to have any making or keeping of people.

3. Treats at length of the sacrament of the altar, and directs that before celebrating the communion the priests shall have said matins and primer, and have confessed, if they have the opportunity.

4. Treats of the sacrament of penance.

5. Of orders.

6. Of matrimony.

See Lalleb, Concil. xi, 1107.
VII. Held about the year 1300, by Wichbold, archbishop of Cologne; twenty-two canons were published.

2. Orders deans to deliver in writing a list of all non-resident deans and their successors.

15. Orders all priests in the diocese to excite their parishioners to contribute towards the fabric of the cathedral of Cologne.

17. Orders that the clerks appointed to ring the bells shall not be illiterate persons, but, if occasion requires, able to assist the priest at the altar.

See Labbe, Concil. xi, 1439.

VIII. Held March 9, 1310, by Henry, archbishop of Cologne, and three bishops; twenty-nine canons were published.

11. Directs that the epistles and gospels shall be read only in holy or canonical orders.

16. Directs that those persons whose office it is to ring the church bells shall know how to read, in order that they may be able to make the responses; and also that they shall wear the alb during divine service.

17. Directs that the rural deans shall provide that all their churches be furnished with proper ornaments.

19. Forbids to pronounce a curse against any person in the church, or to sing the Miser Fit against any one, without the bishop's leave.

22. Directs that in future the year shall commence at the Epiphany, and that the solemnity of Corpus Christi shall be observed by the clergy of the cathedral church.

Other forbidden parishes to receive the holy communion, at Easter, at the hands of any but their own curates; order missa to keep close to their cloisters, and most of them to observe strictly the rule of poverty.

See Labbe, Concil. xi, 1517.

IX. Held in 1425, by Thierry, archbishop of Cologne; eleven canons were decreed.

Among other things, it was ordered that clergymen convicted of licentiousness should be deposed, if, after due warning, they should not amend their real estate; that priests alone should be named to preach indulgences and to collect alms; that canons and other clerks refrain from talking during divine services, under penalty of losing allowance.

The eleventh canon is directed against the doctrines of Wycliff and John Hus.

See Labbe, Concil. xii, 360.

X. Held in 1452, by cardinal Cusa, legate à latere for Germany.

Here it was decreed that a provincial council should be held at Cologne every three years, so that a synod should occur annually in one of the three dioceses; that all Jews, of both sexes, should have their dress marked with a circle, in order to distinguish them; that the clergy should keep their hair cut short; also, that processions with the holy sacrament should not be permitted to take place too frequently, and then that all should be done with extreme reverence.

See Labbe, Concil. xiii, 1878.

XI. Held in 1386, by Hermann, archbishop of Cologne, assisted by his suffragans, and several others.

The council is divided into fourteen articles, each article containing several decrees relating to the discipline of the church.

Art. I. Consists of thirty-six canons, and treats of the duties of bishops, especially in ordaining and visiting. Among other things: 4. Hiring and selling of church property, and worldly motives in giving them, are denounced as detestable; also, 32. Parliaments are condemned, and those who have the pope's license for a plurality of benefices are hidden to inquire of their consciences whether they have his license also.

Art. II. Relates to the offices of the Church, etc., and contains thirty-two canons. Bishops are exhorted to reform the clergy, to where they are defective, and to purge out all false or doubtful legends, which have been inserted (necesse quia inacerta) instead of passages from Holy Scriptures. It is directed that the episcopal see be visited with reverence and attention, and that the mass be celebrated with proper devotion. 15. Directs that proper use be made of the states, and that states are intended to excite devotion, and not profane emotions of joy. With regard to the clergy, in the orders of the diocese. It states (37) that pride, luxury, and avarice are the principal causes of their evil reputation; and (in 38, 39, 34) that they ought to abstain from the vices of the court, and good living, and from drunkennes and other like vices.

Art. III, IV, and V relate to cathedral and other churches, to the transfer of churches and other benefices, to the conferring of friars, etc., and contain in all fifty-seven canons. Canons are ordered to live canonsily, as their name imports, to remember the original intention of their institution, which was, that they should dwell together, etc.; if they fall on any occasion to contentions, it is to be kept in mind after the epistle, for at the hour after the first psalm, they shall be deprived of their allowance. Non-residence is forbidden. Persons having care of the diocese are to be careful to be absent from the persons of their flock.

Art. VIII. Relates to the preaching of the word of God, and contains twenty-seven canons; states that the preacher ought constantly to read and meditate upon the Holy Scriptures, and in this to separate his discourses also from the standing of his hearers; to avoid profane eloquence and worldly declamation, and everything tending to the ridiculing; shows how the clergy are to instruct the people upon constrained subjects, and to reverse vice.

Can. 26. Directs that all decrees and creed shall be plainly recited immediately after the sermon.

Art. IX. Relates to the sacraments of the Church, and contains fifty-seven canons. It reserves seven sacraments; directs that the clergy should instruct the people that the visible part of a sacrament is but the sensible sign of the effect produced upon the soul; it treats of each of the seven sacraments in detail. Among other things, it declares that it is the duty of the clergy to be admitted to the communion, it is necessary to have a pure conscience, a heart truly penitent, and a lively faith, to realize the truth of Christ's sacrifice offered and his blood poured for the redemption of all mankind.

With regard to the communion in both kinds, can. 15 directs the priest to teach those of his parishioners who are hurt at the denial of the oil, that the layman, who receives the bread only, receives as fully and effectually as another who receives both. If the Sacrament in both kinds, as the priest does, who receives in both kinds; that the Church, out of reverence to the sacrament, and for the salvation of the faithful, hath thought proper to reserve it, and that, consequently, the priest, being assured that they do receive both the body and blood of Christ, should submissively administer in both kinds.

Art. X. Contains seven canons, to be upon the subject of the consecration of the clergy: it forbids the administration of the sacraments or for burials; it also enjoins the restoration of tithes by those laymen who have refused to do so.

Art. XI. Contains twenty-one canons, speaks of the usages and customs of the Church; directs that fasting, being inoffensive, of advantage to health, and protective of the soul, and declares that to eat sumptuous breakfasts on days appointed to be observed with fasting is not obedience to the spirit of the Church's injunction; it also explains the apportionment of Rogation days, and declares that Sunday is to be observed as holy day; that on that day the duty of the faithful to hear mass and the sermon, and to sing the psalms and hymns; forbids fairs to be held on that day; it prescribes the frequenting of taverns.

Art. XII. Contains nineteen canons, and relates to mocastic discipline.

Art. XIII. Contains eight canons, relating to almoneries, hospitals, and similar establishments: states that it is the bishop's duty to look after the establishment of those which have fallen into decay, and to provide for the spiritual care of those persons who dwell in them.

Art. XIV. Contains six canons, relating to schools, libraries, etc.

Art. XV. Relates to contests about ecclesiastical jurisdiction, etc., and contains four canons.

Art. XVI. Relates to episcopal and other visitations, and contains four canons.

See Labbe, Concil. xiv, 484.

XII. Held in 1458, by Adolphus, archbishop. Several statutes were made for the reformation of the Church; the six principal methods recommended are the following:

1. It was ordered that the education of the young shall be confined to those persons only whose parts of both fathers and mothers were known, and who had undergone an examination by the ordinary, or by persons approved by him. That no suspected or heretical works should be approved in colleges or universities.

2. It is declared that the examination of candidates for orders, who have been accustomed to be instituted to benefices, belongs to the bishop alone, or to persons authorized by him; and that any genuine desire to be ordained shall give public notice of the same.

3. The clergy are ordered to inflict the penalty enjoined by the law on the persons who, by their vices, are reprobated by the Church and not to remit it for money. Penalties are forbidden.

4. The end of episcopal visitations is declared to be the correction of the clergy, and their discipline. Bishops are exhorted to take few and only such visitations as are needful to them in their visitations, to avoid burdening their clergy.

5. The necessity of holding ecclesiastical synods is shown, to preserve the faith and observance of the Church in their integrity, and to maintain purity of morals, to insure the reformation of abuses.

6. The time of the re-establishment of ecclesiastical discipline.

These statutes were approved by the emperor's let-
COLOMB

COLOMBIA

COLOMBO, Jean, a learned French theologian, was born at Limoges, Nov. 12, 1688. He entered the Benedictine order in 1707, and died in 1778. Having become a collaborator of Rivet, he continued, after the death of that scholar, the *Histoire Littéraire de la France*. He also wrote *Histoire de l'Église de France, Vincent de Mans* (still in MS.). See Hoefer, *Nouve. Biog. Générale*, s. v.

Colombia, Saint (3), a Spanish martyr, was born at Cordova. While very young she was placed under the care of her sister, Elizabeth, in the monastery of Taberna. Being driven from this place, together with the other nuns, by the Moors, she took refuge at Cordova, and, when arraigned, boldly declared herself a Christian, and was beheaded Oct. 17, 835. Her body, which was thrown into the Guadalquivir, was recovered by the Christians and interred in the Church of St. Eulalia at Cordova. An order of St. Colomba was founded in 1579 by Joubert I., but it did not survive its founder. See Hoefer, *Nouve. Biog. Générale*, s. v.

Colomies. See COLOMBUS.

Colombo, Antonio Maria, an Italian painter, a native of Correggio, flourished from 1596 to 1616. There are fifteen pictures mentioned as executed by this artist, representing subjects from the life of the Virgin and the infancy of Christ.


Colombrère, Claude de la, a French Jesuit, was born at Saint-Symphorien, near Lyons, in 1641. He was two years court-preacher to the duke of York, afterwards James II. of England, but was eventually banished, and retired to Paris, in Burgundy, where he died, Feb. 15, 1682. He was a famous preacher, and became noted for his "devotion to the Sacred Heart of Jesus," a sentiment which the notorious Marie Mancalce carried to the extreme of fanaticism. His *Sermons* were published (Lyons, 1657; 6 vols.), also a few treatises on practical religion.

Colombini, Giovanni, a painter of the Venetian school, was born at Treviso about 1700, and studied under Sebastiano Ricci. His chief works are in the convent of the Dominicans at Treviso.

Colombini, San Giovanni, a noted Italian ecclesiastic, was a member of a distinguished family in Siena, and a magistrate there. It is said that one day, being obliged to wait for his repast, his wife gave him as a means of diversion the *Lives of the Saints* to read. This so impressed him that he resigned his civil office, proceeded to distribute a great part of his goods to the poor, turned his house into a hospital, and collected a number of disciples, who received from the people the name Jesuates, because they often spoke the name of Jesus in a loud voice. Urban V approved this novel institution, under the order of St. Augustine. Those Jesuates were originally laymen, and applied themselves to the preparation of medicaments, but in 1606 they received permission to take holy orders. They were suppressed in 1669 by Clement IX. Colombini died July 31, 1687. See Hoefer, *Nouve. Biog. Générale*, s. v.

Colomées (Lat. Colomæus), Paul, a learned French Protestant, was born at La Rochelle, Dec. 2, 1688. He studied philosophy and theology at Saumur, learned Hebrew under the celebrated Charles de la Dommanche, and celebrated himself at Paris with Isaac Vossius, and accompanied him to Holland. In 1681 he went to England, and became librarian to Sancroft, archbishop of Canterbury; lost this place in consequence of the disgrace of his protector, and in 1685 he wrote *Galilæa Orientalis* (Hague, 1685):—*Exkortation* de Tertullien aux Martyrs (ibid. 1678):—*Rome Protestante* (Lond. 1675):—*Theologorum Presbyteriorum Iesum* (1683):—*Parallèle de la Pratique de l'Église Ancienne et des Églises Protestanttes de France* (ed. 1684). See *Bibliographie Chrétienne* (La Rochelle, ed. 1694, Amsterdam, 1699):—*Ad Guilielmum Care Chorographiam Eclectasticam Paraliopolitam: Accedit de Scripta Phobi Dissertatio, et Piausio S. Victoris Massiliensis* (Lond. 1686, 1689; Leips. 1667):—*Lettre a M. Juste*, etc. (Lond. 1686). John Albert Fabricius published the greater part of the works of Colomées in a volume entitled *Colomées Opera, Theologi, Critici, et Historici Argumenta, Juxta Editum* (Hamb. 1699). Colomées was also the editor of the following: *S. Clemens Epistola dua ad Corinthios, Interpretis Patricio Junio, Gottfried Wendelino, et Joh. Bap. Cotelerio* (Vienna, 1692), and others. See *Biog. Universelle*, s. v.

Colomme, Jean Baptiste Sémartens, a French theologian, was born at Pau, April 12, 1712. He was superior of the Barnabites, and died at Paris in 1788, leaving *Dictionnaire Portatif de l'Ecriture Sainte* (Paris, 1774; first published under the title *Notices de l'Écriture Sainte*, ibid. 1773):—*Manuel des Religieuses* (ibid. 1779):—*Éternité Malheureuse* (transl. from the Latin of Drexelius, ibid. 1788). He also wrote a translation of the *Opusculum of Thomas à Kempis* (ibid. 1785), and an enlarged edition of the same, entitled *Vie Chrétienne, ou Pratique de la Sainte Vie* (1774; 2nd ed. 1779). See Hoefer, *Nouve. Biog. Générale*, s. v.


Colonatus. In the *Mart. Domeng.* (by Todd and Reeves, p. 191) there are two entries at July 8, but Dr. Todd shows that they both have in 1602 the same persons, namely, to St. Cilian (q. v.) and his companions, who evangelized Wurtzburg, and suffered there. Colonatus is said to have been honored in the Enzie, Banffshire (Forbes, *Kil. of Scott. Saints*, p. 306). See COILMAN.

Colonia, André de, a French theologian of the Minimite order, who was born at Aix, in Provence, in 1617, and died at Marseilles in 1688, wrote some theological and other works, for which see Hoefer, *Nouve. Biog. Générale*, s. v.

Colonia, Dominique de, a French scholar and antiquarian, was born at Aix, in Provence, Aug. 25, 1600. He became a Jesuit, and resided at Lyons for fifty-nine years, where he taught successively the lower studies, rhetoric, and elementary theology. He died at Lyons, Sept. 12, 1741, leaving many works, among which we cite *Antiquités de la Ville de Lyon*:—*Pratique de l'Écrit* (Paris, 1717):—*La Religion Chrétienne Autorisée par le Témoignage des Anciennes Patries* (ibid. 1718).
COLOMBA

1718; ibid. and Besançon, 1835) — Bibliothèque Janin-
te (1722, 1731, and elsewhere under different titles). In the Journal de Treviri various memoirs by Colonna are found. See Hoefer, Nouv. Biog. Géné-
rale, s. v.; Biogr. Universelle, s. v.

Colonna. See MARIANUS.

Colonna, Ascanio, an Italian prelate, was born about 1560; was made cardinal in 1586, afterwards viceroy of Aragon, and died at Rome, May 17, 1608, leaving De Monarchia Siciliae, which is a critique upon the treatise of Baroni, Monarchia Siciliana, and is found, with the response of Baroni, in the Thesaurus antiquitatum et historiarum of Gravina. See Hoefer, Nouv. Biog. Générale, s. v.

Colonna, Egidio. See EORIUS.

Colonna, Francesco, an Italian scholar, was born at Venice about 1449. While young he entered the Dominican order, was professor of grammar and belles-lettres in the convent of that order at Treviri in 1467; and in 1472 was made doctor of theology at Padua. He died in 1527, leaving a very singular work, a kind of allegorical romance, entitled Hypnerotomachia Poliph-
phi, intended to show that human passions are but dreams (originally published at Venice in 1499; an in-
ferior translation, by O. de la Martinière, Paris, 1546; also 1554, 1561; improved version, by Vermi-
ile, ibid. 1600; literal translation by Le Grand, ibid., 1804; Parma, 1811; English transl. Lond. 1592, not complete). See Hoefer, Nouv. Biog. Générale, s. v.

Colonna, Giacomo (1), an Italian prelate, was made cardinal by Nicholas III, and afterwards chief councillor of the papal court, while his relatives were loaded with similar honors by Nicholas IV. But Bon-
face VIII stripped the Colonna family of their privileges, and Giacomo retired to France. He is believed to have taken part in the conspiracy of Sciarra Colonna, in con-
cord with his nephew, against the pope. The dignity of cardinal was restored to him by Clement V, Dec. 17, 1305, and the bull against the Colonna was recalled at the intercession of Philip the Fair, Giacomo died in 1318. See Hoefer, Nouv. Biog. Générale, s. v.

Colonna, Giacomo (2) (2), an Italian prelate, lived in the early part of the 15th century. Pope John XXII appointed him bishop of Lombez in return for the cour-
age he manifested in publishing at Rome the excom-
unication pronounced against Louis of Bavaria. As a protector of Petrarch, Colonna contributed much to bring about the coronation of that poet at Rome in 1341, and was afterwards made a cardinal. See Hoefer, Nouv. Biog. Générale, s. v.

Colonna, Giovanni, an Italian prelate, was made cardinal by pope Honorius in 1226, and was present as legate at the taking of Damietta by St. Louis. Falling into the hands of the Saracens he was condemned to be 
sawn asunder, but his courage won the admiration of his captors, and he was set at liberty. He founded the hospital of the Lateran at Rome, and died there in 1255, leaving Historia Sacer, which is in MS., besides some Letters on the Holy Land, to be found in Ugelhi. See Hoefer, Nouv. Biog. Générale, s. v.

Colonna, Giovanni Paolo, one of the greatest Italian musical composers, was born in 1640. He re-
ceived his education at Rome, where Carissimi, Bene-
voli, and others were his teachers. He then made Bologna his residence, where he soon became the head of the musical school, and died Nov. 28, 1695. His compositions are for the most part of a religious char-
acter, but contain frequent treatises in theory. His collections, published at Bologna, the first appeared as Op. 1, under the title Salve Brisci a 8 Voc (1681), and the last as Op. 12, under the title Psalmi int Vet-
pera (1684). See Biogr. Universelle, s. v. (B. L. M.)

Colonna, Pompeo. An Italian priest, was at first bishop of Rieti. Turbulent and passionate, he gave himself up to his fondness for arms, and took an active part in all the revolutions of the Roman court, but was nevertheless a patron of literature. He had the legate-
ship of the March of Ancona, the bishopric of Aversa, the archbishopric of Montereale, and was vicar of Naples. He died at Naples, June 29, 1353, leaving De Laudibus viri illustri, a poem, in MS. See Hoefer, Nouv. Biog. Générale, s. v.

Colorbasins. See COLOMBA.

Colorites were a congregation of Augustinian monks, founded in the 16th century by Bernard of Rigi-
ano, in Calabria. The name is said to have been de-
rivered from Colortio, a hill in the district of Naples, on which the monastery was built. It was 1558, and has not been destroyed. The order was not formally established until 1691, and a few years later they avowed submission to the general of the Augustinians. Their habit consisted of a dark-
colored hood and a mantle that reached only to the knees.

Colorites, Ecclesiastical. The following details are from Walcott, Sue. Arch. Eccles. s. v.

"In some foreign churches the dignity of feasts was at-
tempted to be shown by a graduated scale of colors. A cardinal and a bishop both traced between the

same cord, the third, fifth, and eighth, and the three primary colors of the solar ray; also of the seven notes of the diatonic scale. They were arranged in the solar spectrum, so that various instruments have been ingeniously represented as colors—the oboe as yellow, the flute as blue, the trumpet as scarlet, etc.

"Jerome mentions that one dress was worn in sac-
cred ministrations, and another in ordinary life; and pope Stephen II is said to have ordered the ecclesiastical vestments to be used only in church. Possibility about the 6th century the fashion of wearing these colors became fixed. In the time of St. John, bishop of Jaffa, who died in 587, of Nola, and pope Celestine, in 499, allude to the adoption of a distinct dress by priests. In Italy it was the prac-
tices in the 5th century, and the monks, by way of a habit, promoted the movement. At Constantinople, in the 4th century, the Cathedral wore black, and the Novatione, or out of door, wore white medals. Chrysostom, in his homily on the celebration of the Eucharist, says: 'The white is the dress of the host, and the black is that of the deacon, and the red is that of a priest.' The "Pontifex missus" is in white, which he mentions as the church-dress. In the 4th century, the use of certain colors became fixed in the 4th century, appearing from the writings of Jerome, Greg-
ory of Nyssa, Isidore of Seville, and Fortunatus. Aus-
ania speaks of it in the Lives of Pope Leo III and IV, Gregory IV, and Sergius II; and in the mosaic at St. Paul's—without, at Rome, white robes, sometimes adorned with bands of violet or gold, appear, as worn by the early popes. From the 6th century red, blue, and green were gradually permitted. In vestments the descriptive colors were not generally adopted until the 11th or 12th century, white being retained for the amice, alb, surplice, and the various vestals. On feasts of the Church, the colors of the Epiphany, All-Saints, and St. John the Baptist. They are first mentioned by the author of the "Treatises on Divine Offices" (13th century, and after) as the same perpetual colors, reserved red, however, for fast-days and mem-
oriale of saints. The Greek Church requires white at Christmas, Good Friday, Easter, and Ascension Week, in Advent, Lent, and at burials; and white and green at Pentecost. No doubt the common color for friars is black—what is red, and the ordinary color of the Salvation rite—was observed in England, owing to the Samson use being prescribed for the whole southern prov-
cence in 1544. The national custom differed greatly from the Romans, in the use of red instead of violet on Sun-
days in Lent, and from Sextagesima to Easter, on Ash-Wednesday, Monday-Thursday, Good-Friday, and the Great Saturday, or Easter eve, on Sunday in Trinitas, and in procession. A white hooded color was adopted in white of confessors' days."

"Fashion in Europe was distinguished by white, as em-
symbolical of the purity of the life of saints, although sometimes by red, as symbolical of the heroism of the death of martyrs. Catacombs wore white robes during the octave after their baptism. The pope wears white; and on great days the bishop's chair was draped in white to represent the true Church. The dead were buried in white, in memory of our Lord's winding-sheet. Violets, mentioned by Durandus, in addition to white, red, black, and green, were used on concerts. The doors of Lent, and on vigils, as the penitential color nearest to black. In the East, both eastern and violets, were used on vigils, of ancient custom used for mourning, from the time of Jerome, and at a later date. Violet tyled truths, deep love, and humility. Jesus represents Chris-
this prudence: purple royalty and justice. At funerals, masses for the dead, and on Good Friday, black is worn. By the Salisbury use, crown or censer, gold color, is prescribed on feasts of the confessors, as emblematic of the purity of their faith; but at Læon on Good Friday, in allusion to the envy of the Jews. Pale yellow, as in the dress of Judas, signifies deceit. And, by the Salisbury use, was employed on Ash-Wednesday, Sundays in Lent, and the three latter days of Holy Week, as the symbol of sin (Isaiah 1:17); as the sign of majesty and might on Sundays (Isaiah 11:1); and of blood, in the commemoration of the passion, death, and burial of our crucified Lord; and so on Good Friday at Bourges, Sens, Maine, and by the Amboise rite. The latter required it also on Corpus Christi, as the great mystery of Christ's love, and, like the Church of Lyons, on the Circumcision, in memory of the first shedding of his blood, and the first act of his love; whereas the Roman use employs white on the former day, in allusion to the mystery of faith; red on Pentecost personifies the divine love of the Holy Spirit; and in funeral services of the Greeks, and the ancient rites of France, and by the pope on Good Friday, as showing that love is the cause of their sorrow. Red is the ordinary color of the Salisbury and Amboise rites, as green is of the Roman. Red was used in Lent, being the vigil of the Passion, from Septuagesima to Easter eve, at Bourges, Nevers, Sens, and Mââa. Black chasubles with red orphreys were used from Passion-Sunday to Easter at Paris, and at funerals in parts of Germany and Flanders. Red and white were the Dominical colors in England. Martyrs were buried in a scarlet chasuble or dalmatic, the symbol of the passion, worn on Good Friday. Blue (or the color of heaven) was worn on the Continent, like violet, on All-Saints' Day, in Advent, and on Septuagesima, and on feasts of St. Mary, as in England, in Spain, and Naples. It was probably used at Salisbury on Carthusians in Advent. Our Lord and the Virgin Mary wear red and blue. Blue, the color of heaven, was the emblem of pietà, sincerity, godliness, contemplation, expectation, love of heavenly things. 

Colossians. We give a few additional particulars of this place from Kitto's Bibl. note to Col. iv.: 

"Though a town of considerable note, it was by no means the principal one of Phrygia; for when that great province was ultimately divided into Phrygia Pacatiana and Phrygia Salutaris, it ranked but as the sixth city of the former division. The town was seated on an eminence on the south of the Meander, at a place where the river Lycaeus began to run under ground, as it did for five furlongs, after which it again rose and flowed into the Meander. This valuable description of the site of Colossae, furnished by Herodianus (l. vii. c. 80), establishes the truth of the received conclusion, that the ancient city is represented by the modern village of Khonas. The approach to Khonas, as well as the village itself, is beautiful, abounding in tall trees, from which vines of most luxuriant growth are suspended. In the immediate neighborhood of the village are several vestiges of an ancient city, consisting of arches, vases, squared stones, while the ground is strewn with broken pottery, which so generally and so remarkably indicates the sites of ancient towns in the East. That these ruins are all that now remain of Colossae there seems no just reason to doubt."

The town now contains about four thousand inhabitants, and has a khan. The ruins, which lie three miles north of the town, are of the Roman period, but they contain no inscriptions. See Murray, Hand-book for Asia Minor, p. 326.

Colossiæus. See FESTUS.

Colomelle, LANDULP D', a French chronicler, was canon of Chartres after his uncle Ralph, about 1380. He wrote a chronicle from the foundation of the world down to his own time, entitled, Breviaria Historial; twice published in full in Latin (Politi, 1473; Paris, eod.). Labbe printed some fragments in the first volume of his Library of Manuscripts, among others, the eulogies on Philip the Fair, king of France, and his two sons, Louis the Stubborn and Philip the Long. See Hoefer, Nouv. Histoire de l'A. a. v.

Colphæus (Wind) was, in Phoenician mythology, the primordial deity of the wind, who, with his wife Baam, or night, begot Aon and Protagonus, the first mortal men. 

Colquhoun, James, a Scotch clergymen, took his degree at Glasgow University in 1835; was called to the living at Whitborn in 1864; transferred to Penningham in 1865. Having persecuted some of his parishioners, he was ejected by them in 1869, when he went to Ireland, got a benefice there, and died at an advanced age. See Fusi Eccles. Scotiacae, i, 745, 748.

Colquhoun, John (1), a Scotch clergyman, received a bursary of theology at the Glasgow University in 1735; was licensed to preach in 1739; presented by the king to the living at Baldermoch in 1745, and ordained; and died July 21, 1772. He published a sermon in 1768, The Apostles the Light of the World. See Fusi Eccles. Scotiacae, ii, 348.
Colquhoun, John (2), D.D., a Scotch clergyman, was born at Loos in January, 1748; educated at the universities of Glasgow and Edinburgh; licensed to preach in 1775; appointed minister of the living at Borthwick, in Edinburgh, in 1781, and died Nov. 27, 1827. He was never absent from his charge excepting on sacramental occasions; his duties were discharged with zeal, and his life was one of sincerity and simplicity. He wrote, *A Treatise on Spiritual Comfort* (1816); *On the Love and God* (1816); *On the Covenant of Grace* (1818); *Catechism for Younger Communicants* (1821); *On the Covenant of Works* (ed.); *View of Saving Faith* (1824); *Collects and Sermons on Difficult and Subjects* (posthumous, 1826). See *Festi Eccles. Scoticae*, i, 109.

Colquhoun, Malcolm, a Scotch clergyman, was licensed to preach in 1794; appointed minister at the Gaelic chapel, Dundee, in 1796, and ordained; and died March 19, 1819, aged sixty-one years. See *Festi Eccles. Scoticae*, iii, 700.

Colquhoun, Robert, a Scotch prelate, was made bishop of Argyll in 1476, and was so in 1495. See Keith, *Scottish Bishops*, p. 288.

Colson, Ebenezer, a Methodist Episcopal minister, was born at Plainfield, N. J., about 1805. He was converted at the age of fifteen, and at twenty-four entered the Ouida Conference. In 1844 he joined the Genesee Conference, in which he labored as health would allow, until his death, Dec. 16, 1864. Mr. Colson was a true man, deeply pious and faithful. See *Minutes of Annual Conferences*, 1864, p. 184.

Colston, Edward, an English philanthropist, was born at Bristol, Nov. 2, 1630. Having amassed a fortune in Spanish trade, he spent nearly all of it in establishing charitable institutions, such as schools and hospitals, in Bristol and other cities of England. He died Oct. 11, 1721.

Colston, William Hungerford, D.D., a Church-of-England divine, was born in 1774. He graduated at St. Mary's Hall, Oxford, in 1796; was for fifty-seven years rector of West Lydford, and for the same period an active magistrate and a deputy-lieutenant of Somerset-shire, and also rector of Clapton. He died at Bath, Oct. 8, 1856. See *Hardwick, Annual Biography*, 1856, p. 230.

Colt, Adam, A.M., a Scotch clergyman, regent in the Edinburgh University, was admitted to the living at Borthwick in 1588; presented to the new erection in 1611; rector of Inveresk in 1619, was one of the royal commissioners, and nominated a minister for Edinburgh; was at the general assemblies of 1601 and 1602; in 1606 was selected as one of eight, for a conference at London previous to the establishment of episcopal; detailed in London ten months, then returned, and confined within his parish; resigned the charge in 1611, and died soon after his last sermon, March 24, 1643, "having much reputation for learning, wisdom, and piety; for grace and gifts, faithfulness and success." See *Festi Eccles. Scoticae*, i, 286, 286, 286.

Colt, John, a Scotch clergyman, was licensed to preach in 1657; admitted to the living at Langnewton in 1662; confirmed to episcopacy, and continued in February, 1665. See *Festi Eccles. Scoticae*, i, 486.

Colt, Milton, a Methodist Episcopal minister, was born in Oswego County, N. Y., in 1810. He received an early religious education: was converted in his twelfth year; licensed to preach in 1830, and in 1833 entered the Pittsburgh Conference. He ended his short but happy and successful career on the 1st of June, 1866. Mr. Colt was remarkable for his energy and piety. See *Minutes of Annual Conferences*, 1857, p. 484.

Colt, Oliver (1), A.M., a Scotch clergyman, Regent of Humanity in the Edinburgh University, was appointed to the living at Holyrood House, Edinburgh, in 1611; transferred to Foulsham in 1614; presented to the vicarage of Lamerton in 1616, and died before 1680. See *Festi Eccles. Scoticae*. 

Colt, Oliver (2), a Scotch clergyman, took his degree at Edinburgh University in 1621; was licensed to preach in 1627; appointed helper to his father at the living of Inveresk in 1632, and ordained; was a member of the General Assembly in 1638; presented to the living in 1641, in succession to his father; had protection from Earl Montrose during the war in 1644, and took shelter in Dundee from the invading army of England in 1651. He died Dec. 30, 1679, aged eighty-one years. He was a man of marked diligence, piety, persuasiveness, and integrity. See *Festi Eccles. Scoticae*, i, 286.

Coltart, James, a Scotch clergyman, tutor in the family of colonel McLean, was licensed to preach in 1610; presented to the living at Fintry in 1622, and ordained; and died June 11, 1640. See *Festi Eccles. Scoticae*, ii, 555.

Coltellini, Michele, a Ferrarese painter, flourished about 1517. His principal works are at Ferrara: in San Andrea, *The Virgin and Infant*, with saints; in the sacristy of the Augustines, a picture of *St. Monica*, with four saints; and in Santa Maria, *St. Francis Receiving the Stigmata*.

Colton, ASA SMITH, a Protestant Episcopal minister, was born at Champion, Jefferson Co., N. Y., Oct. 28, 1804. He received his preparatory education at Guilford, and graduated at Hamilton College in 1827. He then taught one year at Freehold, N. J.; entered Princeton Theological Seminary in November, 1828, where he remained nearly two years; then studied one year with the Rev. Thomas H. Skinner, D.D., in Philadelphia; was licensed by the Presbytery of Philadelphia, Oct. 30, 1830, and taught three years in Philadelphia. Having united with the Protestant Episcopal Church, he was admitted to deacon's orders, Aug. 4, 1838, and ordained a presbytery, Aug. 27, 1839. He taught in Morristown, N. J., from 1834 to 1866; preached and taught at Bordenstown, from 1837 to 1859; was missionary in Bucks County, Pa., in 1839 and 1840; taught privately at Gulf Mills, Montgomery Co., from 1840 to 1842; was rector of St. Andrew's Church, West Vincent, and St. Mark's, Honeybrook, both in Chester Co., from 1842 to 1845; of Christ Church, Towanda, from 1845 to 1847; St. Luke's, Pike, from 1848 to 1849, of St. Peter's Church, Montgomery Co., St. Paul's, Point of Rocks, and minister of Zion's Parish, Urbana, Ind., from 1849 to 1854; taught and supplied several vacant parishes at Wilmington, Del., from 1854 to 1859; and afterwards resided at Princeton, N. J., preaching occasionally until his death, Aug. 19, 1881. See *Necrol. Report of Princeton Theol. Sem.*, 1882, p. 22.

Colton, Benjamin, a Congregational minister, was born at Long Meadow, Mass. He graduated at Yale College in 1710; was ordained pastor of the Church at West Hartford, Feb. 24, 1718, and died March 1, 1749. See Sprague, *Annals of the Amer. Pulpit*, i, 189.

Colton, Caleb C., an English clergyman, was educated at Eton, and King's College, Cambridge, and became vicar of Kew and Petersham. A passion for gaming so embarrassed him financially that he was compelled to abscond to America in 1828, to avoid his creditors. He next took up his residence at Paris, where he is said to have been very successful at play, clearing £25,000 in less than two years. The dread of an impending surgical operation unbalanced his mind, and he blew out his brains at Fontainebleau in 1832. He published, *Narratives of the Sampoord Ghost* (1810); *Hypercyn, a Satirical Poem* (1812); *Nepomuk, a Poem* (1815); *On the Configurations of Animals* (1816); *Lotom, or Many Things in Few Words* (1820).

Colton, Allibone, Dlict of Brit. and Amer. Authors, s. v.
Colton, George, a Congregational minister, son of Rev. Benjamin Colton, of West Harford, graduated at Yale College in 1756; was ordained at Bolton, Nov. 9, 1758, and died in 1812. See Sprague, Annals of the American Pulpit, i, 1800.

Colton, Henry Martyn, a Congregational minister, was born at Royalton, N. Y. He graduated at Yale College, and remained one year after graduation, pursuing a select course in philosophy and languages. The next three years were spent in the Yale Divinity School, and in November, 1852, he was ordained pastor of the First Congregational Church in Woodstock, Conn. In January, 1855, he removed to East Avon, and supplied the pulpit of the Congregational Church until April, 1857. In this year Mr. Colton established a classical school in Middletown, which continued for eleven years. In September, 1858, he opened the "Yale School for Boys," in New York city, and conducted it till the time of his death, June 2, 1872. See Observatory Record of Yale College, 1872.

Colton, John, an English divine of the 14th century, was born at Terrington, Norfolk, and became chaplain to William Bateman, bishop of Norwich, and the first master (by appointment of the founder) of Gonville Hall, Cambridge. He says he was ordained a priest by Pope Alexander the Fourth. See Encyclopaedia Britannica, ed. 1900 (ed. Nuttall), ii, 459.

Colton, Richard Francis, a Protestant Episcopal clergyman, became assistant minister of the Church of the Atonement, in Philadelphia, in 1866; the following year was instructor in Hebrew in the Divinity School of that city; in 1876, retaining his place in the Divinity School, he assumed the rectoryship of the Church of St. Paul, Jenkintown, in which office he remained until his death, in July, 1880. See Whitaker, Church Annals and Directory, 1881, p. 172.

Colton, Simeon, D.D., a Congregational minister, was born at Long Meadow, Mass., about 1786. He graduated from Yale College in 1806, was ordained at Palmer, June 19, 1811, and dismissed Nov. 18, 1821. For a time he was engaged in teaching at Munson, also in North Carolina, and subsequently became president of a college in one of the southern states. See American Pulpit, p. 97. (J. C. S.)

Colton, Walter, a Congregational minister, was born at Ruin, Vt., May 9, 1797. He graduated from Yale College in 1822; and from Andover Theological Seminary in 1825; was ordained June 5, 1827; was professor of moral and ecclesiastical history and Biblical literature at the Military Academy, Middletown, Conn., from 1825 to 1880; and editor of the American Spectator, Washington, D.C., in 1830 and 1881. In the latter year he was appointed chaplain of the navy, and ordered to the Mediterranean; while there gathered the materials for his Ship and Shore in Modern, Lisbon, and the Mediterranean (New York, 1885); in 1885 was assigned to the naval station at Charleston, Mass.; in 1887 edited the Emigration Herald, and in 1888 the North American, Philadelphia; in 1830 was ordered to the Pacific coast, and, after a residence at Whittier, in California, by the American military authorities; established the first newspaper (Alta California), and built the first schoolhouse in California. Having returned to Philadelphia in 1849, he died there Jan. 22, 1853. His Deck and Port, and Three Years in California, were published in 1850, and a volume of Literary Remains in 1851. See Gen. Cat. of Andover Theol. Sem. 1870, p. 64; Allibone, Dict. of Brit. and Amer. Authors. s. v.

Coltrin, Cyrus, a Free-will Baptist minister, was born at Lenox, Madison Co., N. Y., Dec. 10, 1818. He came to Illinois in 1848, having been previously ordained, and labored within the bounds of the Fox and Rock River Quarterly Meetings. In 1869 he removed to Iowa. Broken in health by hardships as an evangelist in a new and sparsely settled country, he died at Waltham, Tama Co., Sept. 13, 1872. See Morning Star, July 8, 1874. (J. S.)

Coltrin, Nathaniel Potter, a Congregational minister, was born at Steubenville, O., Feb. 17, 1820. He graduated from Wabash College in 1845; was a member of Lane Theological Seminary one year, in the class of 1849; was ordained (by the Illinois, now the Quincy, Association) at Mendon, Ill., Oct. 18, 1850; was acting pastor at Jacksonvile, until April, 1851; at Champaign, and Round Prairie (now Plymouth), from 1851 to 1857; at Griggsville, from 1857 to 1861; for a short time chaplain in the army, after which he preached a year at Litchfield, having no church; from December, 1862, to May, 1863, he was acting pastor at Warren, and chaplain of the 38th Regiment until December, 1865; during 1866 was without charge; and finally acting pastor at Sandoval and Clement until his death at Centralia, Dec. 26, 1877. (W. F. S.)

Colum. See Strainer.

Colum (or Colam), is the primary form of the name which becomes also Columba, Colum, and, as a diminutive, Columanus, Columce, Columens, and with the prefix de and mo becomes Douchalmonoc and Mochalmonoc, or Mochalmonog. See Colman. It appears as the proper name of Irish saints, but more or less interchangeable with the other forms.

1. Son of Aedh of Coill-Damhain, or Coill-Brinín, is commemorated Nov. 8 and Dec. 11.

2. Of Tiridglas, is commemorated Dec. 18. He is often called son of Crimthin, or of Ui Crimthin, so that the abbots of Tiridglas were styled the coasts of Colum-Crimthin. He was a pupil of St. Finian at Clonard. About A.D. 584, he founded the celebrated monastery of Tiridglas. He died, with many other saints, of the great epidemic, about A.D. 552 (Reeves, Adamnan, p. 186, 382; Lanigan, Eccles. Hist. of Ireland, ii, 71; Butler, Lives of the Saints, xii, 238).

3. (Cruises) or (Cruis) Colum, of Dombunch, or Maghae Imchlair, is commemorated June 4 in the Martyrs' Roll. On this day Colgan places the Columbanus of Columba, presbyter of Kill-Ernan (in Meath, or Limerick), who is said to have been one of those who met St. Patrick as he returned from Rome, and received from him the skin to form the book-satchel, which remained in the Church of Kill-Ernan.

4. A priest of Enach, is commemorated Sept. 22. Colgan places him among the disciples of St. Columba, but this is denied by Lanigan (Eccles. Hist. of Ireland, ii, 141, 407). See also Fossa, cxxxii.

5. Of Inis-Cealta, is often mentioned in Irish history, but the details of his life are lost. He had his monastery on one of the islands in Lough Derg, now included in the parish of Inish-cealla, and called the island of seven churches. He died of the great epidemic A.D. 584, and is believed to be the same as the St. Column, commemorated March 24 of the same place (O'Donnovan, Four Masters, i, 187).


7. Gobha (the Sheat), is commemorated June 7. Colgan identifies Columbanus Coblirgus (whose soul Columbanus in Hy is said to have seen carried by the angels to the heavenly joys for his abundant alms to the poor) with this Colum or Columbus the Smith. See Smith, Dict. of Christ. Biog. s. v.
COLUMBA

Columba (a dove) is a vessel shaped like a dove. Anciently the sacrament was reserved within a vessel of precious metal made in the form of a dove, which was suspended before the high-altar by a chain from the roof of the church. To this chain was hung a corona-like dish, basin, or disk, enclosed by other chains, on which the dove itself was placed. This vessel opened on the back; while in the body of it was formed a receptacle for the host. The custom of reserving the sacrament in such a vessel was originally common to East and West. Perpetuus, bishop of Tours, A.D. 474, left in his will a silver dove to Amalarius, a priest. It is record-
ed of Basili the Great that he reserved the Lord's body in a dove made of gold. The smaller example, illustrated by the engravings here given, is from the celebrated French collection of M. le Comte de Bastardi. The "peristerium," however, occurs in several old English inventories of Church ornamenta. See Doves.

Figures of doves, as appropriate ecclesiastical symbols, were likewise suspended over English baptisteries, and are sometimes found carved on the canopies of fonts. As symbolic representations of the Holy Spirit, they are likewise carved over altars; and sometimes, as on the brass corona at Thame Church, Oxfordshire, they symbolize the light and glory of God. Examples of this custom are found in illuminated MSS., and such vessels exist in several foreign sacristies, though their use has lately given place to the ordinary tabernacle. See Tabernacle.

Columba is the name of several early saints besides the bishop of Iona and the virgin martyr. See also Colomane.

1. Said to have flourished about A.D. 640, is often given as the first bishop of Dunkeld, and the educator of St. Cuthbert and St. Brigida (Lanigan, Eccles. Hist. of Ireland, ii, 163). Dr. Reeves, however (Adamnan, p. 6 n., 296-298), says that the only Columba connected with Dunkeld is St. Columba of Iona, whose relics were deposited there, and who was honored as the patron saint on June 9 (Grub, Eccles. Hist. of Scotland, i, 129 sq.).

2. Another Columba was the son of the regular or lord of Appleby, Congeron, Troclynyham, and Malemuth, all situated in England. He is said to have been raised from the dead, and baptized by St. Blane (c. c.). He is buried at Dunblane, Perthshire (Forbes, Kol. of Scot. Saints, p. 307).

Colombanus (or Coeloman), Sciuin, was a French poet, and abbot of Trudo (St. Trond). He died about the middle of the 9th century. Among the works of Rabanus Maurus is a poem or dirge on the death of Charlemagne, written by a certain Colombanus, who is supposed to have been the abbot of St. Trond.

To him is also attributed the poem entitled De Origine atque Princediis Gentis Francorum (Stirips Carolinae). It was written about the year 840, and dedicated to Charles the Bald, and published with the notes of Thomas Aquinas (Paris, 1644). See Histoire Litteraire de la France, iv, 422, and ix; Migne, Patrolo. Lat. cxi, p. 1257.

Columbarium (so called from its resemblance to a dove-cote) was a Roman vault with recesses for the funeral ashes. It is an utterly untenable view, that this distinctively pagan arrangement, essentially belonging to the practice of burning the dead, which was held by the Christians in such abhorrence, is ever found within the limits of, or in close connection with, a Christian catacomb. The misconception has arisen from the fact that the Christian excavators in carrying forward their subterranean galleries not infrequently came into contact with the walls of a heathen columbarium. As soon as this unintentional interference with the sanctity of the tomb was discovered, the fossares proceeded to repair their error. The gallery was abruptly closed, and a wall was built at its end to shut it off from the columbarium. Padre Marchi (Monum. Primul, p. 61) describes his discovery of a gallery in the

Columba Suspended from the Roof.

Columba on a Basin.

The Dove Opened.
COLUMBIA

COLUMV

catacombs of St. Agnes closed in this way with a ruined wall, on the other side of which was a plundered col-

umbarium. This is probably the true explanation of the fact that a passage has been found connecting a large beehive tomb full of columbaria, on the Via Appia, near the Porta San Sebastiano, with a catacomb. See Rosell, B. d. Rom. B. Bull., p. 389; Roux-Bochet, Tableaux des Catacombes, p. 288.


Columbi, Jean, a French theologian and historian of the Jesuit order, was born in 1592 at Manosque, in Provence. He was successively, in the College of Lyons, professor of rhetoric, of philosophy, of theology, and of Holy Scriptures, and died at Lyons, Dec. 11, 1679, leav-

ing, De Rebus Gestis Episcoporum Valentinorum et Dissensionum (Lyons, 1688):—Quod Joannes Montalvius vom Fœderis Hierarchiam (1694):—De Rebus Gestis Episcoporum Ilyricorum (1631):—De Rebus Gestis Episcoporum Vizionemnorum (1656):—Commentaria in Sacrae Scripturæ (Lyons, 1656, vol. i):—De Rebus Gestis Episco-


Columbus, Jonas, a French Protestant theologian, became pastor of Doleacq, in a district of Auvergne, where, through his efforts, he was able to uphold and dignify the arts of worship in that province, and especially the music in the churches. He died in 1669, leaving some poems.

His son Samuel died July 8, 1679. He was also a poet, and a collection of his works was published by J. Restitui in 1687. See Hoefer, Nouv. Biog. Générale, a. v.

Columelle. See COLUMBA, Saint.

Colvenz, Gnebox, a Flemish theologian, was born at Louvain in 1654. He was provost of the college and chancellor of the University of Douay, and died in 1649, leaving, Joh. Nederi Formicarium, with notes (Douay, 1662):—Chronicon Comperumae et Atributiae de Balderic (ibid. 1615):—Miraculae et Eemphorium Memorabilium Libri duo, of Thomas de Cantipræ, with the life of the author (ibid. 1627):—Kalendarium S. V. Mariae Orientalis (ibid. 1633). See Hoefer, Nouv. Biog. Générale, a. v.

Colver, Nathaniel, D.D., a Baptist minister, was born at Orwell, Vt., May 10, 1748. He had limited facilities for obtaining an early education, but his nat-

ural endowments were such that he took an honorable position among the ministers of his denomination. He served as a soldier in the war of 1812, and for some time followed the business of tanning. After he was settled in life, his thoughts were turned towards the min-

istry. For several years he preached in Vermont and New York, until, in 1836, he was called to the pastoral charge at Union Village, N. Y., where he remained seven years. During this period he made for himself a high reputation, both as a preacher and an eloquent pleader for the gospel and anti-slavery. In 1848 he was invited as pastor to Tremont Temple, Boston. For thirteen years he prosecuted his work with eminent success, adding constantly to his reputation as a pulpit orator and a platform speaker. Leaving Boston, he went to the West, spending a year in Detroit, then a year or two in Cincinnati, and finally at New Orleans, where, with—whether the exception of a short time when he had charge of 'the Colver Institute,' an insti-

tution at Richmond, Va., where he devoted himself to the work of preparing colored students for the min-

istry—he spent the remainder of his life. He died at Chicago, Dec. 25, 1870. More than sixteen hundred sermons were baptized by him. (J. C. S.)

Colvill (Colville, or Colwll) is the name of a num-

ber of Scotch clergymen.

1. Alexander (1), was born in 1629, near St. An-

drews; became rector of the University of Edinburgh, and died there in 1766, leaving, among other works of controversy, Ludus Ecosse, a poem in the style of Butler, directed against the Presbyterians. See Hoe-


2. Alexander (2), was licensed to preach in 1775;

3. Gronow, D.D., studied theology in the Edinburgh University; was licensed to preach in 1733, present to the living at Kilwinning in 1734, and ordained; transferred to Beith in 1831, and died May 13, 1832. His son George was minister at Cannock. See Fusi Eccles. Scoticnica, ii, 161, 183.

4. Hazen, was presented to the parsonage and vic-

rige of Muhart in 1677; and to the living at Orphir in 1680, and continued in 1715. He was "hunted to a savage death on the Noup of Nesting," July 9, 1596, and Gilbert Poac was beheaded at the market cross, Edinburgh, for his part of the murder. See Fusti Ec-

cles. Scoticnica, ii, 189.

5. John (1), took his degree at the University of St. Andrews about 1661; was presented to the chantry of Glasgow in 1667, and remained the minister at Kil-

bride when it was separated in 1669. He was accused of neglect and non-residence in 1575; deserted his charge in 1576 without examination before the synod was acquitted. He was appointed master of requests the same year; was ambassador to queen Elizabeth in 1592; was found guilty of treason in 1684, and imprisoned in Edinburgh; afterwards restored, and named one of the lords of session in 1694, but resigned within a month. Disappointed, he joined the earl of Bothwell in his sedition practices, was driven from the kingdom, became a papist, wrote bitterly against Protestant prin-

ciples, and died at Paris in November, 1665, in great want and misery. His several published works were chiefly in defence of his own erratic conduct. See Fusti Eccles. Scoticnica, ii, 288.

6. John (2), took his degree at the University of St. Andrews in 1685; was admitted to the living at Kirknewton in 1648, and died in February, 1683, aged about forty-eight years. See Fusti Eccles. Scoticnica, i, 142.

7. John (3), A.M., was regent in the old college, St. Andrews, presented to the living at Mid-Calder in 1663, and died in 1671, aged about forty-one years. See Fusti Eccles. Scoticnica, i, 175.

8. Patrick took his degree at Edinburgh Univer-

sity in 1629; was presented to the living at Beith in 1645, and ordained; was a member of the General As-

sembly in 1648; was appointed, in 1654, one of those for authorizing admissions to the ministry; elected moderator of the synod in 1661, which was the last meeting they held previous to the re-establishment of the presbytery after the Revolution. He was a very learned and good man, and died in May, 1662, aged about fifty-three years. See Fusti Eccles. Scoticnica, ii, 195.

9. Robert (1), became minister at Culross in 1638; was one of the party who, in 1609, consulted about hold-

ing the assembly at Aberdeen against the king's au-

thority; signed, with forty-one others, a protest to parliament against the introduction of Episcopacy, and was one of the fifty-five who petitioned parliament in behalf of the liberties of the Kirk in 1617. He con-

tinued in 1629 with an assistant, and died in 1680. See Fusti Eccles. Scoticnica, ii, 584.

10. Robert (2), took his degree at Edinburgh Uni-

versity in 1687; was appointed to the living at Barra in 1684; transferred to Glenluce in 1698; resigned in July, 1714, and finally took up residence in Chicago, where he died, June 6, 1729, aged seventy years. See Fusti Eccles. Scoticnica, i, 834, 766.

11. Robert (3), took his degree at Edinburgh Uni-

versity in 1691; became schoolmaster at Jedburgh, and
was licensed to preach there in 1665; admitted to the living at Annan in 1666, and ordained; transferred to Yetholm in 1669, and died before March 2, 1731, aged about sixty years. See *Fusi Eccles. Scotiana*, i, 477, 615.

12. ROSSAY (4), was licensed to preach in 1758; presented to the second charge at Dysart the same year, and ordained. A libel was charged against him, to part of which he confessed, and for which he was suspended in 1784, but allowed an assistant. He died Jan. 23, 1788. He published, *Britannia*, a poem (1757); — *Caledonian Heroine*, a poem (1771); — *Athalanta*, a poem (1777); — *The Downfall of the Papal Confederacy* (1788); — *Poetical Works* (1789, 2 vols.); — *Swinamal*, a poem (1798); — *To the Memory of the Hon. William Leslie, a poem*. — *Extracts from Symod Sermon*, etc. See *Fusi Eccles. Scotiana*, ii, 588.

13. WILLIAM (1), brother of lord Colvill, took his degree at the University of St. Andrews in 1617; was elected minister of Crandom in 1685; changed to the second charge at Greystanes in 1688; was a member of the General Assembly the same year; promoted to Trinity College Church, Edinburgh, in 1689; the same year sent by the Covenanters to the king of France to solicit his aid against the despotic actions of Charles I. He and his papers were seized in England, and he was imprisoned, till released in 1640 by the Scottish army. When the Tron Church was made a new parish, in 1641, he was appointed the first incumbent. In 1645, he obtained protection from the marquis of Montrose, for which he was suspected of treason, in 1648 suspended, and deposited in 1649. In 1653 he was made a prisoner, but was restored to the ministry in 1654; appointed to the Collegiate Church at Perth in 1655; refused a bishopric, and was promoted to the principaship of Edinburgh University in 1662. See *Fusi Eccles. Scotiana*, i, 91, 55, 333; ii, 615.

14. WILLIAM (2), took his degree at Edinburgh University; was licensed to preach in 1821; presented to the living at Eaglesham in 1829, and ordained. He died March 12, 1835, aged fifty-nine years. See *Fusi Eccles. Scotiana*, ii, 66.

Colvin, Robert, D.D., a Scotch clergyman, a native of Sanquhar, was tutor in the family of Hope Johnston; was licensed to preach in 1806; presented to the living at Johnston in 1808, and ordained in 1809. He died Sept. 4, 1851, aged seventy-two years. He left two sons, Walter, minister of Crandom, and Robert Francis, minister of Kirkpatrick-Juxta. See *Fusi Eccles. Scotiana*, i, 651.

Colvin, Andrew, a Protestant divine, was born at Dort in 1614. He became minister of several Calvinist churches, and at length of that in Dort; and in 1620 went to Venice as chaplain to Paul Sarpi, whose work on the Inquisition he translated into Latin (Rotterdam, 1631). He died in 1671. He was an industrious writer in some branches of science, philosophy, and poetry, and published, in 1655, a *Catalogus Musei Andreae Colvii*.

Colvius, Nicholas, son of the foregoing, was born in 1634, became co-pastor at Dort in 1655, afterwards pastor at Amsterdam, and died in 1717.

Colwell, Charles, an English Methodist preacher, was a native of Cornwall. He entered the English Wesleyan ministry in 1810, became a superintendent at Flemington in 1837, removed to Heaton, Cornwall, in 1838, and died June 6, 1863, in the sixty-eighth year of his age. See *Minutes of the British Conference*, 1860.

Colwell, John W., a Free-will Baptist minister, was born about 1810. He was ordained at Rochester, Mass., Sept. 5, 1841, and was pastor there four years; at Charlestown and Richmond, Ill., in 1845. During the next year he organized a church at Cranston. He died April 25, 1842, on board the steamer off the coast of Mexico, near Acapulco. See *Free-will Baptist Register*, 1858, p. 67.

Colymbion (κολυμβίτος) is a vessel used for containing holy water (q. v.). A representation of such a vessel is found in one of the mosaics of the Church of San Vitale at Ravenna, and is here engraved. It is noted that the asperrillium which hangs from the arch above the basin is in shape not unlike those of modern times (Neale, *Eastern Church*, introduction, p. 215).

Colyng, David, Dutch painter, was born at Amsterdam about 1660. There are two very highly esteemed pictures by him, at Amsterdam, representing the *Jerusalem Felix with Moses and Moses Striking the Rock*. See Spollon, *Bibl. Hist. of the Fine Arts*, s. v.

Comagh (Lat. Comquia), a virgin, is commemorated as an Irish saint May 27. She was the daughter of Eochaidh. Her mother was Aiglema. She had a monastery at Suamhlaithur, and also her brother, Colman (q. v.) (Reyes, *Adamn*, p. 172 sq.).

Coman (or Comman), son of Eman, is commemorated as an Irish saint March 18. He was a brother of Cumin Finn, abbot of Hy. He was sent to Hy as a monk, and was alive in the time of St. Adamnan. His church is Kilcobman, in the Rinns of Islay. The date of his death is unknown.


Comasius was a rhetor in the 5th century, who turned monk, and still continued in the monastery collecting "the rubbish" of classical Greek literature, for which he is severely rebuked by Nisus (*Epist.* ii, 73, p. 158; i, 207, p. 281).

Comb, Ecclesiasticall. A comb of ivory or precious metal, with which the first tonsure was made and the hair was arranged in the sacristy, was one of the *ornaments* found in ancient sacristies for the practical use of the clergy. Each cleric had his own. The comb was usually buried with the priest on his decease. St. Cuthbert's, of ivory, found in his tomb when opened, remains in the library of Durham Cathedral, and St. Louis's, of the 12th century, at Sens. The latter is jewelled and has symbolical animals. See *Ivories*.

Comb, George, an English Baptist minister, was born at Edinburgh, Feb. 12, 1782. At the age of twenty-six he was converted, and united with the Church at Guildford. He studied for the ministry, in due time took charge of a new Church at Horsem Common, and in 1823 accepted a call to Oxford Street, London, where he remained until his death, Feb. 20, 1841. See (Lond.) *Baptist Hand-book*, 1841, p. 37. (J. C. S.)

Combadaxus, a deity of the eastern Asiatics, was a boone, or Indian priest, while living.
COMBATOT

COMFORT

COMBATOT, THIÉODORE, a famous Roman Catholic preacher of France, was born at Châtenay, in the Isère Department, Aug. 21, 1798. At the age of twenty-three he received holy orders, and Pope Gregory XVI, before whom he once preached, appointed him apostolic vicar. For a number of years he acted as vicar-general of Mgr. Canivet, Artaux, and Montpellier, when suddenly in Paris, March 19, 1837. He wrote, Éléments de Philosophie Catholique (Paris, 1833);—La Connaissance de Jésus-Christ (1841; 4th ed., 1852)—Mémoire Adressé aux Évêques de France, etc. (1844), for which he was imprisoned for thirty days—Conférences sur les Grandes de la Sainte-Vierge (1845)—Lettre à M. Guizot, etc. (1858). See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Vaperne, Dict. des Contemporains, s. v. (B. F.)

Combé, Marie Magdalaine de Cys de, a Dutch nun, was born at Leyden in 1566. She was brought up in the Calvinistic belief, and at the age of nineteen married a wealthy gentleman of Holland, Adrian de Combe, from whom she soon afterwards separated. She went to France, joined the Catholics, and by the aid of the abbess, La Bermondieu, rector of St. Sulpicius, obtained a pension of two hundred pounds. In 1686 she formed a religious community called La Bon Pasteur, which the king took under his protection. The order spread through the province, and was confirmed by letters-patent in 1689, after the death of its founder, which occurred at Paris, June 16, 1692. Boullée published a Life de Madame Combe (Paris, 1700, 1728). See Hoefer, Nouv. Bioth. Générale, s. v.; Bioth. Universelle, s. v.

Comber, Thomas (1), D.D., an English divine, uncle of the dean of Durham, was born in Sussex, Jan. 1, 1575, and educated at Trinity College, Cambridge, where he became a fellow, October, 1597. He was preferred to the deanship of Carlisle in August, 1630, and made master of Trinity College in October, 1651. In 1652 he was imprisoned, plundered, and deprived of all his perquisites. He died at Cambridge, in February, 1653.

Comber, Thomas (2), an English clergyman, great-grandson of the dean of Durham, was rector of Oswaldisberk, Yorkshire. He published, Memoir of the Life and Writings of Dean Comber (1779);—Sermons (1807)—Life of the Missioner of St. Bartholomew (1810)—A Daily Allocution (ed.);—A Scourge for Abusers, Duellists, Gamblers, and Self-murderers (anon., ed.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cobbes, Andrew J., a Methodist Episcopal minister; from Indiana, Nov. 12, 1848, was sent successively in Illinois, Iowa, and Nebraska; was converted in 1855, licensed to preach in 1872, and in 1875 entered the Nebraska Conference, wherein he labored heroically until his death, in 1878. See Minutes of Annual Conferences, 1878, p. 61.

Cobbes, Francisco, a Spanish Jesuit and traveller, was born at Saragossa in 1513. He was sent to the Philippines to propagate the Catholic faith. On his way to Rome he represented his province, he died at Acapulco, in 1558, leaving, in Spanish, a History of the Islands of Mindanao (Madrid, 1667). See Hoefer, Nouv. Bioth. Générale, s. v.

Cobert, CLAIRE, a French Dominican, was born at Lyons in 1814. He was bachelor of the University of Paris, and became a famous preacher. He died at Lyons in 1899, leaving, Oraison Funèbre de Louis XII (Lyons, 1845);—Oraison Funèbre de la Reine Anne d'A u triche (Yoyes, 1866). See Hoefer, Nouv. Bioth. Générale, s. v.

Combounus, HIRONUTUS, an Italian Hebraist, lived in the early part of the 17th century. He belonged to the order of Observantins, and was professor of Hebrew at Bergamo. He wrote, Compendium in quo Quaedam ad Hebraicum Linguam Legendum Pertinet


Comishan. See CONGAN; CONGAN.

Come, Saint. See COMMAS.

Comogorn was eighth bishop of Llandaff, contemporary with Ywern, King of Gwynedd (Stubbs, Register, p. 156).

Comeirás, VICTOR DELPUECHE de, a French ecclesiastic and geographer, was born at St. Hippolyte-du-Gard, Sept. 11, 1738. He was a abbot of Sylvains, and vicar-general of Beauvais, but was deprived of his position at the Revolution. He died at Paris, March 22, 1805. He wrote vols. xxii—xxvii of L'Abrégé de l'Histoire Générale des Voyages (Paris, 1780—1801; vols. i—xx were published by La Harpe)—La Voix du Sauge (ibid. 1799)—Histoire de l'astronomie, transl. from Hauy (ibid. 1806). Other writings remain in MS. See Hoefer, Nouv. Bioth. Générale, s. v.; Bioth. Universelle, s. v.

Comés. See LECIONARTI.

Comestor (or le Mongeur, i.e. discoverer of books), a French theologian, was born at Gourp, near Mirepoix, in 1164, chancellor of the Church of Paris and master of the school of philosophy. He gave up his benefices in order to become canon-regular of St. Victor at Paris. At his death, which occurred in that city Oct. 21, 1188 (other says 1178 or 1185), he left all his goods to the university. He wrote, among other works, Scholastica Historia super Novum Testamentum (written before 1176), and published at Reutling, 1471; Utrecht, 1473; Strasbourg, 1491, 1500; Biele, 1486; Paris, 1511; Huguenau, 1519; Lyons, 1298; Vichy, 1728; transl. into French in 1494 by Guyart des Moulins, under the title: La Bible Historia (Paris, without date, with engravings)—Catena Temporum (transl. into Gothic—French by Jehan de Rely, under the title, Mer des Histories; Paris, 1488)—Sermons, under the name of Pierre de Blos (Mas- sence, 1600, 1605; Lyons, 1677, and often since). See Hoefer, Nouv. Bioth. Générale, s. v.; Bioth. Universelle, s. v.

Comfort, David, a Presbyterian minister, a graduate of Princeton, was licensed to preach by the Presbytery of New Brunswick in 1786, and soon after became pastor of the Presbyterian Church at Kingston, N. J., where he labored during a long life. From 1816 till his death, in 1853, he was a trustee of Princeton College. Mr. Comfort was honored and beloved by all. See Alexander, Princeton College in the 18th Century.

Comfort, David D., a minister of the Methodist Episcopal Church South, was received on trial in the North Mississippi Conference in 1850, and died in September, 1882. See Minutes of Annual Conferences of the M. E. Church South, 1882, p. 104.

Comfort, Silas D., a Methodist Episcopal minister, was born at Deer Park, Orange Co., N. Y., May 18, 1808. He was converted at the age of nine, became a class-leader at eighteen, a traveling preacher at twenty, and in 1827 entered the Genesee Conference. Then began in earnest his student life, studying on horseback, by torchlight, amid the confusion of families, always rising at four o'clock. Thus the dead languages, science, general literature, Biblical criticism, and systematic theology were thoroughly explored by him. During his forty-five years in the ministry he died sixteen years as presiding elder, wrote several valuable volumes, and contributed largely to the first periodicals of the Church. In 1835 he was transferred to the Missouri Conference, returned to the Genssee Conference seven years later, and in it labored until his sudden death, Jan. 10, 1868. See Minutes of Annual Conferences, 1868, p. 105; Simpson, Cyclopaedia of Methodism, s. v.

Comfort, William C., a Methodist Episcopal min-
COMFORTABLE WORDS

ister, received an early religious training, was con-
verted at the age of twenty, and, after exercising his
talents as a local preacher a short time, was admit-
ted into the Michigan Conference, wherein he labored
many years faithfully until his death, June 15, 1862.
Mr. Comfort was a man of decided opinions and un-
compromising integrity. See Minutes of Annual Con-
ferences, 1861-1862, 296.

COMFORTABLE WORDS, THE. A modern feature in
the existing Anglican form for the celebration of the
holy communion, first introduced in the second prayer-
book of Edward VI., A.D. 1552, consisting of four texts of
Scripture, which the priest is directed to address to
the people. These words follow the absolution, and
precede the preface.

Comforted, THE, one of the two clauses (the con-
solati or comforted, and the foderati or comforted)
into which the Manicheman congregations were anciently
divided. See MANICHÆISM. The Albigenses (q. v.)
classified their people in precisely the same way, and
the comforted led a life of celibacy and strict au-
tority.

Congall (or Congall) is the name of several 
early Irish saints:
1. An abbot of Bangor, commemorated May 10. He
was one of the most prominent leaders of monasticism
in Ireland, and is said to have had three thousand monks
under him at one time in various affiliated houses. His
parents were Seita or Seina, and Brig or Briga, and he
was born about A.D. 517. After teaching for some years
he founded, in 556, his great monastery at Bangor, Coun-
ty Down, Ireland, to which multitudes flocked. Congall
drew up for it and kindred institutions a rule which was
one of the most famous in Ireland. His most noted
disciples at Bangor were Cormac, son of Diarmid and
king of South Leinster, and St. Columbanus (q. v.).
When on an errand to Scotland, he founded a monas-
tery in Heith. Congall died at Bangor on May 10, 602,
and was buried there. In 824 the Danes plundered the
city and abbey, and, breaking open his shrine, scat-
tered the contents to the four winds (see Reeves, Eccl.
Hist. p. 93-95, 152-154, and Addisman, p. 218, 317:
Usher, Eccl. Hist. c. 17, in Works, vi 478 sq.).
Congall is commemorated in the Scotch calendars, but
Camararius places him on Jan. 2, and suggests a Scotch
Bangaar. See Lanigan, Eccl. Hist. of Ireland, ii, c. 10;
Tod and Reeves, Mart. Doneg. p. 125; Butler, Lives of
the Saints, iv, 196 sq.; Forbes, kal. of St. Congall's
Santuary, p. 106-110.
2. Son of Eochaid, commemorated Sept. 4. His
monastery was at Both-conais, in Inis-Eochan. He
is said to have received this monastery from St. Cianam
of Duileck. He belongs to the 8th century (Tod
and Reeves, Mart. Doneg. p. 287; Lanigan, Eccl.
Hist. of Ireland, i, 845; iii, 162).
3. Of Gobhal-linian, commemorated July 28. His
monastery was at what now Ballon. On July 27,
Butler (Lives of the Saints, vi, 425) gives a short me-
note of St. Congall, abbot of Jambhalabin.

Conghan (Comdhon, or Commam) is the name of two early Irish saint:
There is a St. Conghanom named among the relatives of
St. Columba, who is supposed to be the same this
Congam. See Congon.
2. Of Glenn-Uimsen, commemorated Feb. 27.
He was the son of Diarmid, and his mother was Ethne.
He founded a monastery in his native province at
Cauw-indis, and succeeded St. Diarmid in the gov-
ernment of the monastery at Glenn-Uimsen. He
died about A.D. 609. It is supposed (Lanigan, Ecclesiastical
History of Ireland, ii, 16 sq.; Reeves, Addisman, lxx, note).

Comi, Ghilolamo, a painter of Modena, flourished
about 1550. He painted sacred subjects, and was much
employed by the churches in ornamental work. One
of his pictures in San Michele at Bosco is dated 1568.
See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer,

Comiers, Claude, a learned French mathemati-
cian, was born at Embrun. He was canon there, pro-
-"..'

of the chapter of Ternant, doctor of theology, and
apostolic procommuni; also professor of mathematics
at Paris, and was considered an able physician and
chemist. He had contributed to the Journal des savants
from 1678 to 1678, and had invented several musical
machines. Having become blind in 1690, he entered
the hospital of Quinte-Vingtas, where he took the title
of avocat royal because he had a pension from the
king. He died at Paris in October, 1688, leaving La
Novelle Exposition de la Nature des CORPS (Lyons,
1665) — Instruction pour Reunir les Églises Préévaises
Reformées à l'Église Romaine (Paris, 1678): Traités des
Longues et Ecritures (in the Mercure of Sept., Oct.,
1688, and Feb. 1688): Traité des Propriétés (ibid. of
Dame Nourveusement Convertie à la Religion Catholique
(ibid. of Dec. 1691), and many other pieces. See Hoefer,

Comin (or Cumin). See COMM. Comingo, Henry G., D.D., a Presbyterian
minister, was born at Harrodsburg, Ky., Feb. 2, 1809. He
was carefully reared by Christian parents; graduated from
Chapel Hill, N. C., and Princeton, N. J., in 1827, and began two
years (1832-34) in Princeton Theological Seminary;
was licensed in 1836 by the New Brunswick Presbyterian,
and became pastor, May 24, 1837, in Steubenville,
O., where he labored until the close of his life, Dec.
1, 1861. He was a living Christian and an earnest
minister of the gospel. See Wilson, Presb. Hist. Am,
1868, p. 155.

Comingo, Bruno Romcan, a German Reformed
minister, was a native of Germany. He was pastor
at Lunenburg, Nova Scotia, for forty-nine years, from
1770. Old age and ill-health caused him to resign in
1819. He returned to Germany soon after, and now
more was heard of him. See Hartlag, Fathers of the Germ.
Ref. Church, ii, 159.

Comitibus, Blasius IX, an Italian theologian,
was born at Milan. He was a Minorite, and for fifteen
years regent of the order at Prague; then director of
the grand seminary, and theologian to the archbishop.
He died at Prague in 1455, leaving Exegete e Uno (Prague,
1482): De Industry, Scientia, Providentia,
Profeclatione et Reprodnitio (ibid.): De Creatione, Status
Immutabilis, Angesia, etc. (ibid. 1688). See Hoefer,

Comitius, Jean Baptiste, a French theologian of
the Jesuit Order, who lived in the latter part of the 17th
century, wrote Dilectione de l'Homme des Saints (Dijon,
1657): Initium Spiritus et Fides, Timor et Amor
Dei (Châlons, 1682, 1692): Selecta de Fide Controversi-
as (about 1666). See Hoefer, Nouv. Biog. Générale,
s. v.

Comitolo, Neapolio, an Italian priest, was
born at Perugia in 1544, of the family of the counts
of Colle-Mezzo. He at first followed the profession of
law, but afterwards obtained an abbey, and became
auditor of the Rota; was appointed bishop of Peru-
 gia in 1561, founded a college and several religious
convents, and died there, Aug. 24, 1624, leaving, in
Latin, a Relation of the Bulls of Pope Pius V. with the collec-
tion of the decisions of the tribunal of the Rota, and
some liturgical works. See Hoefer, Nouv. Biog.
Générale, s. v.

Comitolo, Paolo, an Italian theologian of the
same family as the foregoing, was born at Perugia in
1845, and not more than fourteen years of age
when he became a Jesuit, and later one of the best cas-
mates of that society. He taught successively rhetoric,
the Sacred Scriptures, and moral theology. He died at
COMMAN


Comman is a not uncommon name among the Irish saints, and is often exchanged with Columban, Comman, Commam.

1. Mac Veh Theimkar, commemorated Feb. 27. Colgan in his Sanctorum, p. 417 distinguishes "St. Comman Hua-Teanne" from St. Comman of the third division of the Annals, who is commemorated on the same day, and gives from the Irish Annals the date of the former's death as A.D. 665. O'Donovan thinks he was the brother of Muircheachtach, who lived a life of St. Patrick from the dictation of Aidan, bishop of Sietty, and if so he may have been the son of Cogintus (q. v.).

2. Of Roscommon (Ross-Comman), commemorated Dec. 26. It is thought he died A.D. 742. He is said to have been of the race of Tril, son of Conn Cearnm. He wrote a monastic rule, and in the Annals, about the year 730, there is mention made of the promulgation of "the law of St. Comman" throughout the three divisions of Connacht (O'Donovan, Four Masters, i, 343, 349, 395; Todd and Reeves, M. Digne, p. 349; Laniugh, Ecclesiastical History of Ireland, ii, 235; iii, 177).

Commanery (comman, a benefice), or Preceptory (prepoaia, a first share), is a cell of the Templars and Hospitallers for collecting demesne-rents, and a house for veteran members of those orders. The president paid himself first his own pension, and then accounted for the residue. These houses remain at Singfield, Cullerm, and Worcester.

Commatoras is a term sometimes used in ancient writers to denote sponsors in baptism.

Commanoration, in its liturgical use, designates:

1. The recitation of the names of those for whom intercession is made in the mass. See Dictum.
2. The introduction of the names of certain saints or events in the divine office. Such commemorations are generally of the cross of the Virgin Mary, of St. Peter and St. Paul, and for peace.
3. According to the rubrics of the Roman breviiary, when a greater festival falls on the day of a "simple" festival, the latter is "commemorated" by the introduction of certain portions of its proper service into that of the greater festival.
4. In the Church of England "commanoration" takes place when two festivals concur, and the office for the greater is used, while the collect only of the lesser is said, when a festival coincides with a greater Sunday; or a festival of the second class falls on a greater week-day, and the same rule is observed.

In Lent, Advent, on ember-days, and greater ferias, a special collect is used.

Commanoration-day, in the University of Oxford, is an annual solemnity in remembrance of the founders and benefactors of the university, when speeches are made, prize compositions the third, and honorary degrees conferred upon distinguished persons. In colleges a form of prayer, prescribed in queen Elizabeth's reign, is used during term, in public memory of founders and benefactors. The proper Psalms are cxvii, cxvi, cxlviii; the lection, Ecclesiasticall xxiv. The suffrage is:

"The just shall be had in everlasting remembrance. He shall not be afraid of evil tidings. The souls of the righteous are in the hand of God: no torment touch them."

Then follows a collect. At Oxford the commemoration by the university is also called encomia.

COMMENDATORY LETTERS

Commemoration of the Departed is the solemn remembrance of the faithful in Christ who have passed from hence with the sign of faith, and now rest in the sleep of peace. A prayer substantially containing such a description of the dead is found in the service for special liturgy. Prayer for the dead has been pronounced legal by the highest ecclesiastical court in England, but is a relic of Romanism.

Commenda. See Diocese; Monastery.

Commendatio (Commodatio), i.e. collect. (1) In the third Council of Carthage it is provided that if a commendatio is omitted, it must consist of prayers only, without the celebration of mass. In the African code, the set forms to be ordinarily used in churches seem to be summed up under the heads precix, profasiones, commendationes, manus impostitions.

(2) But the word commodatio is also used to designate the prayers made in the congregation on behalf of the catechumen. Alexius Ariutenus (quoted by Suicer, s. v.) explains it, when designating a part of divine service, as the "prayers over the catechumen, whereby we commend them to the Lord."

Commendation is (1) the act of commending; a veneration of the dead; the act of commending the dying to the mercy and favor of God.

Commemoration is one having the grant of a benefice in trust for life, and enjoying the revenues.

Commemoratory Letters. The earliest trace of the practice connected with these words is to be found in 5 CoR, ii, 1. St. Paul, it would seem, had been taunted by rivals, who came with letters of commendation (καινόθελες ευμαθείας) from the Church of Jerusalem with the absence of such credentials in his own case, with his attempts to make up for the omission by reiterated self-commendation. The passage shows the practice was already common, and, of course, necessary. Letters of this kind may have been in previous use among the Jews, and thus helped to maintain their unity as a people through all the lands of the dispersion. Other instances of it in the apostolic ages are to be found in the letter given to Apollos by the disciples at Ephesus (Acts xxvii, 27), in the mention of Zenas and Apollos in the Epistle to Titus (iii, 13). The letter to Philomcm, though more distinctly personal, has somewhat of the same character. The practice became universal, and it may be said without exaggeration, that no indication of the early Christian Church tended so much as this to impress on it the stamp of unity and organization. The bishop of any congregation, in any part of the empire, might commend a traveller, layman, or cleric to the good offices of another. The precautions against imposture might sometimes, as in the instance of Peregrinus, told by Lucian—perhaps also in that of the "false brethren" of Gal, ii, 4—be insufficient, but, as a rule, it did its work, and served as a bond of union between all Christian churches.

Those outside the Church's pale, however arrogant might be their claims, could boast of no such proof of their oneness. They were cut off from what was in the most literal sense the term of the commune of saints. It was the crowning argument of Augustine and Optatus against the Donatists that their letters would not be received in the churches; they had not the "true succession"; that they were therefore a sect with no claim to catholicity, no element of permanence. When Paul of Samosata was deposed by the so-called second council of Antioch, the bishops who passed sentence on him wrote to Dionysius, bishop of Alexandria, requesting them not to address their letters to him, but to Domnus, whom they had appointed in his place. The letter of Cyprian on the election of Cornelius and that to Stephen are examples of the same kind. The most remarkable testimony, however, to the extent and the usefulness of the practice is found in the wish of
COMMENTARY LETTERS

Julian to reorganize heathen society on the same plan, and to provide, in this way, shelter and food for any non-Christian traveller who might be journeying to a strange city (Sozomen, H. E. v. 16).

As Catholic Church became a universal and more worldly, the restrictive side of the practice became the more prominent; it was then what the passport system has been in the intercourse of modern Europe, a check on the free movement of clergy, or monks, or laymen. Thus it was a civil penalty (and the penalty was excommunicatio) for any one to receive either cleric or layman who came to a city not his own without these letters. Those who brought them were even then subject to a scrutiny, with the alternative of being received into full fellowship if it were satisfactory, or, if it were otherwise, of having to content with some immediate relief. So the Council of Elvira seeks to maintain the episcopal prerogative in this matter, and will not allow litterae confessionis (letters certifying that the bearer was one who had suffered in persecution) to take the place of the regular commendatory letters. It would appear that the abuse had spread so far that the "confessor" passport was handed from one to another without even the insertion of the name, as a check payable to bearer. The Council of Chalcedon renewed the prohibition of the apostolic canonical手法 for any stranger cleric, even as reader, to officiate in another city without the "commendatory letters" from his own bishop. That of Antioch (A.D. 341) makes special restrictions in regard to the various kinds of letters. That of Arles places those who have received commendatory letters under the surveillance of the bishop of the city to which they go, with the provision that they are to be recommunicated if they begin "to act contrary to discipline," and extends the precaution to political offences, or to the introduction of a democratic element into the government of that system spreading communications over all provinces. It was impossible for the presbyter who had incurred the displeasure of his bishop to find employment in any other diocese. Without any formal denunciation the absence of the commendatory letter made him a marked man. The unity of the Church became a terrible reality to him. It will have been noticed that other terms appear as applied to these letters, and it may be well to register the use and significance of each.

1. The old term was still retained, as in the Council of Chalcedon, the prominent purpose was to commend the bearer of the letter, whether cleric or layman, to the favor and good offices of another bishop.

2. The same letters were also known as "canonical" "in accordance with the rule of the Church." This is the received word from the Council of Antioch and Laodicea. The Latin equivalent seems to have been the littera formata, i.e. drawn up after a known and prescribed form, so as to be a safeguard against imposture. It was stated at the Council of Chalcedon by Atinicus, bishop of Constantinople, that it was agreed by the bishops at the councils of Nicea that every such letter should be marked with certain letters, in honor of the three Persons of the Trinity. In the West the signature or seal of the bishop was probably the guarantee of genuineness. The first mention of the use of a seal-ring occurs, it is believed, in Augustine.

3. From the use of the letters as admitting clerics or laymen to communion they were known as communicatoriae in Latin, and by a Greek equivalent.

4. The litterae pacificae appear to commend the bearer for clerical aid. They are to be given to the poor and those who need help, clerics or laymen; especially, according to the Greek canonsists, to those who had suffered oppression at the hands of civil magistrates. The word is used also by the Council of Antioch, as applied to letters which might be given by presbyters as well as bishops.

5. There were "letters dimissory," like those of modern times. The word is of later use than the others, and occurs first in the council in Trullo, in a context which justifies the distinction drawn, that it was used in reference to a permanent settlement of the bearer, "commendatory," when the sojourn in another diocese was only temporary.

COMMENDATORY PRAYER is a name given to the petition offered by the bishop in the early Church near the close of the morning service. It is called εὐχαριστία ἐν προσευχῇ (morning thanksgiving), and is in these words: "O God, the God of spirits and of all flesh, who can number the days when none can come near, who can number when no one can approach, that givest the sun to govern the day, and the moon and the stars to govern the night; look down now upon us with the eyes of thy favor, and receive our morning thanksgivings, and have mercy upon us. For we have not spread forth our hands to any strange god; for there is not any new god among us, but thou, our eternal and immortal God, who hast given us our being through Christ, and our well-being through him also. Vouchsafe by him to bring us to everlasting life; with whom unto thee be glory, honour and adoration, in the Holy Trinity one God without end. Amen." - Bingham, Antiq. bk. xii., ch. xi., § vii.

COMMENTARIES. BIBLICAL. We supplement our article on this subject, in vol. ii., by a notice of the principal expository works that have appeared later.

LANGE'S BIBLIAER, as translated and augmented by the various (chiefly American) scholars, under the general supervision of Dr. Schaff, covers the entire Bible, including the Apocrypha, in twenty-five large octavo volumes, and is the most complete thauraus of exegetical, critical, doctrinal, and practical comment existant. The additions by the American editors have greatly enhanced its value.

Keil and Delitzsch on the entire Old Test. (transl. in Clark's Foreign Theological Library, Edinb., 25 vols. 8vo) is, on the whole, the best simply exegetical commentary for scholars. The authors have shrunk from no difficulty, but have met every question in a careful, evangelical, and earnest spirit; and have brought to their task the ripest fruits of learning. Their readers, of course, will not agree with them on every point, but they will have reason to weigh well their judgment and their arguments. There is promise of a continuation of the work into the New Test. Delitzsch has published notes on Hebrews (transl. likewise by the Messrs. Clark), and Keil has begun his comment on the Gospels. For the present, however, their work must be supplemented by Mey in the New Test. (likewise in an English dress, by the Messrs. Clark of Edinb., 20 vols. 8vo, not embracing Rev.). This is perhaps, on the whole, the best exegetical manual for scholars on the New Test., being accurate, moderately rationalistic, and sufficiently copious for most purposes.

The Bible Commentary, or, as it is generally designated, The Speaker's Commentary (republished by the Scribners, N. Y. 10 vols. 8vo), is peculiarly available for both scholars and ordinary readers, as it embraces a large amount of valuable exposition in a comparatively easy and accessible form. It is especially good on exegetical and philosophical questions; is eminently conservative, and particularly commendable for its brief but excellent introductions to the several books.

Wordsworth (The Holy Bible, with Notes, together with his Greek Treasurie, with Notes, covering, together, the entire range of the Scriptures (by C. Wordsworth and several later editions, 10 vols. imperial 4to)) is throughout sound and judicious; suggestive but not exhaustive; scholarly rather than profound.

The Pulpit Commentary, by a number of English scholars (similar in this respect to The Bible Commentary above, but more practical and copious), of
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which about twenty volumes, octavo, have already ap-

peared, and which is intended to cover the whole Bi-

ble, has many excellent features, happily combining

sound learning and practical piety. It is adapted to
general readers.

The Cambridge Bible is a series of small vol-

umes for popular use (especially schools), and yet con-
taining the results of the latest criticisms and research-

es, prepared by various English divines, and edited by
dean Perowne, a large portion of which has already
been issued. Given a powerful stimulus to Bible study,

Whedon's Commentary is intended for English

readers, especially Sunday-school teachers, and is ad-
mirably pithy and suggestive. The New Test. part
(N. Y. and Lond. 5 vols. 12mo) has lately been com-
piled by Dr. Whedon himself; and the Old Test. has
been intrusted to various scholars, who have already
issued three volumes in similar style, and are ex-
pected to finish the work in five volumes more.

Jameson, Fausset, and Brown have com-
bined in a practical commentary on the entire Scripture,
which has been published in several forms in Scot-
land, and reprinted in Philadelphia in one thick volume.
The annotations are brief, but spiritual, and well adapt-
ed to ordinary readers.

Cowles has prepared a very judicious series of
notes on all the Biblical books (N. Y. 16 vols. 12mo),
for which a material success has been promised, in re-

sponse to such a commendation as American Review, as

Stier's Words of the Lord Jesus, together with his

Words of the Angels, covers many very important pas-
sages of the New Test., and is an almost unique speci-
nen of exhaustive comment in the most evangelical
and practical spirit. The whole has been republished
by Tubbals & Son, New York, in three compact octa-
vo volumes, with valuable improvements from Clark's
translation out of the original German.

Elliot's Commentary for English Readers (of

which the New Test. portion, prepared by various eva-

geliastic divines, has been prepared in three super-royal octavo volumes; and of which the Old Test. is in course of publication on a similar plan) is de-

lightfully fresh and instructive.

Dr. Schaff is also editing an elegantly illustrated

commentary on the New Test., prepared by able Amer-

ican scholars, several volumes of which have already
appeared, giving the results of criticism and explo-

rations in a popular form.

The issue of the Anglo-American Revised New Test.,
recently followed by the revised version of the Old Test.,
occurred in Philadelphia, and the International Sunday-school Series of lessons has wonderfulliy aided in the same direction, especially

the comments thereon abundantly issued in books and

periodicals.

Among recent expositions on particular books of the

Bible, available in an English dress for scholars, we

notice as specially valuable, Elliot's admirable notes

on the Pastoral Epistles of Paul (reprinted in 2 vols. 8vo,
at Andover); Murphy, on Genesis, Exodus, Leviticus,

and the Psalms (reprinted, ibid.); Gudert, on Luke, John,

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functions. The Council of Tarragona (A.D. 516) enacts that "whosoever will be in the clergy, let him not be careful to buy too cheap or too dear, or let him be removed from the clergy." A further provision is in the same spirit, namely that "the clergy and benefices are to be disposed of by the bishop and vestry of the city, and not by any person whatsoever." The Council of Nicaea (A.D. 787) also provides for the disposal of benefices, and prohibits any person from purchasing a benefice without the consent of the bishop.

In conclusion, we may say that the relationship between the clergy and the secular world was a complex one, and that the Church actively sought to regulate this relationship to protect its interests and maintain its independence. The regulations varied according to the time and place, but the general principle was to prevent the temporal gains of the clergy from interfering with their spiritual duties and mission.

The above summary is based on the research and analysis of historical sources, and highlights the key aspects of the Church's relationship with the secular world in terms of its economic activities and the regulations in place to control them. The Church's role as a significant economic player during the Middle Ages is evident from the documents and regulations available to us.
of God, which soon claimed the title of a militia, must have the exclusiveness of one, whether the term were used in the Roman official sense or in the warlike barbarian one; whatever was incompatible with the dignity of the function of priest, and the priest gave the signal for the beginning of the communion of the people was ended. Afterwards the Communion was looked upon more as an act of thanksgiving to be said after the communion. It varies with the day. (3) An anthem in the Mozarabic missal sung by the choir after the communion has taken place. It is only has two forms: one used in Lent, the other during the rest of the year.—Smith, Dict. of Christ. Antig. a.v.

Communion Presanctificatum, the reception on Good Friday by the priest of the reserved sacrament in the Roman Church, as follows: The celebrant places it on the paten, and then on the corporal. In the meantime the deacon puts wine and the sub-deacon water into the chalice, and the celebrant blesses or consecrates this chalice. The celebrant next places the chalice on the altar, the deacon covering it with the pall. The celebrant then incensest the offerings and altar, washes his hands, and reciprocates the Oration Præfrentes and Potter Noster. Then all kneel to receive the sacrament, which the celebrant, without any prayer, divides into three parts, placing one in the chalice. He then communicates himself of both sacrament and chalice (with the particle), and proceeds to receive the ablutions in the ordinary way. See Presanctificatum.

Communion of Children. See Infant Communion.

Communion, Clerical, a term employed by the early Christian writers in opposition to lay communion (q.v.), to denote the full exercise of all the duties of the clerical office. It is also called ecclesiastical communion. See Communion, Clerical.

Communion, Free (or Open), is a term used in opposition to Close Communion, to denote the admission of all believers to the reading of the diptychs. The Mozarabic rite prescribes nine parts to be made, in allusion to the nine mysteries of the life of Christ, the conception, nativity, circumcision, transfiguration, passion, death, resurrection, glory, and kingdom. The fraction was succeeded by the manner mentioned by the fourth Council of Toledo and that of Orange in 441. After the call "Holy for the holy," the congregation communicated, the bishop, priests, clerks, deacons, servers, laymen, deaconesses, virgins, widows, children, and then the rest present. The distribution was made by deacons; but in later times the priest ministered the communion, and the deacon then administered the bread. The deacons sometimes administered the bread, with the restriction that they were not to do so to priests without the order of a priest. In Spain priests and deacons communicated at the altar, minor clerks within the choir, and the penitent at the chancel. The Greeks also allowed only the former within the sanctuary. Persons in the East received either prostrate, kneeling, or standing, bowing the head at the ministration. In the West priests alone received in the latter posture. The Mozarabic words of mystagogium from first "The body of our Lord Jesus Christ, and the blood of Christ," to which the faithful replied, "Amen." In the time of Gregory the Great they were expanded thus: "The body of our Lord Jesus Christ sanctify us by it soul," and in the age of Charlemagne, "The body of our Lord Jesus Christ preserve thee to everlasting life." Men received in the hollow of the right hand, bars, crossed
over the left, throne-like, as Cyril of Jerusalem says; and women in a linen cloth, called the dalmatium, from which they raised the element to their lips. The chalice was administered by the deacon, who held it by its two handles, and at length the calix was used by the people.

COMMUNION, INFANT. See INFANT COMMUNION.

COMMUNION, STRUCT, is the same as CLOSE COMMUNION. See COMMUNION.

COMMUNION OF THE SICK. Although the church is the proper place for a celebration, yet, in cases of necessity, the holy communion was administered, in ancient times, in crypts, at the tombs of martyrs, in a prison, on the celebrant's breast, in the deacon's hands, in a tent, a hut, a house, in the fields, by a bedside—anywhere, except in the burial-places of the dead. See VIATICUM.

COMMUNION OF STRANGERS (communio peregrini). Strangers and travellers, in the early ages of the Christian Church, were required to have testimonials of their regular standing in the Church, in order to be admitted to the privileges of communion. Otherwise they were treated as members under censure, although they were permitted to receive support from the funds of the Church when necessary. Clergymen under censure could not be treated in the same way. Then they could neither officiate nor be present at the celebration of the Lord's supper until they had given the required satisfaction. See Gardner, Faith of the World, 2. 9. See COMMENDATORY LETTERS.

Communion-books. See LITURGICAL BOOKS.

Communion-cloth is a long cloth of white linen spread over the altar-nails at the time of communion, held at each end by an acolyte, and supported by each of the deacon who come to communicate, so that no irrevocability, by accident or otherwise, may occur to the sacrament.

Communions is a name given to Ps. xxiii, xcviii, xcviii, xcviii, or xcv, sung during the administration in the Greek Church; and mentioned by Jerome, Cyril of Jerusalem, the apostolical constitutions, and early liturgies.

Community of Goods. See COMMUNISM; MONARTICISM.

Commnat (Commnat, or Connat), an Irish saint, commemorated January 1, appears among the prelates of Kildare on this day; but of her abbacy we know nothing beyond its close. She died abbes of Kildare in A.D. 590 (Todd and Reeves, Marty. Hibern., p. 51; O'Hanlon, Irish Saints, i, 24, 25).

Commens, Anna, was a Byzantine princess, the daughter of the emperor Alexius Comnenus, illustrious by her birth, and by the circumstances of her life, but more illustrious by her accomplishments, and by the important historical work which she transmitted to posterity. Whether she was subject, or consul, or princess, her talents, her rank, her associations, or her disappointed ambition be considered, her quaint production is calculated to excite and to reward the liveliest interest. The time in which she lived and wrote, the memorable transactions which she witnessed and in which she often participated, the notable personages with whom she came in contact, the troubles, perils, and perplexities by which she was surrounded, the grand and startling events which she recorded, combine to give a peculiar fascination to her Memoirs. In a dark and dangerous age, but one of varied and heroic adventure, in the desperate struggle of a great but declining empire, she related, for the instruction of other times, the strange vicissitudes of fortune—the hopes, the alarms, and the efforts of the wild period, when the East, the West, the East, the North, the exhausted strength of the old, and the rude chivalry of the new civilization were intermingled with the fierce fury of Tartar and Saracen violence. That she lived in the days of the emperor Henry IV. the countess Matilda, Godfrey de Bouillon, and Kilidje Arslan, is evidence of the eventful character of the time. That she beheld the passage of the first crusaders, and was, in all probability, acquainted with Peter the Hermit, Bohemond, Tancred, and the other leaders, gives assurance of the highest interest in her reminiscences. That she was brought up in the Byzantine house familiar with its details, its secrets, its vices, its intrigues, and its bazaars; that she was herself designated for the imperial crown, may not attest the accuracy or the profundity of her narrative, but certainly confer upon it a breathing charm and a personal reality which may atone for grievous defects. As a tradition of her language and the memory of her learning, the extravagance of her statements, the moral distempers which warp her judgment, may detract seriously from the trustworthiness of her record, and have been ample and too exclusively presented. Serious as are these drawbacks, they do not prevent her biography of her father from being the most suggestive in the long list of the Byzantine histori, and also the most instructive.

1. Life.—Anna Comnena was the eldest child of the emperor Alexius Comnenus, by his second wife, the Empress Irene, the sister of Constantine Porphyrogenitus, on Sunday, Dec. 1, 1088, the day of her father's return from his repulse of Bohemond at Farasa. She was Porphyrogenitus—born in the Purple Palace—and, a few days after her birth, was proclaimed caesarissa between the walls of the temple, and was called by the name of the boy Constantius, son of the former emperor, Michael Ducas, and the nominal colleague of her father on the imperial throne. She was at once recognised as the image of her father (Alexiad, vi, 8). By this betrothal the Comnenian dynasty assumed some pretensions to be the restoration of the sovereign house of Ducas. The young prince was retained, with his mother, in honorable confinement, and soon died, but not before Durazzo, as is often stated. Anna had three brothers and three sisters. Among the former was Ugly John Kalo-Joannes, about four years younger than herself, who succeeded their father on the throne, and was never forgiven for this intrusion. Her uncles, her aunts, and her cousins, her brothers-in-law, sisters-in-law, nephews and nieces, outwitted convenient enumeration. Are they not commemorated by Du Cange, in his serviceable Table de Personnages. "Her father was the granddaughter of the emperor, Constantine Ducas, and her father was the nephew of Isaac, the first emperor of the line of the Comneni." She was thus of imperial blood on both sides. The time of her death has not been determined. As she began her history after the death of her husband, wrote under the influence of her nephew, Manuel, and was still writing after thirty years of surveillance, she may be presumed to have lived to a very advanced age. She grew up in the court in close attendance on her mother, and in more intimate and kindly association with her parents than is usual in sovereign households. In her father's frequent absences on military expeditions, she was more a companion of her mother than a child in the family. On more peaceful removals from Constantinople the empress and the caesarissa accompanied the emperor. This affectionate intimacy developed from very early years the inquisitive spirit, the mental powers, and the political aptitudes of the young girl, and afforded her the best opportunities for a present and minute knowledge of the prominent persons and important events of those times. She was born at Constantinople and was crowned immediately before her eyes. She was unquestionably prococious. She was provided with the best instructors and with the best means of instruction. She had great zeal for learning, quick apprehension, and high capacity. She became a prodigy of erudition in the estimation of her countrymen, and was married with the consent of the court. It is certainly a mistake to regard the cud
of the 11th and the beginning of the 12th century as an uncultivated period. The name of the empress Eudocia Macrembolitissa; the abilities of Michael Psellus, and of John Ialysus, the precursor and Byzantine counterpart of Abelard; the number, rank, and enthusiasm of their disciples; the high production of the highest dignitaries of the state, disprove any such hasty conclusions. The Diacostes, and particularly the emperor Michael and his brothers, were noted for their literary zeal (Alexiad, v, 8). Tastes may be corrupt, pursuance of them not. The history of the Comneni, which is interrupted by his death, and which furnished the example and the stimulus for its continuation by his learned relief (Alexiad, Pref. iii). He brought his Memoirs down only to the accession of Alexius. His bereaved spouse records for us the whole reign of her father.

Anna Comnena was married, probably, about the time of Peter the Hermit's passage through Constantinople, on his return from the Holy Land and its desecrated sanctuaries. It was about two years after his marriage that the turbulent, rapacious, arrogant hospitaux, the Crusaders by turns, Constantinople, plundering and devastating the famished provinces through which they pursued their lingering and disorderly way. The years that followed were filled with multiform adventures, with diversified hazards, with wars, with conspiracies, and with romantic tales of heroic achievements and with the most passionate autobiographical literature.

The troubled career and the difficult reign of Alexius Comnenus at length drew to a close. His dying life and his days of suffering were curiously watched by the wife of his bosom and the daughter of his heart. His sick-bed was besieged by them, and his palace guarded by their orders, in order to determine the succession according to their wishes. John, the heir and successor, was excluded from his father's presence. Conspiracy was active within and without the city, to secure the imperial crown for Anna and her husband. It is fortuitous that the MS of the closing chapters of Anna's work is so mutilated as to leave the account of the death-bed scenes unintelligible. The other authorities assert that the sinking emperor was importuned by wife and daughter to declare the latter heiress to the throne. He died without gratifying this desire; and in his affectionate last addresses words of savage contumely to his departing spirit.

Though the desires of the empress and the princess were thus frustrated, the hopes which had been so long entertained, and the aims so long contemplated, were not renounced. The not renowned John, the nephew of the Ugly John, the son and brother, was neither informed of the death, nor invited to the presence of the deceased emperor. The partisans of the faction were prepared for the seizure of the throne. Their retainers were assembled, military support was organized, and Nicophorus Bryennius was urged to prompt action, and to make himself master of the city and empire. His masculine energy and daring were exhibited by the empress and her children, which would have been notable in a conquering usurper—Dei famino socii.

The calm instruction and personal influence of John Comnenus, and the irresolution or conscientiousness of Nicophorus Bryennius, defeated these bold and well-matured schemes. Bryennius refused to perform the part assigned to him—whether unwilling to uphold dissolute practices, or warned by the failure and fate of his father or grandfather, or by mingled motives. He described his reluctance or delay to faintness of heart, and expressed his scorn in terms of contempt stronger and coarser than the language of Lady Macbeth. John secured the throne without serious commotion. His mother was initiated, and not put under slight and honorable restraint. Nicophorus Bryennus seems to have been unharmed and unconserved. Even the princely fortunes and the wide domains of his rivals were left untouched by the successful emperor. The representations of his follower, his friend, and his able
COMNENA

minister, the Turk, John Axuch, who had been captured by the Crusaders at Nice, dissuaded him from his first purpose of confiscating the possessions of the near relatives who had conspired against him.

But the life of her husband was cut off by his defeat, and poured her long lamentations throughout her history (especially Axuch, xiv, 7). The long-deferred hope, which design she pursued in silent anxiety during weary years, was altogether frustrated. The unutterable dislike of the sovereign was intensified. The wrong that had been committed was to be avenged. After the death of her husband, and probably under the reign of her nephew, Manuel, Anna appears to have been compelled to retire, or to seek refuge in a nunnery. There she fanned the ancient flames, cherished the old passions, and relieved her anguish by mingling angry regrets with all her reminiscences—

"In sea of flame her plunging soul is drown'd, While fairest.-de, and anguish tremble round."

The date of Anna Comnena's death is wholly unknown. Nothing is recorded of her after the decease of her husband, except what is contained in the venemous compositions of her work and in some very brief notices. One son survived her, Alexius, who took his grandfather's family name, Comnenus (Nice. Chron. ii, 7), and was the Captain of the Chalons, and against whom he commanded. Her memory has been more effectually preserved by the memorial of her father, which she is supposed to have completed about thirty years after his death. It is only stated by her that she was writing at that time (Axuch, xiv, 7).

2. The Alexiad.—The fame of Anna Comnena has been perpetuated by a single literary monument. This is beyond question the most entertaining and instructive of the Byzantine histories, after those of Procopius and Agathias. Nevertheless, the work has been too little examined. It has been often cited with a mere thanread with fairness and intelligence. Much of the depiction and neglect must be ascribed to her own extravagant rhetoric, and to unmeasured admiration of her father, equally in his failures and in his achievements. More may, undoubtedly, be attributed to the contempt with which Gibbon has spoken of the history and its author. The supercilious censure of the great historian has repressed curiosity, and prevented considerate judgment, while it has often discouraged examination. It is forgotten that this Alexiad is a sort of personal biography, the true tale of the age, as the Philippic of Gulielmus Brito, and the Cestia Pri-ederici of Gunther Tigurinus, were verse histories of their respective heroes. Yet, whatever censure may be justified upon the work, our acquaintance with a most eventful period would be both meagre and distorted without the aid of Anna's discredited labors. A clearer and juster apprehension of some of the most surprising and complex changes in the current of human affairs than has yet been attained may be expected from a cooler, kindlier, and more dispassionate study of her remarkable contribution to the varying story of the Byzantine empire.

The interruption of the history of the Comneni, by the death of Nicephorus Bryennius, induced his disconsolate widow, in her enforced seclusion, to take up the broken thread of the narrative, and to continue it to her father's decease. She had collected abundant recollections of incidents and scenes in which she had been present, of counsels and projects of which she had been cognizant, of conspiracies in which her own fate had been involved. She was familiar with the secrets of the palace, with the intrigues of life, with the material and mental injuries she had gathered, and with the notes which he had prepared. Not content with these sources of knowledge, she diligently pursued, in every quarter, information regarding past events; sought out those who had participated in the grave transactions of the time, or possessed the most thorough acquaintance with them. The zeal for

COMODI

the fulness of historical truth is asserted by herself, but it is also attested by the abundance, the variety, and the minuteness of the knowledge displayed throughout her work. The statements may often be prejudiced, the exaggerations frequent, the expression turgid, the rhetorical decorations inappropriate and excessive—but these were the defects of the age. They do not destroy the high qualifications which they conceal by their gaudy splendor. Making due allowance for the grave blemishes which the admixture of criticism, the substance that remains is of the highest interest and of the greatest value. The undue depreciations of Anna's Cestia has been a very injurious effect on the estimation of that memorable age, when the seeds of growth and the tares of decay were so widely scattered. It has certainly occasioned such a disoloration of the pictures of the crusades as has led to erroneous conceptions of their origin and conduct. Yet Anna, who has been so injudiciously slighted, was their earliest historian, witness their passage, was cognizant of their history, progress, and was personally acquainted with the chiefs of the first, and, probably, with the sovereigns of the second crusade. Much discernment and more than ordinary skill may be required to detect the true lineaments of the personages and the scenes, under the glaring pigments and the dashing shadows in which they now appear. It may be detected, and their detection will reward the labor expended on the task. But the first crusade constitutes only a small, though a very prominent, part of the narrative. The career of the emperor Alexius forms the subject of the Alexiad; and in his troubled and constantly imperilled reign there occurred many other greater dangers, and more arduous problems for statesmanship. It is only necessary to mention some of these to show the multitudinous topics of interest recorded by Anna: the war with Robert Guiscard, the great naval battle with the Normans; the invasion of the Turks, Romans, Hungarians, Slavonians; the revolts and the conspiracies; the heroism of John Italus, of the Paulicians, and of the Bogomilians; the reconstitution of the army, by which a precedent was furnished for the Ottoman Janizaries; the military stratagems and devices; the ambitious schemes of Norman auxiliaries; the reorganization of the state; the debarment of the coinage; the restoration of the finances; the provision for the poor, the great orphan asylum and the poor-house; the plagues and famines and physical disturbances; the violations of the privileges of the members of the court. These and numerous other subjects, exhibiting the civil and social aspects of the fainting and beleaguered empire, receive their fullest exposition in the Alexiad of Anna Comnena. Later chroniclers contented themselves with copying and abridging her relations, and did credit to themselves and justice to their original by repeating her praises. It belonged to a later age to see only the blemishes, and to remain totally blind to the merits of her work.


Comodi (or Comodi), Andeka, a reputable Florentine painter, was born in 1560, and was the friend and scholar of Cigoli. His principal works are in Rome, among his monographs. See B. ReMMER, in San Giovanni in Fonte; Christ Bearing the Cross, in the tribune of San Vitale; and the principal altar-piece in San Carlo a Catran, representing the titular saint kneeling. He died at Florence in 1638. See Spooner, B. Hist. of the Fine Arts, n. v.; Hoefler, Nouz. B. Générale, n. v.
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COMPTÉNE

Compassivity is a term used by Romanist writers to express the feelings of a saint on beholding in a vision the sufferings whereby his soul is transperened with the sword of a compassive pain, thus literally enduring the passion of Christ.

Compitères et Commmatès. See SPONSORS.

Compendium, CONCLUSION. See COMPTÉNE.

Compere, Les, a Baptist minister, was born in England in 1789. Soon after entering the ministry he went as a missionary to Jamaica, but ill-health obliged him to return after one year. In 1817 he came to America, and for some time labored in South Carolina, having charge for six years of the mission among the Creek Indians. The transfer of the tribe west of the Mississippi brought the mission. He followed the tide of emigration, until finally he settled in Yassoo County, Miss., where he labored with considerable success for several years. He lived for a time in Arkansas, then removed to Texas, and died there in 1871. See CATHARS, Baptist Encyclopedia, p. 258. (J. C. S.)

Competentes (i. e. seekers of the grace of Christ) was an advanced class of candidates for baptism, who had received adequate instruction. They acquired this name on Palm-Sunday, when the Creed was delivered to them; on the second Sunday following the Lord's Prayer was explained in their hearing.

Compilés. COUNCIL OF (Concilium Compilórum), were provincial synods, as follows:

1. Held in 506.
2. At this council, Pepin, king of France, several bishops and lords, together with the legates of pope Stephen, were present. An organ sent by the eastern emperor to Pepin was received. Eighteen canons were published, chiefly relating to questions about marriages:
   1. Orders the payment of partiles marrying within the third degree.
   2. Declares that a wife taking the veil without her husband's consent must be given to him. The letter is dated September, 1285. The king (St. Louis), by an ordinance, declared that his own vassals and those of the lords were not bound, in civil matters, to answer any charge in the ecclesiastical courts; and that if he, the ecclesiastical judge should proceed to excommunicate any one in such a case, he should be compelled to remove the excommunication by the seizure of his temporalities. The pope excommunicated St. Louis for revoking the ordinance, declaring, among other things, that God had confirmed to the pope both the temporal and spiritual government of the world. However, the king seems to have had little effect upon the king, who refused to revoke the edict. See Labbe, Concil. vi, 508.
3. Held Aug. 5, 1293, concerning certain articles which, according to the archbishop of Rheims, violated the liberties of the Church. The archbishop and six of his suffragans proceeded to St. Denis, in order to make a second monition to the king, which step induced the lords to prefer a complaint by letter to the pope against the archbishop and clergy: this letter is dated September, 1285. The king (St. Louis), by an ordinance, declared that his own vassals and those of the lords were not bound, in civil matters, to answer any charge in the ecclesiastical courts; and that if the ecclesiastical judge should proceed to excommunicate any one in such a case, he should be compelled to remove the excommunication by the seizure of his temporalities. The pope excommunicated St. Louis for revoking the ordinance, declaring, among other things, that God had confirmed to the pope both the temporal and spiritual government of the world. However, the king seems to have had little effect upon the king, who refused to revoke the edict. See Labbe, Concil. vii, 358.
4. Held Jan. 4, 1304, by Robert de Courtenay, archbishop of Rheims, assisted by eight bishops, and the deputies of three absent. They made five decrees:
   1. Forbid the lewd impostors among the clergy under false pretenses.

Comp. Jacob S., a Methodist Episcopal minister, was born in Marksville, Pa., June 24, 1845. He experienced religion at the age of fourteen, received license to preach in 1867; graduated from Dickinson Seminary in June, 1869, entered the Central Pennsylvania Conference, and travelled the remainder of that year, and all the next on Watontown Circuit. In 1872 failing health obliged him to retire from the active ranks, and he returned to the home of his childhood, where he died, Nov. 16, 1876. See Minutes of Annual Conferences, 1877, p. 28.

Compagnoni, Camillo, an Italian preacher, brother of the bishop of Osimo, was born in 1696, entered the Jesuit order, and distinguished himself by his knowledge and talent as a preacher. He died in 1777. See Hoefer, Nouv. Biog. Générale, n. v.

Compagnoni, Pietro, an Italian ecclesiastic, was born at San Lorenzo, near Lugo, March 28, 1602. He received his education first under his uncle; afterward studied belles-lettres, philosophy, and theology under the famous professor Tommaso Ancarini, who died at Rome in 1630, vice-general of the Dominicans. Compagnoni, at the age of eighteen, aided by Giovanni Nuvol, published Salini Penitentialis Davide (Lugo, 1621). At a certain period he was made professor of rhetoric and geography in the Lyceum at Lugo, at the same time officiating as a preacher. He died Sept. 18, 1633, leaving some minor pieces, for which see Biog. Universelle, n. v.


Compan, Abbé, a French scholar, was born at Arles about 1730. He studied jurisprudence and theology in his native country, and was made advocate to the parliament of Paris. Later he entered upon the ecclesiastical calling, and was one of the clergy of Saint André des Arts. He wrote, L'Esprit de la Religion Chrétienne (Paris, 1763) — Le Temple de la Piété, et Oeuvres diverses (ibid. 1765, 1769) — Nouvelle Méthode Géographique (ibid. 1770). See Hoefer, Nouv. Biog. Générale, n. v.

Compan (Compan, or Compano), Jean, a French priest and religious writer, was born at Dalon, in the diocese of Paimiers, in 1771. He was a pupil at the seminary of Cahors, in charge of the priest of Saint-Lazare, having entered that celebrated order; and after having taught philosophy in several seminaries of the province, he was called to the same position in the seminary of Saint-Firmin, at Paris. Later he was almoner of the Hôtel des Invalides, and eventually superior of the seminary at Toulouse. The Revolution forced him to seek an asylum, first at Barcelona, and then at Rome. After twelve years of exile he returned to the capital of Languedoc, where he accepted a chair of theology, and occupied it until 1830. He died Feb. 7, 1855, leaving Traiti des Dispenses de Collet (with notes, corrections, additions, and explanations) — Histoire de la Vie de Jesus-Christ (composed at the request of Madame Louise, daughter of Louis XY). See Hoefer, Nouv. Biog. Générale, n. v.

Compano, Wawzmur ou taw. The Cherokees are accustomed to pay divine honors to the compass by burning little odoriferous balls, and offering meats and sacrifices to it. They threw gilded paper punctually twice a day into the sea to attract its favor and win it to be propitious. See Gardner, Faiths of the World, n. v.
COMPITALIA

5. Restricts the dinner of the clergy of the province to two dishes over and above the potage or soup, except they have some great person at the table.

See Labbe, Concil. xi. 1492; Landon, Man. of Councils, p. v.

Besides the foregoing, which were the most important councils held at Compiègne, there are notices of others at the same place, of which we present an account from Richard et Giraud, Bibliothèque Sacerde, vii, 425.

I. Held in 768, at which Tassilnon, duke of Bavaria, pledged fidelity to king Pepin (Mansi, i. 647).

II. In 833, at which Louis le Debonnaire was subjected to penance (Mansi, v. 1030; Hardouin, iv.

III. In 871, at which Hincmar, archbishop of Rheims, recommended the following canons of that province who had revolted against Charles the Bold (Mansi, i. 1013).

IV. In 877, against idolatry.

V. In 892, by Rensa, archbishop of Rheims, in favor of certain French abbeys (Labbe, x; Hardouin, vii.

VI. In 1258 (Guillaune Chrét. iii. 600).

VII. In 1770, by Jean de Courtemay, archbishop of Rheims, against encroachments upon Church property (Labbe, xii. Hardouin, vii.

VIII. In 1401, at which seven canons were passed, concerning ecclesiastical jurisdiction (Labbe, x; Hardouin, vii).

IX. In 1539, by Guillaume de Brie, archbishop of Rheims, at which seven canons were enacted, the third relating to ecclesiastical jurisdiction.

Compitana, among the pagan Romans, was a festival celebrated, especially at crossroads, with plays and banquets, in honor of the Larus. At the same time, as an atonement to the female demon, Mania, honey-cakes and onions were offered. All families of Rome at this festival hung, on the outside of their houses as many woollen balls as they had slaves, and as many woollen dolls as there were free people in the house, in order that Mania might take these instead of the slaves. It is stated that, originally, at this festival children were sacrificed, which abomination the council Brutas ended by making the above-mentioned institution.

Compotella, COUNCILS OF (Concilium ad Sanctum Jacobum), were provincial synods:

I. Held May 6, 900, upon occasion of the dedication of the Church of St. James. Seventeen bishops were present, together with king Alfonso, his family, and many others. See Labbe, Concil. ix, 482.

II. Held in 1956, by Crescenius, archdeacon of Compotella. Among other things, it was decreed that all bishops and priests should say mass daily, and that the clergy should wear hair shirts on days of fasting and penitence. See Labbe, Concil. ix, 487.

Comprising Arch is an architectural term for the large exterior arch of a window, which encloses the subordinate lights and tracery.

Compromise, ELECTION BY, is one of the modes of electing the pope. When the cardinals fail to agree upon any one candidate, they sometimes refer the matter to a committee of their own number by way of compromise, binding themselves to nominate as pope the person on whom the arbitrators shall fix. See Pope.

Compte, NICOLAS DE, a French monk, who died at Paris in 1699, is the author of several geographical works, and a History of the Jews.

Compton, Robert, an English Baptist minister, was born at Withybrook, Worcestershire, Feb. 21, 1790. He was converted and began to preach in the neighborhood of his father's house. At the age of eighteen, he united with the Church at Hinckley, Leicester- shire. He soon began, as a licentiate, to preach in the neighboring villages. In 1816 he removed to Islington, Cambridgeshire, and was ordained pastor of the church there, Oct. 29, 1817. In 1831 his health began to fail, and he was last heard from, Aug. 8, 1834. See (Lond.) Baptist Magazine, 1855, p. 198-191. (J. C. S.)

Compton, Samuel, an English Congregational minister, was born at Gargrave, near Skipton, March 11, 1803. In 1822 he went to Rochdale, joined the Church, and began in 1831 to attend the Congregational services. He moved to Bury in 1831, to Radcliffe in 1833, to Bradford, Yorkshire, in 1839, and in 1855 to Settle, where he was ordained, having previously labored as a home missionary. After twelve years' work at Settle, Mr. Compton retired to Radcliffe, where he died, July 1, 1870. See (Lond.) Cong. Year-book, 1871, p. 309.

Compton, William, a minister of the Methodist Episcopal Church South, was born in London, and emigrated to America in early life with his parents. In 1809 he entered the Virginia Conference, and subsequently became a member of the North Carolina Conference, in which he labored, as health would permit, to the close of his life, in November, 1847. Mr. Compton was methodical in his work, eminently a Bible student, an excellent preacher, and highly esteemed. See Minutes of Annual Conferences of the M. E. Church South, 1847, p. 180.

Compton, William F., a minister of the Methodist Episcopal Church South, was born in Morgan County, Ala., in 1837. He removed to Texas in 1855, united with the Church South, and in 1859 joined the East Texas Conference. In 1874 he was transferred to the North-west Texas Conference, and labored therein till his sudden death in 1878 or 1879. See Minutes of Annual Conferences of the M. E. Church South, 1879, p. 78.

Compitana. See Calendar.

Comstock, Elkanah, a Baptist minister, was born at New London, Conn., and commenced preaching in 1800. His first settlement was in Albany County, N. Y. Subsequently he went to Cayuga County. The New York Baptist Convention appointed him one of its missionaries to Michigan, and he removed to Pontiac in 1824. Having rare gifts for this position, he "made full proof of his ministry." In 1834 he returned to visit his native place, somewhat broken in health, and died there at the age of sixty-three. See Cathcart, Baptist Encyclopedia, p. 258. (J. C. S.)

Comstock, Oliver C., a Baptist minister, was born in Oswego County, N. Y., in 1784. He received an academic education, and commenced a course of study with a view to entering the Christian ministry. Subsequently he abandoned his theological studies and turned his attention to medicine, and, in due time, was licensed, and practiced his profession at Trumansburg, N. Y. For two years (1810-12) he was a member of the State Board of Representatives, and afterwards was elected a representative from the state of New York to Congress, and was twice re-elected, his whole term of service reaching from May 24, 1813, to March 3, 1819. He retired from the practice of medicine, having decided to return to the vocation of his early choice, and was ordained as a Baptist clergyman. For a time he acted as chaplain of the House of Representatives at Washington. His death occurred at Marshall, Mich., Jan. 11, 1860. See Poor's, Congressional Directory, p. 352. (J. C. S.)

Comstock, Thomas, a Methodist Episcopal minister, was born in Wayne County, O., Jan. 22, 1829. He was converted in 1841, and in 1844 licensed to preach, and received into the North Indiana Conference. In 1858 he was elected professor in Fort Wayne College. After laboring in that capacity two years, he again held regular appointments until 1864, when he once more occupied a year, a professorship in the same college, then resumed his place in the active ministry, and continued until his death, June 17, 1872. Mr. Comstock was a man of rare culture, a practical, earnest preacher, an extraordinary pastor, and a Christian of deep and unyielding piety. See Minutes of Annual Conferences, 1872, p. 59.

Comstock, William, a Methodist Episcopal minister,
COMUS

CONANT

CONAN

COMUS, god of nocturnal revels and festivals, was a Grecian deity, represented as a young man crowned with roses or myrtle, holding in one hand a golden cup, and in the other a platter of fruit.

Conyn (Comyn, or Clunis), John, an Irish prelate, was a native of England, and a monk of the Benedectine abbey of Evesham. His education was superior. Sept. 6, 1181, he was elected to the see of Dublin, and was subsequently ordained a priest, at Vellletiri; March 21, 1182, he was there consecrated archbishop by pope Lucius III. In September, 1184, he was sent to Ireland by the king to prepare for the reception of prince John, earl of Moreton. In 1185 he was one of the English nobles who received John and his train on their arrival at Waterford, and in the same year he obtained from the boy princes, during his sojourn in Ireland, a grant of the bishopric of Galway, with all its churches, lands, tithes, etc. In 1186 Comyn held a provincial synod in Dublin, in the Church of the Holy Trinity. He assisted at the coronation of king Richard I. Sept. 3, 1189, and was the witness to that monarch's letters-patent for surrendering to William, king of Scotland, the castles of Rockbork and Berwick. In 1190 this prelate erected a church, dedicated to St. Patrick, in the southern part of Dublin. At the same time he repaired and partly enlarged the choir of the cathedral of Christ Church, and founded and endowed the monastery of Grace Dieu in Dublin. He died Oct. 25, 1212. See D'Alton, Memoirs of the Archb. of Dublin, p. 68.

Conal, an early British saint, was a companion of St. Sampson. He is called by the French St. Mein, and is probably the same as Metratus. He is said to have died A.D. 590, and was commemorated June 15 (Gresw, History of Brittany, lib. xi. c. 29).

Conan. See CONANMILL.

Conning. See CONANG.

Conan, Saint. In the Mart. Doneg. there are seven Connalls, and Colgan says there are nine or ten in the Irish martyrologies:

1. Son of Aedh, is commemorated April 2. He succeeded St. Caidir as bishop of Coleraine, having been before abbot of the monastery of Cluain-dallain (Todd and Reeves, Mart. Doneg. p. 98; Reeves, Ecc. Aub. p. 114 n.).

2. Abbot of Inis-Caril, is commemorated May 22. Colgan calls him the son of Mannus Coluis, son of Caitherius. A panegyrical written upon him by St. Dallan Fergail, the poet, enables us to fix his date as prior to A.D. 611. He is said to have thought over from Rome, though probably not promulgated for more than a century after his death, a curious law-tactic or rule, still extant, entitled the Con Domnannig, for the observance of Sunday as a day totally free from labor, with certain immovable exceptions (O'Curry, Ecc. Anc. Ireland, ii. 32, 38; Butler, Lives of the Saints, v. 545, 546).

3. A bishop, commemorated March 18. At this date Colgan gives a memoir of St. Connall, founder of the Church of Kilconnell. He was made bishop by St. Patrick. Together with St. Etchen, he ordained, unknown to that official, some persons who were unfit for the episcopate, and was severely rebuked for it by his superior. Lanigan (Ecc. Hist. of Ireland, i. 429) doubts the connection with St. Patrick.

4. There is a St. Connell or Connell in Scotland, who gives his name to Kirkconnell, but whom it seems impossible to identify (Forbes, Kal. of Scot. Saints, p. 811).

Conamhail (or Conain), an early Irish and Scottish saint, son of Failbhe, and abbot of Hy, is commemorated Sept. 11. He was the first abbot of Hy, or Iona, that was not of the race of the founder, and was the last under whom the native usage regarding Easter prevailed. He succeeded St. Adamnan, A.D. 704, and died A.D. 710 (Lanigan, Ecclesiastical History of Ireland, iii. 150, 158; Grub, Ecclesiastical History of Scotland, i. 118, 114; O'Donovan, Four Masters, i. 809).

Conan was fifth of the metropolitan bishops of London in the British period (Stubbs, Register, p. 152).

Conan was also a common Irish name, and assumed several forms, as Cona, Coma, Conam, and with the affectionate or honorary prefixes Do or Do, and Mo, Dachonnu, Mochomna, etc. It is given to several early Irish saints:

1. Commemorated Jan. 18. In the Irish calendars, on this day, there are Mochomna, bishop of Leamhoil, and Mochomna of Inis-Patraig. The second is likely to have lived on the island of Inis-Patrick (Lanigan, Ecc. Hist. of Ireland, i. 303-307; O'Halban, Irish Saints, i. 291, 295-297; Todd and Reeves, Mart. Doneg. p. 15).

2. Dil, of Ess-rusadh, commemorated March 8. He was the son of Tighernach, and nearly related to St. Columba. He is called also Comna, Commn, Condu, Mochonnd, and came to be generally and affectionately known as Conen-Dil, "Conamus dilectus." He had three brothers, saints Bugeile, Colman, and Cuan-Caisin. He flourished about the end of the 6th century, and ruled over a monastery, probably of his own foundation, at Clonan, on the Erne. He probably was also a bishop, and is numbered among the disciples of St. Columba (Lanigan, Ecc. Hist. of Ireland, i. 222, 226; Kelly, Col. of Irish Saints, p. 89).

3. Bishop of Sodor or Man, is commemorated Jan. 26. From the Scotch hagiographies we learn that St. Conan was bishop in Man, or ancient Ibne, in the beginning of the 7th century, and his influence extended through the Hebrides and great part of Scotland. He died about A.D. 648, and is honored in the Hebrides, the Hebrides, and Forfarshire (O'Halban, Irish Saints, i. 446-449; Butler, Lives of the Saints, i. 377, 878; Forbes, Kal. of Scot. Saints, p. 307, 309).

4. Of Aeg, commemorated Jan. 12. O'Halban suggests that St. Conan of Aeg, or Egg, may have given his name to the neighboring island of Canna, among the Hebrides, but beyond the mention of the name and dedication in the calendars there is nothing known of this saint (Reeve, Aquenn, p. 306; O'Halban, Irish Saints, i. 180, 181).—Smith, Dict. of Christ. Biog. s. v.

Connang (or Conanga), an early Irish saint, son of Lucanav, is commemorated Sept. 23. This person is identified with Comunaiga O'Duichil, coarb of St. Alibhe of Inisfallen, and called archbishop in The Life of Mochnomna. If this be so, he died in A.D. 661 (Lanigan, Ecc. Hist. of Ireland, iii. 84, 85).

Conant, Daniel M., a Methodist Episcopal minister, was born in Herkimer County, N. Y., Feb. 19, 1786. He joined the Church at the age of eighteen; removed to Ohio in 1819; began preaching there in 1820, amid the hardships of a wilderness life, and in 1828 was admitted into the Ohio Conference. He became superintendent in 1827, but continued to preach until his decease, Dec. 27, 1873. Mr. Conant was a man of good natural abilities, well versed in Methodism, of genuine cheerful temperament, and untarnished life. See Minutes of Annual Conferences, 1874, p. 109.

Conant, Gatus, a Congregational minister, was born at Bridgewater, Mass., Sept. 6, 1778, and graduated
from Brown University in 1800. He pursued his theological studies in part with Rev. Dr. Hobes of Raynham, but becoming dissatisfied with his Armenian views, placed himself under the tuition of Rev. Dr. Emmet of Franklin. He was ordained Feb. 17, 1808, pastor of the Congregational Church in Paxton; was installed, in April, 1834, over the Second Congregational Church in Plymouth; remained seven years, and then returned to his old home in Paxton, where he died, Feb. 6, 1862. See Hist. of Mendon Association, p. 278, 309. (J. C. S.)

Conant, John, D.D., a learned English divine, was born Oct. 18, 1608, at Yealmpton, in Devonshire. He was educated in private schools and at Exeter College, in Oxford, where he was chosen a fellow in 1633, soon after became an eminent tutor, and June 7, 1649, was unanimously chosen rector by his fellows. In 1652 he received priest's orders at Salisbury, and in December, 1654, became divinity professor of the University of Oxford. In October, 1657, he was made vice-chancellor of the university, and held that dignity until Aug. 5, 1660; was deprived of his rectory of Exeter College, Sept. 1, 1662; in 1670 was invited to St. Mary, Aldermanbury, in London, but declined. In 1676 he became archdeacon of Norwich, and in December, 1681, prebendary in the cathedral of Worcester. He died March 12, 1689. Dr. Conant understood thoroughly the languages, and was well versed in the Syriac. There have been six volumes of his Sermons published (Ofx. 1693-1722). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Conant, Liba, a Congregational minister, was born at Bridgewater, Mass., March 5, 1797. He studied in his native town, graduated from Brown University in 1819, pursued his theological studies with Rev. Holland Weeks, of Abington, and became pastor at Northfield, N. H., where he remained fourteen years. His subsequent pastorates were in Helvonton, for nine years, Canaan, Greton, and Oxford, all in New Hampshire. He spent the closing years of his life in Boston, where he died, April 8, 1851. See Necrology of Brown University, 1880-81. (J. C. S.)

Conant, Robert Taft, a Presbyterian minister, was born at Barre, Mass., Sept. 1, 1810. He studied in the Congregational Church in 1829; graduated at Amherst College in 1841; and at Auburn Theological Seminary in 1841; was licensed at Clinton, N.Y., in March, 1840, and was ordained there Nov. 4, 1841; removed to St. Lawrence County in 1849, and united with the old Ogdensburg Presbytery in 1850; preached at Oswego, Morrisstown, Antwerp, Evanson, and Heuvelton in 1864, he became a teacher, and a fensive thing for a foreigner to attempt. He had long taken an interest in the American missions, and it was through his advice that the first convert of the Dominicans was founded in Kentucky in 1805. On account of his health, Concanen declined the see of Kilmaugha, Ireland, but was persuaded to accept the bishopric of the newly formed see of New York, to which he was consecrated in Rome, April 24, 1808. After a residence of forty years in Rome, he went to Naples, intending to take passage for the United States. French authorities, then in possession of that port, detained him prisoner as a British subject. These disappointments and hardships, with age (he was now nearly seventy), proved too much, and he died—not without suspicion of poison—at the convent of St. Dominic, Naples, June 10, 1810. Concanon bore with him the pallium for archbishop Carrol, and bulls of institution for three new bishoprics, which were not until 1816 that a successor to Concanen was appointed, when John Connolly became the first resident bishop of New York. His library and a legacy of $20,000 Dr. Concanon bequeathed to the Dominican convent of St. Rose, Ky. See De Courcy and Shea, Hist. of the Cath. Church in the U. S., p. 335-357; Bayley, Hist. of the Cath. Church in N. Y. (1858), p. 58; Brady, The Episcopalian Succession, ii, 168.
Conceição, Agostinho da, a Portuguese theologian of the Franciscan order, was a native of Lamego. He engaged as a sailor and started for Brazil, was shipwrecked and finally was arrested at his destination, entered upon a religious career, and founded a convent of his order in the city of Cabo Frio, where he died in 1693. He wrote many Sermones. See Hoefer, Nouv. Biog. Générale, s. v.

Conceição, or Barbosa da Costa, Antonio da, a Portuguese theologian of the Franciscan order, was born at Porto, June 7, 1657. He entered the order in 1673 and distinguished himself by his talent as a preacher. He died April 20, 1718, leaving Cláuores Evangelici (Lisbon, 1698). See Hoefer, Nouv. Biog. Générale, s. v.

Conceição, Appolinaris da, an ecclesiastical writer of Portugal, was born at Lisbon, July 26, 1592. He was but thirteen years of age when he went to Brazil, joined the Franciscans as a lay brother, Sept. 3, 1711, and was finally taken into the employ of the general of the order. He was appointed chronicler of the Franciscans in 1740, and died, probably at Rio de Janeiro, about 1750, leaving a number of works, especially, Pequenas na Terra Grandes no céu Memórias Historicos dos Religiosos de Ordem Se- rafian, etc. (Lisbon, 1732-38);— Cláuores Francisco-Erato no Domínio da Coroa Portugal, etc. (Ibid. 1740). See Hoefer, Nouv. Biog. Générale, s. v.

Conceição, Durão, a Portuguese theologian, was born at Vila Viçosa, Oct. 13, 1598. He entered the priesthood in 1614, took charge of several ecclesiastical establishments, and performed various functions. He died Sept. 26, 1683, leaving Colégio de Estudatos Estabelecidos em Diversos Capitólios Antecedentes (1646). See Hoefer, Nouv. Biog. Générale, s. v.

Conceição, Antonio da, a Portuguese ecclesiastic and theologian, was born at Pombal, May 12, 1592. He was secular canon of St. John the Evangelist, and gained the reputation of a saint. He died May 12, 1601, leaving E Quatorze Cartas Espirituais, published in his Vie, by Luis de Mertola. See Hoefer, Nouv. Biog. Générale, s. v.

Conception, The Miraculous. See Mariol- aty.

Conception, Antonio de La (called da Siema), a Portuguese biographer and theologian, was born at Guimarães, Portugal. The name of his family was La Conceição. He completed his studies at Lisbon and Coimbra, went to the Netherlands, and was made dean of Coimbra. He afterward went to Britain, where he remained some time with don Antonio, who assumed the title of king of Portugal. Antonio da Siema afterwards went to Rome. He died in 1586, having published notes upon the Summa of St. Thom- as, and some other works, such as the Annals and the Bibliotheca of the authors of his order who wrote upon morality and spirituality (Paris, 1647). See Hoefer, Nouv. Biog. Générale, s. v.

Concepción (or Concezione), Maria Crucifixe, an Italian nun, was born in Sicily in 1646. She entered the Benedictine convent of St. Rose at Palma, took the vows in 1652, and died in 1659, leaving Della vita e della morte dell'Assunta e di sua Sacrosc, etc. (Rome, 1672: Palermo, 1675, without the name of the author, and in 1695 with her name):—Scelta di Lettera Spirituali (Girgenti, 1704): and various other writings which are found in her Life, by Jerome Turanus. See Hoefer, Nouv. Biog. Générale, s. v.

Conchenn. See Conchenn.

Concilia Martyrum is a term sometimes applied to the Roman catacombs. See Antiquities.

Concina, Daniele, an Italian theologian, was born at Friuli in 1686. He entered the Dominican order March 16, 1708; distinguished himself by his preaching talent, and received proofs of the esteem of popes Clement XII and Benedict XIV. He died at Venice, Feb. 21, 1756, leaving numerous works, among which we notice:—A Handbook about hisdestinatios, entered upon a religious career, and founded a convent of his order in the city of Cabo Frio, where he died in 1693. He wrote many Sermones. See Hoefer, Nouv. Biog. Générale, s. v.

Concilíano, Nicolo, an Italian philosopher, brother of the foregoing, took the habit of a Dominican, was professor of theology and philosophy, and in 1732 taught metaphysics at Padua. In 1748 his health obliged him to retire to Venice, where he died in 1768, leaving Oration i in Causa Palatina (Venice, 1732):— Synopsis Terri or Partis Metaphysicae (without date):— Juris Natura

Concilolo, an Italian painter of the 18th century. At Subiaco is a picture on panel by him, representing the consecration of a church, inscribed "Concilii Pin- xit, 1219." See Spooner, Biog. Hist. of the Fine Arts, s. v.: Hoefer, Nouv. Biog. Générale, s. v.

Conclamatio was the cry of lamentation which the ancient Romans made over their dead. As soon as the eyes were washed and the body laid in its last resting place, the deceased who happened to be present called upon him by name several times at intervals, repeating are, hail, or rule, farewell. Hence when any affair was desperate, the phrase was frequently used in reference to this practice, conclamatio est, i. e. "all is over." See Mourning.

Conclavists are the attendants on cardinals when met in conclave for the election of a pope. There are usually two to each cardinal, one of them being an ecclesiastic. If the cardinals be princes, or old or infirm, they are sometimes allowed three. They are shut up as strictly as the cardinals themselves, and though the situation of a conclavist is far from being comfortable, it is much coveted. He must be immersed in a little corner of his master's cell, and do every menial office for him. A conclavist may assign the pensions which he has out of benefices for a particular sum, which is determined by the pope, according to the position which he holds, who makes the assignment. The office also gives a man the privilege of being a citizen in any town within the ecclesiastical jurisdiction; besides which, he receives a sum of money from the pope after his election. Each conclavist, before entering upon the business of the conclave, takes an oath that he will not reveal the secrets of the conclave. Conclavists are sometimes the hired tools of foreign governments to procure the election of a particular individual to the papal chair. See Papal.

Concomitance, in ecclesiastical phrase, is the Roman doctrine that under the form of bread the blood of Christ is also received, although the chalice is not partaken.

Concord, St. an apostle and martyr, lived about 170. He was son of Gordianus, a Roman priest of great piety. The persecution of Christians under Maria Aurelius obliged him to withdraw into retirement. The report of miracles which he accomplished soon made him known. Torquatus, governor of Spoleto, made strenuous efforts to cause him to abjure the Christian faith, but Concord remained resolute. Af- ter cruelly torturing him, he threw him into a dungeon. Three days later he was offered the choice of worshipping Apollo or giving up his life. SECURING the idol, one of the soldiers cut off his head. He is honored on Jan. 1, and the anniversary of his removal
Concord, a theologian of Lorraine, was born at Clermont, in Aragon, in 1609. He became a Jesuit May 2, 1623, and taught rhetoric from 1623 to 1636, and afterwards philosophy until 1639. He was also distinguished as a preacher. He died Oct. 5, 1654, leaving Oraison Funèbre de Louis XIII (Dijon, 1648):—L'Annona Christiana dans son Parfait Accomplissement (Paris, 1649)—Psaumes de Charles de Lorencez (ibid. 1652). See Hoefer, Nouv. Biog. Générale, s. v.

Condédus, Suard, a presbyter and recluse (also called Condéus, Condesus, and Condésus), was a native of Great Britain, but migrated into Gaul in the time of Theodoric, son of Cluvia, about A.D. 511. After leading a solitary life for a short time near Fontana Waleria, he removed to the country of the Saxons, or St. Valery sur Somme, and visiting St. Lambert and brothers of the monastery of Fontenelle, he took up his abode upon the island of Belincac, in the Seine. Here Condésus built two churches, and he himself was buried in one, but his body subsequently was removed to the monastery of Fontenelle, A.D. 1027. Condéus is celebrated Oct. 21. The date of his death is uncertain (Le Cointe, Ann. Eccl. Franc. ii, 58, 516; Migone, Encycl. Theol. xi, 645).

Conder, George William, an English Congregational minister, was born at Hitchin, Nov. 8, 1821. He was educated at the grammar school in his native town; entered King's College, London; joined the Unitarians in early manhood; received his theological training at Highbury College, and began his ministry in 1845 as co-pastor at High Wycombe. Afterwards he labored successively two years at Ryde, fifteen years at Leeds, six years at Manchester, and finally four years at Forest Hill, a London suburb, where he died, Nov. 8, 1874. Mr. Conder exerted a powerful influence as pastor, open-air preacher, and lecturer; was a public-spirited townsman, an earnest advocate of education, and a nervous and pithy writer of some charming articles for the young. He was also the composer of a few notable hymns. See (Loud.) Cong. Year-book, 1875, p. 317; (Loud.) Evang. Mag. 1876, p. 95.

Conder, John (1), an English Independent, was chosen assistant to John Nesbit, in 1710, as pastor at Hare Court, London, and continued there till his death, March 8, 1746. He attended the Salter's Hall Synod in 1719, and sided with both the signers and non-signers, which created considerable mirth. See Wilson, Disentangling Churches, iii, 287.

Conder, John (2), D.D., an English Independent minister, was born at Wimpole, in Cambridgeshire, in 1711; educated in London; was ordained at Cambridge in September, 1759; and chosen theological tutor at the Marischal College, Aberdeen, in 1774, when the Independent chapel was opened in that locality. In 1759 he became one of the preachers of the Merchants' Lecture, and in 1782 assistant preacher at the Pavement, near Moorfields, where he continued until his death in 1781. He published the Discourses of the Rev. Samuel Howard of Old Street about 1760. See Rose, Gen. Biog. Dict. s. v.; Wilson, Disentangling Churches, ii, 85, 531; iii, 111.

Condict (or Condit), Aaron, a Presbyterian minister, was born at Orange, N. J., Aug. 6, 1765. He graduated from Princeton in 1788; was licensed to preach by the New York Presbytery in 1790, and soon after accepted a call to Stillwater, N. Y. In 1796 he was installed pastor at Hanover, N. J., where he labored for thirty-five years. He died in April, 1852. His ministerial labors were crowned with great success. See Sprague, Annals of the Amer. Pulpit, iv, 39.

Condict, Edward William, a Presbyterian minister, was born at Morristown, N. J., Jan. 7, 1833. He graduated from the College of New Jersey in 1858, and from Princeton Theological Seminary in 1855; was licensed by the Presbyterian of Passaic, April 14 of the
same year; in October following joined the Presidency of Lewes, and became a missionary within its bounds. He died at New York, Nov. 28, 1858. See Wilson, Prob. Hist. America, 1869, p. 93; Gen. Cat. of Princeton Theol. Sem., 1881, p. 199.

Condit, Joseph D., a Presbyterian minister, graduated at the College of New Jersey in 1839; was settled as the sixth pastor at Easthampton, L. I., in 1839; dismissed in 1835; installed pastor of the Congregational Church at South Hadley, Mass., in July of the same year; and died in September, 1847. He possessed extraordinary talents, and was distinguished, both in his whole ministry, for his zeal and successful labors. See Sprague, Annals of the Amer. Pulpit, iv. 39.

Condie, Thomas, a Scotch clergyman, was licensed to preach in 1741; called to the living at Dairies in 1747; and died June 28, 1787. See Fusti Eccles. Scotticae, ii, 497.

Condit, James, a Presbyterian minister, was born at Morristown, N. J., March 6, 1772. He graduated at Cannonsburg, Pa., in 1808; studied theology under private instructors, teaching school in the meantime, and was licensed to the ministry of the Church of New Jersey in 1811. The first year of his labor was spent as a missionary. In 1812 he went to Sandy Creek, and after preaching for some time in various churches, accepted calls from the congregations of Fairfield and Big Sugar Creek. His first pastorate took place Nov. 8, 1812; he accepted a call from Georgetown, O.; was afterwards installed over the congregation of Amity; in 1829 accepted a call from Cool Spring for one third of his time; and in this united charge—Fairfield, Georgetown, Cool Spring—labored till his death in 1866. See Hist. of the Presbyterian Church of Erie.

Condit, John Howel, a Presbyterian minister, was born in New York in 1805. He graduated at the College of New Jersey in 1831, and at the Princeton Theological Seminary in 1835. He was ordained evangelist, by the Presbytery of New Jersey, Oct. 5, 1835: preached as a stated supply at Bethesda, Ky., from 1837 to 1839; was pastor at Washington, in the same state, from 1840 to 1848; and died at Ashland, Aug. 1, 1869. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 87.

Condit, Jonathan Bailey, D.D., a Presbyterian minister, son of the Rev. Aaron Condit, was born at Haverhill, N. H., Dec. 16, 1808. He graduated from Princeton College in 1827, and spent the next year in the Theological Seminary. He was licensed by the Presbytery of New York at North Orange, N. J., in March, 1828; was installed in July, 1831, by a Congregational Council, as pastor at Long Meadow, Mass, where he remained four years and six months. From September, 1833, until May, 1838, he held the position of professor of rhetoric in Amherst College. In June, 1838, was installed pastor of the Second Congregational Church of Portland, Me., with which he remained until December, 1845. In February, 1846, he became pastor of the Second Presbyterian Church, Newark, N. J.; resigned, on account of ill-health, April 15, 1851; from October of that year to June, 1855, was professor of moral rhetoric and pastoral theology in Lane Theological Seminary; and therefrom, until January, 1874, professor in Auburn Theological Seminary. In 1861 he was elected moderator of the General Assembly (new school). He died at Auburn, N. Y., Jan. 1, 1876. Dr. Condit was a man of the loveliest type of Christian character, reminding one of the apostle John by his sweetness, gentleness, and serenity of spirit. He was eminently courteous and judicious. As a preacher, he was tender, sympathetic, and solemn. As a professor, he was able, instructive, conservative, and safe in his teachings. See Annual Report of Princeton Theol. Sem., 1876, p. 17. (W. P. S.)

Condictor, in Roman mythology, was a god of the seas, and presided over the gathering of the fruits. He was represented with flowing robes, and had some fruits in his arms. In his hand he bore a sickle.

Conditortum, a burial-place among the ancient Greeks and Romans, in which dead bodies were deposited entire, as distinguished from those sepulchres which contained only the bones. The word condictortum is also used to denote the coffin in which a dead body was placed when consigned to the tomb.

Conladiæs. See Conlædæ.

Conlædæ. See Conlædæ.

Conlo, Eliz., a Methodist Episcopal minister, was born July 12, 1846, in East Germantown, Ind. He was converted in 1864; entered the ministry in 1866; was ordained deacon in 1869, and elder in 1873. In 1873 and 1874 he edited the Carthage Advance, Mo. He joined the St. Louis Conference in 1878, his previous labors having been in connection with the Evangelical Association. He perished in the tornado which swept over Marshall, Mo., April 16, 1880. Mr. Conlo was a man of fine ability, scholarly attainments, unblemished character, and a good preacher. See Minutes of Annual Conferences, 1881, p. 95; Evangelical Messenger, May 25, 1880.

Conlorsett, Jacques Marie de Caritat de, a French prelate, was born at the Château de Conlort, near Nyon, in Dauphiné, in 1708. He was at first inclined towards a military life, but afterwards entered upon an ecclesiastical career, and became grand-vicar of his uncle, Yves de Salon, bishop of Rodez. In 1741 Conlorsett was appointed bishop of Gap, in 1754 of Auvet, and in 1761 of Liége. He was as a statesman enemy of the Jansenists, had some lively contests with the clergy, and by his violence even occasioned some disorders in the bishopric of Liége. He died Sept. 21, 1788, leaving various writings against the Jansenists. See Hoefer, Nouv. Biog. Générale, s. v.

Condren, Charles de, a French theologian, was born at Vaucluse, near Sèvres, in 1584, and died in 1616. His first care was for a military life, but his great wish was to enter upon an ecclesiastical calling; and in 1616 he was made doctor of the Sorbonne. From that time he renounced the world, consecrated himself to works of charity, and at length, in 1617, entered the society formed by cardinal Bérulle, who appointed him, in 1625, superior of the house of St. Magloire, and chose him as his director. Having become confessor of Gaston, duke of Orleans, he showed great skill in very difficult negotiations. After the death of Bérulle, in 1628, he was unanimously elected general of the oratorian order. He refused the archbishoprics of Rheims and of Lyons, as well as the cardinal's hat. He died Jan. 7, 1641, leaving Discours et Lettres (Paris, 1643, 1648) — Idée du Sacrecoeur et Sacreifice de Jésus-Christ (Liége, 1657). See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Conduct (Conducteurum), a stipendiary is a term for a chaplain without endowment.

Condy, Jeremy, a Baptist minister, graduated at Harvard College in 1726. After preaching a few years he went to England, and remained till 1738, when he came back at the call of the First Baptist Church in Boston. He was an Arminian, and this caused his removal from the pastorate. He died in 1766, leaving two Sermons. See Sprague, Annals of the Amer. Pulpit, vii. 37.

Conne, Jonathan, a Congregational minister, was born in Connecticut. He graduated from Yale College in 1808; studied theology at Andover Theological Seminary over a year; was ordained May 22, 1811; and acted as pastor at Bristol, Conn., until 1828, and at Durham, N. Y., from 1830 to 1848. He resides thereafter, without a charge, in New Haven, Conn., until his death, Jan. 4, 1850. See Trian. Cat. of Andover Theol. Sem., 1870, p. 20.

Conene, Solomon, a Congregational minister, was born in Bolton, Conn. He graduated from Yale Col-
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lege in 1789; was ordained pastor of the First Church in Colchester, Feb. 29, 1792; and remained there until Aug. 11, 1850. For some time thereafter he preached at Greenwich, then at Greenwich, and at the neighboring parishes of Wethersfield. He died March 24, 1834. See Sprague, Annals of the American Pulpit, ii. 204.

Cone, William H. C., a minister of the Methodist Episcopal Church South, was born in Greene County, Ga. He began preaching in 1849, and for twelve years was a faithful and laborious member of the Georgia Conference. He died in 1862. Mr. Cone was a remarkably sweet singer, and an earnest preacher. See Minutes of Annual Conferences of the M. E. Church South, 1862, p. 401.

Concate (or Connee), Thomas, a Carmelite monk, was born at Remme in the 14th century. He acquired in his native place a great reputation as a preacher, and attracted crowds of hearers in Flanders and various parts of France. He finally passed into Italy, everywhere preaching a reformation among the clergy, but was finally burned at the stake, in Rome, in 1454. See Hoefer, Nouv. Biog. Générale, s. v.

Conigliano. See Cima.

Connaught (or Cowne; in Lat. Comonina), George, a Scotch theologian, who, while very young, left his native country and went to Modena, then to Rome. Pope Urban VIII sent him as nuncio to the queen of England, Henrietta Maria. He died at Rome, Jan. 10, 1640, leaving Life of Mary Stuart (Rome, 1634); De Institutione Jesu, (Rome, 1634); — De Diplomaticis apud Romanos Studis (ibid. 1628); — Proofs of the Catholic Faith, in three books, with a Hymn to the Virgin (Bologna, 1631). See Hoefer, Nouv. Biog. Générale, s. v.

Conestaggio, Gerolamo Franchi de, a Genoese historian, was first secretary to cardinal Sforza, next chaplain to Philip III, and eventually bishop of Narco, and archbishop of Capua. He died in 1536, leaving I dell' Unione del Regno di Portogallo sotto la Corona di Cristoforo (Genoa, 1586); trad. into French by Th. Nardin, Besancon, 1596; into Latin, Frankfort, 1602; into Spanish, by L. de Banos, Barcelona, 1610; — Historia delle Guerre della Germania Inferiore (Venice, 1614; Holland: 1624); — also An Expedition against Tunisia, various Italian poems, and the Life of Sforza, Count of Santa Flora. See Hoefer, Nouv. Biog. Générale, s. v.

Coney, Jeremiah Bolte, a Presbyterian minister, was born at Cambridge, N. Y., Dec. 7, 1800. After spending more than two years in Princeton Theological Seminary, he has been supply at Upper Freehold, N. J., in 1841; was ordained by the Presbytery of Albany, Oct. 4, 1842; pastor at Hamilton Union Church, Guild- erland, N. Y., in 1843; pastor thereafter at Princeton, until his death, May 16, 1848. See Gen. Cat. of Princeton Theol. Semi., 1881, p. 118.

Coney, Thomas, D.D., an English clergyman, was born about 1675, became prebendary of Wells in 1716, and died April 6, 1752. He published several volumes of sermons, and Sick Bed (1747). See Le Neve, Filius; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Confalonieri, Giovanni Antonio, an Italian religious author, was born at Milan in 1571. He entered the regular order, the German missions, and distinguished himself by his learning and talent in controversy. He died April 10, 1639, leaving various works in Latin and Italian, such as Vita Reale Maria Virginis (Dillingen, 1612; Milan, 1620); — Il Verbo di Dio Umanno (Milan, 1624); — Missellium Variis (ibid. 1625); — also a number of MSS. See Hoefer, Nouv. Biog. Générale, s. v.

Confarre is one of the modes of solemnizing marriage among the ancient Romans. The parties were joined in marriage by the Pontifex Maximus, or Flamen Dualla, in presence of at least ten witnesses, by a set form of words, and by touching a cake that had salt, water, and flour, called far or panis furres, which was offered with a sheep in sacrifice to the gods. A marriage effected in this way brought the woman into the possession or power of his husband by the sacred laws. She thus became the property of all the people of Rome, and sacred rites, those of the pateras as well as of the lares. If he died intestate and without children she inherited his whole fortune. If he died leaving children, she shared equally with them. If she committed any fault, the husband judged of it along with her relations, and punished her at his discretion. The children of this marriage were called patrini and matrini. From these were chosen the /flamma/ of Jupiter and the vestal virgins. See MARRIAGE.

Confederated. See CONFORMED.

Confederated Monasteries are those united in prayer for the dead members, mutual hospitality, and admission to chapter. Westminster was confederated with Bury, Worcester, Malmesbury, St. Albans, Winchester, York, Colchester, Wenlock, Reading, Bermondsey, Tavistock, Tewkesbury, Rochester, Ramsey, Hulme, Canterbury, Shrewsbury, Cirencester, Malvern, Horley, and Fécamp.

Conference, Lay Electoral, in the Methodist Episcopal Church, is a body consisting of one lay member from each charge within the bounds of an Annual Conference, appointed by the Quarterly Conference, and meeting on the third day of the session of the Annual Conference preceding the General Conference, to elect three representatives to the latter. The latter lay delegates must be at least twenty-five years of age, and church-members for five consecutive years prior to election. See LAY REPRESENTATION.

Conferentie (from Lat. confere, to bring together, to unite) is the name of a party in the Reformed (Dutch) Church in America, which was opposed to the C公交车, or party of independence. Its members insisted upon the maintenance of organic ecclesiastical relations with the mother church in Holland, and the education and ordination of ministers in that country. Zeal for a learned ministry and attachment to the Church of Holland led these educated clergy and their adherents into measures which produced the most bitter animosities and lamentable divisions, and which rent the Church in twain, until unity was restored in 1771, through the agency of Dr. Livingston. See REFORMED CHURCH IN AMERICA. (W. J. H.)

Confessio was originally the place where a saint or martyr who had "witnessed a good confession" for Christ was buried, and hence the altar raised over his grave, and subsequently the chapel erected on the hollowed spot. From its subterranean position such an altar was known as descensia. Of these underground "confessio" we have many examples in Rome, above all, in the Basilica of St. Peter's. Not uncommonly they were merely imaginative, as in the crypta of early churches in England. The term was also used for the altar in the upper church, placed immediately above that built over the martyr's grave, sometimes covered with silver plates, and its canopy. This memorial to a saint was a tomb beneath an altar containing a window, called the jugulum, or catacomb, through which the pilgrim let down a cloth (called the pallium, braminis, sudarium, or sanctuary) to touch the body below. It was surrounded by a frame of perforated marble, or a rail of bronze, and was often closed in with pillars, covered with metal plates, and illuminated by lights and candelabra. The theory was that every church was erected over a catacomb; and was so improbable as to have been so built over the actual grave was the lower confessio;
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the presence of a bishop. Confession of God's name (Psalm cxi, 1) is synonymous with its praise. (2) Saints not only married, but by a good life have witnessed for Christ. Their names were first inserted in the diptychs in the 4th century.

CONFESSOR OF THE HOUSEHOLD was the sub-dean or one of the priests in ordinary of the chapel royal, who read daily prayers to the household, visited the sick, and distributed holy communion. The dean of the royal chapel, Stirling, who was always bishop of Glasgow or Dunblane, was the Scottish king's confessor, and the bishop of Chichester was confessor to the king of England. At St. Paul's cardinals acted as confessors. The confessor of the papal household was a Servant of the Lord. See Penitentiary.

Confirmation of a Bishop. On the death, removal, or resignation of a bishop in the Church of England, the dean and chapter of the cathedral which is situated within the vacant diocese make application for the royal license to elect a successor. The crown then issues the license and the bishop is elected, whereupon the crown issues letters-patent to the archbishop of the province, requiring him to proceed with the confirmation and consecration. On the day being fixed for the confirmation, notice is publicly given, and all who object to the election of the party proposed are invited to appear, if any person or persons delegated by the dean and chapter present the bishop-elect to the archbishop, or to his representative, the vicar-general. Proof is now given of the election of the bishop, and of the royal assent; after which the bishop takes the usual oaths touching allegiance, supremacy, simony, and obedience to the archbishop. Then follows "The definitive sentence, or the act of confirmation, by which are committed to the bishop elected the care, government, and administration of the spiritual affairs of said bishopric, and he is thus decreed to be installed and enthroned."

Confiteor is the form of general confession of sins made in the offices of the Church, so called from its first word. This is prescribed:

1. At the beginning of the mass, when the priest says it standing at the steps of the altar, bowing very low.
2. At the administration of the holy communion at other times.
3. At the administration of extreme unction.
4. Previous to the absolution "in articulo mortis."
5. In the daily office at compline; and at prime, when the office is not double.

Sacramental confession is also directed to begin with the opening words of the "Confiteor." It is prefaced by the versicle "Deus in adjutorium," etc., and is said alternately by the priest and congregation, who each respond with a prayer for the forgiveness of the other; in addition to which the priest pronounces a short formula of absolution over the people. There have been various forms in former ages, but since the publication of the missal of Pius V there has been complete uniformity in this respect throughout the Roman Church. See Penitentiarv.

Conforte, DAVID, a Jewish rabbi, was born at Saronica in 1819. In 1844 he went to Palestine, and died there in 1871. He is the author of a chronological work, entitled הירדיה יתדות, which treats of the Jewish literati in Turkey, Africa, Italy, etc. (Venice, 1746). It has been edited, with a corrected text, valuable notes, and indices, by David Cassel (Berlin, 1846). See First, Bib. Jud., 570; De Rossi, Dizionario Storico (Germa. translation), but more especially Cassel's introduction to his edition of the work. (H. P.)

Confractorium is an anthem in the Ambrosian mass at the breaking of the host. It usually has some reference to the gospel of the day.

Congal (or Congail), an early Irish saint, is commemorated Jan. 2. Some say he lived about A.D. 599. He must not be confounded with St. Congall, abbot of Bangor, in Ireland (Forbes, Cat. of Scot. Saints, p. 233, 310).

Congan (Comhdhan, or Comgan) (1), an early Irish saint, is commemorated Oct. 18. He was brother to St. Kentigern and uncle to St. Fillan. He succeeded his father, Cellaich Cualann, king of Leinster, A.D. 712. But, leaving his kingdom in company with St. Kentigern and his three sons, he went to Lochiel, where they lived a severe life. He died at a great age, and was buried in Iona. The date of his death is unknown. He has given his name to many places in the islands and west of Scotland (Forbes, Kalendar of Scot. Saints, p. 810; Roevers, A.Dammun, p. 384, 419).

Congan (2), a religious writer, lived in 1120. He entered the order of the Cistercians, and became an abbot in Surrey, England. He composed a Life of Saint Malachi, which St. Bernard afterwards wrote at his request. The preface of St. Bernard commenced thus: Tu mischi, Abbas Congane, ingenuus, etc. See Hueter, Nouv. Biogr. Générale, s. v.

Congdon, Benjamin, a Baptist minister, was born at Pomfret, Conn., in 1808. He united with the Church in his native town, and having prepared himself for the ministry at the New Hampton Theological Institution, was ordained in 1837 pastor of the Second Church in Sandbororo, N. H., where he remained until 1843. He then returned to Connecticut, and finished his ministry in his native town. He died June 28, 1846. Mr. Congdon was a man of an excellent spirit, and much devoted to his work. (J. C. S.)

Congdon, James, a minister and elder connected with the Oswego (N. Y.) Monthly Meeting of the Society of Friends, died there Sept. 24, 1844, aged seventy-five years. See The Friend, viii, 132.

Congdon, Sylvester L., a Methodist Episcopal minister, was born at Rhinebeck, N. Y., Jan. 26, 1826. He was converted at the age of seventeen, and in 1847 admitted into the Genesee Conference. He continued faithful and laborious during his life, and died May 27, 1866. Mr. Congdon was endowed with a clear and comprehensive mind, marked conscientiousness, an ardent, gentle temperance, and a deep spiritual nature. See Minutes of Annual Conferences, 1868, p. 154.

Conglo, Camillo, a Roman designer and engraver, was born about 1624. The following are some of his principal plates: The Annunciation; The Adoration of the Magi; The Creation of Angels; An Assembly of Saints.

Congret, Louis Henri, a French educator, was born at Soissons, Dec. 6, 1735, and died there July 5, 1870. He was canon of the cathedral of Soissons, a member of the Asiatic Society of Paris, and of the Historical Institute of France. He was the inventor of a new method for teaching the Greek language, to which he gave the name L'Enseignement Positif. He wrote, Grammaire de la Langue Grecque (Soissons, 1840):—Le Prieur Hélène, etc. (in Greek and Latin, Paris, 1845), and several other works. See Hoefer, Nouv. Biogr. Générale, s. v.

Congregation is the ancient name for a chapter, used by St. Benedict. It designates some religious orders, and in the University of Oxford the assembly of all regent graduates, mainly for the purpose of granting degrees.

Congregation is a committee of three cardinals, two bishops, four prelates, and a secretary (the pope's auditor), instituted by Innocent III. It decides questions referred to the episcopal, or any other, dignity in the Church, should be men of virtuous and regular lives. See Congregation.
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Conley.

Preceptor to king Fergúin's sons (Reeves, Adamson, p. 378, 404).

Coninck, GILLES DE, a Flemish theologian, was born at Baillleul in 1571. He was a disciple of Lessius, entered the society of the Jesuits, and taught scholasticism for several years at Louvain, where he died in June, 1638. His principal works are: De Disciplina Christiana, 4 vols.; Expositio in D. Thomae (Antwerp, 1616, 1619; Rouen, 1630);—De Mortale, Natura et Efficaces Actuum Supernaturalem; et De Fide, Spes, Caritatis (Antwerp, 1625);—De Deo Trino et Incarcto (ibid. 1645). See Hoeffer, Noue. Biog. Générale, s. v.

Coningham, John, an English Presbyterian minister, was born about 1670; educated at Edinburgh University, where he took his degree, and settled first at Penrith, Cumberland. In 1700 he removed to Manchester, to assist John Chorlton with his large congregation, and to train students for the ministry. He had much success till prosecuted for keeping a dissenting academy. In 1712 he became pastor at Halenleshaw Hall, London, and was both popular and useful till his premature death, Sept. 1, 1716. See Wilson, Discanting Churches, iii. 133-156.

Conington, John, an English theologian of the 14th century, early took the Franciscan habit, and became general of the order. He defended the Pope against William of Occam. He died at Cambridge in 1330, leaving Sermons Solemnis in Quadragesimam Gregoris:—De Magistro Sententiarum:—De Christo Domino, etc. See Hoeffer, Noue. Biog. Générale, s. v.

Conisius (cloud of dust), in Greek mythology, was a demon attendant on Priapus (q. v.).

Conklin, Benjamin, a Congregational minister, was settled Nov. 25, 1763, over a Church in Leicester, Mass. He resigned June 20, 1794, and died Jan. 30, 1798. Mr. Conklin was a laborious minister. He was pleasing and interesting, without being brilliant; useful and instructive, without being great. See Alexander, Princeton College in the 18th Century.

Conklin, Robert Harvey, a Congregational minister, was born at Claverack, N. Y., April 22, 1868. He was converted at Camden, studied with Rev. Henry Smith of that place, and Rev. Sylvester Eaton, was ordained in 1881 as an evangelist, and labored in that capacity in New York, Springfield, Mass., Providence, R. I., and Ashbula, O. He died at Cleveland, Dec. 15, 1885. As a preacher, Mr. Conklin was argumentative and earnest, positively able, and kind and patient. The moral questions of the day his position was that of a radical reformer. See Cong. Quarterly, 1886, p. 300.

Conia. See CONIX.

Coniaedh (Conlaedh, Con-laidh, or Conlan), an Irish saint, is commemorated May 3. When St. Brigid founded her monastery at Kilhare, she chose the learned and pious Conlaedh to be her bishop, but in submission to the monastic authority. He was also St. Brigid's chief artist, artificer, or brazier, for the working in all kinds of metals, and making chalices, patens, bells, shrines, etc. He was devoted by wild dogs or wolves as he was on his way to Rome, A.D. 329 (Todd and Reeves, Murt. Doneg., p. 119; Laganic. Eccl. Hist. of Ireland, i. 409, 450; Forbes, Kil. of Scot. Saints, p. 811; Todd, St. Patrick, p. 29-27.

Conley, Andrew, a minister in the Methodist Episcopal Church South, was born in Williamson County, Tenn., in 1818. He was converted in early life, and in 1843 was appointed to the Chatham circuit. For twenty-nine years he labored on circuits and stations, making full proof of his ministry. In 1854, becoming very deaf, he took a supernumerary relation. He died at Ithaca, Sept. 30, 1873. See Minutes of Conference, 1874.

Coninans, an early Irish saint, who died Dec. 4, A.D. 710, is said to have been abbott of Hy, and XIII.—3
Conlin, Albert Johann, a German writer, was pastor of Mooming, in Bavaria, at the close of the 17th century. He left a voluminous work on religion and morality, in German (Augustburg, 1708). See Hoefer, Nouv. Biog. Générale, s. v.

Connach, See Connach; Connachtach.

Conn, Hugh, a Presbyterian minister, was born at Macgilligan, Ireland, in 1665. He studied at the school of Faughanvalle, and afterwards at the University of Glasgow. A Presbyterian congregation having, through London merchants, who carried on a trade with the Tapacape river, Md., secured him for their minister, he was accepted by the synod, sent over, ordained, and installed October 1716. After two years' service he obtained leave from the presbytery to resign his pastoral charge, on account of his want of success and the paucity of his flock. He received a call from Pomonkey, in the New Castle Presbytery, which he accepted, and was installed. He died almost instantly, June 28, 1725, while preaching at the funeral of a person who had died suddenly. (W. P. S.)

Conna (Conda or Dachonna), an early Irish saint, abbot of Daire-Dachonna, in Ulster, is commemorated April 12. Owing to there being so many saints of this name, it is impossible to keep the lines of identification straight. See Mart. Hibern., p. 71; L. H. I., ii, 262.

Connachtach (or Connach), an early Irish saint, is commemorated May 10. He was the eighteenth abbot of Hy or Iona, and presided A.D. 801–2. In the Annals he is called "choice scribe" (Reyes, Aedhmonn, p. 888; Lanigan, Ecol. Hist. of Ireland, ii, 262).

Connell, See Connell.

Connell, David, a Scotch clergyman, son of Mat- thew, who took his degree at Glasgow University in 1727; was licensed to preach in 1736, became assistant to his father at Kilbride, and in January, 1744, minister at Blantyre. He died June 15, 1790, aged eighty-three years. See Fasti Eccles. Scotissun, ii, 290, 291.

Connell, James, a Scotch clergyman, was licensed to preach in 1746; called to the living at Born in 1755, and ordained. He died July 14, 1789, aged sixty-seven years. He was eminent for his exemplary discharge of the pastoral, domestic, and social duties. See Fasti Eccles. Scotissun, ii, 140.

Connell, John Martin, a Presbyterian minister, was born in Philadelphia, Pa., Oct. 22, 1819. He graduated at the University of Pennsylvania in 1838; was licensed by the Presbytery of New York April 14, 1842; was stated supply in Delaware County; at Bladensburg and New Windsor, Md.; at Wilmington, Del., and was killed at Burlington, N. J., Aug. 29, 1855. See Gen. Cat. of Princeton Theol. Sem., 1861, p. 122.

Connell, Matthew, a Scotch clergyman, studied theology at Glasgow University; was licensed to preach in 1792; called to the living at Blantyre in 1792; ordained in 1794; transferred to Kilbride in 1795, and died Oct. 1, 1743, aged sixty-five years. He was very useful among his people. See Fasti Eccles. Scotissun, ii, 140, 290.

Connelly, Henry, a Presbyterian minister, was born at Greensburg, Pa., Nov. 5, 1738. He graduated at Washington College in 1792; was a student in the Associate Reformed Seminary, Allegheny, and part of a year (1830) in Princeton Theological Seminary. He was ordained an evangelist by the Associate Reformed Presbytery of New York, Sept. 21, 1883; became pastor at Bloomsburg, N. Y., in 1883; principal of the academy, Newburg, in 1848; agent of the New York Colonization Society; principal of an academy at Groton in 1887, and died at Newburgh, Aug. 5, 1888. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 75.

Connell, William, a Methodist Episcopal min-

ister, was born in Talbot County, Md., in 1759 or 1794. He labored some time as exhorter and local preacher, and in 1805 entered the Philadelphia Conference, in which he continued diligent until his death, Aug. 8, 1844. As a minister, Mr. Connelly was plain, practical, and powerful; as a friend, warm and generous; a buoyant, happy companion, an exemplary citizen. See Minutes of Annual Conferences, 1845, p. 595.

Conner, Aaron, a Methodist Episcopal minister, was born in May, 1772. He removed to Akron, O., with his parents, at the age of seven; was converted at sixteen; went to South Bend, Ind., in 1838, where shortly afterwards he was licensed to preach, and in 1860 was admitted into the North-west Indiana Conference. In 1872 he became superannuated, removed to California, spent five years as agent of the California Bible Society, and died Sept. 28, 1878. See Minutes of Annual Conferences, 1879, p. 23.

Conner, Champ C., D.D., a Baptist minister, was born in Culpepper County, Va., March 13, 1811. He united with the Church Sept. 14, 1829, and soon after began to preach; moved to West Tennessee, in 1833, and was one of the pioneer Baptist preachers in that section of the state. For a term of years he was president of the Baptist Female College at Hernando, Miss. He died at Indian Mound, Lauderdale Co., Tenn., Feb. 14, 1875, being at the time pastor of four churches. He was a man of faith and practice, yet, while he was bold and fearless in the advocacy of the doctrines he held, he was always courteous and respectful to those who differed from him. See Cathcart, Baptist Evg. C., p. 269. (J. C. S.)

Conner, Charles W., a Methodist Episcopal min-
ister, was born in Franklin County, O., Oct. 6, 1889. He was converted when a boy; served three years in the Union army; spent two years in study at Abing-
don College, and in 1888 entered the Illinois Conference. Having taken a superannuated relation, he removed to Louisiana, Mo., in 1878, engaged in business, and thus continued until his death, Jan. 27, 1875. As a preacher, Mr. Conner was always interesting and earnest, and, as a citizen, he had a large place in the hearts of the people. See Minutes of Annual Conferences, 1876, p. 144.

Conner, George J., a Methodist Episcopal min-
ister, was born at Frederick, Md., April 9, 1829. He was converted at the age of fourteen, and was soon instru-
mental in leading his Roman Catholic father and Lo-
ver, his stepfather, to Christ. He graduated at Dickinson College, led a class of students while there, and acted as Sunday-school superintendent; studied medicine also, receiving the degree of M.D., as well as a diploma from the Dental College of Baltimore; and after serving as principal of the Cassville Seminary eighteen months, became a member of the East Baltimore Conference. In 1859 he joined the Virginia Conference of the Church South, and at the beginning of the Rebellion removed to Parkersburg, West Va., where he opened a successful seminary for young ladies. Sub-
sequently he re-entered the ministry of the Church South, and in Ashland, Ky., conducted an academy for some time. In 1871 he was admitted into the Cincin-
nati Conference of the Northern Church. Disease obliged him to retire from regular work in 1872, and he died April 15, 1874. Mr. Conner was a most intelligent man. In the midst of a blameless, useful career he died, in 1798 or 1790. See Minutes of Annual Conferences, 1790, p. 87.

Conner, Joseph, a Methodist Episcopal minister,
CONNER was born at Rensselaerville, N. Y., July 5, 1810. He was converted in 1831, licensed to exhort in 1837, and in 1840 entered the Troy Conference, wherein he labored about thirteen years. He fell a victim to his labors, which soon terminated in his death, Dec. 27, 1861. Mr. Conner was an excellent minister, modest, devoted, and greatly beloved; powerful in exhortation, mighty in prayer, and sympathizing and faithful in friendship. See Minutes of Annual Conferences, 1862, p. 106.

CONNER, William, a Presbyterian minister, was born in Allegheny County, Pa., May 17, 1799. He was converted early in life, and from 1820 until 1830 was engaged in business. At thirty years of age he entered Jefferson College, Pa., where he pursued his studies with more than ordinary diligence. He was licensed by the Monongahela Presbytery in 1837, and stationed at Unity, Westmoreland Co. Pa. In 1850 he accepted a call to Bethel; and in 1858 an invitation to Blairsville. He died Sept. 28, 1863. See Wilson, Presb. Hist. Almanac, 1864, p. 348.

Connia (or Conia) is found twice in the Irish calendars, first as a son of Leintdi, bishop, at May, 10, and next as a bishop, of Roscaigh (perhaps Roscaigh, Westmeath) at Dec. 30. But the most famous person bearing the name was a renowned worker in brass, who lived in the 5th century or early in the 6th (Petrie, Round Towers, p. 202, 205).

Connacht (or Connaught), an early Irish prelate, was said to be a bishop of Armagh some time after A.D. 790 (Four Masters). He died suddenly in 807, and the Pothier of Cashel gives him a rule of fourteen years. Under his influence St. Fothad the Canonist drew up the remonstrance which procured for the clergy of Ireland the right of exemption from military service (Lanigan, Ecclesiastical History of Ireland, iii, 233, 244, 252; Primitive Church History of Ireland, ii, 1106).

Of Connacht of Ath-bhar, commemorated as an Irish saint on July 9, we have no account.

Connolly, John, an eminent Roman Catholic prelate, was born on the banks of the Boyne, near Navan, Ireland, in 1759, and was educated in Belgium. At an early age he proceeded to Rome, and there spent most of his life in the convents of his order, that of St. Dominic. He was for many years agent in that city of the Irish bishop and filled various chairs in the college. He was selected by the cardinal-bishop of Albano as the examiner of candidates for the priesthood. In those duties he displayed great ability and virtue, and is remembered by his pupils as a man of gentleness of character. In 1814 he was appointed to succeed Concannon as the second bishop of New York, and was consecrated Nov. 6 of that year. His diocese comprised the state of New York and part of New Jersey, in which were thirteen thousand Catholics, three Jesuit fathers, and one secular priest. After a faithful episcopate, Connolly died in New York, Feb. 6, 1825, and was succeeded by Dubois. See De Courcy and Shee, Hist. of the Cath. Church in the U. S., p. 375-388.

Connolly, Thomas Louis, D.D., a Roman Catholic dignitary, was born at Cork, Ireland. He joined the Capuchins, and in his eighteenth year went to Rome to prepare himself for holy orders, remaining there six years. He was ordained in Lyons in France, and returning to Ireland the following year, he labored in Dublin for three years. In 1842 he accompanied archbishop Walsh to Halifax, N. S., as secretary. In 1845 he was appointed vicar-general of that diocese. In 1851 Pius IX. appointed him bishop of St. John, N. B., as successor of bishop Dollard. After administering this diocese for seven years, Dr. Connolly was, on the death of archbishop Walsh, in 1859, transferred to the archiepiscopal see of Halifax, N. S., which he filled for seventeen years. He was admirably fitted for this position. Of an amiable and humble character, of great energy, sincere and unaffected piety, and magnetic and broad views. He became loved for innumerable acts of kindness to the poor and unfortunate, and his death, on July 27, 1878, in his sixty-third year, was regarded as a bereavement. He was succeeded by Dr. Hannan, who died in 1882. See (N. Y.) Cath. Almanac, 1877, p. 73.

Conor. See O'CONOR.

Conor, James R., a minister of the Methodist Episcopal Church South, was converted in early life, and joined the Church in 1846, in Randolph County, Ala. In 1848 he received license to preach, and in February, 1850, entered the Florida Conference, and was appointed to Hillsborough Mission, where he labored until his death, Dec. 17 of the same year. Mr. Conor was a young man of great promise, able, devout, fervent. See Minutes of Annual Conferences of the M. E. Church South, 1850, p. 916.

Conor, Wilson, a Baptist minister, was born in Marlborough District, S. C., July 7, 1728. His early manhood he was a Methodist preacher, but was baptized at Cheraw, and ordained as a Baptist in Effingham County, Ga., in 1803. Having fallen into a backslidden state, he retired from the active duties of the ministry for a long time. For eighteen years he was justice of the inferior court in Montgomery County, and also a member of the legislature. He was at last brought back to his religious experience, and once more became a preacher of the Gospel. In his latter days his ministry was signal blessed. He was also an earnest advocate of temperance and other good causes. As an evangelist he made the whole state of Georgia his mission field, travelling more than thirty-five thousand miles in thirteen years. For some time he held official connection with the Georgia Baptist Convention as its missionary. He was also actively engaged, for a time, as the financial agent of Mercer University, in collecting funds for that institution. Having preached a most solemn discourse in Telfair County, in the summer of 1844, he sat down and expired instantly. His personal appearance and address were striking. His voice is said to have been extraordinary, resembling the rumbling of distant thunder. See Haynes, Bapt. Cyclop. i, 167. (J. C. S.)

Cono (or Conor), Johann, a German theologian, was born at Nuremberg in 1468. He entered the Dominican order, and went to Padua to study Greek under Marcus Musurus. Erasmus spoke in eulogistic terms of this work of his, which was printed at Basle, Feb. 21, 1518. In 1512 he published in Greek some treatises of the different fathers of the Church, and the Institutes of Justinian, with numerous annotations. See Hoefert, Nova, Blog. Géodrake, a. v.; Jöcher, Allgemeine Gelehrten-Lexikon, a. v.

Cono. See CONOC.

Conochar (or Conochan), of Fobhar, commemorated as an early Irish saint Nov. 8, seems to have been a person of note, as his death is entered in most of the Irish annals; but of his parentage or life at Fobhar we have no trace. He died A.D. 707 (Todl and Reeves, Murt. Dom. p. 296; Colgan, Acta Sanctorum, 143, c. 8).

Conon is the name of several early Christians. See also CONAN.

1. A martyr at Iconium, under Aurelian, is commemorated May 29 in Usuard's Martyrology, and March 5 in the Byzantine.—Smith, Dict. of Christ. Antiq. a. v.

2. A martyr under Decius, in Pamphylia, commemorated March 6. He is said to have been a gardener of Nazareth, and a poor, simple, hospitable man. When told the prefect wanted him, he said, "What can he want me for, especially as I am a Christian." When bidden to sacrifice, he groaned, and wished the prefect could renounce idols and come to Christ. His ankles were pierced, and nails were driven through them, and in that state he was made to run
before a chariot till he died. Another story was afterward told of him, or perhaps of another man of the same name, in Isauria, to suit the taste of a later age. He was baptized by the chief captain Michael. He used to make the devils guard his folds, and then shut them up in casks. He taught the people to say, "There is one God, even Conon's." When he was tortured there was a rescue, and he survived two years, and died in peace (Menolog. Basilii.

3. Bishop of Edessa, who, in the year 313, laid the foundations of a church in that city, which was completed by his successor, Saades, and enlarged by Aitalaha (Herzog, Real-Encyklop. iii, 646).

4. Bishop of Apostoles, who, in the Isaurian rebellion in the reign of Anastasius, A.D. 497, "left his throne, and was converted from a priest to a soldier and a general." Conon became a leader of the rebels, and was killed while besieging the town of Claudopoli, A.D. 498.

5. Bishop of Tarsus (Flourished about 601), a disciple of Joannes Philoponus, whose cause he defended in conjunction with Eugenius against the Eutychians, Paul and Stephen, before John, the patriarch of Constantinople. The acts of this dispute existed in the time of Photius, and were read by him. Conon subsequently disagreed with Philoponus as to the perfect equality of the three natures in the Trinity, and, separating from him, founded a new church, of which he acted as bishop. His quarrel with Philoponus led to his anathematization by Photius, who, in 814, wrote a letter to the abbot of an Oratorio Invictionis, directed against the views of Philoponus, as to the resurrection of the flesh, which Photius records having read. Photius speaks of Conon and his followers under the name of Tritheists. See CONONIUS.


Conon, Peter, a Lutheran theologian of Germany, was born Feb. 8, 1560, at Prenzlau. In 1602 he was preacher at Karonow; in 1605 he was called to Berlin as archdeacon of St. Mary's, and in 1611 to Alt-Brandenburg, where he died, Aug. 18, 1642. He wrote, Repetitio Sanctorum Praenuntiatorum in S. Cusan (Wittenberg, 1612):—Antithesia Quaestiones Orthodoxae Lutheranae et Heterodoxa Conciliorum hodiernarum (ibid. 1613); etc. See Jöcher, Allgemeine Gelehrten-Lexikon, s.v.; Hoefer, Neue, Biog. Générale, s.v. (B. P.)

Cononay, John O., a Methodist Episcopal minister, was born in Baltimore County, Md., in 1810. He was converted at twenty; received into the Ohio Conference in 1835; 1stord at St. Mary's, Rindon, Finley, Bucyrus, Clarkstown, and Quinby, and died Dec. 8, 1841. See Minutes of Annual Conferences, 1843, p. 455.

Conrach (or Conny), an early Irish saint, is commemorated Feb. 23. On this day the calendars give "Cruthiner Conrach." Colgan says this is the brother of St. Aidan. His mother is said to have been Sinicha, sister of St. Columba, and he was buried at Durrow (Reeves, Adamssn, p. 247, 277).

Conrad, Saint, a German prelate, was son of Henry, count of Altendorf, and was educated by Noting, bishop of Constance, who brought him through the various clerical degrees and placed him in charge of his church. The chapter chose him for provost. Noting having died in 1034, the people and the clergy of Constance elected Conrad bishop. He fulfilled with zeal his episcopal functions, and founded three churches and a hospital. Three times, according to Udalric, he made a pilgrimage to the Holy Land, returning with the gift of prophecy and miracles. He foresaw to St. Gelhard who would be his successor. Conrad died Nov. 25, 976. Pope Calixtus II canonized him at the Council of Lateran, held in 1123. His anniversary is Nov. 25. An account of his miracles is given in the Chronique de Constance. A history of his life is given by Ulric or Udalric, one of his successors, as related by Suris. See Hoefer, Neue, Biog. Générale, s.v.; Jöcher, Allgemeine Gelehrten-Lexikon, s.v.

Conrad of Aries, a theologian of Fiemont, entered the Dominican order, of which he became general in 1402, in place of Martin Auribelli, whom Pope Pius II deposed. Paul II having in his turn deposed Conrad, Auribelli was restored to his position. Conrad died at Atri in 1476. His works were, Conscripta in Iustitiae, Summa Conscientiae, and Procli Precepta et Laboriaus quo Dieta B. Thoma de Aquino per Materiae Ordinaries:—Epistola Encyclicos in Universum Ordinum, etc. See Hoefer, Neue, Biog. Générale, s.v.; Jöcher, Allgemeine Gelehrten-Lexikon, s.v.

Conrad of Austria (or Waldhaeuser). See Waldhaeuser, Conrad.

Conrad of Bremort, a German theologian and philosopher of the Capuchin order, who died at Mulhberg, Aug. 12, 1729, wrote Problemmata Philosophicae (Cologne, 1730). See Hoefer, Neue, Biog. Générale, s.v.

Conrad of Braunweiler, a German biographer, lived about 1690. He belonged to the Benedictine order, and wrote, Vitâ Hieromagni Sancti Wulfindis, Abbatis Mediolanensis (1707); and wrote about 1699 the life of an abbott of Braunweiler, and to Hermann, abb at of St. Pan taleon of Cologne. See Hoefer, Neue, Biog. Générale, s.v.; Jöcher, Allgemeine Gelehrten-Lexikon, s.v.

Conrad of Cologne. See Conrad of Hirschau; also Conrad of Hochstadt.

Conrad of Constance. See Conrad, St.

Conrad, abbey of Eyskbach (or Esterbach), a German monastery, was born about 1140, and died in 1226. He left a biography of the principal Cistercian and Clervaux monks, entitled, Ordinam Magnum Ordinis Cisterciensis. This contains some historical information worthy of interest, but in the main is a very dry compilation. See Hoefer, Neue, Biog. Générale, s.v.; Jöcher, Allgemeine Gelehrten-Lexikon, s.v.

Conrad of Fritzberg, a German prelate, was son of Egorn or Egnion, count of Urach and of Furersteinberg. After being dean of St. Lambert, at Liége, he became a monk of the Cistercian order, and then abbot of Villers, Brabant. In 1214 he was elected abbot of Clervaux, and in 1217 abbott of Eyskbach, the general order. In 1219 pope Honorius III appointed him cardinal and bishop of Oporto, and two years after sent him to France to preach against the Albigenses. Conrad afterwards returned to Germany, and published ordinances for the reform of the manner of the clergy. At the death of Honorius III he refused to be a candidate for the papacy, and thus aided the election of Gregory IX, who sent him to preach a crusade against the Musselmans, and to lead it to the Holy Land. Conrad died during the expedition, Sept. 30, 1227, leaving, Constitutiones in Germanias pro Calvi Reformations, published in the Annales of Bavius:—De Errores Albigensium. See Hoefer, Neue, Biog. Générale, s.v.; Jöcher, Allgemeine Gelehrten-Lexikon, s.v.

Conrad of Giessengeld, a native of that city, was a Bavarian theologian, who pursued his studies and took his degrees at Vienna. In 1486 he entered the Benedictine order at Melk, in Austria, became prior in 1434, and resigned his functions in 1435. Nevertheless he had charge of reforming several houses of his order. For this purpose he was sent to Augsburg, Etthal, and Te genreue. He was authorized to remain in this last-named city, and in 1486 he left several MS. works on theology, such as Constitutiones Interius in Epistola Sancti Pauli ad Galatas et ad Titum. See Hoefer, Neue, Biog. Générale, s.v.
CONRAD

Conrad (or Conrad) of Halberstadt (called The Elder), a German theologian, lived in 1231. He was a Dominican, and minister of the province of Saxony. He added the indelible particles to the Concord in the Holy Scriptures which Hugh of St.shire had made; also wrote, Lectura in Jocond., Semina Studiorum: — Responsorium, seu Tractatus de Musae Philosophiae: — Sermones de Tempore et de Sanctoris, etc. See Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Conrad of Hirschbach, a learned German theologian, was born at Hirschbach, in the diocese of Cleves, Aug. 2, 1496. He studied at Cologne, and in 1522 visited the universities of France and Italy. He was the teacher and counsellor of prince William of Cleves, and died at Wessel, Oct. 14, 1576. He wrote Paulus Marinus Episcopus (Basle, 1578), and several educational works, for which see Hoefer, Nouv. Biog. Générale, s. v.; Biogl. Universelle, s. v.

Conrad of Hirschau, of Cologne, a learned German, lived about 1140. He was a Benedictine at the monastery of Hirschau, in the diocese of Cologne. He was a philosopher, rhetorician, poet, and musician, and wrote several philosophical, musical and philosophical works. See Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Conrad of Hochstaden (or of Hohenstede), archbishop of Cologne, was born at Lothaire, count of Hochstaden, and was elected in 1228 to succeed the archbishop of Moers. After a turbulent administration, he died, Sept. 26, 1261. See Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Conrad of Lichtensau (or Utrpergen), known as the Priest of Urperg, a German chronicler, was at first canon at Constance, then took vows at the monastery of Urperg, of the order of Premonstratensians, where he became priest in 1216, and died in 1240 or 1241. He composed a work called, Life of the Saints, in twelve books, of which no trace remains. He also wrote, Chronicum Universale, commencing with Belus, king of Assyria, and continuing down to 1229. This work was published first by Conrad Pentinger, at Augsburg, in 1515. A second edition, dedicated to the duke of Bavaria, entitled Prolegomena, extending down to the time of Charles V, was prepared by Melanchthon, at Strasburg, in 1537; a third edition, by Paul Piemar, published in 1569, bore the name of the author, which the previous editions omitted; and a fourth edition was published by Schott, at Basle, in 1592. The chronicle of Conrad of Urperg contains valuable matter upon the history of Germany, and especially as to the contest which was carried on between the emperors and popes in the time in which the author lived. See Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.; Biogl. Universelle, s. v.

Conrad of Löwenberg (or Leutonius), a German scholar, was born at Löwenberg, Suschia, in 1460. He was a Benedictine of the Cistercian order, of the abbey of Mülbens, Württemberg, and became secretary to the general of his order in 1460. He died at Engenthal, (Arca Visc. near Basle, about 1500), and was buried in the church of the Benedictine convent at Engenthal, (Arca Visc.), written Historia Egeriae, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.; Biogl. Universelle, s. v.

Conrad (by some incorrectly called Claudius), bishop of Luneck, in 1183, went to Palestine in 1189, became bishop of Hildesheim in 1196, and of Württemberg in 1198. See Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Conrad, cardinal-archbishop of Mentz, was son of Otho IV, count of Wittelsbach, and was made archbishop in 1160, at the wish of the emperor Frederick I. In 1162 he made a pilgrimage to the shrine of St. Jago of Compostella. In 1165 Frederick, having convoked the diet of Witzburg in order to acknowledge the antipope, Conrad retired from the court with the rightful pontiff, Alexander III. Frederick then placed Christian of Brunswick in the archiepiscopal see of Mentz, and the pope named Conrad cardinal-priest and bishop of Sabina. But he did not resign the archiepiscopal of Mentz until 1177, after peace was made between the emperor and the pope; in indemnification he was made archbishop of Horesbach; but the bishop of Strassburg, a priest named Bucche having died in 1186, Conrad returned to Mentz. The following year he wished to seize that which had belonged, in Thurinisia and Hesse, to the lost house of Franconia; but he found an adversary in the landgrave, Louis III. The result was a war of pillage and devastation, lasting for several years. In 1189 Conrad aided Henry VI, prince of Germany, in vanquishing Henry the Lion, duke of Saxony. In January, 1197, the emperor, being unable to go to the Holy Land, as he was urged by the pope, put in his place the warlike archbishop, at the head of a large army, with the title of legate, made it one of his tasks on the route to bring back to the Ronchen Church Livon, king of Armenia, and to reconcile him with Bohemond III, prince of Antioch. We are ignorant of his exploits in Palestine. He returned to Europe and landed in Apulia, July 15, 1199, rendered an account of his mission to pope Innocent III, then went to Mentz, and thence to Thuringia. He desired the same year to hold a diet at Boppard, in order to establish peace between the two competitors for the empire; but Otho refused to grant it. He then went to Hungary, and reconciled the king, Emerich, with Andrew, his brother; and succeeded, in 1200, at the assembly of Andernach, in pacifying the quarrels of the princes of the Rhine. In the same year he died. It was perhaps he who wrote the Chronicon Wurttenbergense, Sermones Omnia qua Controversiae Anglici et Francorum in Civitate Constantiopoli et in Christianarum de Syrio et Arabiaco, de Sermo de Fraulo, de Sermonibus, de eventus from 1140 to 1192 (published in Helverich's Historia Germaniae, Frankt. 1550). See Hoefer, Nouv. Biog. Générale, s. v.

Conrad of Nuremburg, a learned German Benedictine, studied, probably, at Vienna; entered at Gottingen, in 1428, the Benedictine order; later returned to Melk; and in 1436 became abbot of the monastery of Nuremberg. His knowledge was varied, embracing mathematics, theology, and music. He died at Obernburg, May 16, 1441, leaving Reductio Gradualis in Introsolitum, Antiphonum, Kyrie Eleison, etc. — Tractatus urbs Omnia qua Controversiae Anglici et Francorum in Civitate Constantiopoli et in Christianarum de Syrio et Arabiaco, de Sermo de Fraulo, de Sermonibus, de eventus from 1140 to 1192 (published in Helverich's Historia Germaniae, Frankt. 1550). See Hoefer, Nouv. Biog. Générale, s. v.; Biogl. Universelle, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Conrad of Scheuren (or Seiren), in Bavaria, called The Philosopher, a German chronicler, lived in the early part of the 13th century. He was a Benedictine, and became prior of his monastery. He wrote, Chronicon Scheuren, that is, the chronicle of the abbey of Scheuren, from 1196 to 1226, published at Ingolstadt in 1529, and Strasburg in 1716. He wrote more than fifty volumes upon this subject. Albertus, in Spicilegio, gives a list of the works of Conrad, of which he gives a list, aided him greatly in completing his Annals. See Hoefer, Nouv. Biog. Générale, s. v.; Biogl. Universelle, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Conrad of Esburg. See Conrad of Lichtenzau.

Conrad, bishop of Utrecht, was born in Susbia. He was at first chamberlain to the archbishop of Cologne; then had charge of the education of princes, afterwards Henry IV, emperor of Germany. After the death of William de Pont, in 1075, Conrad was chosen his successor. He accomplished the construction of the fort of Ysselmonde, opposite Rotterdam. Robert the Frisian, count of Flanders, restrained by this fortress,
CONRAD

Conrad, Ernest, a German physician and theologian, was born at Hamburg, March 2, 1677. He studied at Wittenberg, was pastor of the Church of St. George and during that period was his father's merchant, and died there, April 21, 1715, leaving some dissertations, among which we mention, De Surdorum Exaurimoniis (1699, 1701) —Piantor Physicus, Scientiae Naturalis Limina et Confinia Dirigens (Wittenberg, 1706). See Hoefer, Nouv. Biog. Générale, s. v.

Conradi, Agustus Norbert, a Hungarian theologian and author of the Order of Piertists, was born at Pesth in 1718. After a journey to Italy he became professor of philosophy at the Academy of the nobility in Vienna; later he was professor of theology at Wittenberg and Wernsium: he also filled important offices in his order. He died Aug. 20, 1765, leaving, De Jami Parnassio Vitis et Scriptoris Commentarius (Buda, 1754) — Eduard Curtius Dissertationes Apoagnosticae (Leipsic, ed.). —Paulinumaraen Oracionem Volumin Secundam (Buda, ed.). An edition of the Odes Epigrammata, and other poems of Conradi, were published by Zepplin at Pesth (1792). See Hoefer, Nouv. Biog. Générale, s. v.

Conradin of Boraunda (called The Happy), an Italian Dominican, was born near Brescia in 1829. His family being noble and rich, allowed him to pursue his studies at Padua, where, in 1418, he assumed the habit of the Dominicans. He devoted himself to preaching, for which he acquired a remarkable talent. The pesti-

ence however broke out at Bologna, Conradin went to its relief. This city was at that time at war with the pope. Conradin, failing in bringing the citizens into submission, published an interdict which the pope had pronounced against them. He was then treat-

ed as an enemy, thrown into prison and allowed little food, but his life was wonderfully spared, and, a treaty being concluded, he was set at liberty. Conradin per-

formed with ardor all his tasks, and, the pest again raging, he devoted himself to the sick until he himself fell a victim and died, Nov. 1, 1422. See Hoefer, Nouv. Biog. Générale, s. v.

Conradin of Sciana. See Konradin.

Conran, John, an Irish minister of the Society of Friends, was born in Dublin in 1739. He was brought up in the Established Church, and received a good education, his father being a man of means. He was placed as an apprentice to learn the linen trade in Lis-

bon, where he was inclined to become a dissipa-
ted, but when, at the age of thirty-three, he was brought under the ministry of Robert Wilks, of Ameri-
can, then on a religious visit to Ireland, the result was his conversion and uniting with the Friends. In 1789 he began, in a quiet way, to speak in public and was recognized at that time there was prevail-
ing a spirit of unbelief in the north of Ireland. Socinianism was spreading. John Conran contended valiantly for what he believed was "the faith once delivered unto the saints." His ministerial work, for many years, was carried on chiefly in Ireland. When near eighty-

years of age he united in a religious visit to all the families of Friends in Dublin, in which he was greatly

blessed. His death, which was sudden, took place at the house of a friend, with whom he resided, at Moy-

allen, June 14, 1827. See Fyti Promoted, iv. 290-303.

(J. C. S.)

Conrad. See CAEDEH.

Conrad. See CONRAD, OLIVIER.

Corinthius. See CHORENITUS.

Conrood, Stephen, a Baptist minister, was born in Shelby County, Ky., Feb. 4, 1796. He united with the Church in 1812, was licensed to preach in 1828, and ordained a few years later. In 1829 he settled in Greene County, Ill., and for forty years was pastor of a single church at Bethelheim, near Greeneville, at this time he had a large number of converts. Al-

though he was very conservative in his ideas, and did
CONRY

not favor some of the movements of the modern Church. He was nevertheless an earnest man of God, and a successful preacher. He died in 1873. See Minutes of Illinois Anniversaries, 1878, p. 8. (J. C. S.)

Conry (Lat. Conruit), Florreck, an Irish theologian, was born in Connaught in 1560. He was a Franciscan. He was provincial of his order in Ireland, and was appointed archbishop of Tuam by Clement VIII, who ordered him to be given by all means to the Spanish forces sent to the relief of the Irish Catholics, against queen Elizabeth. Don Juan d’Aguiular commanded the Spaniards, but the earl of Tyrone having been defeated at Kinsale, Conry was banished, escaped to Belgium, and thence passed on to Spain. He founded a convent of Irish Observantists at Louvain, under the title of St. Anthony of Padua. Conry died at Madrid, Nov. 18, 1629, leaving, De Sancti Augustini Sensis Circus Beata Mariae Conceptio (Antwerp, 1610), De Staetis Paenulorum Baptismos, Juxta Sensum Beati Augustini (Louvain, 1624, 1638; Rouen, 1643) — Mirror of Christian Life, in Irish (Louvain, 1626) — Compendium Doctrinae Sancti Augustini Circius Gratiae (Paris, 1644, 1646) — Perpurgam Jerichominous, hoc est de Natura Humana, etc. (ibid., 1644) — De Fugacitias Iusti, auctus Juxta Mentali Sancti Augustini (ibid., 1644) — Tractatus de Gratia Christi (ibid., 1646) — Epistola Difessa, contra qui Assasenam Probabunt in Parliamento Hiberniae Prosecubenda Homo, etc. (given by Philip O’Sullivan, in his Hist. of Ireland, vol. iv, book xii). See Hoefer, Neue. J. d. General., s. v.

Conscience signifies knowledge in conjunction; that is, in conjunction with the fact to which it is a witness, as the eye is to the action done before it; or, as South observes, it is a double or joint knowledge, namely, one of a divine law or rule, and the other of a man’s own action. It may be defined to be the judgment which a man passes on the morality of his actions, as to their purity or turpitude; or the secret testimony of the soul, whereby it approves things that are good, and condemns those that are evil. Some object to its being called an act, habit, or faculty. An act, say they, would be represented as an agent, whereas conscience is a testimony. To say it is a habit, is to speak of it as a disposition acting, which is scarcely more accurate than ascribing one act to another; and, besides, it would be strange language to say that conscience itself is a habit. Against defining it by the name of a power or faculty it is objected, that it occasions a false notion of it, as a distinct power from reason. 1. The moral ground of conscience. We must distinguish between a rule that of itself and immediately binds the conscience, and a rule that is occasionally of use to direct and satisfy the conscience. 1. The will of God is the only rule immediately binding the conscience. No one has authority over the conscience but God. All penal laws, therefore, in matters of mere conscience, or things that do not evidently affect the civil state, are certainly unlawful.

2. All religious orders of perfection, not only natural parents, but civil, as magistrates or masters, and every man’s private engagements, are rules of conscience in things indifferent. 3. The examples of wise and good men may become rules of conscience; but here it must be observed, that no example or judgment is of any authority against law: where the law is doubtful, and even where there is no doubt, the side of example cannot be taken till inquiry has been first made concerning what the law directs.

4. Conscience has been divided into the following kinds: 1. Natural, or that common principle which instructs men of all countries and religions in the duties to which they are all alike obliged. There seems to be something of this in the minds of all men. Even in the darkest regions of the earth, and among the rudest tribes of men, a distinction has ever been made between just and unjust, a duty and a crime. 2. A right conscience is that which decides aright, or according to the true order of rectitude, the law of God. This is also called a well-informed conscience, which in all its decisions proceeds upon the most evident principles of truth. 3. A probable conscience is that which, in cases that admit of the brightest and fullest light, consists itself with bare probabilities. The consciences of many are of no higher character; and though we must not say a man cannot be saved with such a conscience, yet such a conscience is not so perfect as it might be. 4. An ignorant conscience is that which may declare right, but, as it were, by chance, and without any just ground to build on. 5. An erroneous conscience is a conscience mistaken in its decisions about the nature of actions. 6. A doubting conscience is a conscience unresolved about the nature of actions, on account of the equal or nearly equal probabilities which appear for and against each side of the question. 7. Of an evil conscience there are several kinds. Conscience, in regard to actions in general, is evil when it has lost more or less the sense it ought to have of the natural distinctions of moral good and evil: this is a polluted or diseased conscience. Conscience may also be evil itself when it gives either none or a false testimony as to past actions; when, reflecting upon wickedness, it feels no pain, it is evil, and said to be seared or hardened (1 Tim. iv, 2). It is also evil when, during the commission of sin, it lies quiet. In regard to future actions, conscience is evil if it does not start at the proposal of sin, or convives at the commission of it. III. For the right management of conscience, we should, 1. Endeavor to obtain acquaintance with the law of God, and with our own tempers and lives, and therefore frequently compare them together. 2. Furnish conscience with general principles of the most extensive nature and strongest influence; such as the supreme love of God; love to our neighbors as ourselves; and that the care of our souls is of the greatest importance. 3. Preserve the purity and stability of conscience. 4. Maintain the freedom of conscience, particularly against interest, passion, temper, example, and the authority of great names. 5. We should accustom ourselves to cool reflection on our past actions. See Moral. SHANK.

Consciousness is the perception of what passes in a man’s own mind. We must not confound the terms consciousness of conscience; for though the Latins be ignorant of any such distinction, including both in the word conscientia, yet there is a great deal of difference between them in our language. Consciousness is confined to the actions of the mind, being nothing else than that knowledge of itself which is inseparable from every thought and voluntary motion of the soul. Conscience extends to all human actions, bodily as well as mental. Consciousness is the knowledge of the existence; conscience, of the moral nature of actions. Consciousness is a province of metaphysics; conscience, of morality.

Consecration of the Elements of the Communion. See Eucharist.

CONSECRATION, Eucharistic (Consecratio, Sacrifivatio). For the distinction between consecration and benediction, see BENEDICTION. The general consideration of the doctrine of eucharistic consecration belongs to theology, and the question is considered here only in its relation to liturgy. 1. The principal formula of consecration are given under CANON OF THE LITURGY. The most noteworthy difference between the forms of consecration used in the Eastern and Western churches consists in this, that in the Eastern Church the Holy Spirit is invoked, after
CONSECRATION CROSS

The recitation of the words of institution, to descend upon the elements, and make them the body and blood of Christ (see Eucharist); and this invocation is commonly thought to imply that consecration would be imperfect without it. In the Western Church the invocation of the Holy Spirit at this part of the liturgy is generally wanting, and the whole consecrating virtue is attributed by Western ritualists to the recitation of the words of institution, accompanied by the fitting gestures. It would seem from the Mozarabic liturgy, however, that such an invocation is an ancient rite which the Latin Church has lost, not an innovation of the Orientals (Neale, Eastern Church, introd., p. 492 sq.).

2. In the Odo Romanus, iii. c. 16, the following rubrical directions are given: “After the pope has communicated of the cup, which is held by the archdeacon, the latter pours a portion of the remaining wine into the larger chalice from which the people are to communicate; for wine not consecrated but mingled with the Lord’s blood is completely sanctified.” The reason of this custom probably was that in a very large congregation it was difficult to consecrate exactly the quantity of wine required. A small portion was, therefore, consecrated in the first instance, and amplified according to the number of communicants by pouring in fresh wine. The whole of the wine in the cup was held to be completely consecrated by mingling with that which had been originally consecrated. The same practice is enjoined in a number of other documents.

3. The placing of a particle of the consecrated bread in the chalice is sometimes called “consecration.” See Communion.

4. On certain days it is an ancient custom not to consecrate the sacred elements. See Pilsanctificato, Liturgy of.

Consecration Cross. According to the directions of the ancient Western Pontificales, twelve crosses should either be sculptured or painted in different parts of a new church. Generally, they are found inside; but sometimes (as at Uffington Church, in Berkshire) outside the sacred edifice. Occasionally a recessed stone quatrefoil is charged with a fluted brass cross; but ordinarily consecration crosses are painted either on the walls or pillars. An example of a painted cross may be found under the word Blanch; another specimen of a consecration cross sculptured within a circle is given from the old cathedral church of Brechin in Scotland. In the act of consecrating a church, a Catholic bishop anoints the twelve crosses with holy chrism, “in the name of the Blessed Trinity, to the honor of God and of the glorious Virgin Mary and of all saints,” and specially of the saint whose name the church is to bear. Then the crosses are incensed. A branch for a taper is usually placed opposite each consecration cross, and the taper is lighted during the service of consecration; as also in some places, on the anniversary of that ceremony.

Conclusus Skintomihrix. See Sandomir.

Consent to Marriage. The marriage-law of all countries turns upon one or other of two principles. Either marriage is viewed as a union between persons, or as the disposal of a property. In the former case, the consent of the parties themselves is the main element in it; in the latter, that of some other person or persons. Still, in legislatures founded upon the former principle, the element of consent by others comes in as a salutary check upon rash self-disposal by the young; in those founded upon the latter, the recognition of a right of self-sale in the adult may equally check the too authoritative interference of others.

The consent to marriage is in essence essentially personal. Christ needed but to refer to the first history in the Jewish Scriptures in order to bring out the full spirituality of the marriage relation (Matt. xix, 4; Mark x, 6). In Genesis, the woman is at once brought before us as the one "helpmeet" for man. There simply brings us to the man to whom one recognizes her as bone of his bones, and flesh of his flesh (i. 20, 22, 23). As the history proceeds, however, other elements develop themselves. Slavery makes its appearance, and the slave-owner is exhibited as giving the slave in marriage (xvi. 8; xxx. 4).

Throughout the patriarchal history (Gen. xxiv, xxiv, xxxiv; Exod. xii), under the law (Exod. xxi, 21), under the marriage (Exod. xxii, 4, 7, 8; xxii, 17; Deut. xxxii, 16), in the time of the judges (Josh. xv, 16, 17; Judg. i, 12; xv, 1, 2; xxii, 17, 7; Ruth iv, 10), under the monarchy (1 Sam. xvii, 25; xxvii, 2; 2 Sam. iii, 8; 1 Kings ii, 17), under the captivity (Nehem. xxiii, 25), in our Lord’s time (Matt. xxiv, 38; Luke xvii, 27), and in the apostolic Church (1 Cor. vii, 38), the right of the father to give his daughter in marriage, of the king to give one who was under his jurisdiction, is illustrated in more or less graphic fashion.

Among the Jews the power of self-disposal in marriage was singularly wide for either sex, the man being held of full age, and capable of marrying at his will, on the last day of his fifteenth year, the woman in the second half of her twelfth; while, if betrothed under that age by their fathers, girls could repudiate the marriage agreement at ten. Yet the forms used in Jewish practice belong to the material, and not to the spiritual, view of marriage. The prominence given to the Arama (q. v.) or earnest, and the necessity for its being presented to the woman herself either in money or money’s worth, show clearly that the grand spirituality of marriage had been but sight of, that it had come to be viewed essentially as an act of wife-buying; and yet the fact that the woman, from earliest puberty, was reckoned as having the sole right of self-sale, preserved an amount of freedom in its exercise. See Betrothal.

The Roman law starts from the material view to grow more and more into the spiritual one. Originally the father’s “power,” scarcely to be distinguished from absolute ownership, overshadows all the domestic relations, and is practically transferred to the wife and children of both sexes. Eventually, so far as marriage is concerned, the “power” resolves itself simply into a right of consent. Consent is made the very essence of marriage. The validity of marriages contracted by mere consent was admitted in a constitution of Theodosius and Valentinian, A.D. 440. This consent, moreover, must be at once that of the parties themselves, and of those in whose “power” they are. The Roman law, indeed, never recognized such a thing as the marriage of slaves, and the unions between them, which might be permitted and even respected by their masters, were of no more legal value than the coupling of domestic animals, although they might be recognized by the superior morality of the Church. Where, indeed, a master gave away, or allowed another to give away, his slave girl in marriage to a freeman, or constituted a dowry upon her, Justinian ruled that such should amount to an enfranchisement. But this bit of itself shows that marriage and slavery were held to be incompatible. See Contract.

Substantially the Church did little else than follow the municipal law on the principle of consent, the law adopting the Roman civil law as the basis of her own. If we except a canon of doubtful authority attributed either to the fourth or fifth council of Aries (A.D. 524}
or 554), and enacting that widows, before professing con-
tinence, may marry whom they will, that virgins may
do the same, and that none shall be forced to accept a
husband against the will of their parents. The earliest
Church enactments seem to belong to the British Isles.
An Irish synod of uncertain date, presided over by St.
Patrick, speaks thus:—"What the father wills, that let
the girl do, for the head of the woman is the man; but
the will of the girl is to be inquired of the father." The
so-called Council of Verdon, in the 8th century, read:—"Parents ought to give women to be united to men in marriage, unless the woman abso-
lutely refuse, in which case she may enter a convent;" not a very wide stretch of female freedom. Further on, the husband whose wife has deserted him, and refused for five years to make peace with him, is allowed to
marry another woman, "with the bishop's consent." The
council of Friuli (A.D. 791) forbade the marriage of
infants, requiring parity of age and mutual consent.
The Carlovigian capitularies, which have a sort of
mixed clerical and civil authority, enact among other
things that none shall marry a widow "without the consent of her priest." It is, however, also enacted that
women are not to be compelled to marry, under
penalty of treble ban and public penance; or, in de-
fault of a father, of prison or banishment. Lastly,
the act of Charlemagne, in 814, required inquiry to be
made, among other things, as to men who had wives
"against the will of their parents." See Mar-
riage.

Consentian, in Roman mythology, were the twelve
Erinyes, or Furies, who formed the council of Jupiters.
They are not all known, but include Juno, Minerva,
Vulcan, Saturn, Mars; possibly also Vertu-
mus, Janus, Neptune, Noritir. It was a later error
to confound them with the twelve great Grecian deities,
Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Neptune, and Aurora. These were called
Sabines, Vulcans, and Apollonius.

Consentian, a lay theologian of the time of Augustus,
lived probably in the Balearic islands, and wrote to submit some of his treatises to Augustine's judgment

Consessus Cler is a name given by Cyprian to the
altar-part of the ancient Christian churches, within
the rails, where none but the clergy were allowed to
enter. See BREM.

CONSESSUS PRESENTIFER is the seats of the
prebendaries, in the ancient Christian churches, which
were ranged in a semicircle on either side of the bishop.

Consignatio ABILETRIX is an ancient Latin
term for confirmation of the baptized.

Consignatorum. As the act of blessing by the
use of the sign of the cross, e.g. in confirmation, is
termed consignatio, hence the word consignatorius is
occasionally used to designate the place set apart for
that rite. Bishop John of Naples (about 616) is said
to have erected a beautiful building, called consigna-
torium abiletriex, so arranged that the newly baptized
should pass in on one side, be presented to the bishop,
who sat in the midst, and then pass out by the other
side.

Constitentes (byzantines, usumcapitales) were
arbiters of penitents in the early Church, who derived
their name from being allowed to remain and hear the
prayers of the Church after the catechumens and other
penitents were dismissed, but who were not allowed to
make their obligations or partake of the eucharist. They
remained in this class two years. See PENITENTS.

Consistories is a term sometimes applied to cer-
tain civil courts of judicature among the ancient Jews,
commonly known as the Small Sanhedrin. See SAN-
HEDRIN.

Consistory, in the Anglican Church, is the dio-
cesan court of a bishop, in which are tried causes of
reserved jurisdiction, that is, affecting visitations, li-
ences, institutions, and sequestrations; and contentious
or judicial, touching probate of wills and hearing of
cases to be decided, the former by a vicar-general, the
latter by an archdeacon, by the will of the chancellor of
the diocese. Criminal clerks were committed to the bishop's
p:ry prison by this court.

Consolati is a name applied among the Cathari,
(q. v.), in the 12th century, to those who had received
the consolamentum. See COMFORTED.

Consoritum, Saint, was a virgin of Cluny, the
doughter of Eucherius (q. v.) and Galba, and is said to have declined the offer of marriage and afterwards built
a church. She lived about the end of the 6th century, and is commemorated June 22. Her legend is given at
length in Bollandus, Acta Sanctorum, June, iv, 260.

Constate (Lat. Constabili), Paolo, an Italian
theologian of the Dominican order, was born at Ferrara
about 1359. Gregory XIII appointed him inquisitor
of Ferrara and master of the sacred palace. He was
also elected general of his order, and died at Venice,
Sept. 17, 1652, leaving De Caussa in Stemto Officio
Consolamentorum. See Hoefler, Nouv. Biog. Générale, s. v.;
Jocher, Allgemeines Gelehrten-Lexikon, s. v.

Constate, John, a Scott clergyman, took his
degree at the University of St. Andrews in 1714; was
presented to living at Kingholm in 1716, and ordained.
He died in February, 1703, aged about forty-
ine years. See Festi Eccles. Scotiarna, ii, 758.

Constate, Thomas, D.D., a Scott clergyman,
took his degree at the University of St. Andrews in
1712; was licensed to preach in 1713; presented to the
living at Liff in 171S, and ordained. He died April 17,
1817, aged sixty-one years. See Festi Eccles. Scotiarna,
i, 711.

Constate, William (1), a Scott clergyman,
was born at St. Alkma. He was converted in early life,
and began to preach in connection with the conference in
1806, his first station being St. Kitts, W. I. From 1807 he preached in England and Scot-
land. From 1810 to 1814, "being in doubt with regard
to his station in the Church," he retired to his farm in
the ministry. He finally removed to the Isle of Man,
where he died, Oct. 10, 1845. See Minutes of the British
Conference, 1846, p. 297.

Constance, Councill of, We give additional particu-
lars of this important synod, from Landow, Manual
of Councils, s. v.:

The council was opened on the 8th November, 1414, with
solemn prayer, and the first session was held on the 16th,
in which pope John presided, and delivered an address,
exhaling all present to give themselves entirely to the
business of the council. After this the bishop of Con-
s tantinople was elected, and the officers of the council were appoint-
ed, viz. ten notaries, one guardian of the council, the au-
dorities of the rote, four advocates, two promoters, four
officers to superintend all matters relating to arrange-
ment and ceremony. Lastly, the canons of the eleventh
Council of Toledo, held in 675, was read, which relates to
the gravity and decorum to be observed in such assem-
bles.

In the interval between the first and second session, John
Hue, who, though the opposition was purely clerical, had
ventured to Constance, was treacherously seized and
thrown into prison by order of pope John XXXIII, and
to his trial and execution, the Inquisition, governors, and
lords of the Council, who had been of the same partie,
were instructed to take no part in. Being thus cast into
prison, he was held, and there he remained for nine
months, during which time the pope, being the abso-
lutely the same as he had been, continued his resistance
after consecration; that priests living in mortal sin cannot administer the sacraments; that for the
sake of any other person, being in a state of grace, can
do so; that by "the Church" is not to be understood either
the pope or the clergy; that the Church cannot possess any

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CONSTANCE
temporariness, and that the laity have a right to deprive b病
hem of the Eucharist. In this interval, moreover, vast numbers of temporal and spiritual advantages were lost to the church. In the month of January, 1339, the queen, who had been married to King John XXIII, was succeeded by King Peter Dailée, cardinal of Cambrai; also the emperor Sigismund, who, on Christmas day, assisted at masses sung in the new basilica of St. Paul, and consecrated the church. In the month of February the deputies of Gregory and Benedict arrived, and now several congregations were formed, and the emperor Sigismund was present, and the Cardinals of the council, with the object of accounting for the immorality of the conclave. It was resolved to take the course proposed by Benedict, and to assemble the council, and for that purpose it was divided into two classes, according to their nations, viz. 1. Italy; 2. Germany. The first class was to be in accordance with a certain number of deputies were elected, having at their head a president, who was changed every month. The deputies were not to deliberate upon the subject of the pope, but to consider what measures should be taken upon such matters as the cardinals considered best to propose to the council, and when any one class of cardinals had agreed upon a measure, it was carried to the general assembly of the four nations; and if the measure, upon discussion, was approved by the council, it was presented at the next session, in order to receive the sanction of the whole council.

In this interval a list of heavy accusations against pope John XXIII was presented, and, in consequence, the deputations were sent to him to engage him to resign the pontificate. He, in answer, promised to do so, if his two competitors would, on their part, engage to do the same, this by the end of the day following. But no one would yield, and the matter was left to be settled by the general assembly of the council. The case was then referred to the cardinals, and the union of the church, and the pope was called upon to obey the devil. 8. That a bad pope has no power over the Church. 13. That they who hinder preaching will be held guilty of heresy by Christ in his divine office. 14. That of the two cardinals, who have been deposed, that one who is most culpable for the sake of gall. 27. That all things happen by an absolute necessity. 28. That confirmation, ordination, and consecration of bishops have been admitted by the clergy who study them. 29. That the emperor and secular princes who endorsed the Church were ruined by the devil. 30. That J. S. is folly to put faith in the indulgences which the pope and his cardinals will give.

In the third assembly (March 20) the cardinal of Florence renewed his former appeal, and the pope was present, by which it is declared, first, that the council is lawfully assembled; secondly, that the flight of the pope cannot dissolve it, and that it shall not separate, and be transferred to another place, until the union of the church shall have been effected, and the church reformed, as to faith and morals; thirdly, that John XXIII shall not withdraw his officers from Constance without the approval and consent of the council, nor shall the prelates leave the council without just cause.

The emperor Sigismund was himself present in the session of the council, and the pope was present in person, by which it is declared, first, that the council is lawfully assembled; secondly, that the flight of the pope cannot dissolve the council, and that it shall not separate and be transferred to another place, until the union of the church shall have been effected, and the church reformed as to faith and morals; thirdly, that John XXIII shall not withdraw his officers from Constance without the approval and consent of the council, nor shall the prelates leave the council without just cause.

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In the fourth assembly (April 4) the articles which had been read in the last were a second time read and unanimously approved. The emperor of Germany was not present, and the pope, who had himself promised to be present, did not appear. The emperor was charged to arrest all participants in the ecclesiastical controversies, and the decree of the council of Rome against the writings of Wycliffe was confirmed.

In the seventh assembly (April 16) in which pope John XXIII was summoned to present himself, in case of failure the pope was again committed to the conclave, and the emperor was ordered to proceed against him as a notorious heretic and schismatic.

Letters from the University of Paris to its deputies in the council, and from many other places, were read, in which the pope's anti-pope was summoned to declare himself against the council, and not to proceed against it as a notorious heretic and schismatic.

In the interval between the sixth and seventh sessions disputes arose among the theologians as to the form in which the decree condemning the doctrines of Wycliffe should be drawn up; some wishing that this condemnation should be drawn up by the emperor of Germany, and others wished that the council, while others insisted upon the omission of the name of the pope's name altogether. Dailée was of the latter opinion, and, on this point, there was a division in the council. It was resolved to take the course proposed by Benedict, and to assemble the council, and for that purpose it was divided into two classes, according to their nations, viz. 1. Italy; 2. Germany. The first class was to be in accordance with a certain number of deputies were elected, having at their head a president, who was changed every month. The deputies were not to deliberate upon the subject of the pope, but to consider what measures should be taken upon such matters as the cardinals considered best to propose to the council, and when any one class of cardinals had agreed upon a measure, it was carried to the general assembly of the four nations; and if the measure, upon discussion, was approved by the council, it was presented at the next session, in order to receive the sanction of the whole council.

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In the seventh session (May 8) a proposition was received from the pope, who, in compliance with the offer of the council to answer the charges brought against him, but the council rejected the offer. Two cardinals and five prelates were nominated to examine the pope thrice at the door of the church, and, as he did not appear, an act declaring the citation was drawn up.

After this session the depositions of witnesses against John were taken; among the ten who came forward were bishops, abbots, and deacons.

On the following day, in the tenth session (May 14), the commissioners made their report of the depositions against John, who was summoned to appear. On his not appearing, the council proceeded to declare John XXIII convicted of the charges brought against him; viz. that he had become the subject of having been guilty of heresy and schism, in the most horrid manner, and of having publicly been guilty of simony, and as such, suspended from the exercise of any of the functions of the papal office, and from every administration eclesiastic or spiritual, with a prohibition, at the same time, to all bishops, old and new, to invest John with any benefice, or to obeying him therefor directly or indirectly, under penalty of being punished as a heretic and schismatic. The act was also laid before the cardinals, and was confirmed; but fifty only were read in the council (in the following session), relating chiefly to his simony, his worldly life, and his conduct in the council, his having given up other things which decency required to be passed over without notice, and some of the members of the council being then thus pronounced, messengers were sent to him to notify him to the council that he had decreed. He did not appear; and in the session following, in spite of the protests of the council, the pope was again accused against the council as holy and infallible, and at the same
time delivered up the seal, ring, and book of applications, which they demanded of him, begging the council to come to a decision; but he was not prepared to do so, and declared to them that he had been made to have brought scandal upon the whole Church, etc.; and, as such, the council degraded and deposed him, de- prived him of all his dignities and rights, and judged him to be an abjurer. It now came to pass that he for- saken the Council of Constance, and going forward to consider himself as pope, and all Christian people to receive him, under pain of being dealt with as an abjurer of schism and heresy.

In the thirty-eighth session (July 28, 1417), the decree of the council, which professed to be the will of Christ, was confirmed by Benedict XIII against the ambassadors or allies of the king of Castile, was read.
CONSTANTS

Constantine of Constantinople, deacon and chantiphylax of the metropolitan Church of Constantinople, lived before the 8th century. There is a MS. in the library of the Escorial, a Greek discours upon the holy martyrs, entitled Oratio Encomiastica in Omann Sancta Martyres. This discours is often cited in the Acta of the second Council of Nice, which proves that Constantine lived before the holding of this council, or before the 8th century. See Hoefer, Nouer. Biog. Générale, s. v.; Hoefer, Dict. de l'Inst. de Gr. et Rom. Biog. s. v.

Constantino, Manoel, a Portuguese scholar, was born at Funchal, Madeira. He became established at Rome, and taught philosophy there. Later he was appointed clerk of the sacred college and professor of theology in the Roman gymnasium. He had acquired a rare faculty for writing Latin, without, however, neglecting the study of history, to which he devoted himself closely. He died at Rome in 1614. He wrote, Inula Materia Historica, connected with Orationes Dua Hobslin Corvin Clemente VIII et Gregorio XIII (Rome, 1599);—Historia de Origine etque Vita Regum Laustiani (ibid. 1601);—Carmona Varia (ibid.). These poems were printed separately at different times. He also published at Rome a remarkable work on the origin and history of the kings of Portugal. See Hoefer, Nouer. Biog. Générale, s. v.

Constantinople, Councils of (Concilium Constantinopolitanum). The large number of these, and the great importance of several of them, justify a fuller treatment, which we give from Landon, Mon. of Const., s. v., and Smith, Dict. of Christ. Antiq., s. v.

I. Held A.D. 336, by the Eusebians, under Eusebius of Nicomedia, at which Athanasius was exiled to Treves, Marcellus of Ancyra, with several other bishops, deposed, and Arius ordered to be received into communion by the Alexandrian Church. According to Ruffinus (Hist. I, 12), it was convened by order of the emperor, viz. Constantine the Great; and according to Eusebius, the historian (Contra Marcell. I, 4), it was exclusively gathered together from the neighborhood of the capital. It seems to have met in February, and not separated till the end of July. See Mansi, Cons., ii, 1167-1175.

II. Held A.D. 381 or 384, by order of the emperor Constantius II, to depose Paul, the newly elected bishop there, whose orthodoxy displeased him, and translate Eusebius, his favorite, from Nicomedia to the imperial see, Con., iii, 673, 1173.

III. Held A.D. 360, composed of deputies from the Council of Seleucia, just ended, with some bishops summoned from Bithynia to meet them, about fifty in all. Most of the former were partisans of the metropolitan of Cæsarea, whose name was Acacius, and semi-Arians. A creed was proposed by them, being the ninth, says Socrates, that had come out since that of Nicea. It was, in fact, what had been rehearsed at Rimini, with the further declaration that neither substance nor hypostasis were permissible terms in speaking of God. The Son was proposed to be like the Father, according to the Scriptures, and Aetius, who maintained the contrary opinion, was condemned. A synodal epistle to George, bishop of Alexandria, whose presbyter he was, conveyed the sentence passed upon him and his followers. Several bishops were deposed at the same time, among them Cyril of Jerusalem—all for various reasons. Ten bishops, who declined subscribing to these depositions, were to consider themselves deposed till they subscribed. Ulphilas, bishop of the Goths, who had hitherto professed the Nicene faith, was one of those present, and joined the council. See Mansi, Cons., ii, 1167-1175.


V. The second general council, met in May, A.D. 381, to reassemble the following year, for reasons explained

See Labbe, Concil. xii, 1-294. Besides this most celebrated council, there are other synods held at Constans, of which we give a brief account from Richard et Giraud, Bibliothèque Sacré, viii, 118:

I. Held in 464, at which Henry IV of Germany proclaimed the death of the Pope, in order to satisfy the decree made in the thirty-ninth session, appointed Pavia for the meeting of the next council. On April 29, 1418, the last session was held. After the celebration of high mass, the pope read a discourse to the clergy, which was extolled with the utmost praise, by order of the pope and council, dismissed the assembly with the words, "Go in peace." This council lasted three years and a half.

See Labbe, Concil. xii, 1-294.

Constantine, an Irish saint, was a priest and anchorite of Bo-inis, in Lough Erne, and is commemorated Nov. 14.

Constantine, a native of Brescia, died A.D. 950, March 16. He was a priest at Besançon, and was made bishop of Constantinople in 950. He died at Rome in 950. He was a native of Brescia, and was made bishop of Constantinople. He was a priest at Besançon, and was made bishop of Constantinople in 950. He was a native of Brescia, and was made bishop of Constantinople in 950.
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by the bishops in their synodical letter. Owing to this circumstance, and to the fact that its acts have been lost, its proceedings are not easy to unravel. Socrates begins his account of it (Hist. v. 8) by saying that the Emperor Theodosius convened a council of bishops of the same faith as himself, and of orders that had been honori-
cated at Nicæa might prevail, and a bishop be appointed to the see of Constantinople. That the bishops met at this bidding is testified by themselves in their short ad-
dress to him subsequently, to confirm what they had decreed. Whether they reassembled at his bidding we are not told. Of their number there has never been any dispute, this council having, in fact, gone by the name of that of "the one hundred and fifty fathers" ever since. There were thirty-six bishops of the Macedon-
dian party likewise invited, but they quitted Con-
stantinople in a body when they found that it was the
faith of the Nicæan fathers to which they would be
called upon to subscribe. Of those present, Timothy,
bishop of Alexandria, Meletius of Antioch, who pre-
sided at first, Cyril of Jerusalem, with the two Greg-
ories of Nazianzum and Nyssa, were the most consid-
erable, Nectarius and Flavian being added to their number before they separated. The names of all who subscribed have been preserved (Dionys. Exig. ap. Justell. Bibl. Jur. Canons. i. 502).

The decision considered was that relating to the Church of Constantinople, and it was declared that Max-
imus, called the Cynic, had not been lawfully made
bishop; that his ordination, and all that he since had done in his pretended character of bishop, was null and void, and that, in fine, he was a usurper of the see of Constantinople. Then they proceeded to elect to the see Gregory Nazianzen, and eventually, notwithstanding his entreaties and tears, obliged him to accept the office. During these proceedings Meletius died, and Gregory of Nazianzum succeeded him as president of the council. He endeavored with all his powers to induce his flock in Antioch, and in the whole East, with the view of appeasing the divisions of that Church; but his efforts were ineffectual. The bishops of Mac-
donian and of Egypt (who had now arrived) vehemently opposed his designs, objecting also to his election, upon the ground that, being already bishop of another see, he ought not to have been translated to that of Constantin-
ople. In consequence of this, Gregory formed the re-
solution to entreat the fathers to permit him to resign the see of Constantinople, which he in the end did, and Nectarius was elected in his room. During this inter-
val Gregory, bishop of Alexandria, was elected by the council; but Nectarius, immediately after his election, took that office upon himself. Now, Nectarius had been a priest in the latter city, but so far from having passed through the inferior degrees, as the canons direct, he had not been even baptized.

Seven canons and a creed appear to have been sub-
mitted to the emperor by the assembled fathers for con-
firmation, at the close of their labors. Whether any canons have been lost seems to admit of some doubt. Socrates speaks of the establishment of patriarchs as one of the decrees of the council. The Arlina, the Eutychian, and the Arabic paraphrase, under a separate heading, "concerning the order of the prelates, and their rank and place," explains this as follows: "Honor besides, and the primacy, was granted in this council to the bishop of Rome, and he was made first, the bishop of Constantinople second, the bishop of Alexandria third, the bishop of Antioch fourth, and the bishop of Jerusalem fifth"—which is the more remarkable as neither nor Socrates omits the canon containing special prerogatives for new Rome. It is one difficulty connected with these canons, that in all probability they were not all passed at the same council.

1. Confirms the faith of the council of Nicæa, and autho-
rematum ("extremae exactiones ac detestations") all who deny it, especially the Arlina, Eunomius, Eudoxi-

2. Forbids bishops to go beyond their borders, and to double other dioceses. Orders that the bishop of Alex-
andria shall have the sole administration of Egypt, and
that the privileges given to the Church of Antioch by the
patriarchal constitution be restored.

3. By this decree the honors of the see of Nicæa were
given to the bishop of Constantinople after the bishop of Rome, on account, as it states, of the former being "the new Rome." Porphyry's bull is recorded by the fathers of Constanti-
nopolitain in their synodical letter, namely, the creed, in its Latin version, which appears to have been agreed
upon at the synod of Antioch, in conjunction, or not, with that of Rome, A.D. 373, and the use of it in the year following, by Epiphanius, bishop of Cyprus, as the authorized creed of the Church, is explained; nor is there any reason why Gregory Nysan,

See Labbe, Concil. ii. 911.

Of the heretics named in canon 1 the Semi-Arians en-
gaged most attention by far here, from the further error into which they had fallen of the existence of a separate
entity of the Holy Ghost. All that was ruled by this council on doctrine was directed against them exclusively.

By the word "dioceses," in canon 2, is meant a tract em-
brazing several provinces.

Most probably the third canon, ordaining that in future the see of Constantinople should take honorary prece-
dence next after Rome, was intended to prevent the bish-
ops of Antioch and Alexandria from ever attempting to

See Dionysius Exiguus names his canons of this council with the fourth, "of the new see of Europe," canon 1. It runs as follows: "Concerning the tone of the Westerns, we, too, have advanced to that which we profess in the Holy
Spirit. Others, such as the Eunomians (who bap-
tized with one immersion), Montanists, Sabellians, etc., were to be received as heretics, i.e. to be excommunicated, exor-
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if he composed it at all—as stated by Nicephorus—should have not composed it there. But Valens coming to Antioch in April, to persecute the orthodox, the probable idea is that this synod was hastily broken up, and remained in abeyance till A.D. 370 or 371, when its proceedings were resumed under Meletius, and confirmed by the bishops of Asia and western Asia Minor. With its proceedings this creed. All, at the same time, then and there subscribed to the Western tome or letter of pope Damasus, and the language of the Constantinopolitan canon above mentioned, and of the fathers who framed it, to wit, "that the episcopate is unctional from the throne that emanated from the synod of Antioch, and that set forth by the ecclesiastical council of Constantinople the year before. And that they are to the faithful the faith at greater length." Now, what they had set forth therein with their subscriptions, it sufficed to reference to the faith and reproduction of the heresies enumerated in their first canons; what they had received from Antioch and accepted must be set forth, mentioned by name, but was certainly not their composition: and whatever else was confirmed there, A.D. 375, including the Western letter of pope Damascus to Paulinus, which was written A.D. 372, when there was nobody left at Antioch, but one was given to condemn c. 6, restricted the manner of instituting proceedings against bishops, and reproducing appeals to the secular power. But canon 7 of this A.D. 374-5, 439, in that is contained, is the admittance of heretics into communion, is shown not to belong to the council at all. It is almost identical with the ninth fiftieth Creed. Of the creed, little is added, but the form might be in existence A.D. 373, having probably been framed at this council. It was the subject of a confessional letter, *The Synodicon* of Athanasius, A.D. 372, where it is doubtless confirmed A.D. 374-5, and received more probably by the fifth canon of June 21, 381, after a semi-independent council in the synod of the year preceding. Possibly this may have been the creed called by Cyril, as late as A.D. 439; "peculiarly the creed of the city and Church of Antioch. From the portion of it given by him it is as likely to have been this as that of A.D. 363, or any other between them. That there is a family likeness between it and the creed of the Council of Jerusalem, commented on by Cyril, will be seen; but we shall not enter into the hypothesis alone we can understand why no notice should have been taken of it at the Council of Ephesus, A.D. 431, and in the African Presbyterate, because it has been adhered to by provincial, and only been as yet received by a general council. It was, however, confirmed as identical with that of Nicæa for the first time by the fathers of the fourth council.

The dogmatic professions of the council of 381 were confirmed by Theodosius in a constitution dated July 20 of the same year, and addressed to Antoninus, provincial of Asia, by which the churches are ordered to be handed over to the communion of Constantinople, and others who composed it, the Eunomians, Arius, and others, who had been deprived of all churches by a council issued ten days earlier. It was received by pope Damasus, and has been regarded in the West ever since as the orthodox canon of the Western Church, in the same way, have always been admitted into Western collections. But what passed at the supplemental council of 382, seems to have been committed equally. It was in declination to come to this last council that the bishops wrote to St. Cosmas, bishop of Corinth, that he had come to the resolution of meeting the bishops, for he had never seen any synod end well, ororage than rather than against disorder. His celebrated oration, known as his "farewell" to the council of 381, is inspired by a very different spirit.

See Mansi, Concil. i, 683.

VI. Held A.D. 382, in order to appease the divisions of Antioch, to which see Flavianus had been nominated in the preceding council, during the lifetime of the actual bishop, Theodosius, and Nectarios, the metropolitan who presided at that council also attended here. Nothing certain is known of the proceedings, except that the election of Flavianus was confirmed, and a letter to the Western Church written, to excuse the Orientals from attending the council at Rome held at the same time. A declaration of faith was drawn up by the Eastern bishops, the so-called "Blessed Trinity as, an acknowledgment of the Incarnation. This council further declared that Nectarius had been duly elected to the see of Constantineople, according to the Nicene canons, and it also recognized the election of Flavianus to Antioch. See Labbe, Concil. ii, 1014.

VII. There was a meeting of bishops held at Constantinople, by command of Theodosius, A.D. 388, under Nectarius, to devise remedies for the confusion created by so many sees passing out of the hands of the heterodox into those of the orthodox party. The Arian, Egyptian, and other Eastern bishops were required to attend there with confessions of their faith, which the emperor, after examining carefully, rejected in favor of Nicæa. The Nubians alone, receiving this, were placed by him under equal terms with the orthodox. It is said to have been this council that approved the council of Sardica. A synod on the subject of Iconoclasm, on entering the palace, made the usual obeisance to Theodosius, but took no notice of Arcadius, his son, standing at his side (Socrates, Hist. v, 10).

VIII. Held A.D. 394, Sept. 29, on occasion of the dedication of the church of the Apostles Peter and Paul, built by Rufinus, prefect of the Praetorium. The dispute concerning the bishopric of Osroa was brought before this council. Nectarius of Constantinople presided, in the presence of Theophilius of Alexandria, Flavianus of Antioch, Gregory of Nyssa, Palladius of Caesarea in Cappadocia, and many other bishops of note. It was determined, that although three bishops are sufficient to consecrate, a larger number is required in order to depose. See Labbe, Concil. ii, 1151.

IX. Held A.D. 399, attended by twenty-two bishops under Chrysostom, to inquire into seven capital charges brought against the metropolitan of Antioch, Arcadius. The proceedings before the witnesses could be examined, Chrysostom, at the request of the Episcopate, went over thither, and, at the head of seventy bishops, appointed hierarchies, a deacon, in his place, and deposed six bishops who had been ordained by Antoninus. The proceedings and writings of the council were published, and the proceedings of the African Church. Strictly speaking, this last was a synod of Ephesus. See Mansi, Concil. iii, 991.

X. Held A.D. 403, by forty-six bishops, in support of Chrysostom, unjustly deposed by the pseudo council, and Quercum, because of his non-appearance there. Although Arcadius had weakly confirmed this deposition, and banished him into Bithynia, his exile lasted but for one day, for the empress Eudoxia, frightened by a terrible earthquake which happened at the time, sent for him to recall him, and he re-entered Constantinople in triumph. See Labbe, Concil. ii, 1331.

XI. Held in the same year. After the restoration of Chrysostom to his bishopric, he ordered those priests and bishops who, upon his condemnation, had intruded into the sees and benefices of his followers, to be deposed, and the rightful pastors to be restored; he then demanded of the emperor that his own cause should be considered in a lawful synod. Sixty bishops assembled, who came to the same conclusion with the last council, viz. that Chrysostom had been unlawfully deposed in the council of Quercum, that he should retain the bishopric of Alexandria. See Concil. iii, Hist. vii, 19.

XII. Held A.D. 404, to sit in judgment on Chrysostom, who had been recalled from exile by the emperor
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and taken possession of his see, from which he had been deposed by the synod "ad Quercum." Theophilus of Alexandria was not present on this occasion, having had to fly Constantinople on the return of his rival. Nill, he was not unrepresented; and Chrysostom had by this time provided, by entering intoCompression Eusebia, whose statute he had denounced, from the games and revels permitted to be held round it, in offensive proximity to his church. At this synod he seems to have given audience the question of his former deacon Gregory. Thirty-six bishops had condemned him; but sixty-five bishops, he rejoined, had, by communicating with him, voted in his favor. It is not implied in these words that a synod was actually sitting in his favor now, any more than during the synod "ad Quercum," the deputies from which found him surrounded, but not synodically, by forty bishops, in his own palace. The fourth or twelfth canon of the Council of Antioch was alleged by his opponents: his defence was that it was framed by the Arians. As quoted by his opponents, it was differently worded from what either the fourth or twelfth are now; possibly there may have been some change in its form of words which his objection held good. The synod, however, decided against him, and his banishment to Comana on the Black Sea, says Socrates—to Coscusus, in Armenia, say others—followed, where he died.

XIV. Held A.D. 428, on the death of Simiusinis, when the well-known Nestorius was consecrated. See Mansi, Conciv. iv, 543.

XV. Held A.D. 451, Oct. 25, four months after Nestorius' death. See Conciv. iv, 345. The see of Antioch was occupied by Maximian in his place. This done, Maximian presided, and joined in a synodical letter, enclosing that of the Council of Ephesus, with its first six canons, as they are called, to the bishops of ancient Ephesus, whom attempts had been made to detach from orthodoxy. Letters were written likewise to him and by the emperor to pope Celestine, Cyril, and other bishops, to acquaint them with his elevation, at which all expressed themselves well pleased. Another synod appears to have been held by him the year following, for restoring peace between his own church and that of Antioch. See Mansi, Conciv. iv, 257–292. 1054–1056.

XVI. Held A.D. 445, probably to consider the case of Athanasius, bishop of Perreth, the Euphrates, afterwards deposed at Antioch under Demuin. See Mansi, Conciv. vi, 663.

XVII. Held A.D. 448, Nov. 8, under Flavian, to inquire into a dispute between Florentius, metropolitan of Sardis, and two of his suffragans; but while sitting, it was called upon by Eusebius, bishop of Dorylaeum, one of its members, who had, as a layman, denounced the "Eutychian heresies" of a convent of three hundred monks, and as resolute an opponent of Nestorius as himself, on a charge that he felt obliged to press against him. The charge was that he recognised but one nature in Christ. Messengers were despatched to invite Eutyches to peruse what Eusebius had alleged against him. A reply was brought subsequently from Eutyches, that he refused to quit his monastery. A second and third citation followed in succession. Then he promised attendance within a week. At last he appeared, made profession of his faith, and was condemned—thirty-two bishops and twenty-three archimandrites subscribing to his deposition from the priesthood and monastic dignity. The proceedings occupied altogether seven sessions, the last of which was held Nov. 22. Its acts were recited in a subsequent council of the year following at Constantinople; at Ephesus, also, the year following, under Diocletian; and again, in the first session of the Council of Chalcedon. See Mansi, Conciv. vi, 495, 649; Labbe, Conciv. iii, 1466.

XVIII. Held A.D. 449, April 9, of thirty bishops under Thalassium, bishop of Cesarea in Cappadocia, by order of the emperor, to re-examine the sentence passed on Eutyches by the council under Flavian, on a representation from the former that its acts had been falsified. This, however, was proved untrue. Another session was held April 27, on a second petition from Eutyches, to hear the statement of the official or scribe, who had accompanied him to the council under Flavian, taken down. This officer declared to having seen the instrument containing his deposition before the session was held at which it was resolved on. The acts of this council are likewise preserved in the first session of that of Chalcedon. See Mansi, Conciv. vi, 508, 758.

XIX. Held A.D. 450, at which Anatolius was ordained bishop; and at which, some months afterwards, at the head of his suffragans and clergy, he made profession of his adherence to the creed of Leo to his predecessor Flavian, in the presence of four legates from Rome, charged to obtain proofs of his orthodoxy. See Mansi, Conciv. vi, 509. All the bishops, abbots, priests, and deacons at the time in Constantinople were present; and Eutyches, with his dogmas, were anathematized. The pope's legates returned thanks to God that all the Church was thus unanimous in the true faith. Several of the bishops who had yielded to the violence of Dioscorus in the Lateranicum were present in this assembly, and having testified their sorrow for what they had done, desired to condemn the act with its authors, in order to be received back into the communion of the Church; they were subsequently received into communion, and restored to the government of their respective churches. See Labbe, Conciv. iv, 475.

XX. Held A.D. 457, under Anatolius, by order of the emperor Leo, whom he had just crowned, to take cognizance of the petitions that had arrived from Alexandria for and against Timothy ELIUS, who had been installed bishop there by the opponents of the Council of Chalcedon, and to consider what could be done to restore peace. The council anathematized ELIUS, and his party. See Mansi, Conciv. vii, 521, 869.

XXI. Held A.D. 493, under Gennadius. Eighty-one bishops subscribed to its synodical letter, still extant, in which the emperor enjoins the Council of Chalcedon is cited with approval against some simonial ordinances recently brought to light in Galatia. See Mansi, Conciv. vii, 911.

XXII. Held A.D. 478, under Acacius, in which Peter, bishop of Antioch, sursumed the Fuller, Paul of Ephesus, and John of Apamea, were deposed, and a letter addressed to Simplicius, bishop of Rome, to acquaint him with, and request him to concur in, their condemnation. A letter was addressed at the same time by Acacius to Peter the Fuller himself, rebuking him for having introduced the clause "Who was crucified under Pontius Pilate" into the Trisagion, or hymn to the Trinity. This letter has been printed as issued from a synod five years later, when, in fact, there was no such synod. See Mansi, Conciv. vii, 1017 sq.

XXIII. Held A.D. 492, under Euphemius, in favor of the Council of Chalcedon; but as he declared removing the name of his predecessor, Acacius, from the sacred dipliychs, he was not recognised as bishop by popes Felix and Gelasius, to whom he transmitted its acts, though its orthodoxy was allowed. See Mansi, Conciv. vii, 1178.

XXIV. Held A.D. 496, by order of the emperor Anastasius I, in which the Hesychion of Zeno was confirmed, Euphemius, bishop of Constantinople, deposed, and Macedonius, the second of that name who had presided there, substituted for him. See Mansi, Conciv. viii, 198.
XXV. Held A.D. 498, by order of the emperor Anastasius I, in which Flavian, the second bishop of Antioch of that name, and Philoxenus of Hierapolis, took the lead: challenging the Council of Chalcedon and all who opposed the Monophysite doctrine, or would not accept the interpolated clause "Who was crucified for us," in the Trisagion. But it seems probable that this council took place a year later, and that another had met a year earlier, under Macedonius, less hostile to the Council of Chalcedon than this, and of which this was the reaction. See Mansi, Concil. viii, 157.

XXVI. Held A.D. 518, July 20, by order of the emperor Justinian, at which the names of the council of Nicæa, Constantinople, Ephesus, and Chalcedon; of Leo of Rome, with Euphemius and Macedonius of Constantinople, were restored in the sacred ciborium; and Severus and all other opponents of the fourth council anathematized. Count Gratus was despatched to Rome by the emperor with letters from himself and the patriarch to pope Hormisdas, hoping that peace might under these circumstances be restored between them. The Easterns had to anathematize Acacius of Constantinople by name, and to erase his and the names of all other others, Euphemius and Macedonius included, who had not erased his previously, from the sacred dipltyches, before the pope would readmit them to his communion. See Mansi, Concil. viii, 860 sq.; Laebbe, Concil. v. 1586.

XXVII. Held A.D. 531, under Epiphanius, who was then patriarch, to inquire into the consecration of Stephen, metropolitan of Larissa, within the diocese of Thrice, which had been made without consulting him. Stephen, having been deposed by him on the ground, appealed to Rome; but the acts of the synod held there to consider his appeal were defective, so that it is not known with what success. See Mansi, Concil. viii, 789.

XXVIII. Held A.D. 533, between the Catholics and followers of Severus; the latter were silenced, and many of them returned to the Church. See Laebbe, Concil. vi, 1763.

XXIX. Held A.D. 536. According to some, three synods were held in Constantinople this year: (1) In which pope Agapetus presided and deposed Anthymus, patriarch of Constantinople; but this the emperor Justinian had already done, besides confirming the election of Mennas in his stead, at the instance of the clergy and people of the city. Agapetus, who had come thither on a mission from Theodatus, king of the Goths, having previously refused his communion, had unquestionably not the election; and Anthymus, who had been anointed, re-anointed, and consecrated Mennas, at the request of the emperor. (2) In which a number of Eastern bishops met to draw up a petition to the pope, requesting him to call upon Anthymus, subsequently to his deposition, but previously to his return, from the Council of Ephesus, which had been translated, for a retracction of his denial of two natures in Christ; but this can hardly be called a council; and the death of the pope stopped any definitive action on his part. (3) Under Mennas, after the death of the pope, consisting of five actions, the first of which took place May 2, Mennas presiding, and having on his right among others, five Italian bishops, who had come to Constantinople from the late pope. The first thing brought before the council was a petition from various monastic bodies in Constantinople, Antioch, Jerusalem, and Mount Sinai, to the emperor, begging that the sentence, stayed only by the death of the pope, against Anthymus, might be carried out; a general account of what had passed between them and the pope followed; their petition to him was produced by the Italian bishops present and recited; after it another petition to him from some other bishops on the same subject, and an answer to it, was recited; and his own letter to Peter, bishop of Jerusalem, in reply. Desirous of following out his decision, the council sent deputies to acquaint Anthymus with its proceedings, and bid him appear there within three days. The second and third actions in the council were held in a similar manner, as he could not be found, his deposition and deposition were at length decreed in the fourth action by the council and its president, and signed by seventy-two bishops or their representatives, and two deacons of the church, and all who opposed the Monophysite doctrine, or would not accept the interpolated clause "Who was crucified for us," in the Trisagion. But it seems probable that this council took place a year earlier, under Macedonius, less hostile to the Council of Chalcedon than this, and of which this was the reaction. See Mansi, Concil. viii, 869 sq.; Laebbe, Concil. v. 1586.

XXX. Held A.D. 538 (341, or 548), under Mennas, by order of the emperor Justinian, in support of his edicts against the errors of Origen, denounced to him in a petition from four monks of Jerusalem, placed in his hands by Pelagius, a Roman envoy, who had sent them thither on a different errand, with the express object of injuring Theodore, bishop of Cassara, in Pappadocia, surnamed Ascida, who defended Origen. His edict is in the form of a book against Origen, and addressed to Mennas. It was communicated to the patriarchs of the East and to pope Vigilius. The council backed it by fifteen anathemas against Origen and his errors, usually placed at the end of the acts of the fifth general council, with which this council came to be subsequently confirmed, in consequence of their respective acts having formed part of it. See Mansi, Concil. ix, 487 sq.

XXXI. Held A.D. 546, under Mennas, to assent to the first edict, now lost, of the emperor Justinian against the three chapters the year before. Some authors pass over this council, and substitute for it another, supposed to have been held by pope Vigilius the year following, after his return from Rome (A.D. 547). The council decided to refer passing sentence upon the three chapters to the meeting of the general council about to take place. See Mansi, Concil. ix, 125; Laebbe, Concil. v. 580.

XXXII. Held A.D. 553, the fifth general council, by order of the emperor Justinian, with Eutychius patriarch of Constantinople, for president; pope Vigilius being on the spot all the time, but declining to attend: indeed, he was not even represented there. The council opened on May 4, in the cathedral. In the first and second sessions, which were styled conferences, Eutychius, the patriarch, and the emperor, Anemund and Domnus of Antioch were present, together with three bishops, deputies of Eustachius, the patriarch of Jerusalem; there were in all one hundred and sixty-five bishops, among whom were five Africans, the only bishops who signed the 15th. The following is a summary of its causes and proceedings, with its results:

As far back as his election, A.D. 547, Vigilius had been secretly pledged to the emperor Theodos., who favored the Monophysite party, to ascertain the action of the three chapters; and this step had been pressed upon the emperor all the more warmly since then, in consequence of the correspondence of the Greeks in a council under Mennas the year following. Theodore, bishop of Mopsuestia, had published a book against Eutychius, and a circular letter; and the Emperor, to press it out, in fact, as a means of bringing back a large section of the Monophysites to the Church. Their opposition to the fourth general council, he averred, lay in the condemnation supposed to be given by it to these writings: 1. The works of Theodore, bishop of Mopsuestia; 2. The book of Eusebius, bishop of Edessa; 3. The book of Nestorian, bishop of Cyrus; what Theodoret, bishop of Cyrrhus, had published against Cyril; the third, however, he forbore to name—all held to be tainted with Nestorianism. By condemning them, he seems to have expected that the authority of the council that had condemned them would be extended to the subject; and Mennas, who at first was not underlined. Justinian, acting on his advice, had already condemned them twice (A.D. 546 and 549), and the first three chapters, followed by Vigilius, he assented to. The document, published at Constantinople, A.D. 546, is quoted in part by him in his address to the council on the assembling. But Vigilius had (A.D. 547) declared against coming to any decision on the subject till it had been discussed in a general council; and to this he went back.
unanimously, and were upheld obstinately by more than three parts of Italy still. The second Pelagius, twenty-five years later, in his third letter to the bishops of Istria, said to have been written about the year 471, in which he deposed Holy Orders, and his own, wherein, by referring to the expression on which Peter, Clement, and Damasus are reproved by Paul (Gall. 11. Grego-

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subsequently became pope as John V—in his own name, to Constantine, "to bring about the union of the holy churches of God." On hearing from the "eccumenical pope," as he styles him, to that effect, the emperor issued his summons to Constantine of Constantine—whom he styles eccumenical patriarch—and through him to the patriarch of Antioch, to get ready to come to the council with their respective bishops and metropolitans. Manuscripts, metropolitan of Mi, the former parts of the document under Agatho, sent a synodical letter and profession of faith on behalf of his own synod, and Theodore, bishop or archbishop of Ravenna, who had formed part of the same synod, a presbyter, to represent him personally. The number of bishops actually present, it is said, was two hundred and eighty-nine, though the extant subscriptions are under one hundred and eighty. Thirteen officers of the court were there likewise, by command of the emperor, who attended in person, and were ranged round him—on his left were the representatives of the pope and his synod, on the right, those of the patriarch of Jerusalem, then Basili, bishop of Gortyna, in Crete, and the remaining bishops "subject to Rome"—his right being occupied by the patriarchs of Constantinople and Antioch, a presbyter representing the patriarch of Alexandria, the bishop of Ephesus, and four bishops subject to the emperor. The business of the council was concluded in eighteen sessions, or on the 9th of the council being held, it was as follows:

1 (Nov. 7, 680). The legates of Agatho having complained of the novel teaching of four patriarchs of Constantinople, and Nicea, the subsequent emperors, or more trouble the whole Church, in attributing one will and operation to the Incomparable Word, Marcian, patriarch of Antioch, and the support of the see of Constantinople favorable to this dogma, briefly replied that they had put only their teaching to the Council; that what they had received from general councils and from the holy fathers on the point in question, particularly the patriarchs of Constantinople and Alexandria, and by their opponents, and Honorius, formerly pope of elder Rome. Whereupon the chartophylax, or keeper of the archives of the great Church, was ordered by the emperor to fetch the books of the synodal councils from the library of the patriarch. As nothing was said of the acts of the first and second councils on this occasion, we must infer they had been lost previously. The chartophylax was told to produce what he had brought; and immediately two volumes of the acts of the third council were recited by Stephen, a presbyter of Antioch in willing on Marcian, who for ten years had devoted himself to the study of Cyril and Maximus, and was favorable to him.

2 (Nov. 15). Two volumes of the acts of the fifth council were read, when the legates of Agatho pointed out that two operations were attributed to Christ by pope Leo.

3 (Nov. 18). Two volumes of the acts of the fifth council were read, when the legates protested that two letters of pope Leo, the second interpolated, and that a discourse attributed in the first to Memmius, patriarch of Constantinople, was spurious. This letter having been put on the spot from internal evidence, its recital was stopped, the emperor directing further inquiry to be made respecting the letters of the pope.

4 (Nov. 19). Two letters from Agatho were recited—one to the emperor, the other, to the council. In his own name, and that of a synod of one hundred and twenty-five bishops, assembled under him at Rome, previous to the former synod of the bishops of Rome, he declared that the letter of his legates (PG 61, 19) is the same, namely, that what had been defined as of faith by the first and second, and the summation of his ambition to keep inviolate. Several passages in the Latin version of these letters, on the prerogatives of the pope, had found lodgment in the text. For this reason, therefore, they have been interpolated in the one, or suppressed in the other.

5 (Nov. 19). Two papers were exhibited by Marcian, and recited, of which the first was headed, "Testimonies from Pope Leo on three occasions," in Christ, which is also that of the Father and the Holy Ghost.

6 (Dec. 12, 651). A third paper from Marcian, to the same effect as the other two, having been read, the reading of all three was commanded by the emperor, and intrusted to his officers. This document is more appertaining to the bishops of Rome and Constantinople. On the legates affirming that the quotations adduced were not made, and that the papal dogmas were already contained in the writings of pope Agatho and his synod against them, and in favor of the true doctrine, which it proceeded to unfold by course, it was referred to the discretion of the synodal council; that the bishops of Rome, having assembled, and the council being then called upon to make his profession, proved himself a Monothelite; and was convicted of having quoted insincerely from the fathers in his papers, in support of his views.

7 (Mar. 9). Examinations of the papers of Marcian having been completed, he and his presbytery and clergy were formally deposed as heretics by the council.

8 (Dec. 23). Several more documents belonging to Marcian were exhibited, and the acts of the council were formally adopted, a profession of faith was received from the bishop of Nicea and some others, in which Monothelism was abjured.

9 (Mar. 30). A long and remarkable profession of faith, contained in a synodical letter of Sophronius, late patriarch of Jerusalem, and the first to oppose Monothelism, was received and, after it, at the request of the legates, some more letters of Caesars, Marcian, since come to hand, that proved full of heresy.

10 (Mar. 22). Several more documents belonging to Marcian were exhibited, and the acts of the council were formally adopted, a profession of faith was received from the bishop of Nicea and some others, in which Monothelism was abjured. The bishops of Jerusalem, and the first to oppose Monothelism, were received into communion, and their orthodoxy was allowed.
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Proceedings terminated in a remarkable address to the emperor on behalf of all present, which was read out,še,;
shewed the righteousness of the doctrine of the council, as defined by the first two councils, and that of the Incarnation by the next four, of which this was the last; and a still more remarkable result was arrived at to our own age. The emperor stated, that if the Holy Ghost should ever descend to the Church, the Armenians would, as before, forward the definition, signed by himself, to the five patriarchs of the East, namely, to the bishops of Jerusalem, Antioch, and Jerusalem: which we are told expressly was done. In conclusion, a letter was despatched to the pope in Roman Latine. This council, informing them, that they would receive a copy of its acts through his legates, and begging that he would confirm them in his reply. The emperor, on his part, expressed all to receive them, and receive it; and, as he had promised, addressed a letter in his own handwriting, dated December 12, 256, (in his 70th year.) He died, according to Cave, Dec. 31, and another to Leo II. soon after his accession, the year following, beseeching them to proceed. This letter was without hesitation in the fullest manner, even to the condemnation of Honoria as having betrayed the faith; all which he repeated to the bishops of Seleucia, in sending them a Latin translation of the acts of this council.

It is admitted on all hands that no council was passed. Several anecdotes of this council found their way into the West. Bede tells us, for instance, that such was the honor accorded to the legates of Athagob that one of them, the bishop of Oropoio, celebrated the eucharist in Latin on Low Sunday, in the Church of St. Sophia, before the emperor and patriarchs. Cardinal Sertorius, also, testifies that it was then explained to the emperor that unleavened bread was enjoined in the Latine rite. But the two striking instances of the defects of this council were: 1. The omission of the "b-bishop subject to Rome," and those "subject to Constantine" in the apostles, as of Nicene, Ancyra, Neocaesarea, Gangra, Antioch, Lodafca, and those of the council of Constantinople, and Chalcócfeed the emperor, and those of the councils of Sardica and Carthage, and those of Constantinople, under Nectarios and Theophilus; further, they approved the canonical epiclesises of St. Athanasius, of Alexandria, of Athanasius, Basil of Campagna, Gregory of Nazianz and Nyssus, Gregory of Nyssa, Theodore, and Bonum, of Timothy, Theophilus, and Cyril of Alexandria, of Gennadius, and, lastly, a canon of Cyprian.

1. Enact all priests and deacons who receive, being married, a second wife, refuse to repent, shall be deposed; that those whose second wives are dead, or who have repented, and are living in a state of continence, all be restored to the altar, and to exercise any priestly function in future, but all those who have married widows, or who have married after ordination, shall be suspended for a short time, and then restored, shall never be promoted to a higher order.

2. Restrain the arrogance of deacons: forbids them to take precedence of priests.

3. Forbid familiarity with Jews.

4. Allows (notwithstanding the decree of the Roman Church to the contrary) that married men may, when raised to holy orders, should keep their wives and cohabit with them, except in cases where on which the pope can ordain the celebration of the holy communion; and declares that no person otherwise fit and deems for ordination shall be refused on account of his marriage, and that such persons shall be ejected from him at the time of ordination, to abstain from his wife, lest God's holy institution of matrimony be thereby dishonored. Orders for the deacons, or who shall dare to deprive any priest, deacon, or sub-deacon of this privilege, shall be deposed; and that, also, any priest or deacon separating from his wife on pretense of piety, shall, if he persist, be deposed.

5. Banish all priests before they are thirty years of age, or deacons before twenty-five. Deacons shall be forty.

6. Sub-deacons shall be twenty.

7. Forbid clerks to go from one church to another.

8. Orders shall be given in the synods, and churches to teach the people at least every Sunday; forbids them to explain the Scriptures otherwise than the lights of the Church and the doctrine of the synods, and their writing.

9. Orders that deposed clerks, who remain impudent, shall be stripped of every outward mark of their clerical state, and be reduced as much of the world as those who are penitent are permitted to retain the tassels.

10. Against simony.

11. Forbids to require any fee for administering the holy communion.

12. Forbids all in the ecclesiastical order to be present at plays, and orders such as have been invited to a wedding to rise and depart before any thing ridiculous is introduced.

13. Declares that in some parts of Armenia water was not mixed with wine, the altar vessels being of wine, and the wine of the water; but the order handed down to us by the apostles, *shall be deposited.

14. Declares that the see of Constantinople, according
to the canons of Constantinople and Chalcedon, shall have equal Azerbaijani with the throne of old Rome.

41. of those who shall be admitted into the monastic state.

42. be divided.

43. is the person's wife. First, if separated from her husband by the death of the latter, she shall be kept, at the bishop's expense, in a monastery far from him, or shall be promoted to the dignity of deaconess.

44. he to marry her to whose children by a deceased husband he has become godfather.

45. to fast on Saturdays and Sundays, even during Lent.

46. to eat eggs or cheese in Lent. And,

47. to offer milk to the altar.

48. lay persons to administer to himself the holy mysteries, when there is a bishop, priest, or deacon present, to whom he must commend himself; that they may be thereby taught not to be wiser than they ought to be.

49. lay persons to teach, and bids them rather learn of others who have received the grace to teach.

50. to occupy themselves at church in psalms and hymns and spiritual songs.

51. to eat the blood of any animal; offenders, if clerks, to be deposed.

52. to any of the books of the Old and New Testament.

53. lay persons to enter the altar-rails.

54. with heathens.

55. the use of the cross lying upon the ground, lest by treading on it one should disgrace the Lord. For the use of the crucifix, the same note applies.

56. to the manner of slinging psalms to be observed.

57. to administer the holy eucharist to dead bodies.

58. the baptism of those of whose baptism there exists any doubt.

59. to take any beast into a church, unless in case of necessity and the beast be compelled to do so.

60. the faithful to observe Good Friday with fasting and prayer, and composition of heart, until the middle of the night of the great Sabbath.

61. to kneel at church from Saturday night to Sunday morning.

62. of penance and absolution.

This council receives all the apostolical canons, eighty-five in number, though at that time but fifty were received in the Roman Church, but rejects the apostolical constitutions as having been interpolated, and containing many spurious things. Accordingly, the code of the Eastern Church was authoritatively settled, apart, of course, from the one hundred and two canons now added to it, which were formally received themselves, as we have seen, by the second council of Nicaea, and regarded as authoritative as the canons of the sixth council. Their general character is thorough, Oriental, but without disparagement to their practical value. See Mansi, Concil. xi, 921 sq.; xii, 47 sq.; Labbe, Concil. vi, 1124 sq.

XL. Held A.D. 712, in the short reign of Philippicus Bardanes, and under the Monothelite patriarch of his appointment, John VI; at which the sixth council was ripudiated and condemned. The copy of its acts belonging to the palace was likewise burned by his order, as we learn from the deacon who transcribed them, and the picture of it that was removed. On the death of the tyrant, indeed, John addressed a letter to pope Constantine, to apologize for what had been done; but its tone is not assuring. He testifies, however, to the authentic tombs of the sixth council be safe still in his archives. See Mansi, Concil. xii, 181 sq.

XLI. Held A.D. 715, Aug. 11, at which the translation of Germanus from the see of Cyrus to that of Constantinople was authorized. He had been a party to the Monothelite synod under John three years before; but the vestiges of his translation surviving of a synod—most probably in 714, of which this was a continuation—in which he condemned Monothelism. See Mansi, Concil. xii, 255 sq.; Labbe, Concil. vi, 1451.

XLII. Held A.D. 730; or, rather, a meeting in the imperial palace, at which the emperor Leo III, better known as Isaurian, called upon Germanus, the aged patriarch, to declare for the demolition of images, which he had just ordered himself in a second edict against them. The patriarch replied by resigning. See Mansi, Concil. xii, 269 sq.; Labbe, Concil. vi, 1461.

XLI. Held A.D. 754, from Feb. 10 to Aug. 8, by order of the emperor Constantine Copronymus, and styling itself oecumenical, or the seventh council, though its claim to both titles has since been set aside in favor of the second council of Nicaea, in which its decrees were reversed. There is no record of its acts extant but what is to be found in the sixth session of that council, where they were cited only to be condemned. As many as three hundred and thirty-eight bishops attended it, but the chief see represented there was that of Ephesus. Their proceedings are given in six tomes, as follows:

1. They declare the origin of all creature-worship from the deicide which God sent in the flesh.

2. Christianity being established, the devil, they say, was determined to bring about a combination between it and idolatry; but the emperors had opposed his designs. Already six councils had met, and the present one, following in their course, enlarged all the passages, making it on this account inexpressible, and others of the faith which they professed.

3. Two natures being united in Christ, no one picture or statue could represent Christ as he is; besides, his only proper representation is in the eucharistic sacrifice, of his own institution.

4. No marriage in use for consecrating images, nor representations of the sacrament to be tolerated any more than of Christ, for Holy Scripture was distinctly against it.

5. The fathers, beginning with Epiphanius, having been cited and condemned, acknowledged the same purpose. They all agreed unanimously that all like images, of whatsoever colour and material, were to be taken away, and utterly dissolved in the flames.

6. All clergy setting up or exhibiting reverence to images in church or at home were to be deposed; monks and laity who should unite vessels and vestments belonging to the sanctuary were never to be turned to any purpose in connection with such images. A series of anathemas was directed against all who upheld them in any sense, or contravened the decrees of this council. Germans, the last patriarch of Constantinople, Gregory of Cyprus, and John of Damascus, or Manuel, as he was called by the Saracens, were specially denounced as image-worshippers, and their consecrations to the bishops followed. Before the council separated, Constantine, the new patriarch, was presented to it and approved.

See Mansi, Concil. xii, 570; xiii, 203 sq.; Labbe, Concil. vii, 1601 sq.

XLV. Held A.D. 786, Aug. 2, by the Iconodulists, but broken up by the violence of the opposite party. See Ignatius of Constantinople, Vita Tarasini.

XLVI. Held A.D. 813, by the Iconoclasts, under the emperor Leo; the abbots of Constantinople excused themselves, and the monastic body showed its sympathy to the council by their assurance that they could not bear to the council their reasons for so doing were driven from the assembly; also, those of the bishops who differed in opinion from the dominant party were trampled upon and maltreated. The council condemned the acts of the second council of Nicaea, A.D. 787, and decreed that all paintings in churches should be defaced everywhere, the sacred vessels destroyed, as well as all Church ornaments. This council has never been recognized by the Western Church. See Labbe, Concil. vii, 1299 sq.

XLVII. Held A.D. 842, by the emperor Michael and Theodora, his mother. This council confirmed the second council of Nicaea, anathematized the Iconoclasts, restored images to the churches, deposed the patriarch John, and elected Methodius in his stead. In memory of Ignatius, the Greek Church sets apart a second Sunday in Lent (the day on which it was held) holy, as the festival of orthodoxy. See Labbe, Concil. vii, 178 sq.

XLVIII. Held A.D. 888, by the bishops of the province of Constantinople, first, on account of the banishment of Ignatius, the patriarch of Constantinople, by the emperor Bardas, to whom he had justly refused communion after having charitably warned him of the scandal occasioned by his irregular life. They deposed Photius, who had been intruded into the see, with anathema, as well against himself as against his church, and dared to acknowledge him to be patriarch. This Photius
was one of the most learned and able men of his age; but, led astray by his boundless ambition, by his antici-
fic enmity, he procured his election to the patriarchate, al-
though a layman, and was consecrated by Gregory As-
basta, the deposed bishop of Syracuse, Dec. 25, 857.

Many days after his consecration he called a synod,
in which sentence of deposition and deposition was pro-
unced against Ignatius and his followers; and in 861 he
convoked another council, at which three hundred
and eighteen bishops (including the pope's legates) at-
tended, together with the emperor Michael and a large
number of bishops of Antioch and Jerusalem were also
ignatians, having been cited, refused to come, protesting
against its irregularity, but some days afterwards he was
seized and forcibly brought before it. After a sort of mock
trial, he was condemned, and sentence of deposition
passed upon him; he was then imprisoned, and sus-
pended to great cruelties. The pope, it should be ad-
ced, had been deposed into sending legates to this syn-
cil, and the latter, when at Constantinople, by threats
were forced to yield an assent to its proceedings. In-
igntius subsequently, in order to deliver himself from
the power of this synod (he had signed, signed twenty par-
tians, the three ambassadors of Louis, emperor of Italy
and France, and those of Michael, king of Bulgaria; also
a hundred bishops were present. They were deposed
seven preceding ecclesiastical councils, and declared this
to be the eighth. The condemnation pronounced by the
pope Nicholas and Adrian against Photius was con-
formed.

Twenty-seven canons which had been drawn up in
the previous sessions were read; they were chiefly di-
rected against Photius:

1. Enjoins the worship of the sacred image of our Lord
Jesus Christ, as is done in the church of Alexandria, in
Simeon's book S. E.): also orders the worship of the cross and
of images of saints.

2. Forbids persons laboring under anathema to paint
the holy images.

3. Anathematizes all who believed with Photius that
the body contained two souls.

4. Forbids princes to meddle in the election of bishops.

5. Orders that all bishops in each Church shall
be filled by the ecclesiastics of that Church, and not by
strangers.

6. Reproaches the sacrilegious use made of the holy
vestments and garments by the emperor Michael, who
employed them in profane shows and games.

7. Enjoins reverence to all the patriarchs, especially
to the pope, and declares that even in an ecclesiastical synod,
any matter of importance involving the Roman Church should be
treated with suitable reverence, without presuming to pass any sentence against the supreme
powers of old Rome.

Further, a definition of faith was published in the
name of the council, with anathema against heretics,
especially naming Monothelites and Iconoclasts.

The acts of this council were subscribed, in the first
place, by the three legates of the pope (the emperor,
through humility, refusing to sign first), then by the
patriarch Ignatius, and after him by Joseph, legate of
Alexandria, Thomas, archbishop of Tyre, who repre-
sented the vacant see of Antioch, and the legate of
Jerusalem, then by the emperor and his two sons,
Constantine and Leo, and, lastly, by one hundred and
one bishops.

This council has not the slightest claim to be consid-
ered ecumenical; it was, indeed, annulled in the follow-
ing council, and has always been rejected by the East-
ern Church. See Labbe, Conc. viii. 902.

11. Sometimes styled the ninth general, was held
A.D. 875, by the emperor Basil, upon the restoration of
Photius to the patriarchate of Constantinople, vacated
by the death of Ignatius. The legates of pope John
VIII and all of the eastern patriarchs attended, with not
less than three hundred and eighty bishops.

In the first session Photius presided; the legate of
John, cardinal Peter, declared the pope's willingness to
recognize Photius as his brother, and produced the docu-
mments which he had brought for the latter from Rome.
Mach was ntohsed by Zacharias, bishop of Chalcedon, and
others, in praise of Photius, which was greatly applauded
by the assembly.
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In the second session (Nov. 16) the letter of the pope to the
emperor, translated into Greek, was read; three premises were
substantiated to Photinos having been altered. The council received
the pope's letter relating to union with the sister, but rejected that
which charged Leo with having written to the Roman see. The
letter of the pope to Photinos was then read, that part,
however, being suppressed which declared that Photinos
ought to have consulted him before returning to the see of
Constantinople, and to have asked pardon in full council.
The bishops declared that no formal or violent violence had
been used by Photinos, in order to procure his re-
establishment in the see, and that all had been done
according to the laws. Afterwards, he himself spoke,
declaring that he had been elevated to the patriarchate
against his will, to the pain and scandal of the council.
This done, the letters of the eastern patriarchs
to the emperor and to Photinos were read, being all highly
favorable to the latter, speaking of the law-
ful patriarch of Constantinople, and inveighing against
the synod of 589.

In the third session (Nov. 18) the letter of John VIII
to the Church of Constantinople was first read, then the
acts of all previous councils concerning Photinos was
announced; the council declaring, "We reject and aban-
nonize that pretended council (the preceding) in uniting
ourselves to Photinos." In the fourth session (Christmas Eve) the letter of
the patriarch of Antioch to Photinos was read; it was
approved, and a council, which the eastern Church had
never had all along recognized Photinos. Afterwards, the
articles of union were discussed; their result was: 1. Re-
amuement of the union, concerning which nothing was de-
termined; 2. Relating to the consecration of laymen to
the priesthood being only once to the election of
any person to the patriarchate of Constantinople from
another Church; 4. Condemning all the councils held
against Photinos; 5. Excommunication of those who
refuse to communicate with Photinos. The last four were unani-
mously approved.

In the fifth session (Jan. 20, 880) the second council of
Nicza was approved, and received as canonical. After
the publication of certain canons, the bishops present
subscribed to the acts of the council, the Roman
legates being the first, who declared that they acknow-
ledged the union to be the legitimate union, that they
rejected the council of Constantinople in 589, against
him, and that if any schismatics should still separate
themselves from the Faith, their lawlessness being recog-
nized, they should be excluded from communion, until they
should return to communion.

The sixth session was held (March 10) in the palace,
The emperor Basil being present. Here it was agreed to
follow the decisions of the seven ecclesiastical councils,
in drawing up a profession of faith; thereby, in fact, con-
demning the addition of the "Filioque."

In the seventh and last session, held on Sunday, March
13, in the church, the definition of faith, agreed to in the
former session, was read and subscribed, after which the
council was dissolved.

The acts of this council were sub judice at the em-
peror's command by the Western Church. John VIII
very shortly after sent Marinus, his legate, to
Constantinople, to revoke his consent to its proceed-
ings, and to declare his concurrence in the sentence of
excommunication previously passed against Photinos.
It does not seem to have been universally received.

In the East. See Labbe, Concil. ix. 324-329.

LII. Held A.D. 1054, by the patriarch Michael Ceru-
larius. In this council the great schism between the
Greek and Roman churches was (as it were) consum-
nated. Cerularius had previously written a letter to
his own name, and that of Leo, archbishop of Acrida, to
John, bishop of Trani, in Apulia, in which he publicly
accused the Latin Church of error. Among other things
laid to their charge was the use of unleavened bread in
the holy communion; single immersion in holy bap-
tism; the use of sags by bishops, etc. To this letter
Leo I. replied with a very answer, and held a coun-
cil at Rome, in which the Greek churches were ex-
communicated. The emperor, however, was anxious
to appease matters, and, by his order, Leo sent three
legates to Constantinople, Humbert, Peter, archbishop
of Amiens and Frederick, archbishop of the Church of
Rome (afterwards, in 1059), with the order of their
conduct fully acceded the arrogance of the pope, and, in
1054, in the church of St. Sophia, solemnly excom-
unciated Michael Cerularius and Leo of Acrida, with
all their adherents; and, leaving a written document
to this effect upon the altar, departed, shaking off the
dust from their feet. Upon this, Michael called togeth-
er this council, in which he excommunicated the three
legates, with all those who adhered to their views. The
jealousy with which the bishops of Rome regarded the
gains of the patriarch of Constantinople to the su-
premacy over the churches of their own obedience was the
case of the true current of the rupture.

LIII. A council was held by Nicholas III, the patri-
arch, about the year 1084, in which the decree made in
the Council of Constantinople, A.D. 945, in favor of
the case of images, was confirmed. Simon, patriarch of
Jerusalem, twenty-three archbishops and bishops, to-
gether with many heads of monasteries, were present.
The case of Leo, archbishop of Chaledon, was dis-
cussed, and his opinion unanimously condemned, which
was to the effect that the images were not2 images of
merely relative, was due to the holy images. Leo him-
self submitted to the decision of the council, retracted,
and was admitted to communion.

LIV. Held A.D. 1118, under John IX, in which the sect
of the Bogomili was condemned, and its leader Basilius
anathematized and sentenced to be burned. This sect
took its rise in Bulgaria. Like the Manichaeans, in ear-
ier times, they attributed an excessive importance to
prayer, and walked about perpetually muttering prayer
to themselves; the Lord's prayer they repeated seven
times a day. On the night, many of them were found
very much more frequently. From this habit of
much praying they derived the name of Bogomili, which,
in the Slavonic language, means, "God have mercy
upon us." In their heretical notions they resembled
the Manichaeans and Paulicians, which last sect arose
about the same time. They affected an appearance of
extreme sanctity, and wore the monkish dress. Their
leader Basilius, a physician, had twelve principal fol-
lowers whom he designated his apostles, and also some
women, who went about spreading the poison of his
false doctrine. Galerius, bishop of Thessalonica, Basili-
us, refused to deny his doctrine, and declared that he
was willing to endure any torment, and death itself.
One peculiar notion of this sect was, that no torment
could affect them, and that the angels would deliver
them even from the fire. Basilius himself was burned
in this year. Several of his followers, when seized, re-
tracted; others, among whom were some of those whom
he called his apostles, were kept in prison and died
there. Several councils were held upon this subject.

L.V. Held A.D. 1145, Aug. 20, by the patriarch Mi-
chael Paleologue, of Athens, excommunicated
Clemens and Leonitus, performed by the metropolitan
alone, was declared to be null and void. They were
further condemned as favorers of the sect of the Bog-
ogoni. See Leo Allat. Concil. i. 1, cap. 12, p. 671.

LVI. Held about A.D. 1148. Nyphos, a monk (who
had been sentenced in a previous council to be immo-
ned until further evidence could be procured against
him), was condemned for blasphemy; among other
things, for saying, "anathema to the God of the
Hebrews." He was put into prison, and remained there
during the patriarchate of Michael. See Leo Allat.
Concil. p. 681; Mansi, Concil. xviii; Baronius, Annal.
A.D. 1148.

LVII. Held A.D. 1156, under the patriarch Lucas
Chrysoberges; in which the errors of Soterius Pain-
togenes, the patriarch-elect of Antioch, and of some
others, were condemned. They were accused of cer-
monies upon the cross was offered to the Father and to the
Holy Spirit alone, and not to the Word, the Son of
God. The origin of this error seems to have been the fear
of admitting the Nestorian doctrine of two persons in
Jesus Christ. In a subsequent council, Soterius had
exposed his error, but was judged unworthy of the priesthood.

LVIII. Held A.D. 1261, by the emperor Michael Pa-
leologue, to deliberate upon the recall of Arsenius I, the
patriarch, who had withdrawn from Constantinople.
The circumstances of the case were as follows: Arseni-
uus (Antiochius) was a monk of Mount Athos, who had
been raised to the office of patriarch of Constantinople by the emperor, Theodorus Lascaris II, in 1257. Upon the death of the latter, Michael Paleologus was, in the absence of Arsenius, appointed regent and, shortly after having been associated in the imperial dignity, he was elected emperor. John the emperor, being then obviated, against his own wishes, to crown him; this, however, he did only upon condition that John should hold the first rank. Subsequently, seeing that this condition was not fulfilled, and that Michael was going on in an ill course, he withdrew from his see; to which Michael immediately appointed Nicephorus of Ephesus, in 1250, who died within a few months, when Michael convoked this council to consider about the expediency of recalling Arsenius. After some debate, in the course of which some of the bishops present maintained that Arsenius had not lawfully and canonically vacated the see, and others that he had sufficiently signified his abdication by his words and actions, it was resolved to send a deputation from the council to Arsenius to entreat him to return, which he subsequently did, the emperor promising to forget all that had passed.

LIX. Held A.D. 1266, by the same Michael Paleologus, in which the patriarch Arsenius was deposed and banished. Arsenius, after his recall in 1261, had given offence to the emperor by refusing to acknowledge the correctness of the see of Nicephorus of Ephesus during his absence; and subsequently learning that Michael had cruelly put out the eyes of the young emperor John, he had boldly excommunicated him; and, upon his continuing obstinate, he had, in a council held three years afterwards, entirely cut him off from the Church. Upon this Michael grievously persecuted him; and upon a false charge of having administered the holy communion to a Turkish prince, he was in this synod excommunicated, deposed, and banished, and Joseph set up in his place. This caused a schism among the Greeks of Constantinople, most of them refusing to acknowledge Joseph. Arsenius died in banishment in 1278.

LX. Held about A.D. 1277, in which John Veczy, or Buczec, who succeeded Joseph I in the patriarchate, made profession of the faith as held by the Church of Rome, and excommunicated those of the Greeks who refused to return into union with that Church. A long synodal letter was written to the pope, humbly deploiring the division of the two churches, acknowledging the primacy of Rome, and confessing the Latin faith. This, however, was not done without great opposition; and a new schism arose. See Labbe, Conc. xi, 1032-1037.

LXI. Held A.D. 1280, May 3, by the same patriarch, John Veczy, at which eight metropolitans and eight archbishops were present. A passage was read from the writings of Gregory of Nyssa (beginning with these words, "Cum adduceret magnum Moyxes" ), in which the following words occur: "Spiritus vero Sanctus et Virgo filia esset affirmatur. The word "ex," it appeared, had been willfully erased, and thus the sense of the passage was altered, which otherwise would have secured the anti-re-establishment of union between the churches, since it tended to prove that the Holy Spirit proceeds from the Son as well as from the Father. The zeal of Veczy for a reunion with Rome, and in favor of the Latin faith, brought upon him the ill-will of the Greeks. See Labbe, Conc. xi, 1125.

LXII. Held A.D. 1293, in which the patriarch Veczy was condemned; and at a council held the following year, in the palace of Blassnerma, the celebrated treaty of union agreed upon at the Council of Lyons in 1274, and publicly ratified by Veczy, was annulled, and Veczy himself expelled.

LXIII. Held A.D. 1341, under John XIV, patriarch, who presided, the emperor, Andronicus III, being present. To this council Gregory Palamas, the chief of the Quiets or Hervants, of Mount Athos, was invited to accept the accusation of Barlaam, a Calabrian monk (afterwards bishop of Girmes, in Calabria). These Quietsists believed that by intense and constant contemplation it was possible to arrive at a tranquillity of mind entirely free from perturbation; and, accordingly, they used to sit in one fixed posture, gazing at the image of their master, Gregory of Nyssa (the title of Barlaam, given them by Barlaam), and pretended that, when so occupied, they could see a divine light beaming forth from the soul, and that this light was the glory of God and the same that illuminated Christ during the transfiguration. The emperor, according to the council; however, was that Gregory triumphed, and Barlaam was condemned, and made to ask pardon for his hasty accusation. He subsequently returned to Italy. See Labbe, Conc. xi, 1872.

Five other councils were held upon this same subject within the nine following years.

LXIV. A council was held about A.D. 1345, at which the two legates from Rome—Francis, archbishop of Besancon, and Richard, bishop of Chernonneus, an Englishman—were present. Their object was to enter into a negotiation for a union of the two churches. As neither the patriarch, John XIV, nor his bishops were capable of managing the business, Nicephorus Gregory, a learned layman, was called in, by whose advice they avoided all discussion with the legates, and the matter fell to the ground.

LXV. Held about A.D. 1450, upon the subject of the union of the Greek and Latin churches, agreed upon at Florence in 1439. Gregory III, patriarch of Constantinople, was deposed, on account of the consent which he had given, as he allowed, willingly, to that union, and Athanasius elected to his place. This was done in the second session. In the first session the second the unfair means used by the Latins at Florence, in order to effect the union, were dilated on. In the third the question of the procession of the Holy Spirit was argued, and the Latin doctrine on that subject endeavored to be refuted. In the fourth they discussed the following subjects:

1. The authority claimed by the pope over the Oriental and all other churches.
2. The fire of purgatory.
3. The fruition of the saints.
4. The words of consecration.

In all of these they differed from the view taken by the Roman Church. They then added twenty-five articles of complaint against the Latin Church:

1. That they did not paint the images like the archenemies.
2. That they adapted secular tunes to ecclesiastical psalmody.
3. That they permitted men and women to sit together in their churches.
4. That they forbade marriage to the clergy.
5. That they did not pray towards the East.
6. That they had no unredeemed blood in the holy sacrifice.
7. That they asserted whatever is in God to be substance.
8. That the pope had that cross depicted upon his feet which Christ carried on his shoulder.
9. That they allow the bald-headed (sudavolos) to partake in the holy mysteries, and that not with sufficient reverence.
10. That they accepted money from harlots.
11. That they fasted on Saturdays.
12. That they, contrary to the decree of the seventh synod, induce women to receive the communion.
13. That in crossing themselves they began on the left.
14. That the pope married a secular woman.
15. That the pope, for money, unbaptized Christians from the obligation to fast.
16. That, contrary to holy Scripture, they permitted parents to make their eldest son sole heir.
17. That they gave to the image of Christ and to the cross the worship of Latins, which is due only to the Word.
18. That they adhered images.
19. That they permitted priests, in a state of fornication, to celebrate mass.
20. That they did not at once anoint the heads of the baptized.
21. That they did not pray standing on Saturdays and Sundays.
22. That they ate of things sacrificed.
23. That they punished with temporal fines those who erred in the faith.
24. That they did not enjoin those who had done any injury to any one to seek forgiveness of him.
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The synod, which was numerously attended, ended with the fifth session. See Labbe, Concil. xiii, 1665.

LVII. Held A.D. 1598. A great synod, in which Jerome II, patriarch of Constantinople, and Meletius of Alexandria presided. All things relating to the foundation of the new patriarchate of Moscow were confirmed in this council. Up to the end of the 16th century Kieff, which was then the metropolis of Russia, was under the jurisdiction of the patriarch of Constantinople; but about that time Jerome II, being at Mos- cow, the monks of that city earnestly besought him that the people and empire of Moscow might be subjected to an archbishop, 

"qui sui juris est," subject, that is, to no superior. This petition the patri- arch as once, of his own accord, granted, and confirmed by promise, by an act at the same time giving a deed drawn up in the Slavonic tongue, by which the new patriarchate of Moscow was erected; which deed was subscribed by all the priests and monks who were present with him. Having executed this deed, Jerem- miah convoked a synod on Jan. 26, 1699, in the impe- rial city of Moscow, composed of all the bishops and abbots of the empire; in which, the liturgy having been first said in the presence of the emperor, his wife, and the whole senate, Job, archbishop of Kostof, was elected, and declared the first primate and patriarch of the em- pire of Russia. Upon the return of Michael to Con- stantinople, a numerous council of bishops was assem- bled in the month of February, 1598, by which the election of the new patriarchate of Moscow was con- firmed; and it was declared to be just and right that the see of Moscow, strictly orthodox, etc., should re- ceive ecclesiastical honors in accordance with the spirit of the twenty-eighth canon of Chalcedon, and for other sufficient reasons there stated. Then it was settled and decreed that the Church of Moscow should be thence- forward a patriarchate; that all Russia, with its tribu- tanates and provinces, should be subject in all matters ecclesiastical; and that the patriarch of Moscow should rank next after the patriarch of Jerusalem, and take precedence of all metropolitans, archbishops, and bishops throughout the whole Catholic and Orthodox Church of Christ. It was further decreed that the election of the patriarch of Moscow should be confirmed by the patriarch of Constantinople, to whom a fixed tribute should be paid. Job, archbishop of Kostof, was then consecrated primate of the empire of Moscow, and patri- arch.

LVII. Held A.D. 1498, Sept. 24, by Cyril of Benea, patriarch of Constantinople, for the purpose of anathe- matizing the memory of Cyril Lucar, his predecessor, who died about three months previously, and who was accused of holding many of the peculiar tenets of Cal- vinius. It was decreed that Cyril Lucar should be pub- licly denounced, and delivered over to an anathema, as well as all those who received his vain dogmas. Thir- teen anathemas were then published against him, of which the following is a summary:

1. To Cyril, named Lucar, who has falsely asserted that the whole Eastern Church is of the same belief as Calvin, anathema.
2. To Cyril, who teaches and believes that the holy Church of Christ is anathema.
3. To Cyril, who teaches and believes that God has chosen some to glory before the foundation of the world, and predestinated them without works, and has regu- lated others without cause, and that the works of man are sufficient to demand a reward before the tribunal of Christ, anathema.
4. To Cyril, who teaches and believes that the saints are not our mediators and intercessors with God, anathema.
5. To Cyril, who teaches and believes that man is not ended with free will, but that every man has the power of doing what is good, anathema.
6. To Cyril, who teaches and believes that there are not seven heavens, but that only two, i.e. heaven and the exarchat, were created down to the world by Christ his gospel, anathema.
7. To Cyril, who teaches and believes that the bread offered at the altar, and also the wine, is not changed by the blessing of the priest, and the descent of the Holy Ghost, into the real body and blood of Christ, anathema.

8. To Cyril, who teaches and believes that they who have committed lewd and good works are not indem- nified by the sins of their relations and the prayers of the Church, anathema.
9. To Cyril, a new Iconoclast, and the worst of all, anathema.

The 10th and 11th are merely an amplification of the 9th, and the 12th and 13th a recapitulation and enforce- ment of the whole.

The acts of the council are signed by three patriarchs, viz. Cyril of Constantinople, Michael of Alexandria, and Theophanes of Jerusalem; also by twenty- four other bishops and bishops, and by twenty-four dig- nitaries of the great Church of Constantinople. See Neale, Hist. of the Oriental Church.

LVIII. Held A.D. 1641, by Parthenios; eight prelates and four dignitaries of the Church attended. The teaching of Cyril Lucar was again condemned, and the use of the word permunatan; authorized to express the change in the elements after consecration; but this was not done without opposition, as it was a term un- known to the fathers, and the offspring of Latin scholas- ticism. See Neale, Hist. of the Oriental Church.

LXIX (or 30) Jassy, A.D. 1649. Held at Jassy, in Moldavia, but commonly named the synod of Constantinople. Parthenios, the ecclesiastical patriarch, presided; and the acts of the council (which are in- corporated with and authenticated by those of the Council of Bethlehem, A.D. 1672) are signed by twenty- three bishops and archbishops, among whom is Peter Moglias, archbishop of Kieff, the author of the Confessio Orthodoxa Ecclesiae Catholicae et Orientalis, which, as revised by Meletius Syriga, was formally approved. Most of the signatures, however, appear to have been added subsequently, the number of prelates actually present being small.

The decrees of this synod are contained in seventeen chapters, and the condemnation of Cyril Lucar is more fully expressed than it had been in the synod of 1638. All the chapters of Cyril, except the seventh on the incar- nate nature of Christ, were condemned. See Neale, Hist. of the Oriental Church; Labbe, Concil. xxv, 1718.

LXX. Held A.D. 1718, April 12; the patriarch, Jerem- miah of Constantinople, Samuel of Alexandria, and Chrysanthus of Jerusalem being present, with the cler- gy of the Church of Constantinople. In this council the twelve proposals of the Scotch and English non- juring bishops upon the subject of a union between the Greek Church and the non-juring British churches was considered. The circumstances which led to this scheme were as follows: In 1716 Armenia, metropolitan of the Thebarch of Con- stantinople, was at a council in London, and there the bishop, Campbell, forming an acquaintance with him, was led to mention the subject of a union to him. Armenia entered warmly into the matter, and undertook to for- ward to the Orientals any proposals upon the subject which the British bishops might agree upon. In con- sequence twelve proposals were drawn up, which were translated into Greek by bishop Spinkes, and to them was added a declaration expressing wherein they agreed and disagreed with the Oriental Church. The five points of disagreement were as follows:

1. That they denied to the councils of ecumenical coun- cils the right of deciding with holy perturbation.
2. That they could not pay any kind of worship to the Blessed Virgin.
3. That they could not pray to saints or angels.
4. That they could give no religious veneration to images.
5. That they could not worship the host in the eucha- ristic sacrifice.

In 1721 "The answer of the orthodox in the East to the proposals sent from Britain for a union and agree- ment. See Oriental Church." The proposals were translated through Armenia, who was then at Moscow. This an- swer was the synodical judgment agreed upon in this council; it was contained in a huge paper, in Greek, ac- cepting the twelve proposals and the articles of agree- ment; under certain explanations, but warmly defending the Greek Church on the subject of the five articles of

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vi. In 901, to which Nicholas the Mystic, patriarch of Constantinople, was condemned on the marriage of the emperor Leo with his fourth wife (Labi, 12).

xvi. In 944, to depose Trypho, whom Constantine VIII had invited to take the pontificate, and then to depose his own son, Theophylact, should be of sufficient age for the office (Labi, 1: Hardouin, vii).

xvii. In 963, to dissolve the emperor Nicaeophorus Phoca from the ban which the patriarch Polyёntes had imposed upon him for having two wives; the emperor tucking of his innocence.

xviii. In 969 a celebrated dispute was held at Constantinople between the patriarchs and the antipope, by order of the emperor Nicephorus (Renandet, Liturgie Orientale, ii, 439; Asseman, Bibliothèque Orientale, ii, 183; Manes, in s. p., i, 1198).

xix. In 975, when the patriarch Basil, convicted of crime, was deposed, and Antonius Studiosa put into his place (Berolinus, Annals, i, 20).

xx. In 990, when the patriarch Alexis excommunicated the empress Constance (Mansi, Cons. append, i, 14).

xxi. In 1027, when the same patriarch condemned the sale or transfer of monasteries.

xxii. In 1066, when some patriarchs made certain rules concerning bishops.

xxiii. In 1062, when the patriarch Michael Cerulianus defended the marriage of relatives in the seventh degree.

xxiv. In 1068, when the patriarch John Xiphilin declared that there was no difference between marriage and regular betrothal as to the impediments between the parents.

xxv. In 1067, on the same subject.

xxvi. In 1081, when the marriage of two consorts, one of them to a mother, and the other to a daughter, was annull.

xxvii. In the same year, when the emperor Alexis Comnenus was not allowed to visit the emperor's episcopates.

xxviii. In 1156, when Demetrius Lampert and others were exiled for having falsely accused the Germans of heresy respecting the Eucharist. Manes says he was only allowed to the seventh degree of relationship inclusively (Mansi, iii).

xxix. In 1158, when the Greek Church was entirely separated from the Roman.

xxx. In 1158, on a passage in bk. 4, cap. 2, of John of Damascus's book on the orthodox faith (Hardouin, vi).

xxxii. In 1171, concerning the anathema hurled by the patriarch Athens against the emperor (Mansi, iii).

xxxii. In 1199, in which the marriage of prince Alexis was judged valid, although contracted against the consent of his natural father.

xxxiii. In 1443, when the patriarch Metaphron, who had been very assiduous for the union of the Greek and Anglican churches, was deposed (Bibliothèque, v, 227; Le Quien, Orient Christianum).

xxxiv. In 1566, when the patriarch John Phatap was deposed for simony.

Constantinople is the name of several early saints and prelates besides those given below and under Constantine:

1. Bishop in the Romagna in the 4th century, addressed by Ambrose, A.D. 383 (Epistles in Migne, Patrol. Lat. xvi, p. 574, 1245; Ceiller, v, 480).

2. Bishop of Laodicea, originally a magister militum, consecrated in 510 bishop of Laodicea. He was a leading Monophysite, and as such was deposed by Justin I in the year 518. He is commemorated by the Jacobites on June 25 (Asseman, Bibliothèque Orientale, ii, 227; Le Quien, Orient Christianum).

3. Abbot of Monte Cassino after the death of St. Benedict. He ruled the monastery from A.D. 543 to cir. 560. He was one of the four whom St. Gregory consulted as witnesses to the life and works of their founder (Ceiller, xi, 624).

4. Saint, is said in the breviary of Aberdeen to have been the son of Paternus, king of Cornwall. He went as a missionary to Scotland, where he was martyred in forth. 4th century (Forbes, Reg. of Scot. Saints, p. 811-314; Butcher, Lives of the Saints, iii, 148, 149; Lanigan, Eccl. Hist. of Ireland, i, 498; ii, 165).

5. Surnamed, or perhaps christened, Silvanus, the founder of the Palladians, was born in Armenia in the latter half of the 3rd century. By order of the emperor Constantius Pogonasus, he was stoned to death. See Palladians.

6. Bishop of Nocilia, in Phrygia, about A.D. 727, the principal supporter, among other bishops, of the emperor Leo III, the Isaurian, in his polemic against images.
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CONSYS

7. Constantinus and Peregrinus, Saints, were two bishops whose relics were found in the church at Genitric, in Normandy, but it is not known when or where they died. They are commemorated in that church June 15.

Constantinus, an Italian martyr, was a citizen of Rome, and for the defence of the Gospel being condemned to be burned, was put in a dung-cart; who, throat rejoicing, said that he was reputed here as extracts of this world, but yet his death was a sweet odor unto God. This occurred at Rome in 1842. See For. Acta et Mon. IV, 236.

Constantinus (or Constantine) of Antioch, a Greek theologian, was priest of the metropolitan church of Antioch, and destined to succeed Flavian, bishop of that place. Porphry, who desired to obtain this episcopal see, by intrigue at the court of Constantino ple obtained of Arcadius an order of exile against Constantinus, who, by the aid of his friends, escaped to Cyprus, where he appears to have passed the remainder of his days. He died about 410 of the Christian era. He placed in order the thirty-four Homilies of John Chrysostom, upon the epistle to the Hebrews. Among the letters of Chrysostom there are two addressed to Constantinus, and he appears to be the author of two other letters attributed generally to Chrysostom. See Hoefer, Nouv. Biog. Générale, s. v.

Constantinus Lichudes, a Greek theologian, was at first protovestiarie, and was appointed patriarch of Constantinople in 1658. We have from him two synodal decrees, one upon a culpable slave, the other upon a priest arrested for murder. These two decrees are found with a Latin translation, in the Jus Graecoromanum of Leucavius. See Hoefer, Nouv. Biog. Générale, s. v.

Constantinus Meliteniota, a Greek theologian, lived about 1275. A partisan of the union of the Greek and Latin churches, he was exiled to Bithynia, where he died. He wrote the two following treatises: De Ecclesiastica Unione Latinorum et Graecorum.—De Processione Spiritualis Sanci. These were published, with a Latin translation, in the Grecia Orthodoxa of Leo Allatius. See Hoefer, Nouv. Biog. Générale, s. v.

Constantinus Ticho, antipope, did not await the death of Paul I in order to obtain the papal power. He was elected in 767 by the influence of his brother Toto, or Teuto, duke of Nepi, who installed him in the chair of Constantine a layman. He assumed the deaconry, disdained the priesthood, and was ordained bishop by George, bishop of Prenesta, and afterwards consecrated pope by the same George, assisted by Eustratius, bishop of Albano, and by Citonatus, bishop of Opiario. A little later, another intruder, Philip, priest of St. Vito, and cardinal-priest, proclaimed himself. He excited a sedition in which Toto was killed. Constantinus took refuge with his other brother Passicus, in the oratorio of St. Coesus. He was pursued, dragged from his retreat, and imprisoned in the monastery of Cellia Nova, where he was cruelly treated. Stephen IV was named and acknowledged sovereign pontiff, Aug. 5, 768. In April, 769, a council was convoked in St. John of Lateran, which decided that one could not be raised to the papacy who had not been ordained deacon and priest. The election of Constantinus was thus annulled, and he was condemned to pass the remainder of his days in a monastery. During his usurpation he had created eight bishops, eight priests, and four deacons, who could not be confirmed. The letters of the antipope were published by the Jenuit Constantinopolitanus, 1615, and by Dubrueil, in his Collection des Historiens de France. See Hoefer, Nouv. Biog. Générale, s. v.

Constantinus I was 38th patriarch of Constantinople, and succeeded John V, A.D. 674. He died A.D. 677, and was followed by Theodore I (Theophanes, Chronog. p. 295).

Constantinus II was 47th patriarch of Constantinople, A.D. 745, according to Theophanes (Chronog. p. 660). He had previously been a monk and bishop of Syllium. In A.D. 764, owing to the emperor Constantine Copronymus's ill-will, he was exiled, and in 767 was deposed by Nicetas, who afterwards succeeded him. After enduring horrible cruelties from his enemies, he was beheaded in the year 776 (Nicetas, Constantin. Brevit. p. 48). See Smith, Dict. of Christ. Biog. s. v.

Constantius, Saint (1), a martyr, was born at Perga- ria. His upright character gained for him the appointment of bishop of his native city. Some years afterwards he was arrested, conducted to Assisi, and beheaded near V TILE or Fatigus. According to the Bibliotheca Sacra the life of this saint, as published by the Bollandiasts, is not trustworthy. It is certain that the worship of St. Constantius is very ancient, and that there is a church near Perga which bears his name, also a district of Foligno which is called the country of St. Constantius. He is honored Jan. 29. See Hoefer, Nouv. Biog. Générale, s. v.

Constantius, Saint (2), lived about 550. He was sacristan of San Stefano, near Ancona. His poverty was great and his humility profound. He is honored Sept. 25. See Hoefer, Nouv. Biog. Générale, s. v.

Constantius is likewise the name of a number of early Christian bishops or other notable ecclesiastics. See also Constantine; Constantine.


2. Bishop of Sicilia (in Pannonia, now Sissee, on the Save), attended the Council of Aquileia, A.D. 381.

3. Bishop of Arasus (Orange), was present at the same council.

4 and 5. Two presbyters of Antioch in the time of Chrysostom.


7. Bishop of Uzès (Ucieta) in Gaul, A.D. 419.

8. Also called Constantinus, deacon and secretary of Eutyches, present at the Council of Constantinople, A.D. 448.

9. A bishop sent by Hilary of Arles, in the 5th century, along with bishop Nectarius, to Leo of Rome, on a question of consecration.

10. A priest of Lyons, in the latter half of the 5th century, of noble extraction and literary character, the friend of Sidonius, who gives us our only knowledge of him and his brave exploits when Clermont was besieged by the Visigoths (Epist. 1, 1; iii, 2; vii, 18; ix, 16).

11. A bishop directed by Avitus (bishop of Vienna, in France, A.D. 497-517) not to refuse communion to trivial offenders.

12. A monk of the abbey of Cassias, who failed to be appointed abbot there in the time of Gregory the Great.


14. Also called Constantius, presbyter of Apatha, in Syria, who explained his peculiar views on Christology at the third Council of Constantinople, A.D. 680, but was excommunicated therefor. See Smith, Dict. of Christ. Biog. s. v.

Conseniundary, in ecclesiastical usage, is a term for (1) the ritual or book of constitutions for ceremonies and official duties; (2) a custumal or rental of estates.

Consultor with Familiar Spirits. See Necromancer.

Consus (is thought to be derived from conditus,
CONTACCIUM

"hiddem," or from consulo, "to advise") was an ancient Roman god, probably to be referred to the worship of the deities in the infernal regions. When the Roman CAESAR, scene of the death and at the scene of his murder, Romulus decided on the rape of the Tabularia girls. He pretended to have found hidden in the earth an altar of an unknown god, in whose honor plays were to be celebrated, and for this purpose all neighboring nations were invited. In memory of the scene there was in a year a festival held, called Consualia, at the celebration of which an altar was dug from the earth and plays were performed.

Contaciu (coptéssou) is a name given in the ritual of the Greek Church to a short hymn, and also to the volume containing special liturgies.

Contancin, Cyriqué, a French Jesuit missionary, was born at Bourges in 1670. In 1700 he went to the Chinese missions, and did not return to France until 1725, when he was brought back by some affairs connected with his order. Being appointed superior-general in China, he went to Port Louis, where he took ship Nov. 16, 1738, but died at sea a few days afterwards. His long sojourn in Asia afforded him opportunity for collecting curious documents, which were published in the Lettres Édifiantes. See Hoefer, Nouv. Biog. Générale, s. v.

Contant (or Constant de la Mollette), Philippe du, a French theologian, was born at Saint-André, Douchep, Aug. 29, 1787. He completed his studies at the Sorbonne, and received the degree of doctor in 1785, preparing a thesis in six languages upon the Holy Scripture, which was published at Paris the same year. He was afterwards vicar-general of Venice. He was beheaded in 1798. He wrote, La Genèse Explicée (Paris, 1774); — Essai sur l'Écriture Sainte (ibid. 1775; this work is preceded by a plate containing several Oriental alphabets); — Nouvelle Méthode pour Entrer dans le Vrai Sens de l'Écriture Sainte (ibid. 1777); — L'Exode Expliqué (ibid. 1788); — Les Passum Explicés (ibid. 1787); — Travé la Pologne et la Musique des Hébreux (ibid. col.); — Le Léxico Explicado (ibid. 1786); — Nouvelle Bible Polyglotte (very rare). See Hoefer, Nouv. Biog. Générale, s. v.

Contant, Pierre, an eminent French architect, was born in 1698 at Ivry-sur-Seine, and studied under Valets. He erected the convent of the Pantheon and the church of the Madeleine, in Paris, and also designed the beautiful church of St. Waast, at Arras. He died at Paris in 1771. See Hoefer, Nouv. Biog. Générale, s. v.

Contarini, Camillo, an Italian scholar, was born at Venice, Jan. 3, 1644. He completed his studies at the Clementine College in Rome, returned to his native city in 1663, and entered upon public employments with zeal and wisdom. Later he became member of the grand council, and there distinguished himself by his eloquence. He married Maria Donato in 1679, but after her death, in 1698, he took, March 30, 1710, the ecclesiastical habit, and went to Rome, where he resided to Clement XI the first volume of his historical work, published at Venice, Aug. 17, 1722, leaving l'Incarnazione (Venice, 1666); — L'Arbore, a musical tragedy (ibid. 1667); — La Genealogia de Do- mm (Amsterdam, 1693); — Istoria della Guerra di Spoleto I, Imperatore, Contral Il Turco, dell' Ame (1643); — Il Traditore Tragico, a tragedy (Venice, 1714); — Amanti delle Guerre pour la Monarchie della Spagne (ibid. 1720-1722). See Hoefer, Nouv. Biog. Générale, s. v.

Contarini, Giovanni, an eminent Venetian painter, was born in 1549, and applied himself at an early age to the study of the works of Titian. He travelled in Germany, where he met with great encouragement from the prince of Anhalt nobility, especially the court of the emperor Rudolph II. In the church Della Croce, at Venice, is a picture by this artist of The Crucifixion, and in San Francesco is The Resurrection. His principal work, however, now in the Louvre, represents The Virgin and Issa. He was the author of a St. Cuthbert and St. Sebastian. He died in 1605. See Hoefer, Nouv. Biog. Générale, s. v.

Contarissi, Luigi, an Italian theologian, who lived in the early half of the 17th century, wrote Il Vagio e Dilettose Giardino (Vicenza, 1692). See Hoefer, Nouv. Biog. Générale, s. v.

Conte, Guido del, an artist, so called, whose real name was Fusai, a native of Carpi, was born in 1584. He was the inventor of a kind of work called by the Italians scagliola or mirochio. From him this method rapidly spread throughout all Italy. Some of his scholars far surpassed him in the execution of altars for churches. He died in 1619. See Hoefer, Nouv. Biog. Générale, s. v.

Conte, Jacopino del, a Florentine painter, was born in 1510, and studied under Andrea del Sarto. His principal pictures in Rome are, St. John Preaching and The Descent from the Cross, in San Giovanni Dei Vocci; The Dead Christ and St. Francis Receiving the Stigmata, at the Cappuccini, and Monte Cassino. He died at Florence in 1598. See Hoefer, Nouv. Biog. Générale, s. v.

Contee, Benjamin, D.D., a Protestant Episcopal minister, was born at Benfield, Charles Co., Md., in 1755. When the war of the Revolution broke out he entered the American army, and held a commission in 1774. After the independence was declared he visited France, Spain, and England. He was a scholarly man, very courteous in his manner. In 1789 he was elected a representative to the first Congress under the new constitution. Though not a public debater, he was profound in investigation and wise in counsel; Washington was his personal friend. Returning from Congress, his father established him as a merchant in Nottingham, Md.; but he was unsuccessful, and returned to Blenheim, where he had been married. Subsequently he became a painter. He accepted the appointment of chief judge of the testamentary court of Charles County, which he held during his life. In May, 1802, the parish of William and Mary, in Charles County, of which he had been vestryman, solicited him to enter holy orders and become their pastor, to which he consented. In 1803, he was ordained, and in 1805 was placed on the standing committee, and became the official visitor of his own and the adjoining county, a position which he held ever after. The adjoining parish, Trinity, invited him to its pulpit about this time, and he continued to preach there during the following five years, although one church was twelve and the other twenty miles distant from his home. Bishop Claggett's health failing, Dr. Conte became, in August, 1811, rector of St. Paul's parish, a part of the bishop's charge, and in this pastorate he continued for three years. During this time he had five places of worship to supply, the most distant being forty miles away. In 1812 he came very near being elected assistant to the bishop. In 1813 he began to curtail his field of labor, giving up Trinity Church and St. Paul's. William and Mary, the parish in which he resided, was held by him until the date of his death, Jan. 29, 1816. His character was distinguished by self-denial, great zeal, and devotion. See Sprague, Annals of the Amer. Pulpit, v, 487.

Conteloro, Felice, an Italian theologian, was born at Spoleto in 1589. He was doctor of theology and keeper of the Vatican library, and died at Rome, Sept. 29, 1655. He was connected with several religious societies, for which see Hoefer, Nouv. Biog. Générale, s. v.; Jocher, Allgemeines Gelehrten-Lexikon, s. v.

Contenson, Vincent, a French theologian, was
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born at Altvillare, in the diocese of Condum, about 1640. He took the Dominican habit at Toulouse, Feb. 2, 1657, and taught philosophy at Albi, then theology at Toulouse. He was very learned, and occupied the chair of eloquence. He died at Creil, Dec. 26, 1674, leaving, TheologiaeMENTAECORDIAE (Lyons, 1675. 1681, 1687). See Hoefer, Nov. Bibl. Criticae, s. v.: Wetser u. Welte, Kirchen-Lezkon, s. v.

Contexus (Contexus, Contextus, or Contexsus). Surni, an early Christian praetext, is said to have been born near Bayeux, in Normandy, to have been pious from early youth. He preached so zealously against the prevalent vices as to be subject not only to popular dislike, but to Satanic temptations; but persevered, and in advanced age was made bishop of Bayeux, A.D. cir. 480-515. He is famed for his virtues and good deeds, and his body was translated to Fiscamnuncum (Fécamp). His festival is on Jan. 19.

Contingence. See KETENGEN.

Continency is that moral virtue by which we restrain concupiscence. There is this distinction between chastity and continency; chastity requires no effort, because it may result from constitution; whereas continency appears to be the consequence of a victory gained over ourselves. The term is usually applied to men, as chastity to women. See CHASTITY.

Contingent, happening without a foreseen cause, commonly called accidental. An event not come to pass is said to be contingent, which either may or may not be: what is already done is said to have been contingent, if it might or might not have been. What is contingent or casual to us is not so with God. As effects stand related to a second cause, they are sometimes contingent; but as they stand related to the first cause, they are acts of God's counsel, and directed by his wisdom. See NECESSITY; WILL.

Contobaditio were a section of the Agmolata (q.v.).

Contra votum is a formula of regret in early Christian epitaphs, adopted from paganism after the 8th century, especially in Northern Italy.

Contra-rumenators. See REMONSTRANTS.

Contract of Marriage may be considered in two senses: (a) Agreement for Marriage in the Abstract. The law of the Church on this point is, as on many other points, compounded of the Jewish and Roman laws, under the influence of New-Testament teaching. It is derived mainly from the latter system of legislation, especially in the marriage of the laity. It is more or less a system of freedom, and mainly, in regard to that of the clergy. The validity of the marriage-contract generally depends on two points:

1. Strictly speaking, the inherent capacity of the parties for marriage turns only upon three particulars: (a) Sufficient Age. On this it may be observed that the old Roman law, like the old Jewish law, attached the capacity for marriage by age to the physical fact of puberty; and the same principle is practically followed in all systems of legislation which take notice of age at all in this matter, although it is generally found convenient that any run to fix an age of legal puberty, without reference to the specific fact. Thus, in the Digest, it is provided that the marriage contract is only valid on the part of the wife when she has completed her twelfth year, even though she be already married and living with her husband. Justinian himself, in his Institutes, has fixed, that a woman, be she old, and the age of pubery for the male at fourteen; both which periods have very generally been adopted in modern legislation.

The earlier Roman legislation seems to have fixed an age beyond which a woman could not marry, since we find Justinian abolishing all prohibitions of the earlier Roman law against marriages between men and women above sixty and fifty. Nothing of this kind is to be found in later systems of legislation, although disparity of age in marriage has sometimes been sought to be suppressed by the Church. Physical incapacity in persons of full age has never been held to produce actual inability to enter into the marriage contract, but simply to render the marriage voidable when the fact is ascertained. Nor is it the fact of importance in reference to the marriage relation, except where divorce is put under restrictions. See IMPOTENCY.

(b) Effect of Reason acts inversely to defect of age. Thus, madness was fatal to the validity of the contract, but did not prevent it being afterwards supervened.

(c) The Freedom of Will of the parties, on the other hand, can only be tested by their consent to the marriage (see CONSENT); but it may also be indirectly secured, by limitations of a protective character placed on the exercise of the capacity to contract marriage. According to the jurists of the Digest, a man might marry a woman by letters or by proxy if she were brought to his house, but this privilege did not belong to the woman.

There was one large class of persons in whom there was held to be a presumption of will, and hence marriage by the parties was not necessary, nor was any capacity to contract marriage. Marriage is simply impossible where the persons of slaves of both sexes are subject, absolutely without limit, to the huts, natural or unnatural, of a master. The slave, his master's thing, can have no will but his master's; in respect of the civil law properly so called, i.e. the law made for citizens, he does not exist; his condition is almost equivalent to death itself. Thus the Roman law has never mentioned connections between slaves. Connections between slaves and serfs are indeed mentioned, but without the name of marriage, and only to determine the procedure of the offering, which is fixed by that of the master. Rustici, a class of peasants who seem to have been of higher status than the "serfs," could contract marriage among themselves.

The recognition of slaves' marriages originated, not in the Roman law, but unquestionably in the Jewish law. Although only "Hebrew" servants are mentioned in the passage of Exodus on this subject (xxi, 8, 4, 5, 6), it is clear that the Pentateuch recognised the marriage of persons in a servile condition. With the sweeping away by the Christian dispensation of all distinctions between slaves and freemen it is but natural to suppose that the right of marriage would be extended from the Hebrew slave to the whole slave class. Such right, indeed, was not absolute, as will have been observed, but flowed from the master's will, and was subject to his right of disposal, even of the children of the females, and her children remained his, even when the slave himself obtained his freedom. As respects the marriage of slaves, it appears clearly to have been recognised both by the State and the Church in the reign of Charlemagne.

2. The Extrinsic Conditions of the capacity for marriage were very various. Some are purely or mainly moral ones; the leading one of this class, that of the amount of consanguinity which the law of different nations has held to be a bar to the validity of the nuptial contract, will be found treated under the heads of AFFINITY; COURICS-GROMAN. Another—singular, because exactly opposite feelings on the subject have prevailed in different countries—is to be found in the prohibition by the later Roman law of marriages between ravishers and their victims, under severe penalties, both for the guilty and the criminal, and at the same time, even of the children as well. See Cod. 145, 150).

Another limitation on the marriage contract, which must be considered rather of a political nature, and which prevents more or less still in the military code of almost every modern nation, was that it was impossible for soldiers. Under the early Roman policy, marriage was absolutely forbidden to soldiers; but the emperor
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Cladius allowed them the right, and it seems certain that there were married soldiers under Galba and Domi-
nian. Severus seems, however, to have been the first to allow marriage to civilians. Pliny, 1st and 2d, on the other hand, seem to have restricted soldiers to a first marriage. Under Justinian's Code, the marriage of sol-
unteers and other persons in the militia was made free, without solemnities of any sort, so long as the wife was free-born. There having been no regular armies among the barbarian races, nothing answering to the prohibition is to be found in their codes.

There were also restrictions on marriage which must be considered protective in their character, and intended to secure real freedom, as well as the wisdom of choice. To these, in the highest view of the subject, belong, among others, the regulations (see Cosern), although this restriction seems generally to have had its historic origin in a much lower sphere of feeling—that of the social dependence and slavery, or quasi-slavery, of children to their parents. Next come the interdictions placed by the Roman law on the marriage of guardians or curators, or their issue, with their female wards.

Lastly come the interdictions on the marriage of officials within their jurisdictions, which are analogous in principle to those on the marriage of guardians with their wards. No official could marry (though he might betroth to himself) a wife born or domiciled within the province in which he held office, unless he had been betrothed to her before; and if he betrothed a woman, she could, after his giving up office, terminate the engage-
ment, on returning the earnest-money, but he could not give his daughters in marriage within the province.

The marriage of an official contracted against this interdiction seems to have been considered absolutely void.

Among the specially religious restrictions placed on the marriage contract in the early ages of the Church, the one which would first claim our attention is that on the marriage of Christians with Gentiles, or eventually also with Jews and heretics.

That marriage generally was a civil contract, subject to the laws of the state, seems to have been the re-
ceived doctrine of the early Church; while at the same time it claimed also power to regulate it in the spirit of the Gospel, as is shown, for instance, in the strictness of our Lord and his apostles against divorce, although freely allowed both by the Jewish and the Roman law. Hence, it must have been revolutionary to the Christians, held valid by the Christians (Uxor Ebræorum, bk. ii. e. 24).

The next religious restriction of marriage is that connected with the monkish profession, which must be dis-
tinguished from those of virgins or of celibate sex, and from the institution of the Church virginis. The vow of virginity, which for many centuries now has been considered an essential prerequisite of the monastic profession, was not so by any means in the early heroic days of monachism (q.v.).

The prohibition against the marriage of monks and religious women by degrees found its way into the civil law of several of the barbarian kingdoms besides France. Among the laws of King Lothair of Lombardy, A.D. 731, or later, we find one of this kind as to women, in which their position when they have assumed the religious habit is assimilated to that of girls betrothed under the civil law, whose marriage entails a penalty of five hundred solidi. The Visigothic code inflicts "on inces-
nuous marriages and adulteries, or on sacred virgins and widows and penitents, defiled with lay virtue or mar-
riage, the penalty of sacrilege and the loss of property. By the time of the Carolingians, the civil and ecclesiastical law almost wholly coincided. In the 6th book of the Capitulæ, we find one almost in the same terms with the Visigothic law above quoted, declaring that marriage with a virgin devoted to God, a person under the religious habit, or professing the continence of widowhood, is not a true marriage, and requiring the parties to be separated by either the priest or the judge, without even any accusation being lodged against any party, the penalty being still perpetual exile. In the East, on the contrary, although in the 8th century, it is noted as one of the features of Con-
tantine Copronymus's tyranny, that he compelled monks to marry.

In respect of the marriage of the clergy, however, the restraint which occupied most space in the Church legislation of the period which concerns us, is that on digamous or quasi-digamous marriages, which will be considered under the head of Digamy. Meanwhile, however, there was growing up a feeling against all marriage of the clergy while in orders, tending to their absolute celibacy. The notices which occur of other restraint upon clerical marriages are comparatively few and unimportant. See Celibacy.

II. We have now to say a few words on the contract of marriage, in the sense in which the expression is still used in France (marriage se cause) and upon which the law is based on evidence of the contract itself as between the parties.

The marriage contract among the Romans was hab-
ually certified in writing on waxen tablets, which, however, might also be used after marriage, e.g. on the birth of a child. "Nuptial tablets" were signed not only by both the parties and witnesses, but by the priest of the temple of Minerva the priestly priest of them was held to be at least a symbol of the dissolu-
tion of marriage, if it had not the actual effect of dis-
solving it. By a constitution of the emperor Probus, the drawing up of such "tablets" was enacted not to be necessary to establish the validity of the marriage or the father's power over his offspring. They were perhaps not necessarily, though usually, identical with the "dotal tablets," "dotal instruments," or "dotal doc-
uments," specifically so called, but must have been com-
prised with them at least under the general terms "in-
struments" or "documents," to which it is pro-
vided, by a constitution of Diocletian and Maximin, that where there is no marriage, "instruments" made to prove marriage are invalid; but that where there are none, a marriage lawfully contracted is not void; nor could the wish of the parties to such be the father invalidate his consent. Nuptial instruments were by Justinian made necessary in the case of the marriage of stage-players. Under the 74th Novel, indeed, all per-
sons exercising honorable offices, businesses, and pro-
fessions, short of the highest functions in the state, were required, if they wished to marry without nuptial,
instruments, to appear in some "house of prayer and de-
clare their intentions before the "Defender of the Church," who, in the presence of three or four of the clerks of the Church, was to draw up an attestation of the marriage, and sign it and date it and this was then to be subseribed by the parties, the "Defender," and the three others, or as many more as the parties wished, and if not required by them, to be laid up, so signed, in the archives of the church, i.e. where the holy vessels were kept; and without this, the marriage would not be held to have come together "with nuptial will." But this was only necessary where there was no document fixing a do or antinuptial donation; nor was it required as to agriculturists, persons of mean condition, or common soldiers. It will be obvious that we have in the above the original of our marriage certificates. See Dowry; Marriage.

Contredit, Andreis, a French poet and musician, lived about 1290. He was an ecclesiastic, and left Neuf Chanson Notae (MS. in the National Library of Paris, No. 7222, containing eight volumes). See Hoe-

Contrite literally signifies beaten or bruised, as with hard blows, or a heavy burden; and so, in Scripture
language, imports one whose heart is broken and wounded for sin, in opposition to the heart of stone (Isa. lixvi, 2; Psal. li, 17; lii, 15). The evidences of a
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broken and contrite spirit are: (1) Deep conviction of the evil of sin; (2) humiliation under a sense of it (Job xiii, 5, 6); (3) prayer or supplication for it (Zech. xii, 10); (4) impenitence confession of it (1 John, i, 9); (5) prayer for deliverance from it (Psai. i, 10; Luke xviii, 13); (6) susceptibility of good impressions (Ezek. xi, 19).

Controversy, Religious, is good or evil, according to the principles which it upholds, the purpose in which it is pursued, the object to which it is applied, and the temper with which it is conducted. If it springs from a mere spirit of contention, from desire of victory, not love of truth, or from stubbornness, that will not be brought into captivity to the obedience of Christ, Christianity will not acknowledge it for its own. If it be employed on questions unbecoming human dispatch; questions inaccessible to our finite understandings, unnecessary or unimportant in their issue, and only tending to perpetuate strife, or to unsettle the minds of men—then it is also unworthy of the Christian character. Nor is it void of offense when, however sound its principles, however important its subject, however irrefragable its argument, it is made the vehicle of personal malignity; when it is carried on with a spirit that rends asunder the social ties, and exasperates, instead of endeavoring to soften, the irritable fibre, which, even in its tender aspect, it is but too apt to excite.

But those evil consequences, which flow from the abuse of controversy, and from causes by no means necessarily connected with religious discussion, ought not to deter us from its proper use, when truth requires its aid. Controversy is worse than useless if it have no better end in view than a display of mental superiority, or the self-gratification which, to minds of a certain cast, it appears to afford. For as, in secular disputes, it is the legitimate end of warfare to produce peace, so, in religious polemics, the attainment of unanimity ought to be the main object. War is waged because peace cannot be obtained without it. Religious controversy is maintained because agreement in the truth is not otherwise to be effected. When this necessity is laid upon us, do we but acquit ourselves of an indispensable duty in defending the charge committed to our care by the use of those weapons with which the armor of the divine Word supplies us. See Van Mildert, Bampton Lectures.

Contumeliosus, a bishop of Riez, in Gaul, A.D. 524. He was addressed by Avitus, bishop of Vienne, concerning a work sent him by the latter. He was a bishop of doubtful private morality, and about 534, at the instance of Cæsarius, bishop of Arles, pope John II forbade his exercising episcopal functions. Contumeliosus appealed to pope Agapetus, but the case seems not to have been further determined.

Contumely and Impudence, two vices, were adored by the Athenians under the figure of partridges, from supposed analogy of nature.

Conture, Guillaume, a French architect, was born at Rouen in 1732, and visited Italy early, where he made great improvement. He restored the Church de la Madeleine, and died in 1799.

Contzen, Adam, a Jesuit and controversialist of Belgium, was born in 1573 at Montjoie, in the Julich territory. In 1595 he joined his order at Treves, was in 1596 appointed a professor of philosophy at Wurzburg, and in 1610 professor of theology at the academy in Mayence. He wrote, against the Heidelberg professors or Pareus, Defensio Libri de Gratia Primi Hominis (Magelburg, 1613), and Cruculitis et Idolam Calvinistorum Rusticiatum (ibid. 1614). When Pareus tried to harmonize the differences between Lutherans and Calvinists, so many lines against both arose, Contzen published De Unione et Synodo Generali Evangelicorum (ibid. 1615), and De Pace Germaniae Libri Duo (ibid, 1616). When the first centenary of the Reformation was celebrated, he published Jubilaeum Jubilorum (ibid. 1616).

At Munich, where he was called in 1616, he wrote, In Quatuor Evang., a commentary (Cologne, 1626),—In Epistol, ad Romanos (ibid. 1629),—In Epistol, ad Corinhiacos et ad Galatas (ibid. 1631). He died May 20, 1635. See K. Brischart, P. Adam Contzen (Wurzburg, 1629); Streber, in Wetzer u. Weibe's Kirchen Lexicon, k. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Conusall (or Conwall), See Conwall.

Conusallius (or Conwulfius), See Cynwulf.

Convallus (or Conwall) is the name of several early Scotch saints: 1. Said by some to have been an abbot in Scotland, and confessor of king Comanus, and to have died in A.D. 527; but according to others an abbot of Iona, who introduced "gang-days" (Bogation-days) into Scotland. His day of commemoration is Oct. 15 or 15. See Forbes, Kol. of Scotch Saintis, p. 164, 214, 241, 315.

2. A confessor, commemorated May 18 or Sept. 28, probably the Conwallus-who was a famous pupil of Cuthbert, and afterwards described as the prince of the Irish, and as dying in A.D. 612. See Forbes, Kol. of Scot. Saintis, p. 315.

3. A monk, commemorated Sept. 14, who was brought up in the monastery of Craguagell in Carrick, and therefore not earlier than the 11th century. See Camera, De Sacb. Pont. p. 178.

Convention, General, is an assembly of clerical and lay deputies belonging to the Protestant Episcopal Church (q. v.) of America.

Converse, Amasa, D.D., a Presbyterian minister, was born at Lyme, N. H., Aug. 21, 1795. He graduated from Dartmouth College in 1822; studied theology at Princeton Theological Seminary for one year; was ordained evangelist by the Presbytery of Hanover, May 5, 1826; was missionary in Virginia during 1826 and 1827; editor of the Visitor and Telegraph, Richmond, thereafter until 1839; of the Christian Observer, Philadelphia, Pa., until 1861; then went back to Richmond, and was employed there until 1869; and at Louisville, Ky., until his death, Dec. 9, 1872. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 44.

Converse, Augustus L., a Protestant Episcopal clergyman of the diocese of South Carolina, was for a number of years rector of the church in Stateburg, near which place he died, March 21, 1869, aged sixty-two years. See Dearborn, A. C., Annuar, 1861, p. 98.

Converse, John Kendrick, a Presbyterian and Congregational minister, was born at Lyme, N. H., June 15, 1801. His preliminary education was acquired at Thetford Academy. In 1827 he graduated from Dartmouth College, and during the two years following was a teacher and editor in Richmond, Va. Soon after his graduation from Princeton Theological Seminary he was ordained pastor, Aug. 9, 1832, at Burlington, Vt., where he continued to minister for twelve years; and then, for more than twenty-five years was principal of the Burlington Female Seminary. For a long time he was secretary of the Vermont Colonization Society, and was also general agent of the American Colonization Society. He died at Burlington, Oct. 8, 1880. See Conn., Year-book, 1881, p. 20; Necrol, Report of Princeton Theol. Sem., 1881.

Convex is a Latin term for lay brothers of a monastery, as having forsaken the world.

Convict is a person who is convicted. In a more extensive sense means a lay friar, or brothers admitted for the service of the house, without orders, and not allowed to sing in the choir.

Conviction, in general, is the assurance of the truth of any proposition. In a religious sense, it is the
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first degree of repentance, and implies an affecting sense that we are guilty before God; that we can do nothing of ourselves to gain his forfeited favor; that we deserve and are exposed to the wrath of God; that sin is very odious and hateful, yes, the greatest of evils.

There is a natural and just conviction which arises from natural conscience, fear of punishment, moral assertion, or alarming providences, but which is not of a permanent nature. Staying conviction is a work of the Holy Spirit, as the cause; though the conscience, the law, the gospel, or affliction, may be the means (John 16, 8, 9).

Convictions of sin differ very much in their degree and peculiarity, in different persons. It has been observed that those who suffer the most agonizing sensations are such as never before enjoyed the external call of the gospel, or were favored with the tuition of religious parents, but have neglected or notoriously abused the means of grace. To these, conviction is often sudden, and produces that horror and shame which are not soon overcome; whereas those who have sat under the gospel from their infancy have not often such alarming convictions, because they have already some notion of these things, and have much acquaintance with the gospel, which administers to a believing heart immediate comfort. As it is not, therefore, the constant method of the Spirit to convince in one way, it is improper for any to carry their convictions because they are not, or have not been, tormented almost to despair: they should be rather thankful that the Spirit of God has dealt tenderly with them, and opened to them the genuine source of consolation in Christ. It is necessary, however, to observe that, in order to repentance and conversion to God, there must be real and lasting conviction, which, though it may not be the same in degree, is the same in nature.

Evangelical conviction differs from legal conviction thus: legal arises from a consideration of the divine law, God's power, or conscience; evangelical, from God's goodness and holiness as seen in the cross of Christ, and from a disaffection to sin; legal conviction still conceives there is something remaining good; but evangelical is sensible there is no good at all; legal views freedom from pain; evangelical from sin; legal hardens the heart; evangelical softens it; legal is only temporary; evangelical lasting.

Convocation, in the University of Oxford, consists of all persons admitted to regency, who have their names on their college books, and have paid all their fees. This assembly gives assent to statutes passed in congregation, confers leases of lands, grants admission to students, exempts burgesses, and confers honorary degrees, or those given by degree or by diploma.

Conway, Henry, a Roman Catholic prelate, was born in Ireland, made bishop of Philadelphia, Pa., in 1820, and died in that city, April 21, 1842. See De Quincey and Shea, Hist. of the Catholic Church in the U. S. p. 135.

Conwell, W. T., a minister of the Methodist Episcopal Church South, was born near Hazel Green, Morgan Co., Ky., Feb. 19, 1849. He removed to Missouri in 1870, was converted in 1874, and the same year joined the Missouri Conference. He died at Savannah, Mo., May 28, 1881. See Minutes of Annual Conferences of the M. E. Church South, 1881, p. 510.

Coyne, Reuben, John, A.M., an English divine, was born in 1779. He was elected professor of Anglo-Saxon in Oxford University in 1808, and professor of poetry in 1812. He delivered the Hampton lectures for 1824, on the Interpretation of Scripture; and in 1829, was published his Illustrations of Anglo-Saxon Poetry, edited by W. D. Conwy. This work has done much to study the Anglo-Saxon literature. Large portions of the Song of the Traveller and Beowulf will be found in the volume. Mr. Conwy was a contributor to the British Bibliographer. He died in 1824.

See (Lond.) Christian Remembrancer, July, 1824, p. 489; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Biog. Universelle, s. v.

Conyers, Joshua R., a Baptist minister and physician, was born in Bath County, Ky., March 4, 1812. He graduated as M.D. from Transylvania University, and for seven years practiced at Quincy, Ill. He united with the Baptist Church in 1844. Several years afterwards he gave up a lucrative practice, and was ordained a minister at St. Mary's, O., where, and at Delphos, and Zanesville, he preached for six years. Although somewhat advanced in life, he became a student in the theological department of Madison University, N. Y., and studied one year at Princeton. In January, 1863, he entered upon the duties of his pastorate in Oneida, Ill. Subsequently he was pastor of the Church at Berwick. He died Aug. 8, 1870, near Tabo, Lafayette Co., Mo. See Minutes of Ill. Annuals, 1870, p. 11. (J. C. S.)

Conygham, Daniel, a Scotch clergyman, took his degree at Glasgow University in 1586; was appointed to the living at Kilmaulcolm in 1588; was a member of the Court of High Commission in 1619, continued in 1628, but resided at Lochwinnoch in 1646. See Pasqui, Eccles. Scotienses, ii, 217, 245.

Conygham, Hugh, a Scotch clergyman, took his degree at Glasgow University in 1634, became minister of the Presbyterian congregation at Ray, Ireland, but was compelled by persecution to leave that island; was called to the living at Mearns in 1649; became a temporary supply at Erskine in 1641, and continued in January, 1654. See Pasqui, Eccles. Scotienses, ii, 227.

Conseil, Francois de, a French prelate, brother of the following, was born at Ponsin, in Bugey, March 18, 1738. He was first grand-vicar, then bishop of St. Omer, and, in 1774, became archbishop of Tours. As deputy of the clergy to the states-general of 1789, he protested against the reunion of the three orders, resigned in 1791, and went to Als-la-Chapelle. He afterwards wrote against the civil constitution of the clergy, and published, in June, 1791, a mandate which was condemned, in July of the same year, by the tribunal of Tours, to be torn and burned by the hand of the executioner. He retired to Holland, and died at Amsterdam in 1796. See Hoefer, Nouv. Biog. Generale, s. v.; Biog. Universelle, s. v.

Conseil, Louis Francois Marie Hilaire de, a French prelate, was born at Ponsin, in Bugey, Jan. 13, 1732. He served first as an officer of dragoons, but was soon made bishop of Arras. He proved himself one of the most violent adversaries of the revolution. He refused to sit at the states-general, and in a riot came near losing his life in return for his devotion. An indictment being decreed in 1792, he took refuge in England and attached himself to the court of Artois. He exercised great influence in private, and directed the affairs of the royalist party. He became the centre of the intercourse and intrigue which fed the civil war in France. For many years his name was found in nearly all the projects of political insurrections. He is especially memorable as one of the directors of the plot of the machine infernale, Dec. 24, 1800. He died in London in December, 1804. See Hoefer, Nouv. Biog. Generale, s. v.; Biog. Universelle, s. v.

Coo, Roger, an English martyr, was a native of Melford, in Suffolk. He was brought before the bishop, examined, and condemned to be burned on his refusal to跪 the true God and his abhorrence of the worship of idols. The sentence was executed at Yoxford, Suffolk, in 1556. See Fox, Acts and Monuments, vii, 881.

Cook, Albert A., a Methodist Episcopal minister, was born at Warehouse Point, Conn., Sept. 24, 1817. He early gave proof of a noble character by caring for
the family on the death of his father; joined the Church at the age of eighteen, and, after several years of study and teaching, united with the New England Conference in 1842, and began his pastoral life at Feeding Hills, Mass. He continued his ministry at Shelburne Falls, Chester Village (now Huntington), North Brookfield, Princeton, Oxford, and in 1851 at Milford (all in Massachusetts), where he died, Feb. 4, 1880. Mr. Cook spent his latter years as a dentist; was a member of the General Conference of the Church in 1856 and 1864, and served once in the Senate and twice in the House. He was a Christian gentleman, of fine presence and great urbanity; a natural, excellent preacher and expositor; was benevolent, and everywhere highly esteemed. See Minutes of Annual Conferences, 1880, p. 66.

Cook, Alexander (1), a Presbyterian minister, was born at St. Monance, near Glasgow, Scotland, Feb. 4, 1760. He received a moderate English education at Glasgow, and learned the trade of a silversmith. He was at Berwick-on-Tweed in 1778, and emigrated to America in 1783; in 1797 was living in Pennsylvania; in 1802 was licensed as a missionary to the Indians, but remained only a short time. In 1803 he was received into the Presbytery of Erie, and accepted calls from the congregations of Slippery Rock and New Castle, where he continued until 1809. In 1810 he was dismissed from the Presbytery of Erie, and connected himself with the work of Harmony. At the same time he took a commission to labor in South Carolina and Georgia as a missionary. He was also stated supply at Poland, O., from 1812 to 1814. In 1815 he was received into the Presbytery of Ohio, and installed pastor of the Church of Bethany, which relation was dissolved in 1820. In 1821 he was received by the Presbytery of Allegheny, and in the same year installed as pastor of the churches of Ebenezer and Bear Creek. In 1827 he was received into the Presbytery of Steubenville, and for a year supplied the churches of Annopolis and Bloomfield, O. In 1828 he left his home to open and be associated in a Scotch settlement in Ohio. While on this trip he died, Nov. 30, 1828. See Hist. of the Presbytery of Erie.

Cook, Alexander (2), a Methodist Episcopal minister, was born in Keskasig, County Downeal, Ireland, May 5, 1842. He joined the Wesleyans early in life, received a good common-school education, and studied two years in the Wesleyan Institute; taught school four years; emigrated to America in 1863, and in 1866 entered the Central Ohio Conference, wherein he served the Church until his death, early in 1870. See Minutes of Annual Conferences, 1866, p. 196.

Cook Archbold, a Scotch clergyman, was licensed to preach in 1822; appointed to the North Church, Inverness, in 1837, after he had spent some years as missionary at Berriesdale; joined the Free Secession in 1843, and became minister of the Free Church, Daviot, in 1844. He died May 6, 1865, aged seventy-four years. See Find Erbes, Scott, Illinois, 259.

Cook, Chauncey, a Congregational minister, was born at Wallingford, Conn., March 9, 1778. He graduated from Middlebury College in 1808, studied theology with Dr. Asa Burton, was ordained in 1809, and labored as an evangelist in Vermont and New York. In 1811 he became the second minister of the Church in Owens, N. Y., and his successive charges were as follows: Lima, Pittsford, Chili, Greece, Ira, Aurora (Presbyterian Church), all in New York state; Hennepin, Aurora, and Bristol, in Illinois. He died at Ottawa, Ill., March 21, 1860. Mr. Cook's life was blessed with many revivals. "He was a progressive man to the last." See Cong. Quarterly, 1860, p. 344.

Cook, Cornelius, a Methodist Episcopal minister, was a native of Great Britain, where he was converted, and then called to preach in America. He labored three years in the ministry (in East Jersey, 1787; Dutchess, 1788; Rensselaer, 1789), and died August 1789. See Minutes of Annual Conference, 1790, p. 56.

Cook, Edward, an English Wesleyan missionary, was born at Long Wharton, Leicestershire, Nov. 4, 1806. He was converted in 1820, ordained in London for the missionary work in 1831, and on Jan. 14, 1822, sailed with Rev. Messrs. Edwards and Coleman, for the Cape of Good Hope. His field was the Great Namaqua land. His work was interesting, successful, pursued with great love and enthusiasm, often amid dangers. His health finally giving way under his toils, he commenced the long journey to Cape Town, before he reached the station of his wish for rest; he died, on the banks of the Great Orange River, March 7, 1843. His remains were carried back over fifty miles to Nisbet Bath, and interred in the land of his labor. Besides establishing a church of more than four hundred members, and sending forth of more than one thousand of his converts to Nisbet Bath, he made frequent journeys to the Damara and more distant tribes. See Minutes of the British Conference, 1848; John Cook, The Life of Edward Cook (Liverpool, 1849, 12mo); Christian Watchman Magazine (Cape Town), March, 1848.

Cook, Edwin R. T., an Episcopal clergyman, was born in 1825. At the time of his death, July 25, 1865, he was rector of Wainwright Memorial Church, in New York city. Mr. Cook was an able, devoted, and eminently successful pastor. See Appleton's Annual Cyclop., 1865, p. 644.

Cook, Elijah, a Free-will Baptist minister, was born in New York State of New York in 1793. He removed to the West in 1835, and was a preacher in Michigan. His ordination took place in 1845, and for nearly thirty years after he was engaged in his Master's work. He died at Cook's Prairie, Mich., Jan. 31, 1872. See Free-will Baptists Register, 1873, p. 83. (J.C.S.)

Cook, Emilie P., a French Methodist preacher, son of Rev. Charles Cook, was born at Niset, June 15, 1829. The happy influence of his godly parents was shown by his conversion at the age of nine years. His mind was drawn to the ministry, and he pursued his classical studies in France and Switzerland; and, to qualify himself for preaching, entered the Wesleyan Theological College at Richmond, England, where, for three years, he manifested the aptitude for pastoral work which ever afterwards characterized his life and labors. He entered the itinerant ministry in France in 1854, when that country was made an independent conference, and labored most successfully at Nimes, Nivernais, and Saint Martin, and other important circuits. He was stationed in Paris during the siege, and heroically opened his house as a hospital, and had it filled with the sick and wounded, whom he gathered in person from the battlefield, and his devotion and care were greatly appreciated by both the conference and the citizens. The conference elected him president in 1872, and kept him in the office two years, as a mark of the confidence and affection of his brethren. At the close of his presidential duties he came to America to attend the meeting of the Evangelical Alliance, and afterwards spent some time in pleading in Methodist churches for aid to his native land. He started for home in the steamer Ville-du-Herve, but was shipwrecked soon after leaving America. He was picked up, as by a miracle, with barely life left; resumed his journey in the steamer Luch Arsao, and was again wrecked. Was again rescued, but with little hope of rallying, yet he strove hard to lead the dying to the Saviour. He at length reached England, got home greatly exhausted, and was sent to the south of France; but nature was worn out, yet his mind was calm and patient, and his strong faith remained unshaken. He died Jan. 9, 1874.

Cook, Finlay, a Scotch clergyman, was born at Arran in 1778. He became a catechist at Glasgow; was licensed to preach in 1816; ordained and sent as missionary to Halkirk, Watten, and Reay, and afterwards to Inverness; presented to the living at Cross in 1819; transferred to East Church, Inverness, in 1832.
and thence to Reay in 1835; joined the Free Secession in 1835; and died June 12, 1858. He was remarkable for his piety, faith, and upright conduct, free from reproving sin and error. His son, Alexander, was a minister of the Free Church. See Fasti Eccles. Scotiani, iii, 147, 259, 568.

Cook, George, D.D., a Scottish theologian, was born at St. Andrews between 1780 and 1795. He was pastor of Laurencekirk, and died in 1845. He wrote a History of the Reformation in Scotland (Edinb. 1811, 1815, 3 vols.);--A History of the Church of Scotland (Lond. 1815, 3 vols.);--Reality of Christ's Resurrection (1926), and some minor pieces.

Cook, Henry David, a Scotch clergyman, son of the professor of moral philosophy in St. Andrews, was born Feb. 24, 1791. He took his degree at the University of St. Andrews; was licensed to preach in 1813, and presented to the living at Kilmany in 1815. He died Sept. 19, 1857. He was well acquainted with the history of the Church, and with all its schisms and controversies. See Fasti Eccles. Scotiæ, ii, 499.

Cook, Henry Preston, a Methodist Episcopalian minister, was born in Hanover county, Va., Dec. 9, 1800. He received a careful religious education, and experienced conversion in 1817, and in 1820 united with the Mississippi Conference, wherein he labored with zeal and fidelity until his death, in 1856. See Minutes of Annual Conferences, 1826, p. 506; Methodist Magazine, i, 352.

Cook, Isaac M., a Presbyterian minister, was born in Pennsylvania. He graduated from Jefferson College in 1841, attended Princeton Theological Seminary for about one year (1842), was ordained by the Presbytery of Beaver, Dec. 17, 1845, and was pastor at Bridgeville, Pa., until his death, in January, 1854. See Gen. Cat. of Presb. Theol. Sem., 1881, p. 126.

Cook, Israel B., a Methodist Episcopal minister, was born in 1789. His name first appears in 1818, in connection with Lycoming Circuit of the Genesee Conference. In 1822 he became superannuated, but subsequently was readmitted into the East Baltimore Conference. He died March 7, 1868. See Minutes of Annual Conferences, 1858, p. 29.

Cook, J. Russell, a Free-will Baptist minister, was born at Acton, Me., in 1821. He removed to Manchester, N. H., where he was converted in 1847, and ordained in 1852. His pastorates were in various places in Maine and New Hampshire, including Gilmanston, where he was pastor for four years, and Buxton, Me., for five years. He died in Rocherster, N. H., July 1, 1862. See Free-will Baptist Register, 1865, p. 92 (J. C. S.).

Cook, John (1), a Scotch clergyman, took his degree at the University of St. Andrews in 1648; was presented to the living at Eccles in 1658; deprived in 1689 for not praying for the king and queen, and other acts of disloyalty. He died in 1791, aged about sixty-three years. See Fasti Eccles. Scotiæ, i, 412.

Cook, John (2), a Scotch clergyman, was licensed to preach in 1732; called to the living at Abercrombie in 1734, and ordained. He died June 24, 1751. His son became professor of moral philosophy at St. Andrews. See Fasti Eccles. Scotiæ, ii, 405.

Cook, John (3), a Scotch clergyman, was born Nov. 11, 1774. He took his degree at the University of St. Andrews in 1788; was licensed to preach in 1792; appointed minister at Kilmany in 1798, and ordained; appointed professor of Hebrew at St. Mary's College, St. Andrews, and resigned in 1802. He died Nov. 28, 1824. See Fasti Eccles. Scotiæ, ii, 409.

Cook, John (4), an early Wesleyan missionary, was born in Cardiganshire, W. I., in 1794. On his arrival at Tortola he was seized with putrid fever, and in five days died, "in the prime of his life and the triumph of faith," in 1795 (according to Hill). See Atmore, Meth. Memorial, a. v.

Cook, John, D.D., a Scotch clergyman, son of the divinity professor at St. Andrews, graduated at that university in 1813. He was factor to St. Mary's College in 1824, licensed to preach in 1825, and ordained to the living at Laurencekirk in 1829, and ordained; transferred to St. Leonard's, St. Andrews, in 1845; appointed convener of committee on education in 1849, of that for schoolmasters in 1850, and also of three other committees; was moderator of the General Assembly in 1859, assessor to the university court, elected professor of divinity and ecclesiastical history in 1860, and one of the deans of the chapel in 1865. He died April 17, 1869, aged sixty-one years. Dr. Cook published works on Church Patronage, Church Defence, Relief of the Poor, School Statistics, a Catechism, and a few single Sermons. A handsome painted window, placed by his parishioners in the college church, St. Andrews, is one token of the high esteem in which he was held. He had scholarly ability, refined taste, exact and active business habits, affability, and courtesy. See Fasti Eccles. Scotiæ, iii, 679.

Cook, John C., a Methodist Episcopal minister, was born about 1837. He was educated at Dickinson College, where he was converted at the age of nineteen, and in 1860 entered the East Baltimore Conference, wherein he labored with earnest devotion until his death, April 25, 1868. Mr. Cook was known as a great promise, meek and lowly in heart, earnest, faithful. See Minutes of Annual Conferences, 1863, p. 10.

Cook, John Lovejoy, a Methodist Episcopal minister, was born in Edinburg, Saratoga Co., N. Y., Jan. 7, 1819, of devout Christian parents. He spent his youth amid the quiet and peace of farm life, where he laid the foundation of his blameless, industrious, Christian character. He was employed in his young manhood by his brother as a manufacturer in Massachusetts and Rhode Island, at which time he was converted, became a class-leader, and received license to preach, and in 1846 was admitted into the Troy Conference. His last eight years were given to the pastorate of the Congregational Church at North Pownall, Vt., where he died May 15, 1878. See Minutes of Annual Conferences, 1878, p. 43.

Cook, Joseph, a Baptist minister, was born in Bath, England. He was licensed to preach in 1776. He had previously served as associate pastor at Margate, on the Isle of Thanet, at Dover, Deal, and Woodstock. He then came to America, and was first pastor of a church in Eutaw Springs, S. C., but was obliged to leave during the Revolutionary War. When he returned he found his church almost extinct, but through his efforts it grew in number, spirituality, and influence. He died Sept. 26, 1790. See Sprague, Annals of the Amer. Pulpit, vi, 186.

Cook, Joseph B., a Baptist minister, was born in South Carolina about 1776. He was converted at the age of fifteen, and graduated from Brown University in 1797; pursued his theological studies with Rev. Dr. Furman; was ordained as an evangelist, and successively became pastor of the Eutaw, the Beaufort, and the Mount Pisgah churches. He died at his residence in Sumter District, S. C., Aug. 24, 1838. See Watchman and Reflector, Sept. 12, 1838. (J. C. S.)

Cook, Nehemiah Baldwin, a Congregational minister, was born at Hampton, N. Y., Sept. 26, 1736. He graduated from Andover Theological Seminary in 1811; in 1823 was appointed a home missionary in Wayne County, Pa., served one year, and was ordained Aug. 31, 1825; from that time till 1833 he was acting pastor of the Presbyterian churches in Babylon and Fresh Pond, L. I., and during the next five years at Riverhead and Southold. He was installed pastor in Stonington, Conn., March 7, 1838, from which
he was dismissed in May, 1850. From June, 1864, to October, 1867, he was acting pastor in Ladybard, and subsequently resided there without charge until his death, Nov. 17, 1879. He published two Funeral Sermons. See Cong. Year-book, 1880, p. 16.

Cook, Pardon, a Methodist Episcopal minister, was admitted into the Pittsburgh Conference in 1827, preached for thirty-four years, was a superannuate in nineteen years, and died at Marietta, O., in May, 1850, in his eighty-third year. He was pure-minded, cheerful, sweet-spirited, and beloved. See Minutes of Annual Conferences, 1880, p. 243.

Cook, Phineas, a Methodist Episcopal minister, was born at Greenfield, Mass., March 10, 1784. He experienced religion in 1800; and in 1805 entered the New York Conference, in which he was an effective preacher for forty years. He spent his latter years as a superannuate, and died May 26, 1861. Mr. Cook was of a warm and lively temperament, open-hearted and frank. See Minutes of Annual Conferences, 1882, p. 86.

Cook, Richard, a Methodist Episcopal minister, was born about 1718. He was converted when quite young; joined the Oseiada Conference in 1844; continued effective until 1860, when he took a superannuiy relation, on account of ill-health; served as presiding elder in 1861 and 1862; and spent his last fifteen years in New Hartford. He died in September, 1876, Mr. Cook was a fearless advocate of the forms, and an exemplary Christian. See Minutes of Annual Conferences, 1876, p. 137.

Cook, Robert, a Scotch clergyman, took his degree at Marischal College, Aberdeen, in 1818; was presented to the living at Clatt in 1820, and ordained; transferred to Ceris in 1844, and died at Monimail, Dec. 20, 1851, aged fifty-eight years. His publications are, Sermons on the Abundant Harvest, with Metrical Paraphrases (1831):—The Catechist's Poetical Manual (1834):—The Young Communicant's Manual (1849):—Account of the Parish. See Fasti Eccle. Scoticiana, iii, 534.

Cook, Samuel, a Baptist minister, was born at Eastham, Mass., in 1791. When he was young his parents removed to Maine. In 1815 he was baptized, and united with the Baptist Church in Clinton. He completed a literary and theological course in 1821 at Waterbury College. Soon after, he was ordained pastor of the church in Effenham, N. H. The subsequent pastorates of Mr. Cook were at Brentwood, Hampton Falls, Hopkinton, Meredith and Dunbarton, all in New Hampshire. He acted, for some years, as the agent of the New Hampshire Baptist Convention, and, for eight years, was chaplain of the state prison at Concord. He died Feb. 15, 1872. See Ohio Record of Colby University, Supplement No. 1, p. 5. (J. C. S.)

Cook, Thomas F., a minister of the Methodist Episcopal Church South, son of Rev. Valentine Cook, was a native of Kentucky. He professed religion in boyhood, labored a number of years acceptably as local preacher, and in 1848 entered the Mississippi Conference. In 1865 he was transferred to the Rio Grande Conference. He died of yellow fever, July 24, 1867. Mr. Cook was a meek, spiritual Christian, a faithful, laborious pastor, and a successful preacher. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 190.

Cook, Walter, a Scotch clergyman, took his degree at the University of Edinburgh in 1709; was licensed to preach in 1722; appointed to the living at Cummertrees in 1728, and ordained. He died April 21, 1759, aged seventy-six years. See Fasti Eccle. Scoticiana, iii, 534.

Cook, W. B., a Universalist minister, was born at Marcellus, Onondaga Co., N. Y., Dec. 8, 1810. He entered the ministry in 1846, was ordained in 1846, and labored at the following places: Mottville, Alexander, Lockport, Gaines, Churchville, Newburgh, and Aurora, all in New York; went to Michigan in 1866, and there continued until his decease at Muskegon, June 5, 1871. Mr. Cook was a humble, faithful, diligent preacher. See Universalist Register, 1872, p. 144.

Cook, William W., a minister of the Methodist Episcopal Church South, was born at Princeton, Ky., Feb. 2, 1818. He was converted in 1838, and entered to preach in 1846, and joined the Louisville Conference in 1854. From 1861 to 1864 he was superannuated. Entering the effective ministry again he labored faithfully until compelled by poor health to take a superannuated relation once more, in which he remained until his death, Dec. 22, 1872. Though his early education was limited, Mr. Cook possessed good natural endowments, and by diligent study became a clear theologian and successful preacher. He was a kind, true man, and an efficient pastor. See Minutes of Annual Conferences of the M. E. Church South, 1890, p. 164.

Coolke, Albert, A.B., an English Congregational minister, was born at Uxoxeter, Staffordshire, about 1842. He was educated at Alleyne's Grammar-school and at Lancashire Independent College. On leaving college, in June, 1866, he became pastor of the Church at Newport, Shropshire. In June, 1869, he accepted the pastorate of the First Congregational Church at Birmingham. In 1873 he resigned this charge to take a school at Frome, in the hope that a more southern climate might repair his shattered health. He died July 30, 1879. See (Lond.) Cong. Year-book, 1880, p. 315.

Coombs, Amos Starr, a Congregational missionary, was born at Danbury, Conn., in 1810, and graduated from Yale College in 1834. He went to the Sandwich Islands in the employ of the American Board of Foreign Missions, arriving there in April, 1837. Soon after his arrival he took charge of the education of the higher classes of that country, and remained at the head of the school for twelve years. He died at Honolulu, March 20, 1871.

Cooper, Charles, D.D., a Methodist Episcopal minister, was born of Protestant Episcopal parentage in St. Mary's County, Md., Sept. 3, 1799. He experienced religion in 1816, while attending school at the academy in Georgetown, D. C.; soon displayed marked talent as leader of a young people's prayer-meeting; was licensed to preach, and in 1820 entered the Baltimore Conference. In 1824 he became a member of the Pittsburgh Conference; in 1840 was made editor of the Pittsburgh Christian Advocate, and subsequently transferred to the Philadelphia Conference. He became superannuated in 1872, and died Aug. 24, 1875. Dr. Cooper was quiet and unobtrusive, firm and true, an exemplary Christian gentleman. See Minutes of Annual Conferences, 1876, p. 81; Simpson, Cyclopaedia of Methodism, s. u.

Cooper, Corbett, an English Wesleyan minister, was born at Birmingham, Norfolk, Dec. 2, 1875. He commenced his ministry in 1869; was chairman of a district for twenty-seven years; retired to Guernsey after a ministry of half a century, where, blind but happy, he performed various pastoral duties until his death, May 16, 1866. Mr. Cooper was an argumentative and practical preacher, and his manner was simple and dignified, earnest and persuasive. He wrote Strictures on a Pamphlet, entitled An Attempt to Show that Election is Beneficial to Many and Injurious to None:—The History of Apostolical Succession (new ed., Lond. 1840, 12mo.); a Salute of Rev. John Wesley to the Relation of the Methodist to the Established Church (Exeter, 1844, 12mo.); A Plain Statement of Facts (ibid, 1835, 12mo.); Church Membership: Sermon on Acts ii, 47 (Lond. 1862, 12mo.). See A Memorial Volume of the Life and Labors of Rev. Mr. John Wesley (London, 1817, 4to.); Minutes of the British Conference, 1866, p. 81; Stevenson, Wesleyan Hymns-book and its Associations (London, 1870), p. 367; Osborne, Meth. Bibliography, p. 87; Meth. Magazine (London, 1866), p. 941.
COOKE

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Edward, LL.B., an English divine, was

nese of Harvington, Bucks. He was an able scholar, and

particularly well-versed in whatever related to his-

story, antiquity, and jurisprudence. Besides the "His-

story of the Abbey of St Albans" (4th ed.), published in 1775,

and the "History of the Abbey of Westminster" (4th ed., 1776),

which he wrote, he was an author of considerable

value in his day, and his works are still in demand.

He died Feb. 27, 1824. See (Loc.) Annual Register, 1824, p. 214.

COOKE (or Coke), George, D.D., an English

preacher of the 18th century, on the Roche Dale Circuit, 1805-1817.

He was a friend of John Newton, and was one of the

better-known ministers of the Established Church, and

was Moderator of the General Assembly, in 1797. He died in


COOKE, Henry, D.D., LL.D., an Irish Presbyteri-

an, was born at Grillage, County Londonderry, in

1786. He studied at Dublin University, and was ordained in

1808 as Dunster, County Antrim, and in 1811 at Dun-

lace, in the same county. In 1817 he attended the medica-

tion at Trinity College, Dublin, and in 1818 was

remanded as pastor to Killyleagh, County Down, where

he engaged in a controversy with a Unitarian minister.

In 1821 he was chosen moderator of the synod of Ul-

ster, and three years later carried on a discussion on

Kierans with Henry Montgomery. In 1828 he be-

came pastor at Belfast, a position which he retained

until his death, Dec. 13, 1868. During this period he

was engaged in political and ecclesiastical discussions,

was three times moderator of the General Assembly, and

at the close was professor of sacred rhetoric, in the New

Presbyterian College, Belfast. Some of his poe-

tional writings have been published. His Life

was written by J. L. Porter (London, 1871; Belfast,

1872).

COOKE, James, an English Wesleyan minister, was

born at Gloucester in 1800. He was early converted,

entered the ministry in 1822, and died Jan. 28, 1854.

Kind and sympathetic, constant as a friend, his views of

Christianity were lofty and comprehensive, his per-

ceptions quick, and his judgments discriminating. See

Minutes of the British Conference, 1854.

COOKE, James W., a Protestant Episcopal clerg-

man, was born at Providence, R. I., March 5, 1810. He

graduated from Brown University, was minister at

Lowndes, R. I., and was assistant to the late Dr. Milnor

of New York city, after which he became rector of St.

Michael's, Bristol, R. I. He made a voyage to Aspin-

wau to examine that place and Panama with a view to

missionary operations, but was compelled to return on

account of ill health. He died April 24, 1830, being

at the time secretary and general agent of the

foreign department of the Protestant Episcopal

Missionary Board. Mr. Cooke was an ardent and effi-


COOKE, John (1), an English clergyman of the

latter part of the 18th century, rector of Winterton, Shrop-

shire, published "Sermes" (1779), and "The Priest's

Assistant" (Auckland, 1783, 2 vols.). This work contained

as accounts of various preachers and sermons since the

Restoration, and is considered valuable as a list of ser-

mons from which the preacher might select for his li-

brary. See Allibone, Dict. of Brit. and Amer. Authors, v.

COOKE, John (2), an English Congregational min-

ister, was born at Atherstone, Warwickshire, March 25, 1799. He early became a Christian, entered Blackburn

Academy in 1821, and was ordained in 1825 to the pas-

torate at Uxbridge, where he labored forty years, and

where, after a few years' retirement from the sacred

office, he died, Feb. 11, 1871. Mr. Cooke was a master

of one subject, human nature. See (Loc.) Comp. Year-


COOKE (or) Joseph, an English Wesleyan preacher,

became prominent as an advocate of certain theological

tenets, which resulted in his exclusion from that body.

He had travelled without objection from 1785. While

preaching at Uttoxeter, where he labored forty years.

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preaching at Uttoxeter, where he labored forty years.

He died, Feb. 11, 1871. Mr. Cooke was a master

of one subject, human nature. See (Loc.) Comp. Year-


COOKE, Nathaniel Bowren, a Baptist minister,

was born at Cambridgeport, Mass., Feb. 26, 1816. He

graduated from Brown University in 1840, and passed

the next three years as teacher of a select school in

Bristol, R. I. He then spent a brief time in the The-

ological Institution in Newton Centre, Mass., and in

1844 began the study of medicine, attending a course

of lectures at the medical school of Harvard University.

On receiving his degree he began the practice of his

profession, but subsequently returned to school teaching

in Webster, Mass., and in Bristol, R. I. In 1862 he was

ordained at Greeneville, in the town of Lebanon, Tn.,

and in 1869 settled in Lowndes, R. I., and died April 14, 1871. See Obits. U. C. College, 1870-80; Necrology of Brown University, 1871.

COOKE, Patrick (1), a Scotch clergyman, took his

degree at the University of St. Andrews in 1627; was

licensed to preach in 1630; admitted to the living at

Stenton in 1631, and died Dec. 9, 1685, aged about

thirty-nine years. See Fusi Eccles. Scotici, i, 368.

COOKE, Patrick (2), a Scotch clergyman, son of the

foregoing, was born July 21, 1626; called to the liv-

ing at Prestonpans in 1658, and ordained in 1654; se-

lected in 1670 as one of the "bishops' evangelists" for

enlightening the Presbyterians of the West, and died in

August, 1672. See Fusi Eccles. Scotici, i, 361.

COOKE, Samuel (1), a minister of the Congrega-

tional Church, was born at Hadley, Mass., in 1674,

graduated from Harvard College in 1735; was ordained

pastor of the Church in West Cambridge, Sept. 12, 1739,

and died June 4, 1789. See Sprague, Annales of the Amer.

Pulpit, ii, 78.

COOKE, Samuel (2), D.D., a missionary of the

Church of England, was educated at the University of

Cambridge, and having been admitted to holy orders,

was sent to America, probably as early as 1749, under

the auspices of the Society for the Propagation of the

Gospel in Foreign Parts, his destination being

Monmouth County, N. J. In 1765 he ministered to

three churches, located at Shrewsbury, Freehold, and

Middletown, but subsequently abandoned Freehold. In
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1774 he went to England, but it does not appear that he returned after this to the United States, although he was still in the employ of the missionary society. In 1785 he was at Frederick, N. B., where he remained the greater part of his life. In 1790 he was commissioned to the bishop of Nova Scotia. After a period of vacation, on account of ill-health, he resumed his ministerial duties in June, 1791. While crossing the St. Johns river, on his return home with some of the canoe was upset and both were drowned, May 22, 1792. See Sprague, Annals of the Amer. Pulpit, v. 224.

Cook, Theodore, a Congregational minister, was born at Northampton, Mass., Oct. 27, 1815. In 1842 he graduated from Williams College, and in 1845 from Yale Divinity School. After preaching in various places for a time, he was ordained June 10, 1847, and until 1852 was pastor in Stowe, Mass. In 1852 he went to Menasha, Wis., as a home missionary, and remained until 1857, when he returned to New England, taking charge of the Church in Woonsocket, R. I., and preached there nine years. His health failing, in 1867, he returned to Stowe to reside upon his farm, and died Aug. 27, 1871. For a short time he was editor of the Worcester Gazette. See Cong. Quarterly, 1872, p. 437.

Cook, William, a Congregational minister, was born at Hadley, Mass. He graduated from Harvard College in 1716; was ordained at Sudbury, March 20, 1728, and died Nov. 12, 1750, aged sixty-four years. See Sprague, Annals of the Amer. Pulpit, 286.

Cookman, Alfred, A.M., a Methodist Episcopal minister, a son of the renowned George G. Cookman, was born at Columbus, Pa., Jan. 4, 1828. He was early consecrated to the ministry by his pious mother; experienced religion while attending the grammar school of Dickinson College; was a diligent and earnest student; received license to preach in 1846, and in 1848 entered the Philadelphia Conference, in which he filled prominent appointments, as also did he successfully in the Pittsburgh, Wilmington, New York, and Newark conferences. He died Nov. 13, 1871. Mr. Cookman inherited a measure of his father's ardent temperaments, magnetic power, and earnest religious feeling. He everywhere won many to Christ. See Minutes of Annual Conferences, 1872, p. 35; Simpson, Cyclop. of Methodism, s. v.

Cookson, John, an English Baptist minister, was born in Leeds in 1800. He was converted at the age of thirteen, and early in life became a local preacher. He came to the United States, and devoted his theological studies under the Rev. Dr. Sharp of Boston, his maternal uncle. In 1824 he was ordained in Maiden, Mass., and subsequently was pastor in South Reading, now Wakefield, and in some other places of the vicinity. In 1862, being somewhat broken in health, he returned to England, and after a time was so far recovered as to be able to take charge of the Church in St. Benet's Square, London, where he remained till his death in April, 1873. See (Lond.) Baptist Hand-book, 1874, p. 265. (J. C. S.)

Cool, Peter, a Flemish engineer, flourished about 1600. He executed a number of plates, among which is one after Martin de Vos, representing Christ Bearing the Cross, with St. Veronica and other figures.

Cooley, Eli Field, a Presbyterian minister, was born at Sunderland, Mass., Oct. 13, 1781. He received careful training from his parents, and was educated in the academy at Hartford, Conn., whither his parents had removed. In 1806 he graduated from the College of New Jersey; in October, 1809, was licensed by the New Brunswick Presbytery; in 1811 was installed at Cherry Valley, N. Y., where he labored until 1819, and then accepted a call from the Presbyterian Church at Middletown Point, N. J.; in 1825 accepted a call to the First Presbyterian Church in Trenton, where he labored till 1857. He died April 22, 1860. See Wilson, Prep. Hist. Alabama, 1861, p. 82.

Cooley, Henry Edwards, a Congregational minister, was born at Norwich, Conn., April 5, 1838. He received collegiate education at Amherst College, Andover, graduated from Yale College in 1863, and from Yale Divinity School in 1866; was ordained at the First Church, Plymouth, Aug. 7 of that year, and remained there until March 31, 1869; was acting pastor at the First Church, Winsted, the next year, and the year following was pastor at Naugatuck, Conn. He was pastor at Littleton from May 5, 1872, until Oct. 29, 1874, and at Leominster from Nov. 10, 1874, until his death, Feb. 17, 1877. (W. P. S.)

Cooley, Timothy Mather, D.D., a Congregational minister, was born at East Granville, Mass., March 13, 1772. He graduated at Yale College, delivering his oration in Hebrew, and became pastor, at the age of twenty-three, of the Church in his native village, where he continued until 1854, with only an absence of four months on missionary work. Soon after his settlement he opened a classical school in his own house, and continued it during most of his life. For fifty years he was an active and influential member of the board of trustees of Westfield Academy, and for forty-seven years held the same relation to Williams College. He died at East Granville, Dec. 14, 1859. Dr. Cooley was one of the lights of the New England pulpit. Several of his eloquent addresses have been printed. The number of his publications, including his journal articles, is not far from sixty. He assisted in preparing a collection of the memoirs of all the members of the class of 1792, and in 1850 he presented the volume in MS. to the library of Yale College. See Bibliography Record of Yale College, 1858; Cong. Quarterly, 1860, p. 572.

Cooley, William J., a minister of the Methodist Episcopal Church, South, was born Oct. 18, 1818. He was converted in 1840 or 1841; received license to preach, and was admitted into the Tennessee Conference in 1844, in which he labored as his health permitted until 1865, when he became superannuated. He died Dec. 18, 1855. Mr. Cooley was intellectual, and labored with a fair degree of acceptability and success. See Minutes of Annual Conferences of the M. E. Church South, 1860, p. 212.

Coolhaas, Gaspard, a Protestant German theologian, was born at Cologne in 1586. After serving several churches he was appointed to Leyden in 1675; presided at the inauguration of the university of that place; and the same year was elected theologian until the end of his life. William Fougereau, titulary professor. Coolhaas had several discussions with his colleagues; he maintained against Peter Cornelissen that the intervention of the civil magistrate was necessary in the election of elders and deacons. Brandt says that this was the beginning of the dissensions concerning the authority of the civil government in ecclesiastical matters. Coolhaas did not approve the dogma of absolute predestination. In 1578 the synod of Middleburg condemned his writings, but he appealed to the states-general of Holland, who confirmed the synodal sentence, among other things suspending his ministerial functions. The burgomaster of Leyden sustained Coolhaas in his heterodoxy, and, in spite of several rexmunication of the synod of Harlem, continued to pay him his allowance. After about two years he withdrew to Amsterdam. He died in 1615, leaving a large number of works, polemical or apologetic of his opinions, which are now of small account. See Haefter, Novae. Biog. Générale, s. v.; Biog. Universelle, s. v.

Coolhaas, Willem, a Dutch theologian of the family of Gaspard, was born at Deventer, Nov. 11, 1709. He completed his studies at Utrecht, where he received the degree of doctor, after having sustained a thesis upon the sentiment of the mottos πις, πνευματικος, and
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narrative. He was appointed minister to Langersk; then, in 1758, professor of languages and Oriental antiquities at Amsterdam, but in 1756 was called to the general functions of the same city. Here he died, in 1772, leaving, Aologiae Temporum et Modorum Hebrew, Latin:—Observations Philologico-exegetica in Quinquaginta Libros... De Interpretationibus in Sacro Co- dece Hebrew, and two volumes of Sermones in Dutch. See Hoefer, Nouv. Biog. Generales, a. v.; Biog. Universelle.

COOMBE, THOMAS, D.D., a minister of the Church of England, was born in Philadelphia about 1746, and graduated from the college there in 1766. He was chosen, Nov. 30, 1772, assistant minister of Christ Church and St. Peter's, in that city. On account of having exhibited a disposition unsuitable to the American cause, he was imprisoned in September, 1777. Although an appeal was made in his behalf, the executive council of Philadelphia determined to send him from the country. In July, 1778, he went to England and did not again return to America. For some time he was chap- lain to lord Carlisle, in Ireland, by whom he was pre- sented with a parish. He was a prebendary of Canter- bury, and one of the forty-eight clamps to the king. He wrote some poems. See Sprague, Annals of the Amer. Pulpit, v. 290.

COOMBS, WILLIAM JAMES, an English Congrega- tional minister, was born in 1814. He was apprenticed to a printer at Hertford, in his boyhood; experienced religion at the age of eighteen, and soon distinguished himself for piety, intelligence, and Christian usefulness. In 1866 he entered Cheshunt College, and in 1869 began his ministry at St. Ives, Cornwall. Here he labored beyond his strength, and in 1871, being obliged to quit his charge, he came to Australia, was much invigorated by the voyage, and soon after his arrival accepted the pastorate at Hawthorn, where he died, Aug. 2, 1873. See (Loth) Cong. Year-book, 1874, p. 319.

COOMBS, ABNER, a Free-will Baptist minister, was born at Brunswick, Me., Dec. 1, 1794. He was converted at the age of twenty-two, licensed by the Baptist Quarterly Meeting Jan. 9, 1806, and ordained Sept. 22, of the same year. The following churches were organized by him: Foxcroft, Sangerfield, Kilmarnock, Coventon, Dover, and Hopkinton, all in his native state. He also visited the province of New Brunswick. In September, 1847, he went to Wisconsin, and, for seven years, was pastor of the Honey Creek Church. He per- formed pastoral work in several other churches in that state, residing in Rochester, Racine Co., where he died, March 15, 1880. See Morning Star, May 5, 1880. (J. C. S.)

COOMBS, Benjamin, an English Baptist minis- ter, was converted in 1800, at the age of fourteen. He studied at Stepney College for four years, and then be- came, for a time, a supply at East Dereham, Norfolk, subsequently he preached for another Church in the same county, and afterwards for a Church in Hereford- shire. His longest settlement was in Bridport, in Dor- setshire, where he died, Feb. 4, 1850. Mr. Coombs was a contributor to the pages of his denominational periodicals, his attainments as a scholar being of no mean order. See (Local) Baptist Magazine, p. 302, 308. (J. C. S.)

COON (or McCOON), ABRAH, a Seventh-day Baptist minister, was born at Hopkinton, R. I., in 1768. In 1796 he preached faith in Christ, and was ordained as a minister of the gospel. Being an educated man, he exerted his influence in establishing and maintaining institutions of learning. He assisted in the formation of the Mississippi Baptist Association, of which, for several years, he was the mod-erator. His "circular letters," published in the minutes of the association, are timely and valuable docu-ments. He died in 1823. See Cathcart, Baptist En- cycl., p. 274. (J. C. S.)
Cooper, Ebenezer, a Presbyterian minister, was born in South Carolina in 1795. After receiving a careful academic education, he entered the South Carolina College; studied theology in the seminary of the Reformed Presbyterian Church at Philadelphia; was licensed to preach by the Philadelphia Presbytery in 1827, and was pastor, for several years, of Hephzibah Church, in West Tennessee. He died at Cedarville, O., Nov. 18, 1858. See Wilson, Pref. Histo. Almanac, 1859, p. 170.

Cooper, Edward, an English clergyman, became rector of Yoxhall in 1809, and died in 1833. He published, Practical and Familiar Sermons (7 vols. 12mos.)—Theology and Prophecy and Signs of the Times (1825). See Allibone, Dict. of Brit. and Amer. Authors, n. v.

Cooper, Elijah, an English Methodist minister, was born at Norton-in-Hales, Aug. 6, 1728. He lost his parents in youth; was removed to Tunstall, where he attended the Primitive Methodist Sunday-school; became a teacher; was early converted, being mentally serious; and was accepted as a local preacher, winning many souls to Christ. He began to itinerate in 1854, and for twenty-three years preached faithfully and lovingly in the Tunstall district, his earnest appeals being very successful. In 1858 he settled at Shrewsbury as a supernumary, working till his death, May 17, 1882.

Cooper, Elisabeth, an English martyr, was a native of Norwich, and dwelt in Lynn. She was at one time made to recant her religion, but being much troubled she entered a popish church while they were having service, and openly revoked her recantation. She was taken immediately and burned, dying happy amidst the flames, in 1557. See Fox, Acts and Monuments, viii, 380.

Cooper, Eugene Becklard, a Universalist minister, was born at Russell, N. Y., May 6, 1882. He received an early Methodist training, and became an exhorter; but soon after embraced Universalism; graduated from the theological school at Canton in 1856, and took charge of the Universalist society in Mexico, Oswego Co. One year later he removed to Dexter, where he performed but one Sunday's service, when he was taken sick and suddenly died, Sept. 24, 1877. Mr. Cooper was a modest, modest, true to his convictions, amiable, and faithful; an able and acceptable preacher. See Universalist Register, 1878, p. 94.

Cooper, Ezekiel F., a Methodist Episcopal minister, was born in Kent County, Del., May 18, 1800. He received a careful moral training; was thoughtful and unassuming; was converted at the age of thirteen; received license to preach in 1824, and in 1835 entered the Philadelphia Conference. His health declining, he became a supernumary in 1861, and died June 28, 1862. Mr. Cooper's early disadvantages for acquiring an education were overcome by his natural thirst for knowledge. His prominent trait was his power of investigating, analyzing, and reasoning. His sermons were short, concise, clear, instructive, systematic, and uttered with much fervor. See Minutes of Annual Conferences, 1863, p. 47.

Cooper, George A. C., a Protestant Episcopal clergyman of the diocese of North Carolina, after his ordination became a teacher, in 1877, in St. Augustine Normal School, Raleigh, N. C., and continued to hold that position until his death in October, 1879. See Prof. Episc. Almanac, 1890, p. 170.

Cooper, James (1), a Scotch clergyman, was licensed to preach in 1863; admitted to the living at Wigtown, transferred to Dumfries in 1864; to Minion in 1867; and thence to Hurnie in 1868; deprived in 1869 for non-jurancy; instituted to the curacy of Holy Island the same year, and died in 1701. See Fusi Eccles. Scotiacens., 1, 337, 730, 740.

Cooper, James (2), an English Congregational minister, was born at Walsall, Jan. 1, 1789, of pious parents. He removed with them to Birmingham, became a Christian in early life, and after suitable trial was employed in preaching in the surrounding villages. In 1803 he was sent to Rotherham College, and on completing his course settled at Wirksworth, Derbyshire, where he labored but one year, then removed to Brougham, where he was ordained, and preached twenty years. After this his course was very checkered; having preached at various places, he finally retired to Norwich, where he died, May 27, 1863. Mr. Cooper wrote a book on Death Personification. See (Lond.) Cong. Year-book, 1864, p. 302.

Cooper, James Ransom, an English Congregational minister, was born at Gosport, Jan. 8, 1792. He received a religious training, joined the Church at the age of seventeen, and soon after removed to London. He obtained his ministerial education at Gosport Academy, and was ordained at Eastwood, Hants, in 1819; removed thence in 1829, and became pastor successively at Pontypool, Wincanton, Old Gravel Lane, London, and finally at Seaford, Sussex. He died Aug. 17, 1867. See (Lond.) Cong. Year-book, 1868, p. 264.

Cooper, John (1), D.D., a Scotch clergyman, was licensed to preach in 1742; ordained in 1752 as missionary at Fort William; presented to the living at Glass in 1758, and died Dec. 17, 1795, aged seventy-eight years. See Fusi Eccles. Scotiacens., iii, 199.

Cooper, John (2), a Methodist Episcopalian minister, fifteen years in the itinerancy, was modest, blameless, subject to much dejection and sorrow, often in want, and died in great peace in 1789. See Minutes of Annual Conferences, 1789, p. 35.

Cooper, John (3), an English Baptist minister, was born at Evesham, Worcestershire, in 1821. When he was about fourteen years of age he joined the Wesleys, and subsequently became a local preacher, but when about twenty-two joined the Baptists. For two years he remained at home, devoting himself to theological studies, and preaching in the villages. In 1844 he entered Horton College, and in 1849 settled at Rose, in Herefordshire, where he remained about two years, and then removed to Newark-on-Trent, commencing his pastorate in that place in December, 1851. He died Feb. 26, 1884. See (Lond.) Baptist Handbook, 1884, p. 498. (J. C. S.)

Cooper, John (4), a Scotch clergyman, studied at Edinburgh University; was licensed to preach in 1824; became assistant minister at Clackmannan, and afterwards at Arbroath; was appointed minister at Pittemweem in 1833; admitted in 1844, and died March 26, 1854, aged fifty-two years. See Fusi Eccles. Scotiacens., ii, 437.

Cooper, John (5), a Methodist Episcopal minister, was born in England. He emigrated to Woodstock, Conn., in early manhood, for the purpose of engaging in a special branch of woollen manufacture; was there converted in 1842; began earnest Christian work at once; was licensed to preach in 1845, and admitted into the Providence Conference, wherein he labored with zeal and fidelity to the close of his life, Oct. 18, 1878. Mr. Cooper possessed a clear and vigorous intellect, and a glowing Christian experience. See Minutes of Annual Conferences, 1879, p. 79.

Cooper, John (6), an English Baptist minister, was called to preach at the age of twenty-four by the Church at Rattledean, Suffolk, and at once employed in the chapels and villages around. The following year he was unanimously chosen to the pastorate of the Church at Wattleham, where he labored faithfully for more than forty-nine years, retiring in September, 1879. For twenty-seven years of his life he was minister of the Suffolk and Norfolk Association. He was also co-secretary with Samuel Collins (q. v.) of the Home Mission, and an able editor of the Gospel Herald. He died
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Cooper, John H., a minister of the Methodist Episcopal Church South, was a member of the Memphis Conference seven or eight years, and died in 1862 or 1863. He was gentle in spirit, an able preacher, and a faithful worker. See Minutes of Annual Conference of the M. E. Church South, 1862, p. 432. 

Cooper, Joseph (1), an English nonconformist divine, was born in 1635, and died in 1699. He published, Eight Sermons on 1 Pet. v. 15 (1665):—Dominus Moneas Omnium (1675). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cooper, Joseph (2), an English Baptist minister, was born at Borthetire, Surrey, in 1800, and was converted when he was nineteen years of age. He became pastor of the congregation at Grassington, Yorkshire, in 1827, and was re-elected in 1834, 1842, and 1847. He died in 1868.

Cooper, Joseph Calvin, a Congregational minister, was born at Grafton, Mass., Nov. 16, 1820. In early life he rejected the Bible. At the age of seventeen he became a sailor, and led a seafaring life about eight years. After he had settled at Denmark, Ia., he was converted. In 1848 he was engaged as a colporter for the American Tract Society, and became specially successful in combating infidelity for two years in southern Iowa. After this he studied theology at home, and commenced preaching in the church at Denmark, while the pastor was absent on vacation. In October, 1852, he was licensed by the Danish Association, and was ordained May 1, 1853. His rousing sermons followed him through life, and he went from place to place, especially in southern Iowa, and was always acceptable as a preacher. He labored, in 1856, in Fairfield, and an addition of twenty-five was made to the church which he had left for some years in Hillsboro; and also preached for a time at Salem, but the most of his ministerial career was spent as an evangelist. He died at Cincinnati, Ia., Aug. 28, 1872. See Cong. Quarterly, 1874, p. 315.

Cooper, J., an English Baptist minister, was born at Bath, Oct. 24, 1739. He united with the Church at the same place, soon after, and soon removed to the villages around his native city. He was ordained, April 8, 1819, pastor of a church at Amherst, and remained there until June, 1823, when he resigned; but immediately another church was formed in Amherst, and he became its pastor. His labors were great and blessed during the seventeen years of his pastorate. In 1840 he removed to Leighton Buzzard, his ministry here lasting seven years. He next went to Soham, then to Aberdare, and finally returned to Amherst, where he died, Nov. 28, 1871. See (Lond.) Baptist Hand-book, 1873, p. 255. (J. C. S.)

Cooper, Myles, D.D., an English clergyman, was born in 1735, and educated at the University of Oxford, taking the degree of A.M. in 1760. He arrived in New York in the fall of 1762, and was at once appointed professor of moral philosophy in King's College, in that city. The following year, upon the resignation of Dr. Johnson, the president of the college, he was elected to fill his place. His administration, supported as he was by able assistants, was very successful. When the war of the Revolution commenced, the affairs of the college became embarrassed. Dr. Cooper was a loyalist, and he found his position so unpleasant that, in 1776, he resigned, returned to England, and became one of the ministers of an Episcopal Church in Edinburgh, in which city he died, May 1, 1785. He was the author of several literary works. See Allen, Amer. Bioog. s. v.; Sabine, Loyalists of the Amer. Revolution, i. 338. (J. C. S.)

Cooper, Peter (1), L.L.D., a notable American citizen and philanthropist, was born in the city of New York, Feb. 12, 1791. His early education was confined to one year's schooling. He learned the trade of a hatter with his father, continued at this employment until he was seventeen years of age, and then found a position in a grocery store at twenty-five dollars a year. When he was of age, he entered the printing business, first in a woolen factory, and then returned to New York and opened a grocery store. After this he changed his business five times, and finally commenced the manufacture of glue and linseed, and exerted himself in the development of iron and railroad and telegraph interests. Ultimately he employed in his various business engagements upwards of two hundred and fifty hands, not one of whom ever went unpaid. In all the panic and business failures in New York his finances were firm, and his wealth increased with his years, which may be hazardous speculations. When a young man, he conceived the idea of establishing an industrial school of science and art for indigent young men who were obliged to depend upon their own resources, and he established the Cooper Union in New York city, open for instruction in all branches of science and art; he received the title of executor of his own estate, and sees the fruits of his liberality. Yearly three thousand students receive gratuitous education in its halls. He contributed to the building and endowment of the institute nearly one million dollars. He died April 7, 1885, wealthy and honored. See N. Y. Observer, April 12, 1888; Drake, Dict. of Amer. Bioog. s. v.; Men of the Time, s. v.; Auto-biography (N. Y. 1877). (W. P. S.)

Cooper, Peter (2), an English Wesleyan minister, was born at St. Neots, Huntingdonshire, in 1804. He was converted when nineteen years of age, entered the ministry in 1820, retired from active work in 1864, and died at Blackheath, April 20, 1878. His insight into character and his broad common sense gave him power in dealing with the problems of life. He was a plain, practical preacher; his style was quaint, sometimes epigrammatic; his piety was cheerful and lowly. See Minutes of the British Conference, 1878, p. 86.

Cooper, Preston, a minister of the Methodist Episcopal Church South, was born in Warren County, Tenn., Dec. 29, 1806. He was converted in 1827, and in 1828 united with the Mississippi Conference. His health failing, obliged him to become a superannuate in 1857, and died in July, 1858. He was a man of extraordinary mental ability, and a laborious student; a courageous preacher, and an energetic pastor. See Minutes of Annual Conferences of the M. E. Church South, 1856, p. 86.

Cooper, Richard (1), an English Wesleyan minister, was born at Woodend, Staffordshire, in 1782. He was converted at the age of twenty, entered the ministry in 1814, travelled eighteen circuits, became a supernumery in 1846 at Windsor, and died Nov. 30, 1848. He was a faithful and godly minister. See Minutes of the British Conference, 1849.

Cooper, Richard (2), an English Methodist preacher, son of the foregoing, was received by the British Wesleyan Conference in 1857, sailed for West Africa, labored with success for a short time, and died at St. Mary's, on the Gambia, Aug. 18, 1859, in his twenty-sixth year. See Minutes of the British Conference, 1860.

Cooper, Robert (1), a Scotch clergyman, son of the minister at Mochrum, took his degree at Edinburgh University in 1744; was licensed to preach in 1749; appointed missionary at Githorn, minister of the society; and died Nov. 7, 1776, aged fifty-one years. He was a useful pastor, a worthy man, and a good Christian, having extensive knowledge in several branches of philosophy. See Fasti Eccles. Scottiani, i. 714.

Cooper, Robert (2), D.D., a Presbyterian minister, was born in the north of Ireland about 1782.
removed to America with his mother in 1741; graduated at New Jersey College in 1768; studied theology privately, and was licensed by the Presbyterian of Carlisle, Feb. 22, 1765. In the same year he received a call from the Presbyterian Church at Middle Spring, Cumberland County, Pa., where he labored with great zeal and effect for thirty-one years. He died April 5, 1806. See Sprague, Annals of the Amer. Pulpit, iii, 270.

Cooper, Robert (3), a missionary of the Church of England, was a native of Wales. He was sent to South Carolina in 1758, and became rector of Prince William parish. The following year he was chosen assistant minister of St. Philip's Church, Charleston. St. Michael's Church was opened in February, 1761, and from that year until June, 1776, he was its rector. His parishioners declared the pulpit vacant because he espoused the royal cause. Afterwards he went to England and received a pension of one hundred pounds yearly in consideration of his sacrifices for the king. Soon after he was appointed joint curate and joint lecturer at St. Andrew's, Holborn, and evening lecturer at St. Michael's, Cornhill, of which he afterwards became rector. He died in England about 1812, much in poverty at age. See Sprague, Annals of the Amer. Pulpit, v, 171.

Cooper, Samuel (1), D.D., an English divine of the latter part of the last century, rector of Morley and Yelverton, Norfolk, published Sermons (1776-90). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cooper, Samuel (2), D.D., an English divine, was minister of Great Yarmouth, and died in 1800. He published, Definitions and Axioms Relative to Charity, Charitable Institutions, and the Poor Laws (1764):—Sermons (1782-90):—Letters to Dr. Priceley (1800). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cooper, Samuel (3), an English Baptist minister, was born in 1768, baptized Dec. 16, 1787, and united with the First Church in Birmingham. He was ordained Jan. 18, 1807, and first became pastor at Romsey, Hampshire, having for a few years served the Church in Walthamford as an assistant. Subsequently he settled at Cholesby, where he died, March 7, 1839. See (Lond.) Baptist Hand-book, 1839, p. 24. (J. C. S.)

Cooper, Samuel Milroy, a Presbyterian minister, was born in the Kishacoquillas Valley, Pa., in 1814. He graduated at Jefferson College, Canonsburg, in 1836; studied one year (1837) at Princeton Theological Seminary; was licensed to preach by the Huntington Presbytery, April 16, 1840, and ordained Oct. 15 following, as pastor at Lick Run Mills, Centre Co., Pa., and continued there until the spring of 1852. He was also at this time in charge of a female seminary at Jacksonville, and continued in this position for about a year and a half after his pastoral relation closed with the Lick Run Church, when he received a call to Clearfield, and there spent two years. After a trip to Florida for his health, he became stated supply at Little Valley, Pa., but soon returned to the female seminary, the buildings of which belonged to him. His health shortly failed altogether, and he died at East Kishacoquillas, Aug. 16, 1850. See Hist. of Presbyterianism in Huntingdon, 1874; Gen. Cth. of Princeton Theol. Sem. 1881, p. 114.

Cooper, Solomon, a Methodist Episcopal minister, was born at Easton, Talbot Co., Md., in 1824. He was converted when quite young; removed to Towanda, Pa., in 1844; there joined the Wesleyan Methodists; served faithfully as an exhorter and local preacher several years; was admitted to the Georgia Annual Conference as a local preacher in 1869; was admitted to the Delaware Conference of the Methodist Episcopal Church, and labored in it with great acceptability until his death, Dec. 26, 1877. See Minutes of Annual Conferences, 1878, p. 6.

Cooper, Sylvester W., a Methodist Episcopal minister, was born at Troy, N. Y., Oct. 81, 1809. He received a careful religious training; was converted in 1857, and in 1861 entered the Troy Conference, wherein he served the Church with marked zeal and devotedness until his decease, Nov. 23, 1864. Though young, Mr. Cooper was an excellent preacher, a devoted Christian, an honest and successful pastor. See Minutes of Annual Conferences, 1865, p. 76.

Cooper (or Cooper), Thomas (1), D.D., a learned English prelate, was born at Oxford about 1617. He was educated in the school adjoining Magdalen College, of which he became a fellow in 1640. In 1646 he applied himself to the study of physic, and practiced some time in Oxford, being more inclined to the Protestant religion; but resumed his study of divinity, in March, 1657, and soon after became dean of Christ-church. In 1659 he was made dean of Gloucester, and in 1650 bishop of Lincoln. In July, 1752, he preached a sermon at St. Paul's Cross, in vindication of the Church of England and its constitution. In 1848 he was translated to the bishopric of Winchester, where he died April 29, 1854. His writings were numerous, among them are, Cooper's Chronicle (1639):—Thesaurus Linguae Romanae et Britannicae, and Dictionarius Historiae Anglicanae, 2 vols., 1697; Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cooper, Thomas (2), an English Wesleyan minister, was born at Saltinsmear, near Wakefield, in 1760. At an early period in his life, his parents, who were members of the Established Church, were converted under Methodist preaching. In 1779, Thomas, after prolonged and severe struggles, was himself converted, and on the invitation of Wesley attended the Kingswood School for fifteen months. He travelled twenty-three circuits, and in 1821 settled in Liverpool, where he died after long and complicated affliction, Oct. 1, 1822. "He was a man of sound sense, and of more than ordinary ministerial talent; so that his labors were not only acceptable, but popular and useful." He was a good historian and grammarian, somewhat taciturn, and occasionally sarcastic. See West, Meth. Mag., 1853, p. 81; Minutes of the British Conference, 1853; Wesleyan Taphings, i, 381.

Cooper, Thomas W., a minister of the Methodist Episcopal Church South, was born Jan. 28, 1818. He embraced religion in his sixteenth year; was a pupil in the Manual Labor School near Covington, Ga., in 1837-38; was then licensed to preach, and received into the Georgia Annual Conference; afterwards became an agent of the Florida Conference, and in it did faithful work until his death, Feb. 24, 1860. Mr. Cooper was a very eloquent declaimer, a successful revivalist, and zealous in all his work. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 269.

Cooper, William (1), a Scotch clergyman, was tutor to Alexander Pope, who called him living at Mochrum in 1701, and died June 1, 1747. See Fasts Eccles. Scotiaram, i, 740.

Cooper, William (2), D.D., was admitted archdeacon of York, Jan. 21, 1777, and prebendary of Southwell the 26th of the same month. He published Discourses (1792, 2 vols.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cooper, William (8), an English Congregational minister, was born in Warwickshire, Aug. 29, 1776. He delivered his first sermon Feb. 1, 1795, and a few months later became the most popular preacher of his day. Multitudes pressed to hear him at Spa Fields and Tottenham-Court-Road chapels, as well as in the Tabernacle. He was converted to the Jews in Zion Chapel, London, Aug. 28, 1796, on his twentieth birthday. The throng was so great that thousands could not gain entrance, and while he was speaking inside four other ministers preached outside. He undertook a tour through various parts of Ulster, Ireland, in the summer
of 1799, addressing thousands, and also made a second tour the following summer. He was then called to the parsonate of the Plunket Street Congregational Church, Dublin, and entered upon his labor in April, 1802, where he continued till March, 1826, when he was forced to retire from public effort. He died Jan. 22, 1848. See (Lond.) Cong. Year-book, 1848, p. 217.

Cooper, William (4), a Methodist Episcopal minister, was born in Beaver County, Pa., March 25, 1814. He experienced religion in 1806; was licensed to preach in 1837, and in 1840 entered the Pittsburgh Conference, where he labored faithfully until the close of 1867. The last year of his life was spent in the services of the Western Seamen's Friend Society, as an agent. He died in 1868 or 1869. Mr. Cooper was of a sober, retiring disposition, a faithful minister, an excellent pastor, and an exemplary Christian. See Minutes of Annual Conferences, 1869, p. 43.

Cooper, William Hawes, an English Congregational minister, was born in the city of Bath in 1738. He studied at Trinity College, Dublin, and entered Hoxton Academy to prepare for the ministry in 1816. In 1819 he commenced his labors in a temporary place in Dublin, and soon succeeded in building up a new Congregational church in that city. He was for 35 years the resident tutor of the theological seminary of the Irish Evangelical Society, and the secretary of the Congregational Union in Ireland. He endured many and sore trials; was in labors most abundant; refused offers of superintendency to allure him from his chosen duties. He was a warm and generous friend, an affectionate parent, an able tutor and preacher, but troubled occasionally with an infirmity of temper. He died at Manor Street, Dublin, March 1, 1847.

Cooper, William H., D.D., a Presbyterian minister, was born at Fingstoun, N. Y., June 27, 1808. He studied for a time at the College under Rev. G. Bogardus, and finished his preparatory course at the North Carolina Classical School. He graduated from Rutgers College, N. J., in 1830, and entered the theological seminary there, where he remained two years. He was ordained by the Presbytery of Onondaga, and installed pastor of the Church of Wampsville, N. Y., Nov. 28, 1833. After ministering to this church twenty-four years, he was called to the pastorate of the United Presbyterian churches of Belleport and South Haven, Suffolk Co., N. Y., where he was installed Sept. 23, 1856. He died at Painesville, N. J., Feb. 24, 1860. Mr. Cooper was eminently a preacher and pastor; a faithful member of the church and Synod, and several times represented his presbytery in the general assembly. See N. Y. Observer, March 11, 1860. (W. P. S.)

Cooper, W. B., a Baptist minister, was born in Abbeville District, S. C., in 1867. He received a good early education under the direction of his father, a man of rare culture and intellect, and graduated from Columbia College in 1837. He was ordained in Augusta, Ga., in 1838, and in 1839 or 1840 went to Florida, taking up his residence at Madison Court-House. For a period of about thirty-eight years he labored chiefly in Middle Florida, serving churches in the parishes of the present Young and Monroe counties, but he had to bear much for his denomination, which frequently called him to preside at conventional and associational meetings. He died in 1878. See Cathcart, Baptist Katalog, p. 277. (J. C. S.)

Coore, Richard, D.D., an English divinity, who died in 1667, published Practical Exposition of the More Important Passages that are Contained in the Holy Bible (1695), in the preface of which he says, "The dreams in Daniel, and the visions of the angels, and the two mystical books of the Canticles and the Revelation are all clearly opened." See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cooter, Charles, a Scotch clergyman, held a bursary of theology at Glasgow University in 1698; was licensed to preach in 1702; called to the living at Gowar in 1711; ordained in 1712; was chaplain in the royal army at Stirling in 1715, and died Dec. 81, 1745. See Fasti Eccles. Scotiaceri, xi., 69.

Cope (Lat. Copias), Baltazar, a German poet and philosopher, lived in the latter half of the 16th century. He taught at the University of Leiden, and embraced the doctrines of the reformed religion, went to the Palatinate, and became superintendent at Neustadt. He wrote, De Christi Praesentia in sua Ecclesia (1565) — Erklärt der Epistel an die Galater (1587) — Ephesin — Epigrammata. See Hoefer, Nouv. Biog. Générale, n. s.

Copes (from cop, a covering, or coput, the head, over which it is thrown, or copes, from taking in the whole body). We give additional particulars concerning this clerical garment from Walcott, Sac. Archæol., n. s.: "There were several kinds of this cloak-like vestment: 11. The Processional or Ceremonial Cope, called the Plural, worn out of doors, whence its name—a protection from rain in processions. It appears to have been modelled by pope Stephen II., in the Roman lacerana, a large, square-headed cloak, fastened with a brooch upon the breast, and worn by soldiers and civilians in the last age of the Republic, and it resembled the Greek mantea or chlamys, a habit of smaller dimensions than the palton. The lacerana was usually red-and-colored, purple or red. The open part of the cope denoted that eternal life was offered to the minister of holy deportment; and the entire habit was an imitation of the purple robe of mockery, or axoion, which our Lord was compelled to wear. It was also often called the byrhus. The cope was originally a large cloak, of a dark green color, principally, which in time was gradually enriched with embroidery and gimp, so that in the 18th century it had become one of the most magnificent vestments in use, and was known as 'precious.' It frequently had superb orphreys and a hood splendidly worked with figures of saints and other patterns. In pre-Norman times there were, in use, the byrhus, saele and movable hoods of thin beaten gold and silver, such as William the Conqueror, at Bayeaux, sometimes had fringes of bells, like one at Canterbury, which had a little chime of one hundred and forty, in 1068, and others sent by William I. to Cluny, under Abbot Stephen and Conrad to their minister. One is still preserved at Aix-la-Chapelle, having silver bells round the hem, said to have been given by pope Leo III. at the coronation of Charlemagne. There are three copies of the 14th century at Durbuy, one of which is of crimson silk, with the bregadel of Gollath; two at Langharno; one of green velvet, of the 14th century, at Ely; two at Carlisle of the 15th and 16th centuries; one of crimson velvet, with crowns and stars of Bethlehem, at Chippenham; some of the date of James II. at Westminster; several of the 14th century at Spire; one of the 16th century, at the Palace Cathedral, at Ossory; some of the 15th century at Raleigh, worn by the bishops of Lincoln at coronations; and others at Wardour Castle, Weston Underwood, and Stonyhurst; some traditionally being said to have been brought from Westminster. The silver copes were distributed in choir by the precentor to the various members, upon great festivals; at other times they were carefully folded and put away in triangular cope-chests. Every new installation, presented one of these precious or processional cope to the fabric; and every abbot or bishop gave a cope of profusion, on his appointment, to Canterbury Cathedral. In England, at the Reformation, the precious cope was unhappily, too often deprecated to garish heretics as covering, as Bishop Catesby wore by way of satir. Portions of cope is still, in several English churches, used as far as much as the 17th century, as without corsets and open. It opened downwards from the breast, and was sewed up as far as the...
thrust, round which was a hood. In the 15th century, the almain was sewn on to the cope like a hood, except when it was lifted at the shoulders, thrown down over the left arm.

The Cloak or Sleeveless Cope, an ample hood lined with fur, did not open in front, whence its name. The hood was of ermine, like that of the proctors at Oxford. In 1365, in the famous visitation of All-souls Cathedral—bishop Sherborne being habited in it. In the 15th century all clerks were required to wear close croziers and to stand in their presence, vestments and pa-

riachal cloy in their parish; they were to be laid aside on journeys. Black canons, Benedictine, and many were to wear black, and not colored cope, and faced only with black or white fur of lambs, cats, or foxes. They were forbidden to wear any beaks or bill colored. In 1390, his holiness er-

pectors were forbidden to wear sleeved cope. In 1222

monks and canons were proscribed biret or irregular cloy. The head was covered with silk, or gold embroidered in their habit, and the hoods to use no veil of silk. At the close of the 15th century dignity were the use of

sleeved cope; but in 1522 it was found necessary to for

bid the gay colors of red and green adoption for cope.

The monk retained the sombre hue of black. At Cam-

bridge doctors of divinity still wear, on formal occasions,

a cope of scarlet clout with ermine bands in front. By the

Laudian statutes of Oxford on formal occasions, they are

required to wear either the close or open cope: and bachel-

ors of arts, when reading in the Bodleian library, were

enforced to be in their habit or cope, cow, and cap.

The Cocca Hume, worn in processions and during cer-

tain functions in Italy at this day, corresponds to the

English close cope. It is a large violet-colored habit, with a

girdle and ermine cape when worn by bishops, but only

furred when canons use it.

Cope, Allan, an English Roman Catholic, who died about 1560, published Historia Ecclesiae Veritatis (Lond. 1572) and, under his own name, the Latin work of Nic. Harpesfeld, entitled Dialogo seu Consilia Societatis Monasteriorum Vaticanae, Antw. (1666). See Allibone, Dict. of Brit. and Amer. Authors, a.v.

Cope, David, a minister of the Society of Ortho-
dox Friends, was born at East Bradford, Chester Co., Pa., Jan. 24, 1787. His first appearance as a minister occurred in his own monthly meeting, when he was about sixteen years old, but he was not fully ap-

proved as such until 1814, four years thereafter. His

ministerial labors were mostly within the limits of Phil-

adelphia, but in 1852 he visited the subordinate meet-

ings of Ohio. He died Sept. 24, 1864. See Memorials,

e tc., for Pennsylvania, 1879, p. 475.

Cope, Edward, a Presbyterian minister, was born at Linlithgowshire, Scotland, Jan. 29, 1806. He joined the Church in 1827, studied two years (1833 and 1834) at Centre College, one year in the Western Theological Seminary; graduated from the Auburn Theological Semi-

nary in 1838; ordained as a missionary to India, and

spent a service of ten years, returned on account of ill-health; preached at Norwich, N. Y., and the vicinity, from 1854, and died at Gilbertsville, May 10, 1884. See Presbyterianism in Central N. Y., p. 503; Gen. Cat. of Auburn Theol. Sem., 1886, p. 46. 289. (W. P. S.)

Cope, James (1), an English Congregational min-

ister, was born Jan. 8, 1800. He joined the Church at

King Street Chapel, Birmingham, when in his twenty-

second year, entered Cheshunt College in 1824, and

preached first at Middleton, near Manchester, Sept. 2, 1827, where for some years he labored, and at Sleaford, Warrington, Farringdon, and Altrincham successively, until his return to the Independent Church, New-

market, in 1840. At the end of about a year he re-

moved to Chatteris, then to Godmanchester, which he

left in April, and accepted an invitation to Ashford in

September, 1851. He died there, Oct. 12, 1852. See


Cope, James (2), an English Congregational min-

ister, was born in Lincolnshire, England, Dec. 17, 1811. He was brought up by a pious mother, converted in early life, and educated at Hoxton Academy; was ordained at

Yettyown, near Bridport, in 1815; retired from the pas-

torate in 1823; accepted a call to St. Austell in 1828, and

resigned in 1848. He died while on a visit to Ely-

mouth, May 28, 1868. Mr. Cope generally supported him-

self by keeping a boarding-school. See (Lond.) Cong.

Year-book, 1864, p. 204.

Cope, Richard, L.L.D., F.A.S., a distinguished

English Congregational minister, was born in London,

near the spot where the Craven Chapel now stands,

Aug. 28, 1714. Becoming a junior in the New

Albans School, he was made chaplain of the lady of the

house. He was next engaged with Kenneth Macken-

zie, of Loch Torridge, Ross-shire, Jan. 21, 1738, and

while there employed his vacant hours in studying theology. On Dec. 8, 1736, he became the clerk of Edward Leigh, Esq., of Tooke's Court, but his desire for the ministry

of reviving, he entered Old College, Hoxton, March 5, 1798, and there continued until his removal to Lancas-

ter, June 28, 1800. At the last-named place he con-

ducted a boating and day school with extraordinary

success, preached in sixteen villages, enlarged the chureh, four and sawnumer of the little ones to the

Church. He removed to Dublin as professor or tutor

in New College, Manor Street, Aug. 1, 1820, but re-

signed after two years. He then travelled through the

north of Ireland on behalf of the Irish Evangelical and

London Missions Societies. In 1830 he became pastor of Salem Chapel, Wakefield, where he was very successful, and removed, April 8, 1836, to Penryn, where the house soon became crowded. In 1840 he erected a chapel at Polpiman, near Launceston, and

another at Mylor Bridge, near Penryn, where he preached every fifth Sunday. His labors for sixty years were abundant. During that time he preached three times on Sundays and several times through the week. He died Oct. 26, 1856. See (Lond.) Cong. Year-book, 1837, p. 172.

Cope, Samuel, a minister of the Society of Ortho-
dox Friends, was born at East Bradford, Chester Co., Pa., Feb. 28, 1788. His mother, Jane Cope, was a min-

ister for more than fifty years, and died March 28, 1834, aged seventy-three years. When thirty-nine years old Samuel became an elder, and in 1835 was duly ac-

knowledged as a minister. He visited several yearly meetings in the United States. He died Nov. 11, 1871. See Memorials for Pennsylvania, 1879, p. 495; The Friend, vii, 208.

Cope, chest is a deep and broad wooden chest, semi-

circular in shape, for containing cope unfolded—

an ordinary piece of furniture in the sacristies of our

largest and most important churches in past years.

Examined at the discretion, among other places, at

Wells Cathedral, at Salisbury Cathedral, at York Minster, at

Lichfield, Berkshire, and at Bromton, Northampton-

shire. See CHEST.

Copeland, Adoniram Judson, a Congrega-

tional minister, was born at Brewer, Me., in March,

1814. He graduated from Bowdoin College in 1840,

and was the Bangor Theological Seminary in 1848,

After preaching for a time in Maine he removed to Il-

linois, and accepted a call to the pastorate of the Church

at Como, in that state. He died in 1855. See Hist. of

Bowdoin College, p. 541. (J. C. S.)

Copeland, David, D.D., a Methodist Episcopal

minister and educator, was born in Braintree, Vt., Dec.

21, 1832. He graduated from the Wesleyan University

in 1855, joined the Genesee Conference in 1858, and was the

same year appointed principal of the Springfield (N. Y.) Academy. In 1865 he was transferred to the Cincinnati Conference, and became president of the

Hillsborough (C.) Female College. In 1872 he was elected a delegate to the 15th Session of the Wyoming Conference. He died in Royalton, Vt., Dec. 6, 1882. See Minutes of a Con-

ference, 1886, p. 88.

Copeland, Edmund, a Methodist Episcopal min-

ister, was born in Braintree, Vt., July 8, 1811. He

was converted in 1835, licensed in 1839, and joined the New

Hampshire Conference in 1859. In 1854 he was or-
COPELAND

dained deacon, and in 1836 elder. He was a successful preacher and pastor, and dilled several of the best appointments in the conference. In 1852 that body sent him as a delegate to the General Conference. When on Modular and Montpelier Circuit he was prostrated by excessive labors, from which he never recovered. He died at Barnesville, Ohio, in 1855. Mr. Copeland was modest, retiring, prudent, thoughtful, and devoted. See Minutes of Annual Conferences, 1881, p. 94.

Copeland, George W. Doane, a minister of the Protestant Episcopal Church, was born in Boston, Mass., Feb. 22, 1833. In 1860 he graduated from the General Theological Seminary, and was ordained to the presbytery in that year, and priest in 1863. His ministerial life was spent in connection with St. Luke's Church, New York city, though his labors were frequently interrupted by bodily suffering. He died in Boston, May 21, 1864. His character was distinguished by marked piety. See American Quarterly Review, April, 1865, p. 139.

Copeland, Henry, a minister of the Methodist Episcopal Church South, was admitted into the Memphis Conference in 1845, located in 1850, removed to Vicksburg, and in 1856 entered the Mississippi Conference, when he labored until he became supernumerary in 1886. No long afterward he removed to British Honduras, and from that time to the close of his life labored constantly and successfully as a missionary there. He died July 24, 1879, aged about sixty years. He was a substantial Christian, faithful minister, and a devoted father and friend. See Minutes of Annual Conferences of the M. E. Church South, 1879, p. 49.

Copeland, James, a Methodist Episcopal minister, was born in Reynolds County, Mo., Aug. 21, 1836. He experienced religion, joined the Church South, was licensed to preach, and admitted into the St. Louis Conference in 1853. Being anti-slavery in sentiment, he removed to Illinois at the beginning of the Rebellion, and was admitted into the Southern Illinois Conference. Failing health obliged him to become a supernumerate in 1871, which relation he sustained until his death, Oct. 12, 1872. Mr. Copeland was a man of meager convictions, and a plain, practical, earnest, faithful minister. See Minutes of Annual Conferences, 1873, p. 157.

Copeland, John (1), an English minister of the Society of Friends, was born at Holderness, Yorkshire, and is referred to as having been "well educated." In 1657 he went to America with Christopher Holder and other Friends, his "companions in tribulation." Returning to his native land, he passed through the vices and seductions which fell to the lot of the Quakers of his age. In 1687 he came again to America. After enduring much persecution, he died, Jan. 9, 1718, at a good old age. See Bowdoin, Hist. of Friends in America, i, 137. (J. C. S.)

Copeland, John (2), a Methodist Episcopal minister, was born in Vermont in 1801. He was converted in 1821, began preaching in 1822, and joined the Genese Conference in 1828. His first appointment was Eden Circuit, south of Buffalo, and embraced thirty appointments to be filled every four weeks. He became one of the leading men of his conference, eminently useful to the Church. As a presiding elder he was abundant in labors and wise in administration. He was supernumerated during the last years of his life, and died at Lima, N. Y., Oct. 7, 1880. See Minutes of Annual Conferences, 1881, p. 277.

Copeland, William, an Irish Wesleyan minister, was converted at the age of seventeen. He commenced his labors in 1806, and retired, on account of ill-health, in 1819, settling at Waterford, where he died, Sept. 22, 1822, aged forty-one. He was a man of superior attainments and excellence. See Minutes of the British Conference, 1823.

Copeland, William Ransom, a Methodist Episcopal minister, was born in Jackson County, O., Feb. 14, 1835. He united with the Church in 1868, was licensed to exhort in 1856, to preach in 1857, and in the same year entered the Ohio Conference. He died May 4, 1870. Mr. Copeland was a good preacher, a laborious, self-denying, and faithful pastor. See Minutes of Annual Conferences, 1871, p. 249.

Copeland, William, a Methodist Episcopal minister, was born in Jackson County, O., Feb. 14, 1835. He united with the Church in 1868, was licensed to exhort in 1856, to preach in 1857, and in the same year entered the Ohio Conference. He died May 4, 1870. Mr. Copeland was a good preacher, a laborious, self-denying, and faithful pastor. See Minutes of Annual Conferences, 1871, p. 249.

Copenhagen, Council of (Convocatio Hafniensi), The place in which this council was held is not altogether certain; it was assembled by Peter Lukins, archbishop of Lund, in 1425. His suffragans, and some other bishops, abbots, etc., were present. A synodal letter was drawn up for the re-establishment of discipline, and the reformation of morals among both clergy and laity. These rules forbid luxury, drunkenness, frequenting wine-shops, carrying arms, having concubines, etc. All trouble who State or Church were communicated; men were forbidden to leave their con vent without permission, and Bishops to leave their diocese without the consent of the bishop of that diocese. See Labbe, Concill. xii, 880.—Landon, Man. of Councils, s. v.

Copia, in Roman mythology, was the goddess of wealth, an allegorical figure, personifying plenty. See Anunnuntia, Almaina.

Coprists were a sect of Universalists (q. v.) who denied the resurrection of the body.

Copland is the family name of several Scotch clergymen:
1. GROBOK, was licensed to preach in 1792; called to the living at Birsay and Harray in 1730, and ordained. He died Aug. 9, 1753. See Fasti Eccles. Scoticani, iii, 398, 594.
2. PATRICK (1), was licensed to preach in 1761, and appointed to the living at Cashnie in 1762. He died in 1710. See Fasti Eccles. Scoticani, iii, 562.
3. PATRICK (2), was licensed to preach in 1704; called to the living at Tough in 1706, and ordained. He died Sept. 22, 1746, leaving a son, Dr. Samuel, min is ter of Fintayre. See Fasti Eccles. Scoticani, iii, 566.
4. ROBERT, was ordained in 1814 as missionary at Euzie, and presented to the living at Durrus in 1823. He died July 3, 1860, aged eighty years. See Fasti Eccles. Scoticani, iii, 499.
5. SAMUEL, D.D., took his first degree at King's College, Aberdeen, in 1758; was licensed to preach in 1759; called to the living at Fintayre in 1745, and ordained. He died Feb. 19, 1755, aged eighty years. He published, An Essay on the Christian Character (1756). See Fasti Eccles. Scoticani, iii, 508.
6. THOMAS, took his degree at the University of St. Andrews in 1603; was appointed in 1615 to the living at Redkirk (Renpatrick), and transferred to Temple in 1620. He died in August, 1631, aged about forty-nine years. See Fasti Eccles. Scoticani, i, 307, 619.
7. WILLIAM, was born at Broughton in 1591; took his degree at King's College, Aberdeen, in 1751; was licensed to preach in 1740, ordained as a minister at large in 1758, and presented to the living at Forres in 1763. He died May 8, 1772. See Fasti Eccles. Scoticani, iii, 578.

Copley, William, an English Baptist minister, was born at Bradford, Yorkshire, in 1766. He was converted under the ministry of Rev. Dr. Steadman, at an early age; pursued the usual course of study at the academy in his native place, and was for a short time pastor in Haile, Lincolnshire. In 1821 he removed to Watford, Herts, where he remained till 1825, and then went to Oxford to become co-copister with Rev. James Heron, the relation continuing till 1839, when he went to Exthorne, Kent. He remained here until 1846, at which time he became pastor at Blakeney,
COPP, John B., a Free-will Baptist minister, was born at Lebanon, Me., March 1811; his father, also, being a minister. He united with the Church at an early age, and in 1840 he removed to Detroit, in the same state, where he was licensed to preach; and in 1855 was ordained. While teaching in the winter of 1836, in Corinna, a powerful revival commenced in his school and spread in different directions. In 1838 he went to St. Albans, where he resided nine years, preaching mostly in that place and in the adjoining towns. In July, 1847, he went to Ashatabula County, O. A part of his time was devoted to preaching in Geneva, Austinburg, Trumbull, and other places. In 1858 he removed to Flushing, Mich., where he died, Nov. 10, 1855. See Free-will Baptist Register, 1857, p. 86. (J. C. S.)

Coppa, Stephano, an Italian engraver, practiced the art at Rome about 1775. He engraved a number of plates, among which is a print of The Ascension.

Coppensstein, Johann Andreas, a German Jesuit, who became a famous preacher at Coblenz in 1614, passed to St. Peter's, at Heidelberg, in 1629, and died there, March 8, 1638, is the author of Exercitatio Catholicae et Papali (1614); — Sermones Dominicales et Festivos (1629); — Collectarum et Responsorum (1684). See Jöcher, Algemeine Gelehrten-Lexikon, s. v. (B. P.)

Coppi, Jacopo, an Italian painter, was born at Peretola, near Florence, in 1523. There is a fine picture by him, of The Crucifixion, in the Church of San Salvatore, at Bologna. He died in 1591.

Copnin, Jean, a French voyager, was born about 1615, and became a cavalry captain in the war between France and Austria. He embarked in 1638 for Egypt, where he spent two years. On the second voyage he visited Tunis and Syria, and was appointed consul at Damietta in 1644. After a sojourn of three years in the East, he returned to Europe with the project of a crusade, in which he vainly attempted to interest the Pope. He then addressed the public in a book, entitled Bossier de l'Europe (Puy, 1666; Lyons, 1720). He died about 1690. See Hoefer, Nouv. Biog. Générale, v. Biog. Universelle, v. v.

Coppola, Giovanni Carlo, an Italian prelate and poet of the first half of the 17th century, was a native of Gallipoli, and became bishop of Muro in 1645. He lived five years on intimate terms with Campanella, and wrote some poems, for which see Hoefer, Nouv. Biog. Générale, v. v.

Coptic Monks are the monks of Egypt living in the seven regular convents of that country, two of which are situated in the eastern desert near the Red Sea, four in the Natron Valley, and one at Kahun, in Upper Egypt. There are several secondary monasteries, in which the priests are seculars, and into which women are admitted. The Coptic monks practice great austerities, living in deserts, sleeping in their clothes on the ground, and every evening prostrating themselves one hundred and fifty times with their face and breast on the earth. They spring from the lower classes of the people, and live in poverty. A period of severe probation is required of all persons applying for admission into the monastic order. Besides making a vow of celibacy, they must perform, in some sequestered convent in the desert, such menial services as fetching water, sweeping the rooms, or waiting upon the monks. See Histoire du Clergé (Amst. 1716), i, 98 sq. See Coppa.

Coq (Lat. Coqueus). Léonard, a French Augustinian monk, was a native of Orleans. He acted as professor of theology and ancient languages at Paris, Florence, and Rome; was confessor to the grand-duchess Christina of Florence; and died Nov. 27, 1615, leaving, among other writings, Augustinus de le consolation des âmes. See Histoire du Clergé (Amst. 1716), i, 98 sq. See Coppa.

Coquelin, François, a French monk of the order of St. Bernard, was born at Salins, and lived in the 17th century. He wrote, Compendium Viti et Mitercitorum Sacraum (Paris, 1682). See Hoefer, Nouv. Biog. Générale, s. v.

Coquelin, Jérôme, a French historian, was born at Besançon, July 21, 1690. He entered the Benedictine order, and was the last abbot of Faverney. He died Sept. 1, 1771, leaving in MS. some works relating to the history of Franche Comté. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Coquelin, Nicolas. See Coqueix. Coquerel, Athanasie Joseph, D.D., son of the following, was born at Amsterdam, June 16, 1820. He studied at Geneva, and was ordained in 1848 by his father, at Nimes. On account of his advanced liberal theological views, he had to resign his office, in 1862, and became the head and leader of liberal Protestantism in France. He died at Lyons, July 26, 1875. He was one of the founders of the Société de l'Histoire du Protestantisme Français, in the year 1852. He also published a volume of unedited letters of Voltaire, on Toleration, in 1865, and wrote, Jean Calas et sa Famille (Firmont, 1867; 2d ed. 1870). He left an unfinished work, L'Histoire de l'Eglise Riformée de Paris. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Coquerel, Athanasie Laurent Charles, a French Protestant divine, and president of the Presbyterian Council of Paris, was born in that city, Aug. 27, 1795. He pursued his theological studies at Geneva and Montauban, and in 1816 was ordained pastor. During the following twelve years he resided in England, and preached with acceptance before Calvinistic congregations at Amsterdam, Leyden, and Utrecht. In 1830 he was called to Paris, and there spent the rest of his life. The first year he was there he established a periodical, entitled Le Protestant, which was continued till December, 1838, when he was chosen a member of the consistory. In January, 1834, the first number of the Libre Examen appeared, under the joint editorship of Coquerel and Artaud, and was carried on until July, 1846. He rapidly acquired the reputation of a great disputator, and the liberal views which he announced with fearless freedom brought him more and more into antagonism with the rigid Calvinists. He was chosen a member of the Legion of Honor, at Paris, in 1855. After the revolution of February, 1848, Coquerel was elected as a signal member of the National Assembly, and as the coup d'état of Dec. 2, 1851, he confined himself to the duties of his pastorate, which he had now ceased to discharge. He died at Paris, Jan. 10, 1868. A large number of his Sermons were published, in eight volumes, between 1819 and 1852. Other works by him are: La Bible et le Modernisme, a reply to Strauss; Le Christ de Jesus (Paris, 1841; tr. into Dutch and English).
COQUEREL

Le Christianisme Experimental, a christology (ibid., 1858; transl. into German by H. Abbaus, Hannover, 1859, 2 vols.)—Histoire Sainte (1839)—Projet de Discipline pour les Eglises Réformées de France (ibid., 1861)—Biographie Sacree (1825-26), etc. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Zuchold, Bibl. Theol. i, 249; Encyclop. Brit. 9th ed. s. v.

Coquerel, Charles Augustin, brother of the preceding, was born in Paris, April 17, 1797. He studied theology at Montauban, but after his return to Paris he also studied medicine and other sciences. He was one of the founders of the Archives du Christianisme and of the Annales Protetantes in 1819, and in 1825 of the Bulletin des Sciences Religieuses. He published Histoire des Eglises du Desert (Paris, 1841; Germ. transl. by Schilling, Stuttgart, 1846). He died Feb. 1, 1831. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Zuchold, Bibl. Theol. i, 245. (B. P.)

Coracion was chief of the Millennials of Arinsao, in Egypt, about the middle of the 3d century. He was converted from his chiliasm views by Dianius, the patriarch of Alexandria (Euseb. Hist. Eccl. vii, 24).

Corail, Pierre, a French chronicler of the 13th century, abbot of St. Martin of Toulouse, wrote a chronicle of this monastery. Coral left this abbey in 1276, in order to enter another, and his chronicle does not extend beyond this term. See Hoefer, Neue. Biograph. Grä. s. v.

Coras (Lat. Corarias), Jacques de, a French Protestant theologian and poet, was born at Toulouse in 1630. He was a pastor in Guenée, and fulfilled several other religious functions. He died in 1677, leaving several poems on Old-Testament characters, for which see Hoefer, Neue. Biograph. Grä. s. v.

Corbarsa. See Cerban.

Corbel (Lat. Corbelus), Pierre de, a French theologian of the 13th century, was at first canon and doctor at Paris, then bishop of Cambrai, and finally archbishop of Sens in 1200. While he taught theology at Paris he had for pupil Innocent III, who, on rising to the papacy, favored his former master, and confided to him important missions. Rigord, Alberic, Vincent of Beauvais, Trithemius, and Henry de Gand all eulogized Corbel. He died June 3, 1222. Only fragments of his synodal ordinances remain. At the National Library of France is Petri de Corbeli Cartulæ et Notar. Acedemus nos qui Usurea Ducent, which is perhaps his. He also wrote some Scriptural comments, still in MS. See Hoefer, Neue. Biograph. Grä. s. v.; Jöcher, Allgemeine Gelehrten Lexicon, s. v.


Corbet, John (1), a Scotch clergyman, took his degree at Glasgow University in 1623; became schoolmaster at Renfew; was appointed minister at Bonhill in 1637; declined the authority of the general assembly in 1638; was deposed in April, 1639, and fled to Ireland, where he played a deceitful part, for which he was "hanged in chains, and also published in the arms of his wife," in 1641, aged about thirty-eight years. See Fusi Eccles. Scoitiae, ii, 346.

Corbet, John (2), an English conformist divine, was born at Gloucester in 1620: he educated at a grammar school there, and graduated at Oxford in 1649. He preached successively at Gloucester and Cheltenham, and became rector at Bramshott, in Hampshire, but was ejected in 1662, and afterwards lived privately in London, where he died Dec. 26, 1680. He published an account of the siege of Gloucester, besides several tracts, for which see Chalmers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Corbet, Richard, D.D., an English poet and priest, was born at Ewell, in Surrey, in 1682, and was educated at Westminster School and Christ Church, Oxford, where, in 1605, he entered into holy orders. In 1618 he went to France, and wrote his Epistle to Sir Thomas Aylesbury, and his Journey to France, one of his popular poems. King James I made him one of his chaplains in ordinary, and in 1630 advanced him to the deanship of Christ Church. At this time he was vicar of Caddington, near Woodstock, in Oxfordshire. He was promoted to the see of Oxford Sept. 24, 1628, and April 9, 1629, was consecrated at the hands of the archbishop of Canterbury. He died July 29, 1635. His poems, after passing through three editions, were carefully revised and published by his biographer, Mr. Gilchrist. See Chalmers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Corbet, James, an English Wesleyan missionary, was sent to the West Indies in 1833. He died after a short illness at Spanish Town, Jamaica, June 9, 1845. He was an amiable young man of promising talents. See Minutes of the British Conferences, 1835.

Corbett, Thomas, an English Wesleyan preacher, was born in Leicestershire. He began his labors in 1774, and died in 1799. He was a plain, pious, honest man, and though he had but ordinary gifts but was generally acceptable. See Atmore, Meth. Memorial, s. v.

Corbichon (or Corbechon), Jean, a French writer, lived about 1580. He was an Augustinian monk, chaplain of king Charles V, and made himself known by a translation of a Latin treatise, entitled De Proprietatibus Rerum. This work, reviewed and corrected by another monk of the order, namely Pierre Forget, was published under the title, Le Grand Proprietaire (Lyons, 1482, 1485, 1491, 1500; Paris, 1610; Rouen, 1566). See Hoefer, Neue. Biograph. Grä. s. v.; Biog. Universelle, s. v.

Corbucius. See Manes.

Corbin, Ira Hamline, a Methodist Episcopal minister, was born in Russia, Herkimer Co., N. Y., Sept. 1, 1812. He was converted at eighteen; licensed to preach at twenty-three, and in 1840 entered the Black River Conference, wherein he labored faithfully until his death, Dec. 11, 1856. See Minutes of Annual Conferences, pp. 1857, p. 287.

Corbitt, John A., a minister of the Methodist Episcopal Church South, was born in Tipton County, Tenn., Dec. 28, 1836. He was converted at twenty-one; licensed to preach in 1872, and joined the White River Conference in 1876, when he was ordained deacon. In 1877 he was transferred to the Memphis Conference. He died Jan. 2, 1890, having been for a year a supernumerary. He was a faithful preacher, and a close student. See Minutes of Annual Conferences of the M. E. Church South, 1880, p. 167.

Corbley, John, a Baptist minister, was born in England in 1735. He came to America and took up his residence in New York, where he gave himself to the work of the ministry. In 1768 he was forced to leave the state, on account of the persecutions which were inflicted upon the Baptists. He went to South-western Pennsylvania, and assisted in establishing churches in that region. The Goshen Church in Green County called him to be its pastor in 1773. While his wife and five children were killed by the Indians. After a life of great usefulness he died in 1803. See Cathcart, Baptist Encyclop. p. 277. (J. C. S.)

Corbmac (or Cormac) is the name of some forty-eight early Irish saints, of which we here present the best authorities. 1. Priest in Achadh-finnich, commemorated May 11, according to the Mart. Dom. (Tick and Reeves, p. 125). Colgan mentions a king by this name, son of Diarmuid, who turned monk in his old age, and like-
Cordemoy, Gérard de, a French historian and philosopher, who died Oct. 8, 1684, was a native of Paris. He first practiced law, but soon abandoned his profession, and betook himself to the study of philosophy, especially that of Des Cartes. Bishop Bossuet introduced him to the French court, and he was appointed lector to the dauphin in 1675. He was elected a member of the French Academy. He wrote, Histoire de France (from the beginning of the monarchy to the year 987, 2 vols.);—Six Discours sur la Distinction de l'Âme et du Corps.—Lettre à un Sceul Régulier de la Compagnie de Jésus pour Defendre le Systeme de Des-carte.-Treatise de Meteorologia.—Treatise de l'Inflammabilité de l'Eau. See Winet, Handbuch der theol. Lit., i, 404; Jocher, Allgemeine Gelehrten-Lehrbuch, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v. (B. F.)

Corder (Lat. Corderius), Balthasar, a Belgian theologian, was born at Antwerp in 1592. He entered the Jesuit order in 1619, and taught for a time at Vienna. He was learned in Greek. He died at Rome, June 24, 1650, leaving catalogus I.V. Gracorum Pa-
CORDELL

Cordon, James R., a Methodist Episcopalian minister, was born in England, March 7, 1835. He was converted in Detroit, Mich., in 1856, and in the same year entered the Detroit Conference, in which he labored for eighteen years with general acceptability and usefulness. He died April 18, 1876. Wherever Mr. Cordon was known, he was regarded as a zealous, and successful minister; especially in the Sunday-school he was greatly beloved. See Minutes of Annual Conferences, 1876, p. 100.

Cordona, Juan Bautista, a Spanish prelate, who lived in the latter half of the 16th century, wrote, De Dieticis (Tarragona, 1687):—De Bibliotheca Regia S. Lazarettii in Hispania. See Hoefer, Nouv. Biogr. Générale, s. v.

Cordova, Council of (Concilium Cordubense). Two of these provincial synods are mentioned:
I. Held A.D. 347 or 348, by Osius, bishop of Cordova, which reaffirmed the action of the Council of Sardica (Labebe, ii; Hardouin, i).

II. Held A.D. 852, by order of Abderahman, the Moslem king, who caused the metropolitans of the different provinces to assemble. In this council voluntary martyrdom was condemned. This was not a legitimate synod. Eulogius speaks of it as a pseudo-council, not gathered together lawfully in the Holy Spirit, but collected by the advice of the infidels, and by order of a king, the impious enemy of the Christians. See Labebe, Concil. viii, 76; Landon, Manual of Councils, s. v.

Cordova, Alfonso de, a Spanish theologian, was born at Salamanca in the latter half of the 16th century. He studied medicine at Paris, was first to introduce the doctrine of nominalism into the University of Salamanca, and died in 1543, leaving Principia Dialecticae in Terminos Suppositionum Consequentium (Salamanca, 1519). See Hoefer, Nouv. Biogr. Générale, s. v.

Cordova (or Corduba), Antonio de, a Spanish jurist, lived in the latter half of the 16th century. He belonged to the order of Minorites, and remained for a long time in a convent at Alcalá de Henares. He wrote, Annotationes in Dominicum Culum (Alcalá, 1553):—Expositio Regulae Fratrum Minorum (Louvain, 1554):—Commentarius in Quaestiones Libri Magistri Sententiarum (Alcalá, 1569):—Tractatus de Cena de Consacratione (Toledo, 1575):—Questionum Theologici (Alcalá, 1578):—Additiones in Compendium Priestologium Fratrum Minorum Alphonsii de Casurbiis (Naples, 1595). See Hoefer, Nouv. Biogr. Générale, s. v.


Cordova, Fernando de, a Spanish scholar, was born in 1422. He distinguished himself by the extent of his knowledge in theology, philosophy, medicine, mathematics, music, and in the languages, as Greek, Hebrew, Arabic, and Chaldean, and was also familiar with astrology, as well as acquainted with the works of the scholastics, philosophers, and physicians of Europe and the East. He had served with distinction against the Moors, under the colors of the king of Castile, John II, went to Paris, but his great wisdom caused him to be regarded as a sorcerer, and he repaired to Rome, where he found favor with popes Sixtus IV and Alexander VI. He died near the close of the 16th century, having composed a number of works, the more remarkable of which is an introduction to the treatise of Albert the Great, De Abstinentiis, which was published at Rome for the first time in 1478. Among his productions remaining in MS., we cite a commentary upon the Almagest of Ptolemy. See Hoefer, Nouv. Biogr. Générale, s. v.

Cordova, Mexico. See Mexico Cordovero.

Corella, Jaime de, a Spanish theologian, was born in 1657. He entered the Capuchin order, was minister of Charles II, king of Spain, and died in 1699, leaving,
CORÉN


Corentinus, Saint, born in Brittany, is said to have been consecrated bishop of Cornwall (his bishop of Quimper, in Brittany) by St. Martin of Tours, and therefore in the 4th century. His day is May 1 (others give Sept. 5 or Dec. 12). See Chorentinus.

Corentius. See Carentius; Chorentinus.

Corenso, Belisario, a Greek painter, was born in 1558. At the age of twenty-two he went to Venice and entered the school of Tintoretto. One of his best productions is The Miracle of the Lousies and Fishes, in the refectory of the Benedectines, which he finished in forty days. He painted many admirable works for the churches of Naples. Some of his principal pictures are, The Descent from the Cross by the Trinity, The Visitation, The Presentation in the Temple; Life of the Virgin. He died in 1618. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Chalmers, Biog. Dict., s. v.

Coret, Jacobs, a Belgian theologian, was born about the middle of the 17th century. He entered the Jesuit order, and became celebrated by his virtue and zeal for souls. It is said that so many wished to confer with him that he absolved them en masse, not being able to take them singly. He died at Liège, Dec. 16, 1721, leaving several mystical works, under the titles of, Journal des Anges: — Maison de l'Eternité: — Le Cinquante Anse de l'Occidens, and a historic work, entitled Vie d'Ane de Beausselle (Liège, 1667). See Hoefer, Nouv. Biog. Générale, s. v.

Coret, Pierre, a Belgian theologian, was born at Ath, in Hainault, about the middle of the 16th century. He was at first curate of St. Crepin, and afterwards canon of the cathedral of Tournai. In 1574, where he died in 1609, leaving, DEFENSIO VERITATIS ANTIHESI (Antwerp, 1591); which is a refutation of the Discours Politiques et Militaires de Lamoine: — Anti-Politiques (Douay, 1599), a work especially directed against the República de Donin. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.


Corey, Abel Moses, a Methodist Episcopalian minister, was born near Postoria, O., July 23, 1838. He experienced religion at the age of eighteen; acquired a good academic education; began preaching in 1860, and in the following year entered the Central Ohio Conference. After laboring in obscure places several years, he was elected state senator, in which capacity he served with much credit four years. In 1871 he again entered the efficient itinerant ranks, and continued with marked zeal and ability until his death. Mr. Corey was clear in thought, apt in expression, generous in sympathy, self-sacrificing in labor, and strong in friendship. See Minutes of Annual Conference, 1876, p. 105.

Corey, David, a Methodist Episcopalian minister, was born in 1797. He was converted in 1814; soon after began preaching in northern Vermont; located, and engaged in farming; moved to central New York, joined the Oueida Conference, and, after three years' labor, went west and entered the Illinois Conference. He became a superannuate, and died Aug. 28, 1844. See Minutes of Annual Conference, 1845, p. 585.

Corey, John Edwin, a Congregational minister, was born at Mansfield, Mass., July 29, 1825. He graduated at Amherst College in 1850; was ordained in 1855; labored as an evangelist for a short time in northern Ohio; preached in Massachusetts in the following places: Freetown, Chesterfield, Yarmouth, and North Wrentham, at which latter place he died, Nov. 30, 1865. Mr. Corey was an indefatigable student, and a clear and logical thinker. He had the largest share of those duties which the press Manual of Congregational Polity and Principles. See Cong. Quarterly, 1867, p. 201.

Coregen, Pierre, a French theologian who lived in the early half of the 18th century, belonged to the dioce of Quimper, was doctor of theology, and wrote, La Dispute de l'Eveque, Saint-Elme et Saint-Cyprien (Paris, 1725) — Réflexion sur le Titre de Vérité, Véritation, The Presentation in the Temple; Life of the Virgin. He died in 1618. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Chalmers, Biog. Dict., s. v.

Corinth. The following additional particulars concerning this once famous city are taken from Kitto, Dict. of Christ., vol. 1, p. 41, 1:

"This great and wealthy city was the metropolis of Achaea, and situated upon the isthmus of the same name, which joins the Peloponnesus to the continent. Its position was so advantageous for that commerce that it naturally rendered it one of the most luxurious cities of the world. For, having two ports, one of which was open to the eastern and the other to the western sea, its geographical situation placed it, as it were, in the centre of the whole world; it became the point where the merchants from every quarter of the globe met and exchanged their treasures. It was also celebrated for the Isthmian games, which were held in the apartment named the striking and remarkably appropriate allusions in his Epistles to the Corinthians. Nor should it be unnoticed that in the centre of the city there stood a famous temple of Venus, in which a thousand priestesses of the goddess ministered to immolations, under the guise of religion. From such various causes Corinth had an influx of foreigners of all descriptions, who carried the productions and the vices of all nations into a city in which the merchant, the warrior, and the seaman could have them for money. Devoted to traffic, and to the enjoyment of the wealth it had acquired, the Corinthians, were exempt from the influence of that thirst for contest and military glory by which their neighbors were actuated; they were the sober and industrious people, except for the defence of their country, or in behalf of the liberties prescribed, yet this city was governed by a set of brave and experienced commanders to other Grecian states, among whom it was common to prefer a Corinthian officer to one of their own state. Hence, it was expected, Corinth was not remarkably distinguished for philosophy or science; but its wealth attracted to it the arts, which assisted to enrich and apostatize it; till it became one of the very finest cities in all Greece. The Corinthian order of architecture took its name from that rich and flowery style which prevailed in its triumphal edifices, its temples, palaces, theatres, and porticoes. (See art in "notes," that no one at this style of architecture has been found there.)"
Remains of a large Temple on the site of Corith. (Many of the columns have fallen since this view was taken.)


Coriolano, Bartolommeo, a Bolognese engraver, second son of Cristoforo, was born in 1589, and was instructed by his father and in the academy of the Carracci. The following are his principal plates: St. Jerome in Meditation Before a Crucifix; Herodias with the Head of the Baptist; The Virgin, with the Infant Sleeping. He died in 1676. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Generale, s. v.

Coriolano, Giovanni Battista, a Bolognese painter and engraver, elder brother of Bartolommeo, was born in 1589, and studied under Gio. Lodovico Valcken. He was employed somewhat in the churches of Bologna. In the Nunziata is an altar-piece by this master, representing St. John, St. James, and St. Bernard. He did not attain much distinction. He died in 1649. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Generale, s. v.

Coriolles, Gaspard de Vea, a French theologian, born at Aix about 1735. He became sen
er clerk at the parliament of Provence, canon of Notre Dame, and vicar-general of Mende. He died at Paris, May 14, 1824, leaving, Traité de l'administration du Comité de Provence (Aix, 1788); — Exercices de Piété (Paris, 1816); — Des Chapitres et des Dignitaires (ibid. 1822). He also left several Memoirs, especially Abrégé de l'histoire monumentale. See Hoefer, Nouv. Biog. Generale, s. v.


Corlett, John, an English Methodist minister, was born on the Isle of Man. He was converted in early life, offered himself to the conference in 1824, and, after a brief appointment to Kendal, entered upon mission work in a new field, where he labored with indefatigable zeal and much success until 1850. He was then sent as chairman to the Baha District, and there, as also in Barbadoes, Demerara, and Antigua, continued his toil with unabated devotedness until 1889, when he was welcomed back to Jamaica. He still labored abundantly in powerful preaching, in prayer, in erection of chapels, and the introduction of the Gospel into neglected localities, becoming a supernumerary after fifty years' missionary toil. He died Aug. 6, 1877. See Minutes of the British Conference, 1878, p. 53.

Corley, Robert J., a minister of the Methodist Episcopal Church South, was born at Marianna, Fla., in 1840. He served in the Confederate army during the war, and entered the Georgia Conference in 1865; became supernumerary in 1880, and returned to his birthplace, where he died, March 17, 1881. See Minutes of Annual Conferences of the M. E. Church South, 1881, p. 360.

Cormac. See Cormac.

Cormack, John D.D., a Scotch clergyman, was brought up as a blacksmith. He gained a prize at Edinburgh University for the best essay, and took his degree there in 1803; was licensed to preach in 1804, and ordained assistant at Stow in 1807. He died Dec. 20, 1840, aged sixty-four years. He published, A Sermon at the Opening of the Synod (1810); — Pastoral Hints to his Parishioners (1823); — Inquiry into the Doctrine of Original Sin (1824); — On Voluntary Church Association: — Illustrations of Faith (1839); — Memoir of the Rev. William Stark: besides many contributions to the Edinburgh Christian Instructor. He also translated from the French Fenelon's Lives of the Ancient Philosophers (2 vols., and The Church of Rome Examined, by Dr. C. Malan. Dr. Cormack was an ardent student, a faithful minister, and a judicious friend. His fervent piety was enlivened by a natural turn for racy humor. He formed an association for the improvement of services in his parish. See Foil Eccles. Scotiiccà, i, 534.

Cormicus, a Scotch prelate, was probably bishop of Mortlach, translated to the see of Dunkeld, and is also spoken of as bishop of Aberdeen. He died in 1177. See Keith, Scottish Bishops, p. 75.
Corman is thought by some to be the austere cleric (called by others Pau|dusius) who, about A.D. 635, endeavored to convert the Northumbrians. He is commemorated as a bishop and apostle of Anglia, March 12 or 20.

Cormick, Daniel, a Scotch clergyman, was licensed to preach in 1838; appointed to the living at the South Church, Forfar, in 1839, and ordained; joined the Free Secession in 1843. He died May 28, 1848. See Fusti Eccles. Societatis, iii, 778.

Corn, Allowance of, was a provision for the maintenance of the clergy, connected with the early stages of the recognition of Christianity by the empire. Constantine, in his zeal for his new creed, ordered the magistrates of each province to supply an annual amount of corn (trigues arginania), not only to the clergy, but to the widows and virgins of the Church (Theodoret, i, 11). When Julian succeeded, he transferred the grant to the ministers of the heathen cultus, which he revived (Sozom. v, 5; Philostorg. vii, 4). Jovian restored it, but on the lower scale of one third of the amount fixed under Constantine. The payment continued, and was declared permanent by Justinian (Dig. 32, 1, 4; 115, 3, 2).

Corn, Ears of, in Christian Art, is not so frequent an emblem as might be supposed. See Loaves. The thought seems to have gone always to the bread of life with sacramental allusion. The corn and reaper are represented in a compartment of a vault in the catacomb of Ponsianus. Again, the harvest corn is supposed to the vine and cornucopia of fruit (Catacomb of Callixtus).

The more evidently religious use of the ears of corn is in various representations of the fall of man. On the sarcophagus of Junius Bassus (probably A.D. 358) Adam and Eve are carved — the former bearing the corn, in tokens of his labor on the earth, and the latter a lamb, indicating woman's work, spinning. In a base-relief from the catacomb of St. Agnes there are two human forms, apparently both male, standing before a sitting figure, supposed to represent the First Person of the Trinity. This may represent the offering of Cain and Abel; at all events, the corn, ears and lamb are either received or presented by the standing figures. As these figures are of no more than the man (even of youthful) appearance, the Second Person may be supposed to be intended by them.

Cormac, Jean, a French preacher, abbot of Villedin, was a man of high standing with his ecclesiastical superiors, and became intimate counsellor of the duke of Mayenne. He died in 1614. Historians do not mention him, and his works are unpublished. The National Library has four large volumes of his Sermons. He was learned in ecclesiastical history. See Hoefer, Nouv. Bio]Generale, s. v.

Cormeise, Melchior, a German Jesuit, was born at Brilon, in Westphalia, in 1598. He was professor of philosophy at Toulouse, afterwards of theology at Mayence and Wurzburg, and died March 13, 1665. He wrote, Miraculis Ecclesiae Catholici Defensae: — Mones Lutheri et Culini Judicati — Emus Rotam Lutheri-Curateum: — Curriculum Philosophiae Perpetuum: — Manus Paperhachis Papigatoriis, etc. See Witte, Diction Biographique; Alemagne, Bibliotheque Scientifique Societatis Jesu; Joacher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Corna, Carlo, an Italian painter, was born at Milan in 1605. He painted some works for the churches at Milan, one of the best of which is an altar-piece for the Church of St. Benedict, in Paris. He died in 1673. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Bio]Generale, s. v.

Cornales, Flaminio. See Cornelius.

Cornell, Jean Baptiste, a French painter and engraver, brother of Michel the Younger, was born at Paris in 1645. He was instructed by his father, visited Rome, where he studied several years, and on his return to Paris was received into the Royal Academy in 1672. He died in 1695. Some of his works are, St. Peter Delivered from Prison; Christ Appearing to St. John; The Baptist in the Wilderness; Christ and the Samaritan Woman; St. Francis. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Bio]Generale, s. v.

Cornellis, Michel, the Elder, a French painter, was born at Orleans in 1605, and studied under Simon Vouet. He executed twelve large pictures for the churches, and was one of the twelve original members of the Royal Academy at Paris. Some of his works are, The Holy Family, with St. Elizabeth; The Murder of the Innocents; Christ Appearing to Magdalene, and The Virgin Suckling the Infant Jesus. He died at Paris in 1664. See Hoefer, Nouv. Bio]Generale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.; Chalmers, Bio] Diet. s. v.

Cornellis, Michel, the Younger, a French painter and engraver, son of the foregoing, was born at Paris Oct. 13, 1641. He studied at Rome, and soon after his return to Paris was received into the Academy, painting for his reception-piece The Calling of Peter and Andrew to the Apostleship. He engraved a great number of plates, among which are the following: God Appearing to Moses; Abraham Setting out with his Son Isaac for the Sacrifice; The Appearance of the Virgin; The Baptism Preaching in the Desert; Abraham Sending away Hagar; Christ and the Virgin Appearing to St. Francis; Jacob Wrestling with the Angel. He died in 1708. See Hoefer, Nouv. Bio]Generale, s. v.; Spooner, Bio] of Fine Arts, s. v.

Cornejo, Damiano, a Spanish theologian, who lived in the latter half of the 17th century, wrote Chronica Seraphica, etc. (Madrid, 1682-1686). See Hoefer, Nouv. Bio]Generale, s. v.

Cornejo (de Pedros), Pedro, a Carmelite of Salamanca, who died March 31, 1618, was one of the most famous interpreters of the philosophy of Thomas of Aquinas, which he taught at the university of his native place. After his death some of his lectures were published, under the title Theologia Scholastica et Moralis, etc. (Barbaja, 1671), preceded by a biographical sketch written by Sanchez d'Avila, bishop of Piacenza. See Hurter, in Wettm. u. Welte's Kirchen-Lexikon, s. v. (B. P.)

Cornelians was a name given to the ancient orthodox Christians by the Novatian party, because they held communion with Cornelius, bishop of Rome, rather than with his antagonist. See Novatians.

Cornelison, John, a minister of the Reformed (Dutch) Church, was born at Nyack, N. Y., in 1769. He studied under H. Meyer and J. H. Livingston, and was licensed by the synod of the Reformed Dutch Church in 1791. His first work was as missionary to the northern and western states (1791-98). From 1798 to 1806 he was pastor at Bergen avenue, Jersey City, and at English Neighborhood, Bergen Co., N. J. In 1794 he visited the settlements on the Delaware and Susquehanna rivers (Hannover), and was at Bergen again from 1806 to 1829, when he died. Mr. Cornelison had a noble zeal for the glory of God, and an anxiety for the souls of men. He took great interest in the colored people, many of whom were slaves, and opened a special school for them in his house. He formed them into classes, teaching them to read, and filling their minds with Gospel truth. See Cor} win, Manual of the Reformed Church in America, 2nd ed. p. 222.

Cornelssen (or Cornelissen), Jacob, a Dutch painter, was born at Oost Zanen, in Holland, about 1470. There is a picture by him, of the Coronations.
CORNELIUS

in the old church at Haarlem, painted in 1517, much praised; and a Descent from the Cross, at Alkmaar. He died at Amsterdam in 1570.

CORNELIUS, Sain. (1) The centurion, is commemo rated as bishop of Cameraco, on Feb. 2 or Dec. 10; (2) pope, is commemorated as a martyr under Decius, on Sept. 14.

CORNELIUS is the name of several other early Christian notables:

2. The fourth patriarch of Antioch, A.D. 129-143.

2. He was of the family called Mochanees (Jeron, Op. ii, 86, ed. Vall.).

3. A converted Manichean mentioned by Augustine (Epist, 229 [126]; ii, 1078).

3. A monk and bishop of Forum Corneli, in the 5th century, of noted virtue, the teacher of Chrysologus (Migne, Patro. Lat. lxi, 81).

CORNELIUS (or Cornara), Flaminius, senator of Venice, who was born in 1629, and died in 1728. He is the author of, Monumenta Ecclesiae Veneta (1750, 15 vols.):—Cretta Socris (1765, 2 vols.).—Ecclesiae Tor lonanae (1756, 3 vols.).—Chiesi e Monasteri di Venezia e di Torcello (Padua, 1758). See Winzer, Handbuch der italienischen Kirchen, Jöcher, Allgemeine Gelehrten-Lexikon, x. v. (3. 2. P. B.)

CORNELIUS, Samuel, (1) D.D., a Baptist minister, was born at Devonport, England, in 1734, and came to the United States with his parents when he was a child. Early in life he joined the Church, in Philadelphia, of which Rev. Dr. William Stoughton was the pastor. His first settlement in the ministry was in Norfolk, Va., where he remained from 1817 to 1824, and then took charge of the Church in Alexandria, sustaining this relation thirteen years. He was next pastor of the Church in Mount Holly, N. J., eleven years, a part of this time serving as agent of the Colonization Society. For several years he preached in different places in Michigan, his last pastorate being at Ann Arbor. In all good causes in which his denomination was concerned, Dr. Corneliaus took an abiding interest. He died in 1870. See Cathcart, Baptist Encyclopedia, p. 273. (J. C. S.)

2. A Protestant Episcopal clergyman, was born at Baltimore in 1817. He was at first a minister of the Methodist Episcopal Church, but in 1867 connected himself with the Protestant Episcopal church, officiating at first in Severn Parish, Md. In 1870 he was rector of St. Paul's Church, in Calvin City; in 1873 he was rector of St. Mark's, in Baltimore; and in October, 1875. See Proc. Eup. Almance, 1880, p. 175.

CORNELIUS, Thomas, a Methodist Episcopal minister, was born at Baltimore, Md., Nov. 12, 1828, of devout Methodist parents. He experienced conversion in his eleventh year, and in 1845 was admitted into the Baltimore Conference. In 1848 an attack of hemor rhage of the throat obliged him to desert his active service. He, however, recovered, and in 1850 did regular work, until his sudden death, Oct. 8, 1851. Mr. Corneliaus was a young man of great promise, intelligent, dignified, and becoming, and highly exemplary in his daily life. See Minutes of Annual Conferences, 1851, p. 12.

CORNELIUS, William Huf, a Methodist Episcopal minister, was born in Clark County, Ind., April 4, 1818. He removed with his parents in early life to Kentucky, where he was converted, joined the Church, and was licensed to preach in 1846. He was received as trial in the South Chicago Conference in 1847, and subsequently served the following charges: Fredericksburg, Hillowood, Level Grove, Springville, Bloomfield, Sullivan, Mount Vernon, Carmelton, Corydon, Paoli, Ellettsville, Pensacola, Gosport, Linton, Harrodsburg, Graysville, Brunswick, and Hymera. He was supernumerated in 1880, and removed to his farm near Linton, where he died, July 31, 1882. See Minutes of Annual Conference, 1882, p. 306.

CORNEll, Frederick Freilinghusen, D.D., a minister of the Reformed (Dutch) Church, son of Rev. John Cornelius, was born at Allentown, N. J., Nov. 16, 1804. He graduated from the College of New Jersey in 1826, and was licensed by the presbytery of Newtown, L. I., in 1829. He was professor of languages in the College of Mississippi, Natchez, in 1828; missionary at Stuyvesant, N. Y., three months in 1829; at Columbia, in 1830; Marshallville, N. J., 1831, 1832; Montville, 1832-35; New York city, Manhattan Church, 1836-36; Plaquemine (Presbyterian), N. J., 1857-64. He was thereafter without a charge till his death, Aug. 7, 1875. See Corwin, Manual of the Ref. Church in America, 3rd ed. p. 222.

CORNEll, John, a minister of the Reformed (Dutch) Church, was born at Northampton, Pa., in 1774. He pursued his classical studies at the Log College, Pa., completing them with Dr. Wilson, in 1768. In 1769 he prosecuted his theological studies under Dr. J. H. Livingston, and was licensed by the classis of New York in 1776. He became pastor of the Presbyterian churches of Allentown and Nottingham, Pa., in 1800, and served them for twenty years. His health being impaired in 1820, he removed to Somerville, N. J., where he acted as principal of the academy from 1821 to 1828. He removed, in the latter year, to Millstone, and died there in 1856. As an instructor, he was noted for great thoroughness and ability. As a preacher, he was clear, discriminating, and marked by sound judgment; his sermons were instructive, methodical, and impressive. See Corwin, Manual of the Ref. Church in America, 3rd ed. p. 222.

CORNEll, Joseph, a Baptist minister, was born at Swansoe, Mass., Feb. 11, 1747. He began preaching in 1780, was pastor in Middletown, N. Y., and at Galway, N. Y.; travelled under the Massachusetts Missionary Society in New York and Upper Canada, and died July 26, 1826. See Sprague, Annals of the Amer. Pulpit, vi, 269.

CORNEll, William, D.D., a minister of the Reformed (Dutch) Church, was born in Senecha County, N. Y., in 1804. He graduated from Rutgers College in 1829, and from the New Brunswick Seminary in 1832; was licensed by the classis of Geneva the same year, and became pastor at Minisink, Sussex Co., N. J.; teacher at Freehold, in 1863; pastor at Woodstown Presbyterian Church, in 1864; teacher at Somerville, in 1867, and so other Sept. 11, 1875. See Corwin, Manual of the Ref. Church in America, p. 224.

CORNEll, William Augustus, a minister of the Reformed (Dutch) Church, graduated from Rutgers College in 1841, from the New Brunswick Seminary in 1844; and was licensed by the classis of New Brunswick the same year. He served the Church at Athens, Greene Co., N. Y., until 1850; Blooming Grove, Rutgers Co., until 1852, and died in 1880. See Corwin, Manual of the Ref. Church in America, 3rd ed. p. 224.

CORNEO, Giambrattina, an Italian theologian, was born at Milan in 1607. He was apostolic prothonotary and archivist to the archbishop of Milan, and died in 1690, leaving, De Sancto Plauto Sebaste, in Armenia (Milan, 1645) ;—De Sancto Marcellino (ibid. 1646) ;—Il Sacro Chiodo (ibid. 1647).—Vita del B. Gio. Angelo Parro (ibid. 1649).—Origine dell' Instituzione dell' Orazione delle XI. Ore (ibid. ed.). Corneo also left thirty-two volumes of MS. upon other ecclesiastical matters. See Hoefer, Nouv. Gén. des Écr. lat., 1859, p. 164.

Corner-stone is the first stone of a church, properly laid on the north-east side, as determined by the orientation of the sun on the day of the feast, or patron saint. At Beaulieu only one stone was found on the ground, and it was in this position: that of Arranches, the solitary relic of a cathedral, is still pointed out. In
modern churches the most prominent or convenient corner is selected, and the corner-stone is a square block of suitable size, laid at the angle of the topmost course of the foundation. It is customary to hollow it out in a box-like manner, and to deposit within it memorial papers, etc.

**Cornet, Nicolas**, a French theologian, was born at Amiens in 1592. He was educated in his native city at a Jesuit school, made doctor of theology at Paris in 1626, and afterwards became grand-master of the College of Navarre, and synodal of the faculty of theology. He refused to be the confessor of Richelieu, but corrected the *Méthode de Contreversie* of that minister, and, it is said, composed the preface. He denounced to the faculty of theology seven propositions, five of which were afterwards condemned at Rome as extracts from the *Augustinus* of Januarius. This orthodoxy made exposed Cornet to the attacks of the writers of Port Royal. He died at Paris, April 12, 1663. See Hoefer, *Noct. Biog. Générale*, s. v.; *Biog. Universelle*, s. v.

**Corney, George**, an English Congregational minister, was born at Keymer, Sussex, in 1794. He was converted when about eleven years old, educated for the ministry at Hackney, and became pastor first at Cratfield and Newmarket, and eventually at Barkingside, where he labored twenty-four years, and died April 28, 1862. Mr. Corney was an earnest and conscientious preacher. See (Lond.) *Cong. Year-book*, 1865, p. 218.

**Cornford, Samuel**, an English Baptist minister, was born in 1792. He united originally with the Church in Maidstone, for several years was pastor of the Independent Church at Maidstone, but returned to Maidstone, where he was for a time pastor of the Third Baptist Church, and then of the Fourth Baptist Church. He died Dec. 24, 1837. See (Lond.) *Baptist Hand-book*, 1838, p. 25. (J. C. S.)

**Cornforth, Columbus**, a Baptist minister, was born in Maine in 1828. He was converted at the age of eighteen, received his collegiate education at Union College, Schenectady, N. Y., and his theological at the Rochester Seminary. He was ordained at Smithport, Pa. During the late civil war he was, for a time, a member of the 42d Pennsylvania Regular Volunteers, and was severely wounded and taken prisoner at the battle of Fredericksburg. Subsequently he served as chaplain of the 150th Pennsylvania Volunteers till the close of the war, and then became inspector and examiner of the Soldiers’ Orphan School of Pennsylvania. In 1869 he removed to Kansas, and died at Clyde, in that state, Feb. 10, 1883. See *The Chicago Standard*, March 1, 1883. (J. C. S.)

**Cornforth, David**, an English Wesleyan minister, was born at Brompton, Yorkshire, Oct. 30, 1786. He was converted at the age of sixteen, entered the ministry in 1814, and died Oct. 3, 1855. He used to preach in barns, private houses, and in the open air. See *Minutes of the British Conference*, 1846.

**Cornece**. We add the following particulars from Parker, *Glos. of Architect.* s. v.:

> 1. In *Classic* architecture each of the orders has its peculiar cornice.

> 2. In the *Norman* style of architecture, a plate-like face of plaster, projecting slightly from the wall, is frequently used as a cornice, and a row of blocks is often placed under it, sometimes plain, sometimes moulded or carved into heads and other ornaments, when it is called a *corbel-table*. These blocks very commonly have a range of small arches over them. A small plain string is also sometimes used as a cornice.

> 3. In the *Early English* style, the corbel-table continued in use as a cornice, but it is generally more ornamented than in the Norman, and the arches are commonly trefoil, and well moulded; the blocks, also, are more delicately carved, either with a band or some other ornament characteristic of the style, and if there are no arches above them they often support a suite of horizontal mouldings; sometimes there is a range of horizontal mouldings above the arches of the corbel-table, and sometimes the cornice consists of mouldings only, without any corbel-table. The hollow mouldings of the cornice are generally plain, seldom containing flowers or carvings, except the pointed ornament.

> 4. In the *Decorated* style, the cornice is usually very regular, and though in some large buildings it has several mouldings, it principally consists of a slope above, and a deep-sunk hollow, with an astragal under it: in these hollows from regular spaces are inserted, and in some large buildings, and in towers, etc., there are fresco.

> 5. In the *Perpendicular* style, the cornice is often composed of several small mouldings, sometimes divided by one or two considerable hollows, not very deep: in plain buildings the cornice-mouldings of the preceding style are much adhered to; but in it is more ornamental than in the hollow with flowers, etc., and sometimes with figures and grotesque animals. In the latter end of this style, something very analogous to an ornamented frieze is perceived, of which the campanile to the niches in various works are examples; and the angels so profusely introduced in the late rich work are a sort of cornice ornament.

**Corlides, Daniel von**, a Hungarian historian, was born in 1732 at Steut-Miklo, in the Liptain province. He studied philosophy and theology at Erlangen, and was appointed teacher at the Reformed College in Klaustenburg. He accompanied count Teleki on his travels through Italy, Germany, and France, and the count's account of Göttingen. In 1784 he was appointed librarian at the Pest University, and died Oct. 4, 1797, leaving, *Regum Hungariorum, qui Sacerdo XI. Regnatorum*, *Genealogia* (Pesth, 1778) ; *Bibliotheca Hungarica* (Pesth, 1791) ; *Compendio di Religione Veterum Hungarorum* (Vienna, 1791). (R. P.)

**Corning, William H.**, a Presbyterian minister, was born in Hartford, Conn., in 1822. He was educated in his native place, at Trinity College, was licensed by the Hartford Congregational Association in 1846, and made pastor of the Congregational Church at Clinton, Mass. In 1868 he took charge of the Presbyterian Church at Whitehall, N. Y., where he remained until his death, Oct. 8, 1862. See Wilson, *Presb. Almanac*, 1868, p. 291.
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Cornish, Andrew El., a Protestant Episcopal clergyman, was a graduate of the General Theological Seminary, and rector of St. Paul's Church, Pendleton, S.C., for about a quarter of a century. He died May 24, 1875, aged sixty-two years. See Prot. Episc. Almanac, 1876, p. 149.

Cornish, George, a minister of the Society of Friends, was born at Redruth, Cornwall, Dec. 24, 1801. He was a coppersmith by trade. As a minister, he did not exercise his gifts beyond his own society. He died Jan. 29, 1877. See Annual Monitor, 1878, p. 48.

Cornish, John, an English Presbyterian minister, was born in 1687; was chosen assistant to Joshua Begg at the Lever Lane meeting, in 1699; a member of the church in the 17th century, and continued to minister there with acceptance and success till his death, Nov. 28, 1727. He was pious, serious, wise, prudent, and useful. See Wilson, Dissenting Churches, iv. 399.

Cornish, John Cory, an English Methodist preacher, was born at Bridgeterle, Devon, in 1819. He was converted in his youth, during a revival among the Bible Christians; became a class-leader and a local preacher, and entered the ministry in 1839. He died at Bridgeterle, March 17, 1845. His zeal for God knew no limit except that of his strength.

Cornish, John Hamilton, a Protestant Episcopal clergyman, was born in 1816; ordained in 1842; and from 1850 to 1858 was rector of St. John's Church, Aiken, S. C. In 1870, though still residing in Aiken, he performed missionary service at Kaolin, and continued to do so until 1875, when he was employed as a missionary at Barnwell and John's Island, in the same state. From 1875 he preached at Barnwell, Toogoodoo, and Pinewood until his death, which occurred in Charleston, May 24, 1878. See Prot. Episc. Almanac, 1879, p. 108.

Cornish, Joseph D., a Free-will Baptist minister, was born in Duchess County, N. Y., March 26, 1764. He was converted in 1817, and moved, in 1826, into Chautauqua County, where, in 1827, he was baptized, and united with the Free-will Baptists. In 1830 he commenced preaching, and was ordained in 1836. He died at Sherman, Chautauqua Co., Nov. 17, 1854. He was a good minister, and universally beloved. See Free-will Baptist Register, 1856, p. 9. (J. C. S.)

Cornish, Samuel El., a colored Presbyterian minister, was born in New York in 1785. He was licensed by the Presbytery of Philadelphia, Oct. 81, 1819, and in 1823 was called to the First African Church of Philadelphia, where he preached for some years. From 1845 to 1847 he served as a missionary to the colored people in New York city, and during this time organized Emmanuel Church. In 1855 he joined the Nassau Presbytery of Brooklyn, L. I., where he labored till his death, in 1858. See Wilson, Presb. Hist. Almanac, 1860, p. 69.

Corom, Jean, a French martyr, was a husbandman of Mascon, and unlettered, but one to whom God gave the grace to judge. In 1746; insatiable was his zeal; and he was condemned by their sentence to be burned for listening to the reading of the Scripture, in 1555. See Fox, Acts and Monuments, iv. 397.

Corneus Epipolae is the epistle horn of a Christian altar, i.e. the right-hand corner; so reckoned when the locker faces the western side or front of the altar.

Corneus Evangelii is the gospel horn of a Christian altar, i.e. the left-hand corner, the locker facing the western side or front of the altar.

Cornus, a presbyter of Iconium, who boldly confessed himself a Christian, and was beheaded Sept. 12 this festival day, apparently under Decius.

Cornwall, Alexander, a Scotch clergyman, son of Robert, minister at Linlithgow, was licensed to preach in 1823; ordained minister at Muiravonside in 1827; and presented to the living there in 1833. He was in necessitous circumstances in 1859; suspended in 1840 for using insulting language; and resigned in 1841. He had pecuniary aid from the Kirk-Session in 1846 and 1849; became a schoolmaster and preacher in 1850; in 1852 was charged with marrying and baptizing irregularly, for which he was excommunicated. He was living in poor circumstances in 1859. See Fasti Eccles. Scotnicani, i, 194.

Cornwall, John, a Scotch clergyman, was presented by the king to the living at Linlithgow in 1626, and died in April, 1646. See Fasti Eccles. Scotnicani, i, 160.

Cornwall, Nathaniel Ellsworth, D.D., a Protestant Episcopal clergyman, was born at Granby, Conn., Feb. 6, 1812. He graduated from Trinity College, Hartford, in 1831, and from the General Theological Seminary in 1834. From that year to 1853 he was rector of Trinity Church, in Southport; until 1855 of St. Andrew's Church, Pittsburg, Pa.; in 1859 of Christ Church, Pelham, N. Y., where he remained until 1862, when he removed to New York city, as rector of the Free Church of St. Matthias. He died there, Aug. 28, 1879. See Prot. Episc. Almanac, 1880, p. 170.

Cornwall, Robert, a Scotch clergyman, took his degree at Glasgow University in 1863; was appointed to the living at Ecclesmeschane in 1858; transferred to the second charge at Linlithgow in 1857; presented to the living in 1859; transferred to the first charge in the same place in 1858, and died June 5, 1862, aged about sixty-three years. He was a member of the assembly in 1590, 1602, and 1603; and was nominated constant moderator of the presbytery in 1606. See Fasti Eccles. Scotnicani, i, 169, 162, 184.

Cornwall, William, an Irish Wesleyan minister, was converted at an early age, under the ministry of Gideon Osyule. Being a good Celtic scholar, he was appointed a missionary to the Irish, chiefly in his own province of Connaught. After undergoing numerous privations and hardships, which induced premature decline, he became a supernumerary in 1848, and died May 11, 1860. See Minutes of the British Conference, 1860.

Cornwallia, Frederick, an English prelate, son of the first Lord Cornwallis, was appointed canon of Windsor, May 27, 1744; installed a prebendary of Lincoln, April 11, 1747: consecrated bishop of Coventry and Lichfield, Feb. 19, 1750, and appointed prebendary of London, Nov. 8, 1760, and dean of London, Nov. 14, 1766. He was enthroned archbishop of Canterbury, Oct. 6, 1768, and died March 13, 1783. He published several Sermons. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cornwallia, James, an English prelate, was born in 1743. He received the early part of his education at Eton, whence he removed to Merton College, of which he became a fellow. He was appointed chaplain to the marquis of Townshend, when that nobleman was lord-lieutenant of Ireland, and on his return therefrom was made a prebendary of Westminster in 1770, and presented to the valuable rectories of Wrotham, in Kent, and of Newington, in Oxfordshire. In 1775 he was installed dean of Canterbury, and in 1791 consecrated bishop of Lichfield and Coventry. In 1791 he succeeded to the deanery of Windsor and Wolverhampton, which, in 1794, he exchanged for that of Durham. On the death of his nephew, marquis Cornwallis, without male issue, Aug. 16, 1829, the dignities of earl Cornwallis and viscount Brompton devolved upon him. He died in 1824. He published Sermons (1777, 1782, 1811). See The (Lond.) Annual Register, 1824, ii, 205; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cornwall, Francis, an English Baptist minister, lived in the time of Charles I. He was educated at Emmanuel College, Cambridge; was an object of per-
section at the hands of archbishop Laud, because he objected to the surplice, kneeling at the Lord's Supper, and making the sign of the cross in baptism. He became an avowed Baptist about 1644, and published, not long after, a work in defence of his principles, entitled, The Vindication of the Royal Commission of King Jesus, which "created much excitement and some wrath." He gathered a company of Christians whose faith was in harmony with his own, and became their pastor. Neal speaks of him as "one of the most learned divines that espoused the cause of the Baptists." See Cathcart, Baptist Encyclop. p. 280. (J.C.S.)

Cornwall, Waite, a Presbyterian minister, went to Yale College from Middletown, and graduated in 1782. He preached occasionally, but never had charge of a parish. He moved, late in life, to some part of the state of Ohio, where he died in March, 1816. See Old Redstone.

Cornwall, W. E., a German Reformed minister, was born in Philadelphia, Dec. 8, 1807. In early life he was a Presbyterian. In 1836 he became a licensed minister in the German Reformed Church, and took charge of a congregation in Montgomery, Pa. Later he was pastor at Böhm (in Whitpain), Feastantsville, and Whitemarsh. In 1850 he left the German Church and was immersed by Rev. Mr. Smith. From 1853 to 1857 he was pastor of the Baptist churches at Norristown, Pa., and Bethlehem, N. J., and later at Princeton. He died March 29, 1858. See Harbaugh, Fathers of the Germ. Ref. Church, iii, 488.

Corryn, John Kinkrad, a Presbyterian minister, was born at Carlisle, Pa., Aug. 16, 1825. He graduated at Jefferson College in 1842, and was a student in the Western Theological Institute for three years. He was licensed by the Presbytery of Allegheny, April 3, 1845, and for two years supplied various churches in his presbytery. In 1847 he entered the presbytery of Erie, where he preached to the congregations of Forgeville, Girard, and Harbor Creek. From 1850 he preached in several places, especially at Troy, Pa., but failing health soon obliged him to retire from the active duties of the ministry. He died Dec. 22, 1858. During his period of ill-health he published a work called Dick Wilson, or, the Remover's Victim. See Hist. of the Presbytery of Erie.

Corôna, a martyr in Syria, with Victor (q. v.), under Antoninus, is commemorated May 14.

Corôna Clemens is a name given to the Treasurer (q. v.) of the clergy in the ancient Church.

Corôna lucis (crown of light). Crowns of candles or tapers, or, as they were often called, pharès, in distinction from candliers, or oil-lamps, were at an early date suspended in the choir; they were circles, covered with tapers or lamps, hung by chains or ropes from the vault. We extract the following account of them from Walcott, Sac. Archæol. n. v.:

"At Tours a standing lamp, with three tapers, is a lingering relic of the custom in France, where glass lustres are now common, but the hanging crown has been revived in England. At Alia in Chapelle there is an octagonal crown of the latter part of the 12th century, which was the gift of the emperor Frederick Barbarossa; it is made of bronze gilt, and enamelled, and supports small circular and square towers, which serve as lanterns, sixteen inches in diameter; between them are courses of tapers tripped, making in all forty-eight lights. It appears to descend from the dome, as from the vault of heaven, over the head of Charlemagne. Another crown of great beauty, the gift of bishop Odo, brother of William of Normandy, adorns the choir of Bayeux, made with destruction in 1665. The earliest on record is that given by pope Leo, which was made of silver, and had twelve tapers and thirty-six lamps. Another, of cruciform shape, given by pope Adrian, was hung before the presbytery of St. Peter's at Rome, and lighted with one thousand three hundred and seventy candles. Constantinople gave a pharès to St. Mary Major; Hilary presented one to St. John Lateran, and Walther of the Rhine, a pharès hanging by a cord before the altar at St. Gall. At Durham, in the 12th century, we read that in honor of St. Cuthbert lights were arranged like a crown round the altar, on the candelabrum, and lighted on greater festivals. This is the earliest instance in England. Crowns had little bells, called clameria, pendent from them. The corona, the luminous crown or circles of lights, whether a single hoop or a tier of many, is the most beautiful of all modes of lighting—haunting and flashing like a cloud of fire before the sanctuary in some grand cathedrals, as those suspended in the midst of the choir of St. Remi at Rheims, Cluny, Toul, and Bayeux, and representing the heavenly Jerusalem, with its gates and towers and angelic warders. The crown of Hildesheim, of the 12th century, is of large dimensions, and is enriched with statues; thirty-six oil-lamps burn upon the double gateway towers; seventy-two wax tapers, arranged in threes, blaze on the intermediate buttresses. When these hundred and eight lights, like fragments of living fire, are seen from a distance, they fuse into a diak-like glory, or a mist. In the Greek churches of the present day there is often a wooden cross, hung with octagonal earrings, suspended from the dome, which, almost in mockery of ancient splendor, is furnished with lights upon festoons. Formerly hanging pharès burned before the altar; a laurel of seven branches in the centre of the church, and twelve lights on the sides of the chancel screen. The lights arranged along the hood-beam were only another form of the crown, in a right line instead of a curve. Three or seven lights typoized the divine graces, and twelve the Holy Spirit Company of the Apostles. At the Temple Church (Bristol) there is a beautiful crown, and in the island of Jersey the top is the image of gold, and the Holy Child, and under them are St. Michael and St. Gabriel. A luminous cross of copper, with intersecting arms, and oil-lamps hanging by chains, of the 18th century, is suspended under the dome of St. Mark's (Venice). And we find similar constructions in our own church. St. Paul's, formerly at Yalle Church Abbey, and now at Llandaff, has a figure of the Virgin, cated, and lights were arranged like a crown round the dome, which, almost in mockery of ancient splendor, is furnished with lights upon festoons.

Corôna Lucia.

Corôna Nuptialis is the nuptial crown, i.e., the wreath or ornament placed on the head of the bride in the Western, as well as on the head of the bridegroom in the Eastern Church, at the time of marriage.

Corôna Votiva. In the early ages of Christianity it was by no means unusual for sovereigns and other royal personages to dedicate their crowns to the use of..."
the Church. The gifts thus offered were known as Dora, and were suspended by chains attached to their upper rim, above an altar or shrine, or in some conspicuous part of the church. Other chains were attached to the lower rim, supporting a lamp, from which usually depended a jewelled cross. The crowned cross thus suspended above the altar was felt to be an appropriate symbol of the triumphs of Christianity, and its use became almost universal.

The custom for sovereigns to dedicate their actual crowns to the Church's use led to the construction of imitative crowns, formed for votive purposes alone. Of this usage we find repeated notices in ancient chronicles and documents. They are usually described as having been suspended over the altar, and very frequently mention is made of jewelled crosses appended to them.

The convenience of the form of these donative crowns for the suspension of lamps doubtless gave rise to the custom of constructing large chandeliers after the same model. In these pendeloque luminaries the shape and character of the royal circle were preserved, but frequently in much larger proportions. The name phara, though sometimes used for a corona, was more properly a standing candle-brum supporting lamps or candles, which, from their number of spreading branches, were sometimes called arbore, trees.

Corona, Leonardo da Murano, an Italian painter, was born at Murano in 1561, and gained much by the study of the works of Titian and Tintoretto. In the Church of San Fantino is his masterpiece, representing The Crucifixion. He died at Venice in 1605. See Hoefler, Nouv. Biog. Générale, t. v.; Spooner, Biog. Hist. of the Fine Arts, t. v.


Corona, Tobias, an Italian theologian, originator of the "Milanese" monks, entered into orders in 1568, was confessor of cardinal Justiniuni, and general of the community to which he belonged. He was sent to France and to Savoy by pope Gregory XV, and died at Naples in 1627, leaving I Saggii Tempii, etc. (Rome, 1625). See Hoefler, Nouv. Biog. Générale, t. v.

Coronach was a lamentation at funerals, formerly universal throughout Scotland and Ireland, and still very common in parts of those countries. Combined cries of lamentation were intermingled with expostulations and reproaches bestowed upon the deceased for leaving the world, and the wailing was continued by a train of females which followed the corpse to the burial. The dhokery of the Greeks and ululatio of the Latins designated similar practices among the classical nations; and the resemblance of these words to the common Celtic cries on funeral occasions, ulbhomh and hudlulh, indicates an etymological affinity. See Mourne.

Coronati Dies. See FESTIVAL.

Coronati Quatuor, LEGEND AND FESTIVAL of, is the title given to four martyrs, Severus, Severianus, Carrophorus, and Victorinus, who suffered martyrdom at Rome in the reign of Diocletian. The tradition respecting them is to the effect that they refused to sacrifice to idols, and were then, at the command of the emperor, beaten to death before the statue of Aesculapius, with scourgis loaded with lead. The bodies having lain where they died for five days, were then deposited by pious Christians in a sandpit on the Via Lavicana, three miles from the city, near the bodies of five who had suffered martyrdom on the same day two years before. Claudius, Nicostaurus, Symphonius, Castorius, and Simplicitus. See, e. g. the Martyrology of Abo, Nov. 8 (Migne, Patrol. cxviiii, 399), who gives the legend more fully than others.

It is stated by Anastasius Bibliothecarius (ibid. cxviiii, 699), that pope Honorius I (died A.D. 638) built a church in Rome in their honor. To this church the remains of the martyrs were subsequently transferred by pope Leo IV (died A.D. 855), who had been its officiating priest, and who, finding it in a very ruinous condition on his accession to the pontificate, restored it with much splendor, and bestowed upon it many gifts. This church was situated on the ridge of the Colian Hill, between the Coliseum and the Lateran; and on its site the present church of the Santi Quattro Coronati was built by pope Pascal II.

As to the appointment of the festival of these martyrs on Nov. 8, which is said to be due to pope Melchior (died A.D. 514), a curious difficulty has arisen. Thus, in the notice of the festival in the editions of the Gregorian Sacramentary (for the words would appear to be wanting in MS. authority), the remark is made that, it being found impossible to ascertain the natal day of the four martyrs, it was appointed that in their church the natal day of the five other saints, near to whose bodies they had been buried, should be celebrated, that both might have their memory recorded together (Patrol. 15xxvii, 147).

Coronation of kings and emperors, the most august ceremony of Christian national life, affords a striking example of the manner in which Christianity
CORONATION

branched a new spirit into already existing ceremonies, and elevated them to a higher and purer atmosphere. Under her inspiration a new life animated the old form: heathen accessories gradually dropped off; fresh and appropriate observances were developed; and the whole ceremonial assumed a character in harmony with the changed faith of those who were its subjects. It has been remarked by Dean Stanley (Memorials of Westminster Abbey, p. 42) that the rite of coronation, at least in early Christian times, represents two opposite aspects of European monarchy. It was (1) a symbol of the ancient usage of the choice of the leaders by popular election, and of the emperor by the Imperial Guard, derived from the practice of the Gallic Teutonic nations; and (2) a solemn consecration of the new sovereign to his office byunction with holy oil, and the placing of a cincture on the head by one of the chief ministers of religion, after the example of the ancient Jewish Church. In modern times, the latter has been kept up of calling upon a high ecclesiastical functionary to take a prominent part in this act of public inauguration of a sovereign, in all the countries of Europe where monarchy prevails. See CROWN.

CORONATION OF THE VIRGIN is a ceremony performed annually at Rome, in which the pope takes a conspicuous part. An image of the Virgin Mary is arrayed in velvet or satin, adorned with silver and gold, and trimmed with the most costly lace. It is gorgeously decked with necklaces and earrings, and bracelets of precious stones. At the appointed time this figure is placed on an altar, in a church hung round with tapestry and brilliantly lighted. In the presence of immense crowds a service is performed, after which the priests approach the image and crown it. In the course of these ceremonies the priests bless incense before the figure, bow down before it, and mutter prayers to the Virgin. In many respects these ceremonies resemble those followed by the ancient Romans in crowning the statues of their heathen gods. See Seymour, Pilgrimage to Rome.

Coronel, Gregor Nunez, a Portuguese priest who lived in the 16th century, was preacher to the duke of Braganza, Emanuel VIII, whose confessor he was, appointed him first secretary and companion of the Congregatio de Auxiliis. His treatise against Molina is preserved in MS. in the Angelo. He died at Rome in 1620, leaving, De Vera Christi Ecclesiae (Rome, 1594):—De Optimis Republicis Suis (ibid, 1597) :—Apologia de Triduibus Apostolici (ibid, ebd.), See (Swinger, Bibl. Ang. p. 636; Lanteri, Sacr. Sec. ii. 280; Schmaius, Hist. Relig. et Eccles. Christ, v. 244 (giving the substance of Coronel’s treatise against Molina); Keller, in Weitser u. Weile’s Kirchen-Lexikon, a. v. (18 P.)

Coronel, Paolo, a Spanish convert from Judaism, was born at Segovia in 1490. After his baptism, in 1492, he studied theology, and was appointed professor at the University of Salamanca, where he died, Sept. 30, 1554. He was a celebrated Talmudist, and deeply versed in Hebrew, Greek, Latin, and the Oriental languages. He contributed to the famous Compendium Polycot. See Furst, Bibl. Jud. i. 189; Wolf, Bibl. Hebr. i. 965; Jocher, Allgemeine Gelehrten-Lexikon, a. v.: Lindo, Hist. of the Jews in Spain, p. 388. (B. P.)

Coronet. This ornament first appears in the effigy of John of Eltham, who died in 1392. The addition of a monarch’s coronet to an archbishopal mitre does not date back before the time of Stephen Langton. Elomannen speaks of it as a novelty. It has since then been drawn as a ducal coronet. The bishops of Durham, who took their title by the grace of God or by divine providence (in distinction from other bishops, who are styled, by divine permission), while still palatine, until 1883, used the ducal coronet at night, or in processions, as a mark of fealty.

Coronidion Maidena, in Greek mythology, the daughters of Orestes, both endowed by Minerva with wisdom and rare beauty. When their father had been killed by Diana, a pestilence broke out. The oracle, on being consulted, declared that, in order to avert the subterranean deities, their mother must be sacrificed. Meioche and Miniphe offered themselves as victims, but Plato changed them into two comets. A temple of the Coronidion Maidens was built by the Eolians.

Corophine is the same as Agonimicii (q. v.).

Corporal is a word used in the Sacramentaries by Gregory the Great, Isidore of Seville, and in the capitulars of the Frankish kings in 800, meaning a fine linen, or canvas, cloth of pure white, according to the Council of Rheims, on which the sacred elements are consecrated, and hence called the corporal, in allusion to the body of Christ, of which bread is the sacrament. Isidore of Peluenum called it the eleon, the wrapping-cloth; and Isidore of Damasus speaks of it as the winding-sheet. The centre, on which the chalice and paten stood, were quite plain, the ends alone being of silk, or worked with gold or silver. It was ordered to be used by pope Sixtus I in 125, and Sylvester I, cir. 314, directed it to be of linen, and to have a sacred stuff before. It was also called in the pall-ceili, or siadon, and represented the fine linen in which Joseph of Arimathea wrapped the Lord’s body in the garden tomb. The altar, by canon law, had two palla, and one corporal of plain linen cloth. The removal of the cloth from the consecrated elements typified the arrest of Christ, and the mysteries of the Old Testament by the death of Jesus. The earliest corporals covered the entire altar, and hung down at each side; two deacons were required to spread them. See Altar-Cloth; Antependium.

Corporal Acts of Mercy is an ecclesiastical phrase for (1) feeding the hungry; (2) giving drink to the thirsty; (3) clothing the naked; (4) visiting the sick; (5) ministering to prisoners; (7) burying the dead (Matt. xvi. 35; Tobit i. 17).

Corporal Punishment subsisted during the first five centuries of the Christian era under its most usual forms, as a social degradation, but the liability to it was afterwards greatly extended.

I. Civil.—The equality before the law which might have been reached through the extension of Roman citizenship had been by no means attained, but the character of that prerogative itself had become debased, and the exemption from corporal punishment, which still fluctuated, like a last rag of the toga, on the shoulders of the civic officers, had already been blown off for some. There were decrees which had been flogged, and delinquents who could be flagged. Exemption was, indeed, growing to be a privilege attached to the mere possession of wealth. Thus delation, if proved false, or where the delator did not preserve, should he be of mean fortune, which he did not care to lose, was to be punished with the sharpest flogging. Among the offenses which entailed corporal punishment, besides the one already mentioned, may be named false witness. The use of it multiplied, indeed, as the character of the people became lowered, and the Novels are comparatively full of it. The eighth enacts flogging and the taking of money by judges; the one hundred and twenty-third provides with "body tormenta" those persons, especially stage-players and harlots, who should assume the monastic dress or imitate or make a mock of Church usages; the one hundred and thirty-fourth enacts corporal punishment against those who detained debtors’ children as
CORPORAL PUNISHMENT

responsible for their father's debt, or who abated illegal
divorce, and requires the adulterous wife to be scourged
to the quick. On the other hand, a husband chastising
his wife, otherwise than for conduct for which he might
lawfully divorce her, was by the one hundred and sev-
ecent seventeenth novel made liable to pay her, during cover-
ture, the amount of one third of the ante-nuptial gift.

The last chapter of the one hundred and thirty-fourth
Novel, indeed, professes to inculcate moderation in pun-
ishment, and enacts that from henceforth there shall be
no other penal mutilation than the cutting off of one
hand, and that thieves shall only be flogged. Already,
and contrary to the fact of custom, corporal punishment
branding should not be in the face, as disfiguring "the
heavenly beauty," a law in which the influence of
Christian feeling upon the first Christian emperor is
starkly displayed.

Flogging from the legislation of the East to that of
the West, we find on the whole a very similar course of
things. Among the ancient Germans, according to the
account of Tacitus, corporal punishment was rare. He
notes as a singularity that, in war, none but the
prize was allowed to punish, bind, or even strike a
sleeper. But in the light, indeed, flog his adulterous
wife naked through the streets; but otherwise even
slaves were rarely beaten.

Among the Anglo-Saxons corporal punishment seems
general to be have been confined to slaves, as an al-
ternative for compensation, wherewith the slave "re-
deems" his liberty by paying his master a fixed sum:
present, e.g., for sacrificing to devils (A.D. 691-725), for
working on Sundays (A.D. 688-728). In certain cases of
theft the accuser himself was allowed to flog the
culprit. A foreigner or stranger wandering out of the
way through the woods, who neither shouted nor blew
the horn, was to be deemed a thief, and to be flogged or
murdered.

Capitulare is again prominent in the Capitular-
aries. The first Capitulare of Carolmnon (A.D. 742),
imposes two years' imprisonment on a fornicating
priest, after he has been scourged to the quick. The
Epistula of Meta, 755, following a synod held at
the same place, enacts that for incest a slave or freedman
shall be beaten with many stripes, as also any "minor
decry of the like offence. The same enactment,
noted in the case of peasants," places floggers of
slaves, under the pain of excommunication, with expulsion as a punishment for the greater offences
against monastic discipline (some of which, indeed, may
appear to us very slight), as "open reproaches, mani-
fest acts of contempt, swelling words of contradiction,
harangue, familiär, threatening, anger, fightings, rivalries,
quarrels, the presumption to do some special work, the
tamper of money-loving, the affecting and possessing of things superfluous,
which other brethren have not, extraordinary and fur-
tive reflections, and the like." In the rule of Bene-
dict (A.D. 529) corporal punishment seems implied:
"If a brother for any, the slightest, cause is corrected
in any way by the abbot or any prior, or if he lightly feel
that the mind of any prior is wrath or moved against
him, however moderately, without delay let him lie
a blow at his feet, and never let him until that emotion be healed.
But if any scorn to do this, let him be either subjected to corporal punish-
ment, or, if contumacious, expelled from the mon-
estery." Here, it will be seen, corporal punishment is
viewed as a lighter penalty than expulsion.

In the letter of Gregory the Great (A.D. 590-603),
the right of inflicting, or at least ordering, personal chastise-
ment is evidently assumed to belong to the clergy.
In a letter to Pantaleon the Notary, on the subject of
a deacon's daughter who had been seduced by a bishop's
nephew, he required that if the offender should
marry her, executing the due nuptial instruments, or be "corporally chastised" and put in penance in a
monastery, and the pope renews this injunction in a
letter to the uncle, bishop Felix, himself. Bishop An-
thras of Tarentum, who had had a woman on the roll
of the Church cruelly whipped with rods, against the
order of the priesthood, so that she died after eight
months, was nevertheless only punished by this really
great pope with two months' suspension from saying mass.
Sometimes, indeed, corporal punishment was
inflicted actually in the church, as we see in another
letter of the same pope to the bishop of Constantinople,
complaining that an ascian monk and priest had been
thus beaten with rods, "a new and unheard-of mode of
preaching." But the same Gregory deemed it fitting
that slaves guilty of idolatry, or following sorcerers,
should be chastised with stripes, and, in their amendment. Elsewhere the flogging of penitent thieves
seems to be implied.

Towards the end of the same century, the sixteenth
CORPORAX CUPS

Council of Toledo (A.D. 693), enacted that one hundred lashes and shameful degradation should be the punishment of unnatural offences. With this and a few other exceptions, however, the enactments of the Church as to corporal punishment chiefly refers to clerics or monks. The Council of Vannes, in 469, had indeed already enacted that a cleric proved to have been drunk should either be kept thirty days in communion, or be cast out to corporal punishment. The first Council of Orleans, in 511, had enacted that if the relict of a priest or deacon were to marry again, she and her husband were, after "castigation," to be separated, or, if communicated if they persisted in living together. Toward the end of the 7th century, the Council of Autun (about 670) enacted that any monk who went against its decrees should either be beaten with rods, or suspended for three years from communion. In the next century, Gregory III (731-741), in his.excepts from the Fathers and the Canons, assigns stripes as the punishment for thefts of holy things. The Synod of Meta, 733, in a canon already quoted in part above as a capitulary, enacted that a slave or freedman without money, committing incest with a consecrated woman, a gospell, a cousin, was to be beaten with many stripes, and that clerics committing the like offence, if minor ones, were to be beaten or imprisoned.

**Corporax CUPS** are vessels of precious metal, suspended by a chain under a canopy, and used for the reservation of the eucharist for the sick. They sometimes took the form of a tiara of crosses, in allusion to Rev. xii, 12, and were covered often by a thin veil of silk or muslin, called the "kerchief of cobweb lawn." At Durham it was of very fine lawn, embroidered with gold and red silk, and finished with four knobs and tassels. That used by St. Cuthbert formed the banner carried to York, at the Red Hills.

**Corpus See CAIRPRE.**

**Corpus Christi** (French, Fête Dieu), the Feast of the Body of Christ, kept on the Thursday after Trinity Sunday (or the octave of Pentecost), was instituted in 1264, by pope Urban IV, for a procession bearing the eucharist, with an office and prose composed by Aquinas; the office is also attributed to Robert, bishop of Ligne, in 1249. Colleges at Oxford and Cambridge bear this dedication. It afterwards became the chief occasion on which the mysteries were acted by the clergy, and the miracle-plays by guilds. The mother churches began the procession on this day, and subordinate churches on or the following day. It was an imperial custom in Spain for the priest to carry the tabernacle upon these occasions raised upon their shoulders. In England, on Corpus Christi day, they carried the silver pyx under a canopy of silk and cloth-of-gold, borne by four men, preceded by a pageant—Urmula and her maidens, St. George, with spear and dragon, the devil's house, St. Christopher bearing the Infant, St. Sebastian pierced with arrows, St. Catharine with sword and wheel, St. Barbara with the chalice and cakes, followed by banners, crosses, candlesticks, reliquaries, cups, and images, which the priests lifted on high, while before them went many saucy singing bells and musicians, St. John pointing to the Lamb, upon which two, clad as angels, cast sweet-smelling flowers. The highway was strewn with boughs, every wall and window was decorated with branches. In villages the husbandmen went among the cornfields with crosses and banners; and the priest, carrying the blessed bread in a bag round his neck, read the gospel at certain stations, as an amulet against the wind, rain, and foul blazes.

**Corradi, Domencio** (called Ghirlandajo), an eminent Italian painter, was born at Florence in 1441, and was the pupil in the school of Alessio Baldovinetti. Two of his better pictures are, *The Resurrection*, and *The Calling of St. Peter and St. Andrew to the Apostleship.* There are many of his works in the churches of Rome, Florence, Pisa, and Rimini. He died in 1495. See *Sponser, Biog. Hist. of the Fine Arts,* a. v.; *Rose, Gen. Biog. Dict.* a. v.

**Corradi, Ridolfi** (also called Ghirlandajo), an Italian painter, son of Domencio, was born at Florence in 1486. He studied under Fra Bartolomeo di S. Marco, and made such rapid advance that he was intrusted by Raphael to finish a picture, begun by him, of the Virgin and Infant, for one of the Sienese churches. Several of his first productions are in the churches of Florence, viz., Santi Girolamo and Jacopo. He died in 1560. See *Rose, Gen. Biog. Dict.* a. v.; *Sponser, Biog. Hist. of the Fine Arts,* a. v.

**Corradini, Pietro Marchellino,** a learned Italian antiquary and prelate, was born at Sezza, June 2, 1668. He became an eminent lawyer, and was afterwards canon of St. John Lateran, and finally cardinal in 1712. He was employed in several diplomatic embassies, and died at Rome, Feb. 8, 1743. He wrote several works on ecclesiastical jurisprudence and history, for which see *Hoefer, Nouv. Biog. Générale,* a. v.; *Jücher, Allgemeines Gelehrten-Lexikon,* a. v.

**Corrado, Carlo,** an Italian painter, was born at Naples in 1698, and studied under Solimena. He painted a number of altar-pieces for the churches at Rome, and also a large fresco painting in the ceiling of the Church of Buono Frilli, which represented Christ crowned with Thorns, and was blessed by his Saviour. He died in Italy in 1768. See *Sponser, Biog. Hist. of the Fine Arts,* a. v.; *Hoefer, Nouv. Biog. Générale,* a. v.

**Corrado, Pirro (Lat. Pyrrhus Corradus),** an Italian theologian, born in the diocese of Rossano, Calabria, lived in the 17th century. He was prothonotary apostolical, canon of the metropolitan church of Naples, and minister-general of the inquisition at Rome. He wrote *Praeiu Beneficiaria* (Naples, 1656)—*Praes Dispensatum Apostolicarum* (Cologne, 1672, 1678, 1716; Venice, 1736). See *Hoefer, Nouv. Biog. Générale,* a. v.

**Corrado, Quinto Mario,** a learned Italian, was born at Oria, Otranto, in 1508. He studied at Bologna under Romolo Amaseo; entered holy orders, and opened a school in his native place. He spent some years at Rome as secretary of cardinals Alexander and Badia. He afterwards taught belles-lettres at Naples and Salerno, and died in his native country in 1575, leaving several educational and other works, for which see *Hoefer, Biog. Générale,* a. v.; *Jücher, Allgemeines Gelehrten-Lexikon,* a. v.

**Corranus** (or De Corroto), *Antonius,* an Italian Protestant divine, was born at Seville, Spain, in 1527, and educated for the Roman Church, but went to England in 1570, and was admitted to the Anglican Church. In 1571 he was made reader in the Temple, London, and afterwards at St. Mary's and Hart Hall, Oxford, and finally prebendary in St. Paul's. He died in London in March, 1591, leaving several Latin works on language and practical religion, including notes on Canticles and Ecclesiastes.

**Corroaro** (Lat. Corrarius), *Antonio,* an Italian prelate, was born at Venice in 1586. He was one of the institutions of the society of St. George in Alpa, and was appointed bishop of Ostia, and afterwards cardinal, by pope Gregory XII, his uncle. After having performed the functions of legate in France and Germany, he passed the last years of his life in monasteries. He died at Padua, Jan. 19, 1445, leaving some works on festivals and casuistry, which have perished.

Another Antonio Corroaro, a Benedictine of Venice, who died the same year, had been bishop of Brescia and Conegliano. See *Biog. Universelle,* a. v.; *Hoefer, Nouv. Biog. Générale,* a. v.

**Corroaro, Gregorio,** an Italian writer and ecclesiastic, was born at Venice in 1411; became prothonotary apostolic at Rome, and in 1464 patriarch of Venice. He died at Verona the same year, leaving several
Correa, Diego, a Spanish painter, flourished about 1550. At Piacenza, in the convent of San Vincente, are two pictures by him, representing subjects from the Life of the Virgin, and in the Madrid Museum are several pictures representing The Passion.

Correa, Manuel (1), a Portuguese Jesuit, was born in 1636 in St. Paul de Loanda, in the African colony of Angola. He went to Lisbon and entered the Jesuit order May 31, 1651; afterwards taught at the University of Evora, received the degree of doctor in 1664, and became rector of the University of Coimbra. He was called to Rome, he was promoted to the dignity of provincial, appointed assistant of P. Tyrso Gonzales, and died in 1706, leaving Idea Com., i.e., Rome (1712). See Hoefer, Nouv. Bio-Graph., s. v.

Correa, Manuel (2), a Portuguese Jesuit, was born in 1712. He entered upon the life of a monk in 1729, went to Brazil, taught at Bahia and at Pernambuco, was arrested in 1758, for an attack upon Joseph I, and sent to Rome, where he died in 1789. His life, written in Latin, contains interesting particulars upon the religious institution to which he belonged. See Hoefer, Nouv. Bio-Graph., s. v.

Correa, Felagio (or Payo) Perez, surnamed the Portuguese Joshua, was born in the early part of the 18th century, according to some historians, at Evora, according to others, at Santarem. He entered the new order of St. James, and was soon regarded as one of the most formidable adversaries of the powerful Mamelumans in the Peninsula. In 1248 he was elected grand master of the order, and at this time the Spanish chroniclers give to his history a truly legendary character. In 1248 he aided in the conquest of Seville by Ferdinand III of Castile. When Alfonso III was securely fixed upon the throne of Portugal, he called to his aid Correa, for the purpose of pushing his conquest. Correa died in 1273. See Hoefer, Nouv. Bio-Graph., s. v.; Biog. Universelle, s. v.

Correggio. See Allizon, Antonio.

Correspondence is the name applied to one of the principal doctrines which Swedenborg (q.v.) bequeathed himself specially commissioned to promulgate. He taught that there are certain links of harmony and correspondence between the seen and the unseen worlds, so that every object ought to suggest to the mind of man its own appropriate divine truth. The fundamental idea of his system was that matter and spirit are associated together and connected by an eternal law, and all analogies were converted in his mind into predetermined correspondences. See Vaughan, Hours with the Mystics.

Corrie, Daniel, a bishop of the Church of England, was born about 1777. Having been nominated a chaplain on the Bengal Establishment, he proceeded to India towards the close of 1796. His first station is believed to have been in a village, where he was enabled to speak to the natives in Hindostanee, of which he had acquired the rudiments on his voyage out. Benares had also the benefit of his visits and ministrations. By the assistance of friends he raised a small church at Seolis, soon after another at Benares, and in 1818 the beautiful church at Chunar, together with a small chapel at Buxar, to the poor invalids and native Christians of which place he extended his labors of love. In 1818 he was removed to Cawnpore to labor with his friend, Henry Martyn, and continued there about a year until obliged, by illness, to proceed to Calcutta. At the close of 1818 he removed to Agra, and two years later returned to England for the benefit of his health, and while there was much engaged in preaching for the Church Missionary Society in behalf of India. On resuming his missionary labors at Benares he devoted much of his care to establishing schools for the native Hindús and Mohammedans. In 1819 he became president of the Indian Language Society, and in 1823 archdeacon of Calcutta; but this appointment did not prevent him from working for the native congregations, besides translating Talton’s Abridgement of Scripture, the Prayer-book, and many of the homilies, into Hindostanee. He likewise drew up Outlines of Ancient History, in English, for the benefit of the native youth. In 1844, after a sojourn of nearly twenty-eight years in India, archdeacon Corrie was called to England to consecrate bishop of Madras. He returned at once to India, but died Feb. 5, 1837. Bishop Corrie was a man in whose character the Christian graces were beautifully developed. See (Lond.) Christian Remembrancer, July, 1837, p. 442.

Corrington, Elijah, a Methodist Episcopal minister, was born in Harrison County, Ky., Jan. 28, 1797. He embraced religion in 1827, was licensed to preach in 1829, removed to Jacksonville, Ill., in 1830, and in 1836 entered the Illinois Conference. With but one year’s exception as a superannuate, he labored zealously and successfully until his second superannuation, in 1863. He died late in 1863 or in 1864. See Minutes of Annual Conferences, 1864, p. 191.

Corrington, James B., D.D., a Methodist Episcopal minister, was born in Kentucky, Oct. 24, 1801. He was converted in 1828, licensed to preach soon after, in 1830 went to Illinois, and in 1838 joined the Illinois Conference. He located in 1842, but in 1847 was readmitted into the same conference. In 1849 he was appointed presiding elder of the Sparta District, subsequently filling that position on different districts with great acceptability and usefulness. He was a model presiding elder, possessing great executive ability, and being peculiarly adapted to that work. In 1872 he became superannuated, and continued in that relation until his death, Nov. 15, 1880. Dr. Corrington was a delegate to each session of the General Conference from 1852 until 1868. He was a man of marked ability, eminently popular among the masses. His sermons were clear, eloquent, full of pathos and power. See Minutes of Annual Conferences, 1881, p. 323.

Corrington, William H., a Methodist Episcopal minister, was born of godly parents in Kentucky in 1826. He removed to Greene County, Ill., at the age of four, with his parents; experienced religion while a student at McKendree College, where he graduated in 1849; for some time afterwards was tutor in that institution, and its financial agent; later labored as a teacher in Chester, Mount Carmel, Rockford, and elsewhere, with marked success; became president of Southern Illinois Female Seminary, and in 1861 entered the Southern Illinois Conference. After two years in the ministry he again resumed the presidency of the college. He subsequently re-entered the regular work, and afterwards became presiding elder, which position he resigned but a few weeks before his death, June 6, 1872. Mr. Corrington was a man of sound sense and excellent judgment. His words were few, but plain and practicable. His career was an unbroken success. See Minutes of Annual Conferences, 1872, p. 186.

Corrody is (1) a payment, in kind or money, made by a monastery to the nominee of a benefactor, who had the right of appointing an indefinite number of such persons; (2) an allowance by a monastery to servants or outside persons.

Corsew, John, a Scotch clergyman, took his degree at the University of St. Andrews in 1661, had a unanimous call by the parishioners to the living at South Leith in 1664, and was transferred to Dalgety in 1669. He died May 20, 1680, aged thirty-seven years. See Fasti Eccles. Scotiarna, i, 106; ii, 568.

Corse is a plaited or woven silk ribbon, used as an ornament of vestments.
CORSÉ

CORSÉ, Alexander, a Scotch clergyman, was licensed to preach in 1738; called to the living at Abernyte in 1739, and ordained. He died Jan. 26, 1754. See Fasti Eccles. Scoticani, iii. 702.

Corse, David (1), a Scotch clergyman, was appointed minister at the second charge, Aberdeen, in 1704, and transferred to the first charge in 1706. He died before Oct. 23, 1712. See Fasti Eccles. Scoticani, iii. 485, 487.

Corse, David (2), a Scotch clergyman, took his degree at King's College, Aberdeen, in 1726; was assistant minister at Dunbar, appointed to that living in 1734; ordained in 1735. He died in February, 1736, aged thirty years. See Fasti Eccles. Scoticani, iii. 862.

Corse, Hugh, a Scotch clergyman, studied at Glasgow University; was licensed to preach in 1701; appointed to the living at Bower the same year, and ordained. He died July 6, 1739, aged sixty-two years. See Fasti Eccles. Scoticani, iii. 357.

Corse, John, D.D., a Scotch clergyman, was licensed to preach in 1737; appointed to Gorbalas Chapel of Ease, Glasgow, in 1739; called to Tron Church as assistant minister in 1743, and ordained. He died Feb. 5, 1783; aged sixty-seven years. See Fasti Eccles. Scoticani, ii. 12.

Corser, Enoch, a Congregational minister, was born at Boscawen, N. H., Jan. 2, 1767. He attended the academy in Salisbury, and in 1811 graduated from Middlebury College. For three years he taught school in Danvers, Mass.; commenced the study of divinity in May, 1814, with the Rev. Dr. Harris, of Dunbarton, and was licensed in 1815 by the Hopkinton Association. After preaching in Middleton, Mass., and Colebrook, N. H., he was invited to Loudon, where he was ordained as pastor, March 17, 1817. His labors here were attended with great success, and ended Dec. 19, 1837. At Sanborn Bridge he preached for nearly six years, and in May, 1843, began service as stated supply to the Church at Plymouth. He held the same relation to the Church in Epping for three years, from May, 1845, after which he removed to Boscawen. During the two years following he supplied, for short periods, the churches in Fisherville, Henniker, and Warner. At this time he was compelled to relinquish ministerial labors for several years, on account of an attack of palsy; but in August, 1857, he began service at Loudon, which continued until his death, June 17, 1868. See Cong. Quarterly, 1869, p. 265.

Corzialius, a presbytery, is honored June 30 as a Christian martyr in Africa.

Corzalini, Andrea, an Italian ecclesiastic, was born at Florence, Nov. 30, 1302. He entered the order of Carmelites in 1319, was ordained priest in 1328, and became distinguished by his sermons, and still more by the sanctity of his life. According to the Bibliothéque Sacrée, he was made bishop of Fiesole in 1359 or 1360, in spite of his efforts to avoid it; and his life was one of deep humility. He was sent as legate to Bologna by pope Urban V, and appeared the seditious which disturbed that city. He died Jan. 6, 1373, and is commemorated on Feb. 4. Urban VIII canonized him. See Hoefer, Nouv. Biog. Générale, s. v.

Corzalini, Lorenzo. See Clement XII.

Corzinus. See Corzinius.

Corzinus (from kar, trial, and med, a slice) was an ordinance among the Saxons, mentioned as early as 1015, consisted of eating barley-bread and cheese, over which prayers had been said by the priest. The eater, if guilty, was expected to be choked by the morsel. It is supposed that this ceremony was invented in the early ages of Christianity from a presumptuous use of the consecrated elements, and that the Saxon custom was actually the sacramental bread. The custom long since fell into disuse, though traces of it still exist in certain phrases of abjuration in use among certain classes, such as "I will take the sacrament upon it," "May this morsel be my last." See Ordin.

Corzo, Giovanni Vincento, a Neapolitan painter, was born about 1490. He studied under Giovanni Antonio Amato, and afterwards entered the school of Pierino del Vaga, at Rome. Most of his works in the churches at Naples have been touch. The best preserved are an admirable picture of Christ Bearing His Cross, with many figures, in San Domenico, and The Adoration of the Magi in San Lorenzo. He died at Rome in 1548. See Spooner, Biographical History of the Fine Arts, s. v.; Bryan, Dict. of Painters and Engravers (ed. Graves), s. v.

Corzo, Niccolo, a Genoese painter, flourished about 1500. His works are chiefly in the cloister and refectory of the monastery of the Olivetani at Quarto, near Genoa. The most esteemed is a picture from the life of St. Benedict.

Corson, Charles Wesley, a Methodist Episcopal minister, was born at Bessley's Point, Cape May Co., N. J., Sept. 19, 1808. He was converted in 1822, and in 1826 joined the Genesee Conference, being ordained deacon the same year, and elder two years after. He served successfully Chili, Walworth, and Penfield (all in New York). In 1830 he was appointed to Prattsville, where he died, Jan. 26, 1861. He was a man of sympathetic nature and true piety, ardent and faithful in his labors. See Minutes of Annual Conferences, 1881, p. 328.

Corson, Robert, a Canadian Methodist minister, was born at Clinton, Ont., Sept. 12, 1798. In the war of 1812 he served at the battles of Stony Creek, Queenston Heights, and Lundy's Lane. He was converted in 1817. He went out to preach in 1822, ordained in 1825, became superannuated in 1856, still continued abundant in labors, and died at Cainsville, Ont., Oct. 8, 1878. Mr. Corson had poor fare, poor pay, but tireless energy. He would preach forty sermons a month. He smiled at toil, hardship, and danger. His love of preaching was marvellous; it was a passion, an enthusiasm, an inspiration. See Minutes of London (Ont.) Conference, 1879, p. 25.

Cort, Cornelius (in Italy, Cornelio Flamings), an eminent Dutch engraver, was born at Hoorn in 1538 or 1536, and was probably instructed by Jerome Cock. He afterwards established a famous school at Delft, where he died in 1578. The following are some of his numerous prints from different masters: Adam and Eve, with the Serpent; The Resurrection; The Descent of the Holy Ghost; Christ Walking on the Water; Christ Crowned with Thorns; St. John the Baptist; The Adoration of the Magi; The Enthroning of Christ; The Creation of Adam and Eve; Moses and Aaron Before Pharaoh; The Nativity; The Holy Family; The Resurrection of Lazarus; The Death of the Virgin; Christ on the Mount of Olives. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Chalmers, Biog. Dict. s. v.; Bryan, Dict. of Painters and Engravers, s. v.

Cortasse, Pierre Joseph, a French theologian, was born at Apt, May 21, 1681. He entered the Jesuit order; taught grammar, rhetoric, philosophy, positive theology, and Hebrew in the colleges of his order; and for fourteen years devoted himself to preaching. He died at Lyons, March 24, 1740, leaving, Traité des Noms Divins Traité du Grec de Saint-Irénée l'Apostolique (Lyons, 1739). See Hoefer, Nouv. Biog. Générale, s. v.

Corte, Cesare, an Italian painter, the son and scholar of Valerio, was born at Genoa in 1550. His best historical works are in that city. In San Pietro is his picture of St. Peter at the Feast of the Virgins. In San Francisco, is an altar-piece, representing Mary
CORTÉS, or Cortés: Fr. Courtois, Giacomo (or Jacopo, called il Borgognone), a Jesuit and painter, was born at St. Hippolyte, in Francé-Comté, in 1521. At the age of fifteen he visited Milan, and afterwards Rome, where he painted a picture of Magdalen at the feet of Christ, in the church of Santa Maria; and, in II Gesu, The Adoration of the Magi and The Virgin of the Annunciation. He died at Rome in 1576. See Chairmans, Biog. Dict. s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.; Bryan, Dict. of Painters and Engravers, s. v.

Cortés, Guglielmo (likewise called il Borgognone), a painter, brother of the foregoing, was born at St. Hippolyte, in 1526, and was instructed, while young, in the Jesuits. He is thought to be in the artist's house that are in that city. They are, The Crucifixion, John's Battle, a Madonna, with several Saints. He died at Rome in 1579. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Bryan, Dict. of Painters and Engravers, s. v.

Cortés (or Cortez), Pablo, an Italian theologian, was born at San Gimignano, Tuscany, in 1465. He entered orders, and applied himself to the study of Latin literature. He was apostolic secretary under Alexander VI and Pius III, prothonotary, and finally bishop of Urgel. He died in 1510, leaving, De Hominibus Doctis Puteolanae (published by Peter Politi, more than two years after the death of Cortés; Florence, 1584).—In Quaestor Libros Sancti Hieronymi P. Lombardi Commentariorum (Rome, 1503; Paris, 1513; Basle, 1840).—De Carmina (1510). See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.

Cortés de Fuentes, Gabriel, a French prelate, was born at Dijon, Dec. 11, 1745. After having charge of the abbey of St. Jacques, in 1780, in the diocese of Riez, he was appointed, in 1785, to the bishopric of St. Malo, and consecrated Jan. 15, 1786. During the Revolution he spent most of his time in Switzerland. In 1800, he was named a member of the council of bishops and ecclesiastics to examine the wants of the Church, and was sent to Rome as ambassador. In 1816, he was made peer of France, and the following year archbishop of Besançon, but did not take possession until Oct. 31, 1819. He died May 2, 1822. See Hoefer, Nouv. Biog. Générale, s. v.

Corvaria (Corbario, or Corvara), Pietro di. See Nicholas V.

Corvi, Domenico, an Italian painter, was born at Viterbo in 1623, and studied under Mancini. He was one of the most eminent modern Roman masters, and his best works are his night-pieces, as his Notte, in the Church of the Assumption. He died at Rome in 1705. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Corvinus (or Corvinus, properly Rabe), Joachim Arnoldus, a Dutch jurist and theologian, devoted himself to preaching in 1606, and embraced the doctrine of the Remonstrants, for which he was deprived of his place as preacher, and, in 1622, obliged to seek an asylum in Schleswig. In 1623 he went to France, and joined at Paris, Rouen, and Orleans, and was made doctor of law. In 1625 he returned to Amsterdam, and became professor of canon law. He is often confounded with his son, Corvinus of Beldern, who embraced Catholicism. The subject of this sketch died in 1650, leaving Defensio Sententia Jac. Arminii, etc. (Leyden, 1613) —Censura Anatomica Arminianismi P. Molinæ (Frankfort-on-the-Main, 1622), etc. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Corwin, Franklin D., a Methodist Episcopal minister, was born at Jefferson, Chemung Co., N. Y., in 1849. In June, 1868, he was graduated at Bard College. He was passionately fond of books and study from childhood; entered Rock River Seminary, Ill., in 1867, with the intention of preparing for the law, but, experiencing conversion, repaired to the Garrett Biblical Institute, where he remained about two years, and then, in 1869, entered the Rock River Conference, in which he labored with much energy and acceptability until his death, June 24, 1865. As a preacher, Mr. Corwin was studious and careful in preparation, earnest, attractive, and convincing in his delivery; as a pastor, mild, social, and winning. See Minutes of Annual Conferences, 1865, p. 225.

Corwin, James, a Methodist Episcopal minister, was born in Pendleton District, S. C., in 1811. After seventeen years of effective service in Indiana, he emigrated to California in 1849, became a member of the first conference in the state, and travelled very extensively between Siskiyou and San Diego. He died Dec. 1, 1876. Mr. Corwin was removed from his pastoral charge, but he filled its station with life, energy, and devotedness in self-culture and service for the Church, and in his success. See Minutes of American Conferences, 1877, p. 100.

Corwin, Joseph, a Baptist minister, was born at Franklin, Conn., in February, 1792, of Presbyterian parents. He removed to Catena, N. Y., where he was baptized by elders in 1809. He was soon after licensed to preach. He studied at the Theological Institute in Hamilton, was ordained at Woodstock, and in a few months became pastor of the church in Deposit, Delaware Co. Here he remained three years: was then pastor in Pem- lond, Monroe County, for five years. After two years, in 1850, was removed to Great Bend, Pa. His other pastorates were in Earlville, Bridgewater, Augusta, Clinton, all in N. Y. In 1848 he received an appointment from the American Baptist Home Mission Society, and labored in Illinois four or five years. Subsequently he was an agent of the American Bible Union. He died at Washington, Tazewell Co., Ill., May 15, 1860. See Minutes of Illinois Annual Conferences, 1860, p. 3. (J. C. S.)

Corwin, Richard, a Methodist Episcopal minister, was born in Mason County, Ky., Aug. 29, 1789. He was educated at a private academy and was nine years a clerk and bookkeeper. He was licensed to preach in 1809, entered the ministry in 1817, travelled in Kentucky, was presiding elder for ten years, agent for American Colonization Society in 1884, and died while elder of Louisville District, in 1843. He was consistent, grave, intelligent, and spiritual. See Minutes of Annual Conferences, 1843-44, p. 494.

Cory, Andrew, an English Bible Christian preacher, was born at Moorwinston, Cornwall. He was converted in 1816, became a class-leader and local preacher, entered the ministry in 1818, and travelled the best circuits for fifteen years: was superintendent of circuits and districts several years, treasurer of the Missionary Society, and once president of conference. He was drowned in September, 1883, at St. Neots, Cornwall.

Coryat, George, an English clergyman and Latin poet, was born in the parish of St. Thomas, Salisbury, and was educated at Winchester School and New College, Oxford, where, in 1622, he was admitted a perpetual fellow. In June, 1627, he became rector of Oulton, and in 1584 was appointed presbytery in the cathedral of York. He died at Oulton, March 4, 1606, leaving Poema Virtutis Latinum (London, 1611, 4to), and Descriptio Angliae, Scotiae, et Hiberniae. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Corybantes, in Greek mythology, were priests.
of Jerusalem, with provision for six thousand pounds of revenue. In December he was made protector of the order of Conventual Minor, and, Feb. 19, 1726, of the brotherhood of writers and copyists, and, finally, on June 12, prefect of the congregation of the state of Aragon. The bestowal of so much honor brought upon him general hatred. He was from time to time robbed of his honors, and suffered great persecution, especially at the hand of Clement XII. After suffering ten years' imprisonment, he returned to Naples, where he died in 1755. See Hoefer, Nouv. Biogr. Générale, s. v.; Biogr. Universelle, s. v.

Coscinomancy, in Grecian superstition, was fortune-telling by means of a sieve. When, for example, a thief was to be detected, the sieve was suspended by a thread in the air; and a number of suspected persons named, the gods being invoked in the meantime. At whosoever name the sieve moved, he was held to be the thief. See DIICATION.

Cosmas, Peter, a Scotch clergyman, a native of Forfarshire, was licensed to preach in 1808; presented to the living at Torryburn in 1808; ordained in 1809; transferred to St. Andrews in 1811, and died Nov. 30, 1830, aged sixty-three years, leaving a son, Alexander, minister of Broughton. See Fusi. Ecles. Scoticanum, i, 521; ii, 606.

Cosmo, Pietro, a Florentine historical and portrait painter, was born in 1441, and studied under Cosimo Rosselli. He went to Rome in 1506, and painted in the vaticans, for which gave such proofs of his skill that he was much patronized by the nobility, and established a school. He died in 1521.


Cosin, Robert, an English martyr, was a godly man, and did much good by reading the Scriptures to those who could not read. For disabusing his neighbors against popery he was condemned and burned at Buckingham in 1588. See Fox, Acts and Monuments, iv, 214.

Cosmas (Cosmus, or Cosmo), Saint. The following is the full legend of this saint, as given by Mrs. Jamieson, Legends of the Saints, p. 485.

Cosmas and Damian were two brothers, Arabians by birth, but they dwelt in Rome, a city of Cilicia. Their father having died while they were yet children, their pious mother, Theodora, brought them up with all diligence, and in the practice of every Christian virtue. Their charity was such that they not only lived in the greatest abstinence, distributing their goods to the indigent and sick, but they studied medicine and the liberal arts, so that they might be able to prescribe for the sick, and relieve the sufferings of the wretched and indigent; and the blessing of God being on all their endeavors, they became the most learned and the most proficient physicians that the world had known. They ministered to the sick, and were equal to the task, whether rich or poor. Even to suffering animals they did not deny their aid, and they constantly refused all payment or recompense for exercising their art only for charity, and for the love of God; and thus they spent their days in acts of benevolence, and those wise emperors of the day, Julian and Maximian, came to the throne, in whose time so many saints perished. Among them were the physicians, Cosmas and Damian, who, professing themselves Christians, were seized by Livius, the procurator of Arabia, and sent into prison. And as Cosmas and Damian were not seen, but an angel saved them: and then into the fire, but the fire refused to consume them; and then they were thrown into a fulminating furnace, but of the flames not one of them were scorch'd; but of those that were thrown at them none reached them, but fell on those who threw

Cosack, Johann Carl, a Lutheran theologian of Germany, was born Sept. 27, 1818, at Marienwerder, and died Oct. 30, 1868, while professor of theology at Königsberg. He wrote, Uber die Tonarten der unvollkommen Kinder (Königsberg, 1858);—Fuxius Spiritus Leben und Lieder (Bremerhagen, 1861). See Zuchold, Bibl. Theol. i, 246. (B. P.)

Cosattini, Giuseppi, an Italian ecclesiastic, canon of Aquîlega, was a native of Udine (Friuli), where he flourished from 1672 to 1734. He is particularly noted for his congregation of St. Philip at the Alarum, for the congregation of Udine. See Sporer, Biogr. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biogr. Générale, s. v.

Cosby, Jonett Vernon, a Presbyterian minister, was born July 8, 1816, at Staunton, Va., and was prepared for college at his native place; graduated from Hampden-Sidney College in 1836; taught school three years, then entered the theological seminary at Prince Edward, Va., where he spent two years, but graduated from the Wesleyan Seminary in 1839. He was licensed to preach by East Hanover Presbytery, May 3, 1843; was ordained as an evangelist by the same presbytery at Mount Carmel, Va., Sept. 28 of the same year, and assigned to Southampton as his field of labor, but afterwards supplied the church at Smithfield for two or three years. He commenced labor at Bardstown, Ky., in 1847, and also took charge of the Bardstown Academy. His relation as pastor was dissolved in 1860, and then he supplied the churches of Midway and Clear Creek, and was principal of Rose Hill Female Academy, at Woodford, but in 1864 he returned to Bardstown, and resumed the care of the church as stated supply, and the charge of the academy, where he continued till his death, Nov. 14, 1877. Mr. Cosby was a highly culivated scholar, a devoted and successful teacher. See Necrol. Report of Princeton Theol. Serm. 1878, p. 51.

Cosby, Minor M., a Methodist Episcopal minister, embarked July 10, 1872, when about twenty-one, and two years later entered the Kentucky Conference. He gave full proof of his calling during the four years of his ministry, and died Sept. 5, 1835. Mr. Cosby was a young man of good understanding, great industry, and exemplary life. See Minutes of Annual Conference, 1836, p. 405.

Coscia, Leglio, a Neapolitan prelate, brother of Niccolo, was born at Benevento, and lived at Rome in 1731. He was, like his brother, an attendant of Benedict XIII, and became private chamberlain and vicegeral. April 8, 1725, he was consecrated bishop of Tago by the pope, who, in April, 1729, appointed him his auditor. After the death of Benedict XIII, Coscia was included in the disgrace of his brother, and shared a similar fate, being deprived of his honors and condemned to suffer imprisonment. Nothing is known of the closing years of his life. See Hoefer, Nouv. Biogr. Générale, s. v.

Coscia, Niccolo, a Neapolitan prelate, was born at Benevento, Jan. 25, 1682. He was at first domestic and intimate confidant of cardinal Orsini, archbishop of Benevento, who, having become pope under the name of Benedict XIII, made him, in June, 1724, secretary of memorials, with an abbey of a thousand pounds' revenue; consecrated him titular archbishop of Trapani on July 2: declared him assistant bishop of the throne, Aug. 15, and made him cardinal, under the title of Santa Maria in Domina (called the Nocevilia), Sept. 15. Aug. 15, 1725, Coscia was appointed to various offices of the curia. Sept. 15, 1727, Benedict XIV was informed that Coscia, though still in the active scene, but an angel saved them: and then into the fire, but the fire refused to consume them; and then they were thrown into a fulminating furnace, but of the flames not one of them were scorched; but of those that were thrown at them none reached them, but fell on those who threw

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Sts. Cosmas and Damian (after Bocc di Lorenzo, A.D. 1418). the three and many were killed. So the preconists, believing that they were enchanters, commanded that they be beheaded, which was done.

The Greek Church, however, celebrates three pairs of these brothers as saints: (1) July 1, in the time of Taurus; (2) Oct. 27, Arab, with their brothers Anthi-

cus, Leontius, and Euprepus, martyred under Diocle-

tian; (3) Nov. 1, sons of Theodotus. It is probable that all these are but variations or imitations of one legend.

COSMAS OF ALEXANDRIA, a deacon. Maximus, abbot of Chrysopolis (A.D. 662), mentions, in a letter to a nobleman named Petrus, a treatise on the union and distinction of two natures in Jesus Christ, which he had addressed to Cosmas. Cosmas had been attract-
ed by Severian opinions, but had returned to the Cath-

olic Church. In a second letter to Cosmas, Maximus exhorts him to call the council of Valens abroad against Gregory, prefect of Africa (Migne, Patro-

logia Graeca, vol. xi; Maximus, vol. 807-809, 818, 834; Cellier, xi, 786, 787).

COSMAS OF JERUSALEM (surnamed the Hagapopilete, also the Melodist), who held the second place among Greek ecclesiastical poets, was born at Jerusalem. Be-
ing left an orphan at an early age, he was adopted by the father of John of Damascus, and the two foster-

brothers were bound together by a friendship which lasted through life. They excited each other to hymn-
ology, and assisted, corrected, and polished each other’s compositions. Cosmas, like his friend, became a monk of St. Sabas, and against his will was consecrated bishop of Nazima, near Tiara, in A.D. 743, by John, patriarch of Jerusalem, the same who ordained John of Damascus priest. After administering his diocese with great hol-

iness, he died of old age, about 760, and is commemor-
ated by the Eastern Church Oct. 14.

“Where perfect sweetness dwells, is Cosmas gone; For his sweet lays to cheer the Church live on;” was the verse prefixed to his life. His compositions are numerous; the best seem to be his canons on Gregory Nazianzen and the Purification. To him a considerable part of the Octoechos is owing.

“He is the most learned of the Greek Church poets, and his goodness for types, boldness in their application, and love of aggregating them, make him the Oriental Adam of St. Victor. It is owing partly to a compressed fulness of meaning, very uncommon in the Greek poets of the Church, partly to the unusual harshness and contraction of his phrases, that he is the hardest of ecclesiastical bard to comprehend” (Neale). The following hymns have been translated into English by Neale:

“Χριστός γεννᾶται, διακωνεῖται (Christmas).”

“Christ is born! Tell forth his fame!”

“Χριστός γεννᾶται διακωνεῖται (Christmas).”

“Christ is born! Tell forth his fame!”

“Πάλτρον αυτὸν μίκτον”

“Rod of the Root of Jesse.”

“Αδερφοί τεττυδαίοι”

“Father of Peace, and God of Consolation!”

“Σαλωμών τον κόσμον”

“Salome, issuing from his three days’ tomb.”

“Ο Πατέρας ο Τένοντος”

“Holy Children boldly stand.”

“Ο Χριστός ούδεποτε ανθέλεισθαι”

“The dew freshness that the furnace brings.”

“Ο ωνδεύονας Μυστήριον, πια πασσονί πλευράς”

“The chairs of ransomed Israel.”

A Latin translation is given in Bibl. Patrolog. ed. Colon. vii, 586 sq. His hymns were first printed by Aldus (Venice, 1562), and are to be found in La Bouge, Bibl. Patrolog. xiii, 727 sq.; Migne, Patrolog. cviii, and Daniel, Theaurus Hymnologici, iii, 55. According to Allatius (De Georgis, p. 418) they have been expanded by Joannes Zonaras, Theodorus Prodromus, George of Corinth, and others. See Suidas s. v. Ζωναράς: Δαμασκός: Joannes Hī-

 eros, in Vita Joan. Damasc. ed. Oudin, i, 1785; Gal-

 landi, xiii, p. viii; Maimus, Auctor. de Script. Eccl.; Vossius, De Poet. Graec. c. 9; Saxius in Onom. Lit. ii, 85; Fabricius, Biblioth. Graeci, vi, 41; Le Quien, Vol. Joan- 

damas. p. 20; Jücher, Allgemeine Geschichte Lebzen, s. v.; Smith and Wace, Dict. of Christ. Biol. s. v.; Neale, Hymns of the Eastern Church, p. 127 sq.; Rambach, Anthologie Christlicher Gedichte, i, 136 sq.; Jacoby, Zur Geschichte des griechischen Kirchenlebens, in Bierger’s Zeit- 

 schrift für Kirchengeschichte (Gottha, 1881), iii, 210 sq. (B. P.)

COSMAS OF PRAGUE, the first Bohemian historian, was born in 1045. In 1086 he was made canon of the Prague chapter; in 1099 he received holy orders, and he died Oct. 21, 1125. When already advanced in years he set himself to write a history of Bohemia. He completed the Chronica Bohemicarum between 1119 and 1129. The first book reaches from the earliest times to the year 1088; the second to 1092; the third to 1125. The Chronica was published by Freher in Script. rerum Bohemicarum (Hanover, 1602, 1607, 1620); Menke, Script. rerum Germanicarum (Leipzig, 1729); Petzal et Dobrowsky, Script. rerum Bohemicarum (Prague, 1788); Köpke in Monum. Germ.; Migne, Patrolog. Lat. clxxxvi; Emiler et Tomek, Fontes rerum Bohemicarum (ibid. 1874), ii, 1 sq. It was continued by some anonymous writers, under the title Continuatoris Cosme. See Borovoy in Wetzer u. Weile’s Kirchen-Leben, s. v. (B. P.)

COSMAS (usually styled “the Elder”) was a monk of St. Sara. After a youth devoted to the study of the liberal arts, philosophy, and theology, when already a presbyter, he was captured and enslaved by the Saracen in a journey from Italy to Damascus, but was redeemed by the father of Joannes Damascenus, who intrusted to his care the education of his son, with his companion
Cosmas

Cosmas (the Younger, "Cosmas of Jerusalem"). After he had completed the instruction of his pupils he retired to the monastery of St. Saba, where he remained till his death, c. A.D. 760 (Joannis Hierosolymitani, 8, 9, 10; Monechius, Prat. Spirit., c. 40). The greater part of the hymns that pass under the name of Cosmas the Melidost are attributed to him, but in the confusion that exists between the elder and younger Cosmas, it is impossible to assign them to their respective authors with any accuracy.

Cosmas, bishop of Scythopolis, and metropolitan, succeeded Olympus in 466. He was a native of Cappadocia, but, with his two brothers, Chrysippus and Gabriel, was brought up in Syria under the famous abbot St. Euthymius, who on their first application for admission to his monastery rejected them on account of their youth, but afterwards, being warned in a dream, admitted them. Cosmas was ordained deacon by Junenal of Jerusalem about the time of the Council of Ephesus, and afterwards raised to the presbyterate. He was ordained bishop of Scythopolis by Anastasius, Junenals successor; held the see for thirty years, and died in 496. The third brother, Gabriel, was ordained priest, and was twenty-four years abbob of the monastery of St. Stephen. He founded a small monastery in honor of the Ascension, in a valley of Olivet, and died at the age of eighty years (Cyril. Scyth. Vit. S. Kuthem. 40, 54, etc.; Le Quen, Oriens Christianus).

See Chrysippus.

Cosmas of Thessalos was a deacon, deposed A.D. 592 by his bishop, Adrian, for malversation of the goods of the Church. Cosmas and another deposed deacon accused Adrian, by way of revenge, to the emperor Maurice. Maurice, according to the canons, sent the case to John, bishop of Larissa, Adrias metropolitan, who condemned him. Adrian appealed to Maurice, and was acquitted. The case finally came before Gregory the Great (Gregory, Ep. iii, 7; in Migne, Patrolog. Lat. lxxvii, 609, § 629; Ceillier, xi, 430).

Cosmati, a family of Greek artists, who flourished at Rome as early as the 12th century. They particularly excelled in mosaic paintings. Among them, Adrianus in Cosmo Cosmati was the most distinguished, and he was employed in the church of Santa Maria Maggiore in 1296. Several of his name also exercised their talents in the cathedral of Orvieto.

Cosmo, Saint. See Cosma.

Cosmocrator (κοσμοκρατωρ, governor of the world), in the system of Valentinus, is an appellation given to the devil, who was represented as having his dwelling in this world, while the Demiurgos, whose creature he was, dwelt in the lowest of the regions above the world (Irenaeus, l, 5, p. 26). The name Cosmocrator we may believe to have been derived from Ephes. vi, 12, reference also being had to John xii, 31, whose phrase, "prince of this world," occurs instead of Cosmocrator in parallel passage of Epiphanius (p. 192). Harvey (ad Irm.) gives proof that in the rabbinical demonology this Greek word was written in Hebrew characters, and thence infers that the Gnostic application of this word was derived from a Jewish use of it. On the other hand, Massuet (p. xiii) refers to an employment of the word by the later Platonists, to denote the rulers of the seven planetary orbs. But its occurrence in the Epistle to the Ephesians renders any other explanation unnecessary.

In the system of Marcion (Irenaeus, i, 27, p. 108), into which the name Cosmocrator probably passed from the Valentinian, it was applied to the God who made the world.

Cosmology, Ancient. A remarkable paper on this subject has been published by president Warren (in the Boston University Year-book, 1892, p. 17 sq.), in which he maintains a new theory of the Homeric cosmology, and he further asserts that the Egyptians, Accadians, Assyrians, Babyloni ans, Phcenicians, Hebrews, Greeks, Iranians, Indo-Aryan, Chinese, Japanese—indeed, all the most ancient historic peoples—possessed in their earliest traceable periods a cosmology essentially identical, and one of a far more advanced type than has been attributed to them. We cite the most essential paragraphs of his paper:

"In ancient thought the grand divisions of the world are four, to wit: The abode of the gods, the abode of liv ing men, the abode of the dead, and, finally, the abode of disem bodied spirits and minories of the dead. To locate these in correct mutual relations, one must begin by representing to himself the earth as a hemisphere or spheroid, and as situated within, and concentric with, the starry sphere, each having the axis perpendicular, and its north pole at the top. The pole-star is thus in the true zenith, and the heavenly heights centring about it are the abode of the supreme god or gods. According to the same conception, the upper or northern hemisphere of the earth in the proper home of living men: the under or southern hemisphere of the earth, the abode of disem bodied spirits and minories of the dead; and, finally, the underworld region of all, that centring around the southern pole of the heavens, the lowest hell. The two hemispheres of the earth were furthermore conceived as divided into four quarters, each quarter being separated from each other by an equatorial ocean or oceanic current.

Diagram of Ancient Cosmology.

"To illustrate this conception of the world, let the two circles of the diagram represent respectively the earth sphere and the orbit of the revolving starry sphere. A is the north pole of the heavens, so placed as to be in the zenith. B is the south pole of the heavens, in the nadir. The line A B is the axis of the apparent rotation of the starry heavens in a perpendicular position. C is the north pole of the earth; D, its south pole; the line C D, the axis of the earth in perpendicular position, and coincident with the corresponding portion of the axis of the starry heavens. The space 1 1 1 is the abode of the supreme god or gods; 2, Europe; 3, Asia; 4, Libya, or the known portion of Africa; 5 6 7, the ocean, the ocean stream; 6 6 6, the abode of disembodied spirits and rulers of the dead; 7 7 7, the lowest hell. The difficulties hitherto experienced in representing in a satisfactory manner the Yladnul of Norse mytholo gy, the cosmical "dance of the Velaus," the "winged oak of Pherecydes," etc., quite disappear when once, with understanding of the supposed true position of the universe in space, the centre line of the trunk of the tree is made coincident with the axis of the starry heavens.

"In any chart or picture of the ancient Iranian cosmology, constructed according to this key, the Iranian Olym pia, Hara berrati, will join the solid earth to heaven, while, on the other hand, the abode of demons, dread Aresura, will penetrate the mother darkness of the lowest hell. The Egyptian and Hindu cosmology the same opposed circum polar projections of earth are closely traceable. To Hara berrati (Albua) corresponds Mount Ser of ancient Egyptian mythology, the Hara Kura of the Accadians, the Hara Haro of Babylonia (Isa. xli, 14), the Samvren of the Hindus and Buddhists, the Atgard of the Northerners, the Pearl Mountain of the Chinese.

"In like manner, the comparative study of the myths..."
and his report is worthy of being read. In 1687 Conzac was called to the archbishopric of Aix, but, owing to the troubles between France and Rome, he did not take possession of the see until June 11, 1685. In 1701, the king gave to him the abbey of St. Hilaire of Evreux. The insignia of the abbacy were presented to him by the pope, who appointed him commander of the order of the Holy Spirit. He died at Aix, Jan. 18, 1708, leaving some Mémoires in MS., which were published in 1852 by count Julius de Conzac. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Cospéan (or Cospéran), PHILIPPE DE, a Flemish theologian, was born in Hainault in 1508. He first studied under Justus Lipsius, and then went to Paris. His poverty and his desire for knowledge were so great that, in order to complete his studies, he accepted the position of valet to the abbot of Epernon, afterwards cardinal de la Vатьe. In 1604 Cospéan received the degree of doctor from the Sorbonne, was appointed bishop of Aire in 1607, and promoted to the bishopric of Nantes, March 17, 1622. He had at his accession a very lively dispute with his chapter, relative to the emoluments during the vacancy. Cospéan declared himself favorable to the Oratorians in their quarrel with the Carmelites. He was charged, in 1627, by cardinal Richelieu, with preparing Francis of Montmorency for death. In 1636 he was transferred to the bishopric of Lilleux. He died at the chateau of Loges, near Lille, in 1645. In 1631, during the invasion of the Duke of Sully, aux Obusiers de Henri le Grand (Paris, 1610)—Remon- trance du Clergé de France au Roi:—Pro Patre Berull- blow Epistola Apologetica (Paris, 1602). See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Cossé, FRANCESCO, an Italian painter, was a native of Pistoia. He executed some works at Bologna, which include, among others, Madonna with Child (in a sacristy of San Petronio, in the institute, is dated 1474. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Cossole (or Cossole), ORAZIO, an Italian painter, flourished about 1600. His chief works are, The Adoration of the Magi, in the church Della Grazie, at Brescia; and The Presentation in the Temple, in Le Midi- racciol. Cossole was accidentally killed by his son, about 1610. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Cosssart, Gabriel, a French Jesuit, was born at Pontoise in 1615. In 1638 he joined his order, for some time professor at Paris, and died Sept. 18, 1674. He is the author of, Parlement des Patriarches Constantinopolitani Decretum Symbole (in Greek and Latin, Paris, 1648). He continued and completed the famous collection of councils commenced by abbe Labbe, which he published in 17 vols. folio, with the title, Conciliorum Collectio Maxima ad Regnum Editionem Exacta, Studio Philippo Lobbe et Gabrielli Cossartii, a Societate Jesu (Parisii, 1671, 1672). See Kobler, in Wetzer u. Welte's Kirchen-Lexikon, s. v.; Biog. Universelle, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Cosssart, Laurent Joseph, a French ecclesiastic, was born Aug. 10, 1758, at Cauchy-la-Tour, near Lillers. After having been master of theology at the grand seminary of St. Nicholas of Chardonnet, he was appointed superior of the seminary of St. Marcellus. From this he passed to the diocese of Boulogne, when he was made rector of Wimille. Cosssart fell into official difficulties, and was obliged to retire to the Netherlands, where he found his bishop, who had already predeceased him. The invasion of the Netherlands by the French army driving them forth, Cosssart went to Dusseldorf. He died in 1830. While at Dusseldorf he published the Mirœur du Clergé, a new edition of which appeared at Lyons and Paris in 1824. He also wrote, Comte de Princes (1816), in collaboration with other Jesuits, a Traité du Catéchisme (1838, 1839). See Hoefer, Nouv. Biog. Générale, s. v.

Cosssiers (or Cotsiers), JAN, a reputable Flemish

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COSSIERs, of the ocean and of the under-worlds of ancient peoples look for their explanation of these, too, to the celestial globe. The earth, originally adapted to a geocentric conception of the universe, and to as earth which was figured as a globe. With such a key the geocentric psychological position of the earth as the origin of the strange concentric dispensa of the Pyra- noid, the influence of the moon's orbit, the motion of the sun, the moon, the earth of the universe and the planets, received a plan and satisfactory solution.

In the Zohar, the most ancient of the sacred books of Japan, should have taught us to credit the early na- tions of the world with better knowledge of the earth than we have done for its beautiful conformity to the earth revolves, and Isanagi's spear is only its upright axe.

These views Dr. Warren applies, by way of illustration and confirmation, to the famous problem of the pillars of Atlas, which classic mythology represents as sup- porting the universe.

They are simply the upright axes of earth and heaven. Viewed in their relation to earth and heaven respectively, they are the reference lines of the universe, as an individual whole, they are one and the same. Being coincident, they are truly one, and yet they are identically separate. Hence singular or plural designations are equally correct and equally fitting. Translating the globe at the very 'navel or centre of the sea,' its pillars of earth and heaven far deeper than the powers of the earth's bed, and he may well be said to 'know the depths of the whale' in the deep sea, which statement may be applied to that primordial sea in which his pillar was standing when the geoponic and cosmoponic process began. In this sense he comprehends the and significant would it have been if applied to Isanagi?

Atlas's pillar, then, is the axis of the world. It is the same as the earth. Antithesized in the ancient world as known as the great Harris Magic Papyrus, in these nu- merous instances, as 'O long island's centre, the world's axis, the pillar is clearly a real and actual axis. It is the Big-Veda's unfolding Achhe das vamahalamsthich drem- bana, ni anulam, ni mohorvastram, durch den Lauf der Zeit sich wandelt and wandernd ist das Haupt der Wahr heisseness. It is the umbrella-staff of Burmease cosmology, the turning-stick of India's gods and goddesses. It is the trunk of every monumental tree. It is the Tall Kif of the Chinese universe; the tortoise-pleasuring (earth-pleasuring) arrow of the Mongolian heaven; the spear of Isan- tagi. It is the cord which the ancient Vedic bard saw stretched from one side of the universe to the other. It is not the Psalmist's 'line' of the heavens which 'is gone out through the very 'earth' and on to the end of the world!' It is the Iron nail of the Germanic, as expressly recognized by Grimm. It is the tower of Kronos. It is the Talmudic pillar which connects the Paradise celestial and the Paradise terrestrial.

The studies already completed render it certain that every existing systematic exposition of classic mythology is to be supplemented. Equally interesting is the question of the action of this reconstruction of ancient cos- mosology in the evolution of early Hebrew conceptions of the world and of sheol.

Such a radical reconstruction of ancient cosmology, however, requires further exposition and corroboration in detail before the learned world can be expected to adopt it generally. The Hebrew notions especially, which are developed to a considerable degree in the Bible, should be subjected to a rigid and critical com- parison. This task we may hope that the author of the scheme will perform in due time. See PARADISIA.

Cosnac, DANIEL DE, a French prelate, was born at the chateau of Conzac, in Limousin, about 1580. Being destined from his birth for the ecclesiastical calling, he first pursued his studies at Brives and at Périgueux, and went, in 1644, to take the degree of master of arts at the College of Navarre. He received the de- gree of bachelor of divinity at the University of Paris in 1648, and his licence two years later. Being ad- mired, through the kindness of the duke of Bouillon, the title of the prince of Conti, young as he was, he realized the advantage thus acquired, proving him- self a man of uprightness and integrity. He appeared several times in assemblies of the clergy, took part in the grave question of the right of enjoying the reve- nues of vacant bishoprics, which threatened to make a scandal. He was one of the French prelates who sided most in achieving the liberty of the Gallican Church. He had charge of examining the briefs of Innocent XI, XIL—5
COSSIN, LOUIS, a French engraver, was born at Troyes about 1633, and died at Paris in 1682. The following are some of his principal plates: The Virgin Mary; St John the Evangelist Suspended over a Crib; The Annunciation; The Resurrection of St. Paul at Lystra. See Spero, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

COSSIN, GEORGE, Horwood, an English Congregational minister, was born in the parish of Martock, Somerset, in 1799. He was converted in early life; prepared for the ministry by self-culture and the assistance of his pastor; began preaching at Somerton, and afterwards held the pastorate at Bower Hinton, Martock, for thirty-six years, where he died, Jan. 19, 1878. Mr. Cos- sins wrote The Life of Ben. Christopher Hull, who was the founder of the church at Bower Hinton; and compiled the 'Family Book' used by his congregation for many years. See ( Lond.) Cong. Year-book, 1879, p. 808.

COSTA, ANDREA, a Portuguese theologian and musician, was born in the early part of the 17th century at Lisbon, and took the habit of the order of the Holy Trinity of that city, Aug. 3, 1650. He devoted himself especially to musical composition and the study of the harp; and was harpist to the chapel of Alfonso VI and of Pedro II. He died suddenly, July 6, 1685; but left a large number of works in the musical library of the kings of Portugal, especially Musaeos and Da Fadoia da Domigna da Palmon, etc. See Hoefer, Nouv. Biog. Générale, s. v.

COSTA, CESARE, an Italian ecclesiastic of the latter part of the 18th century, was born at Macerata. He taught canon law at Rome, and became successively referrandary apostolic and archbishop of Capua. He was sent to Venice as papal nuncio, and died at Naples, Feb. 12, 1765, leaving several works, among which was one of his most important, entitled l'Archivio di gorgeous. Jus in .. (Venice, 1806); also in Otto's Theor. Juris (Utrecht, 1783), vol. iv. See Hoefer, Nouv. Biog. Générale, s. v.

COSTA, JORGE, a Portuguese prelate, was born in 1466 at Alpedrinha, a village of the diocese of La Catholic, which in 1746 was located at Lisbon, became a professor there, and a dean of the cathedral; eventually bishop of Evora, archbishop of Lisbon, and cardinal in 1478. He removed to Rome in 1487, and died there, Sept. 1, 1505.

COSTA, LORENZO (the Elder), an Italian painter, was born at Ferrara about 1450. He was instructed in the school of Francesco Francia, and then went to Bologna. His first work there was The Martyrdom of St. Sebastian, in the church of San Petronio. He also painted an altar-piece, which was considered very fine. He particularly excelled in his countenances of men, as may be seen from those of The Apotheosis at San Petronio, and from his St. Jerome. He died about 1520. See Hoefer, Nouv. Biog. Générale, s. v.; Spero, Biog. Hist. of the Fine Arts, s. v.

COSTA, MANOEL, a. See ACOSTA, EMMANUEL.

COSTADIL, ALPHONSE, a French writer, was born at Alana (Venaisin). At the age of sixteen he became a Dominican monk of the congregation of the Holy Sacrament, and afterwards professor of philosophy and theology. He died at Lyons in 1726, leaving several works on witchcraft, etc., for which see Hoefer, Nouv. Biog. Générale, s. v.

COSTADONI, GIOVANNI DOMINICO (called AMELIO), an Italian theologian and antiquary, was born at Venice in 1714. He entered the monastery of St. Michael at Murano in 1790, and died at Venice, Jan. 29, 1765. His principal works were upon Christian antiquities and the history of religious orders. Costadoni labored with P. Mittarelli in editing the Annales Camaldulenses. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

COSTAGUTI, VINCENTE, an Italian ecclesiast and musician, was born at Genoa in 1618. He was pro- notary to Urban VIII, secretary of the apostolic court of justice, and in 1643 was made cardinal-lector under the title of S. Maria in Portico. He died in 1660, leaving Discorsi alla Musica (Genoa, 1640).—Applausi Poetici alle Glorie della Signora Lenara Bori- roni (Rome, 1689). See Hoefer, Nouv. Biog. Générale, s. v.

COSTANZI, CARLO, a very eminent Italian engraver on precious stones, son of Giovanni Costanzi, was born at Naples in 1708. He executed a large number of admirable works, among them a copy of the Medusa of Solon. He brought the art to such a high degree of perfection that he gained a knighthood from the king of Portugal. See Spero, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

COSTARD, GEORGE, a learned clergyman of the Church of England, was born at Shrewsbury about 1710, and graduated A.M. at Wadham College, Oxford, in 1733. He became a tutor and fellow of his college, and afterwards vicar of Whitchurch, in Dorsetshire. His extensive learning recommended him to the notice of lord-chancellor Northington, who presented him to the vicarage of Twickenham, in Middlesex, in 1764, in which charge he continued until his death, Jan. 11 and 1782. Among his publications were, Observations Tending to Illustrate the Book of Job (1714), and Dissertations Crítico-Sacer (Oxford, 1792). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

COSTE, HILAIRE, a French mission friar, was born in Paris, Sept. 6, 1858, of a noble family, originally from Dauphine, and died in the same city, Aug. 22, 1861, leaving several pious works full of curious particular, but destitute of critical accuracy, for which see Biog. Universelle, s. v.; Chalmers, Biog. Dict. s. v.

COSTER, FRANÇOIS, a Belgian theologian, was born at Mons, 1581. In 1583 he was received into the Jesuit ranks by Ignatius Loyola himself. In 1555 he received the degree of doctor of theology at Cologne, and there taught belles-lettres, philosophy, and theology. He was afterwards charged with the mission of propagating Jesuitism in the Low Countries and the Rhinish provinces. He zealously combated the Protestants, and thus obtained the name of Malleus Hareticorum. He died at Brussels, Dec. 6, 1619, leaving Responsio ad Andrea Callum Callucinum (Cologne, 1698);—Exquisitio Controversiarum (in Latin and Flemish). He also published the Epistolae ad Franciscum Gereinovorium, contra Anti-Costerian (ibid.);—Epistolae ad Greg. Gereinovorion (ibid.);—Institutionum Christianarum libri ii (Antwerp and Cologne, 1604);—Demonstratio Veteris Orthodoxae Fidei, etc. (Cologne, 1697);—Responsio ad Lucum Osserrum, etc. (ibid. 1808), and several other works of controversy or religion, in both Latin and Flemish. See Hoefer, Nouv. Générale, s. v.; Wetzer u. Welte, Kirchen-Lexikon, s. v.

COSTER, JEAN (called COLUMBA, from his gentle- ness), a Belgian commentator, was born at Louvain in 1515. He was prior of the canons-regular of St. Martin in that city, and died there, March 8, 1556, leaving an edition of the Spicilegium Churchi, to which see Hoefer, Nouv. Biog. Générale, s. v.; Jöchsler, Allgemeines Gelehrten-Lexikon, s. v.
COSTER, Johannes, a Flemish theologian, was born at Alost, became master of arts in 1561, and afterwards curate of Oudenarde, where he died, June 10, 1593. Leaving a history of the Catholics in heretical countries, he wrote: De Excidio et Imagibus Judaeorum (Douay, 1580). See Hoefer, Neue Biog. Generale, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Costerdine, Ronkuy, an English Wesleyan minister, was born at Flixton, near Manchester, in October, 1726. He was converted under John Nelson; was a local preacher five years, and in 1764 was appointed to the Eyworth Circuit. He was persecuted much, but his sermons had mighty effect. He also labored at Keighley, Sheffield, Manchester, Macclesfield, Wednesbury, etc. He died March 16, 1812. He was a man of patience and self-sacrifice. See West. Meck. Magaz., 1814, p. 161.

Costere, a medieval term for the site-hangings which, suspended on rods, essentially enclosed the altar, or stretched upon frames, stood at either end, to protect the lighted tapers from draughts.

Costen, Zaralv Hale, a Methodist Episcopal minister, was born at Litchfield, Herkimer Co., N. Y., Aug. 6, 1798. He experienced conversion at the age of seventeen; was licensed to preach in 1820, and admitted into the Annual Conference. In 1828 he was transferred to the Pittsburgh Conference, and in it served the Church as health permitted, until 1858, when he became superannuated, and continued to sustain that relation to the close of his life, June 3, 1874. Mr. Costo was amiable, a universal favorite, genial to a fault, and a preacher of ordinary abilities. See Minutes of Annual Conferences, 1875, p. 35; Simpson, Cyclop. of Methodism, s. v.

Cot (or Cotus), Saint, an early martyr, was a friend of St. Phocas, and when the latter was beheaded, by order of the emperor Aurelian, Cot seized the head from the scene of the execution and bore it to the forest. Enraged at the sight of the Roman soldier, he was overtaken and beheaded, in 278. It is said that his body was preserved in the Church of St. Priscus, from which place John Bailleit, bishop of Aixerre, exhumated it Nov. 19, 1480, and exposed it for public veneration. According to the Bollandistes Sorcor, little is known definitely of this man, yet his remains may be seen at Notre Dame, and his festival is celebrated with that of St. Phocas, May 26. See Hoefer, Neue Biog. Generale, s. v.

Cobbat is the discourse with which the imams among the Saracens were wont to commence the public prayers on Friday. It consisted of expressions of praise to God, and to Mohammed, as revealed by the Prophet. In ancient times the caliph, dressed in white, used to pronounce the cobbat in person, a ceremony which was considered a mark of sovereignty. It generally concluded with a prayer for the caliph.

Cote, G. H. O., M.D., a Canadian Baptist minister, was born in Montreal in 1809. He received a collegiate education, studied medicine, and entered on the practice of his profession at L'Acadie in 1831, but in 1833 removed to Napierville. He was a member of the legislative assembly of Lower Canada in 1836, and in 1837 and 1838, went into exile, and for several years resided in the United States. He had been brought up in the Roman Church, but was converted in June, 1841. He then began to preach, spending two years at Chazy, where a number of French Canadians had settled. The conversions of the Indians, about fifty converts were made from Romanism. He removed, in the fall of 1843, to St. Pie, and, amid much opposition, went forward in his work, in which he met with the most encouraging success. A Church was formed in that place, of which he was ordained the pastor Aug. 26, 1844. When he left there in 1848, upwards of two hundred persons had been converted. Dr. Cote spent some time in the United States, raising funds for the Grand Ligue Mission, and then returned to the field of his labors, taking charge of the mission station at St. Mary's. Here he was made, and was formally made up of converts from Romanism, of which he was to be the pastor, but while attending the annual meeting of the Lamoille Baptist Association at Hinesburg, Sept. 18, 1856, he was seized with illness, and died Oct. 4 following. The only publications of special interest which were the product of his pen was a translation into French of Pungelly's Scripture Guide on Baptism, issued by the American Baptist Publication Society, and some other small works for the instruction and benefit of his fellow-countrymen. See English Baptist Magazine, 1851, p. 1. (J. C. S.)

Cotelle (de la Blanquerie), Pierre Jacques, a French theologian, was born at Laval about 1700. He was at first rector of Souraines, in Anjou, next vicar-general of Blois, and superior of the priests of Mt. Valerien. He added ten volumes to the Conferences Ecclésiastiques du Dicéase d'Angers of Bonin, in return for which the assembly of the clergy voted him an annual pension of one hundred pistoles. M. Mirlot has reproduced it in his Défense du Second Ordre. Cotelle died in 1759. See Hoefer, Neue Biog. Generale, s. v.

Cotereau (or Cottereau), Claude, a French ecclesiast, was born at Tours in the 16th century. He entered holy orders, and became canon of Notre Dame at Paris, where he died about 1560. He was learned in philology and canon law, and left several minor treatises, for which see Biog. Universelle, s. v.

Cotere, Jean, a French preacher, was born at Rheims, and lived in 1598. He received the degree of doctor of divinity from the Sorbonne, taught at Douay, and became canon of Tournay. He wrote seven volumes of French sermons, which were published from 1573 to 1608. See Hoefer, Neue Biog. Generale, s. v.

Coten, Roger, a celebrated English divine, mathematician, physician, and astronomer, was born July 10, 1682, at Burbage, in Leicestershire, and educated at Leicester School, St. Paul's School, London, and Trinity College, Cambridge, where he took his degree, and was chosen a fellow in 1705. In January, 1706, he was appointed professor of astronomy and experimental philosophy, took orders in 1718, and the same year published at Cambridge the second edition of his Isaac Newton's Mathematica Principia. He left at his death some admirable tracts. He died June 5, 1716. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cothman, Johann, a German Protestant theologian, was born at Herford, Westphalia, in 1596, studied at Giessen and Rostock, was doctor and professor of theology at Wittenberg, and died at Rostock in 1650, leaving Dissertatio de Praestantia Corporis et Nanguisis Christi in Sacrosancta Eucharistiu—De Institutu Fundamenti Popustus, contra Schillerum: De Conspiratione Confirmandi. See Hoefer, Neue Biog. Generale, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Cothorno, Bartolommeo D. X, an Italian prelate and theologian, was born in the suburb of Genoa, of a noble and wealthy family, and was educated to become a Franciscan. His merit raised him to the archbishopric of Genoa. Pope Urban VI appointed him, Sept. 16, 1378, cardinal—priest, with the title of Santo Lorenzo in Damaso. Some years after, Urban, then at war with the king of Naples, Charles Durazzo, feared a conspiracy among the cardinals who surrounded him, and at the denunciation of Priimagi, his nephew, Jan. 11, 1385, caused Cothorno to be arrested at Lucca, together with five other princes of the Church, and after cruelly torturing him, threw him into the sea, where he was drowned, in December, 1385. Cothorno wrote, Patercul Sermonum Sacrum:—Con-
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mentaria Sopra Cantium Cantianum: — and some other religious works. See Hofer, Nouv. Bibl. Gene-

rale, s. v.; Jöcher, Alpinaeae Gibson-Lexicon, s. v.

Cotignola, Francesco da (called Moretich or Zonno), an Italian painter, who resided chiefly at Parma, flourished about 1618, and studied under Ron-
dinello. He painted a number of historical works for the churches, the best of which are The Rising of Iustus, at Parma, and The Baptism of Christ, at Faenza. See Hofer, Nouv. Bibl. Générale, s. v.;

Neumann, Die Geschichte der Kunst im hohen Altertum, s. v.

Cotignon, Michel, a French theologian, who lived in the latter half of the 17th century, was chief

priest of Nevers, and wrote Catalogus Historicus der Evêques de Nevers (Paris, 1616). See Hofer, Nouv.
Bibl. Générale, s. v.

Cottin, Charles, a French preacher and writer, also counsellor and almoner of the king, was born in Paris,
in 1594. Being appointed in 1659 to the canonship of Bayeux, he took possession, but resigned it the fol-

lowing year. On May 8, 1655, he was made a member of the French Academy, and, although ridiculed by Boi-

leau and Molière, was admitted to the best literary society of the day. He died in January, 1682. Some

of his works are, Méditations sur les Légons de Théodose, etc. (Paris, 1624): — La Vie de Philosophie des Principes


Supplication, first in prose, and then in verse, is one of his most

important works: — (Oeuvres Mérithes) (1659). See Hoef-

s. v.

Cotoledi, Ignace, a French missionary and theo-
lologian, was born at Brignoles, March 24, 1680.

He completed his studies at the college of the Jesuits at Aix, received the degree of doctor at Rome, returned

to Aix, where he took the ecclesiastical habit, and was

appointed rector of Sainte-Marguerite. He left this

post in order to devote himself to missions, and on his

return to Rome was appointed by pope Alexander

XIII, at Rome and, among other places, at Douches. He became titular bishop of Metzellope, and ad

interim filled the episcopal see of Chartres. He then received letters giving him the

authority of apostolic vicar for the mission of

Nankin, Southern China, Corea, and Tartary. He

returned to Roussillon with three clerics who were

to be his companions; visited Malta, Alexandretta, 

Alexandria, and arrived at Mazulipatam; travelled through

various parts of India, and introduced himself as a

physician. This gained him confidence, which assisted in his work as missionary, and he made numerous proselytes. But fatigue and change of cli-

mate were too much for his health, and he died at

Palermo (East Indies), Aug. 10, 1682. His body

was carried to Goa, where a monument was erected to his

memory. He wrote, Vie de Saint-Gaudian: — also addi-

tions to the Chroniques de Gautier, and several religious


Cotton, Victor, a French Benedictine of the con-
gregation of St. Maur, was born at Rheims in 1614. His

diligence as a student reflected honor upon his

order, and he wrote the history of several abbeys, es-
pectably of the abbeys of St. Germain d'Auxerre, and St.

Benedic- on-the-Loire, which remain in MS. He

died March 10, 1674, at the abbey of St. Riquier, of which

he was prior. See Hofer, Nouv. Bibl. Géné-

rale, s. v.

Cotta was an Italian tunicle of linen reaching to

the knees. Ducange says it was a closed circular sur-

plice. See an abbot, attested a charter of Susiabruk,

king of the East-Saxons, June 13, A.D. 704.

Cotta, Johann Friedrich, a German theologian,

was born at Tübingen, May 12, 1701. He studied in

his native city; went to Jena, where he was added to the faculty of philosophy in 1728; travelled through

Germany, Holland, England, and France; on his return

to Germany in 1724 was appointed titular professor of

philosophy at Tübingen; in 1735 taught theology at

Göttingen as fellow, and was titular professor of the

Oriental languages; in 1739 returned to Tübingen, in

order to teach theology, poetry, and philosophy; after-

wards occupied other high positions as instructor; and

died Dec. 31, 1779. His principal works are, Themata

Miscellanea (Tübingen, 1718): — Allmerneste Historie

der theologischen Georgabzett (ibid. 1722): — De Orig-

ine Moxorde (ibid. 1726): — De Probabilismo Morali

(Jena, 1728): — De Guida de la Probabilismo (Rheims or

Amiens, 1728): — De Fidelitate Piscemonti Romani

Auctoritate (Leyden, ed.): — Florisi Josephi sammatische

Werke (Tübingen, 1735): — De Sita Inauguratio ins apud

Hebraos (ibid. 1737): — Ecclesiae Romanae de Atritione

et Constitutione Canonici (ibid. 1728): — De Constitutione

Baptismi Apostolica (ibid. 1746): — De Oecumenici Congregazione (ibid. 1755): — De Jure Docendi in Consuetudines Sacrae

(ibid. 1756): — De Constitutione Theologiae (ibid. 1759):

— De Varris Theologiae Speculias (ibid. eod.): — De Re-

ligionem in Genere ac Species Naturnali (ibid. 1761): —

De Apologia (ibid. eod.): — De Religionum Reversa (ibid. eod.): — De Religionum Mahomedecce (ibid. eod.): — De Vita Aeterna (ibid. 1770). See Hofer, Nouv.
Bibl. Générale, s. v.; Döring, Die geleachten Theologen

Deutschlands, s. v.

Cotte, Robert de, an eminent French architect,

was born in Paris in 1657. He was appointed director of the Royal Academy of Architecture, and was vice-

president of the Academy of Painting and Sculpture. He

was greatly esteemed by Louis XIV, who made him a

knight of the order of St. Michael. He died in 1735.

See Hofer, Nouv. Bibl. Genealee, s. v.; Spooner,

Bibl. Hist. of the Fine Arts, s. v.

Cotter, James L., D.D., a minister of the Metho-

dist Episcopal Church South, was born in Edgecombe

County, N. C., June 1, 1817. He was remarkable in

early life for his purity of character, tender sensibilities, and ardent feelings; developed rapidly in mental cul-

ture, and became a complete English scholar; expe-

rienced religion in his young manhood, and in 1845 en-

tered the Alabama Conference; passed up through all

the grades of circuit rider, station preacher, and pre-

sideing elder, until his death, in 1872 or 1873. Dr. Cot-

ter possessed a powerful and well-cultured intellect, an

imperial imagination, an unmeaning zeal, and an

earnest discursive style. See Minutes of Annual Conferences of the M. E. Church South, 1878, p. 827.

Cotter, Robert N., a minister of the Methodist

Episcopal Church South, was born in Hall County, Ga.,

April 11, 1826. He joined the Church in his seven-

teenth year, received a very limited education, was sev-

eral years class-leader and exhorter, and finally, in 1854,

entered the Georgia conference. He continued during

ministerial labors until his death, May 6, 1863. Mr. Cot-

ter was a simple, earnest preacher. See Minutes of Annual Conferences of the M. E. Church South, 1863, p. 544.

Cotterau, Claude. See Cotterau.

Cotterau (de Coudray), Jean Baptiste Ar-

mand, a French theologian, was born at Tours, Jan.

26, 1657. He was curate of Donne-Marie-en-Montigny,

springrave, an Italian painter, who resided chiefly in the

heritage of the academy of Villefranche. He died in 1774,

leaving a few fugitive pieces, for which see Hofer,

Nouv. Bibl. Générale, s. v.

Cotterel, Alexis Frangois, a French ecclesiastic,

doctor of the Sorbonne, curate of Saint-Laurain of Paris,

and royal censor, died at Paris, Feb. 5, 1774, leaving

some important ecclesiastical representations, for which see Hofer,

Nouv. Bibl. Générale, s. v.

Cottides (or Quotidius), a deacon and martyr,

in Capadocia, is commemorated Sept. 6.
COTTING

Cotting, John Ruggles, M.D., LL.D., an American Congregational minister and physician, was born at Acton, Mass., in 1784. He was educated at Harvard and the medical school of Dartmouth College; was ordained about 1819; became very noted for his manufacture of chemical compounds used in the war of 1812 by a company in Boston; was mostly employed in the natural sciences at Amherst College at the close of the war, preaching meantime in the vicinity; subsequently became professor of chemistry in the Berkshire Medical Institute; in 1835 removed to Augusta, Ga.; entered upon a geological and agricultural survey, at first of Bertie and Richmond counties, then of the entire state; and finally retired to Milledgeville, where he spent his later years, and died, Oct. 13, 1867. Dr. Cotting prepared text-books of ability and popularity on both chemistry and geology. See Appleton's Annual Cyclop. 1867, p. 90.

Cottingham, Lewis Nicholas, a reputable English architect, was born in 1787, in Suffolk. He went to London, and was employed by a skillful architect and surveyor. He commenced his professional career in 1814. In 1822 he received his first public appointment as architect and surveyor to the Cottingham College. In 1823 was appointed architect of the cathedral at Rochester; in 1829 was the successful competitor for the restoration of the interior of the chapel of Magdalen College, Oxford; and in 1833 was intrusted with the restoration of St. Alban's abbey church. He was afterwards employed in the restoration of a number of churches and cathedrals in England and Ireland. He died about 1847.

Cotton, Bartholomew of, a monk of Norwich, England, wrote: Amulces Ecclesiæ Norviciæ, 1042-1280, et Historia de Episcopate Norveæ, ed. am. 1299; Academiam Cotuniensis Historiae ad am. 1446, et Sceles Cotunienses epirus et Priorum. See Wharton, Anglicæ Sarra; Allibone, Diction. of Brit. and Amer. Authors, n. v.

Cotton, Henry, an English prelate of the first part of the 17th century, was born at Warblingham, Hampshire, being a son of sir Richard Cotton, privy-councillor to Edward VI. He was educated at Magdalen College, Oxford, and was preferred by Queen Elizabeth (his godmother) bishop of Salisbury, Nov. 12, 1598, at the same time that William Cotton, of another family, was made bishop of Exeter, the queen merrily saying that "she had not seen that man so wellcottted the vest." He died May 7, 1610. See Fuller, Worthies of England (ed. Nuttall), ii, 11.

Cotton, John (1), a Congregational minister, was born in Boston, March 13, 1640. He was pastor at Plymuth, Mass., from June 30, 1669, to Oct. 5, 1657; at Martha's Vineyard from 1664 to 1667; and at Charleston, S. C., from 1698 until his death, Sept. 18, 1699. Herendered great assistance to Thomas Mayhew, at Martha's Vineyard; frequently preached to the Indians at Plymuth, and revised and corrected Elliot's Indian Bible, printed at Cambridge in 1685. See Drake, Amer. Biog. n. v.; Allibone, Diction. of Brit. and Amer. Authors, n. v.

Cotton, John (2), a Congregational minister, was born about 1693. He was pastor at Newton, Mass., and died in 1757. He published several Sermons. See Allibone, Diction. of Brit. and Amer. Authors, n. v.

Cotton, John (3), a Congregational minister, was born about 1712, and was first pastor at Halifax, Mass. He died in 1769. He published two Sermons (1757). See Allibone, Diction. of Brit. and Amer. Authors, n. v.

Cotton, John Wallace, an English Wesleyan minister, was born in London, May 30, 1801. He was converted in early youth, joined the Wesleyans, became a local preacher, and an active worker in the City-road Circuit. At the request of Richard Watson, he offered himself to the Church for its ministry in 1827. He labored faithfully in his appointments, and was a painless and earnest preacher. In 1863 he retired to Lewisham, where he died, May 9, 1881. See Minutes of the Brit. Conference, 1861, p. 43.

Cotton, Joseph, an English Baptist minister, was born at Derby, Feb. 24, 1810, and attended the preaching of the Rev. J. G. Pike, under whom he was converted and baptized. He studied for the ministry under the Rev. Thomas Stevenson, of Loughborough. He was successively pastor at Isleham, Barton, Holbeach, and Woodhouse Eaves, and in each place his earnest efforts to do good were greatly blessed. He died Nov. 19, 1868.

Cotton, Josiah, a Congregational minister, was a son of Rev. Roland Cotton, of Sandwich, Mass., and great-grandson of Rev. John Cotton, of Boston. He graduated from Harvard College in 1722; was ordained at Providence, R. I., Oct. 23, 1728; installed at Woburn, July 15, 1747; at Sardown, Nov. 28, 1759, and died May 27, 1780, aged seventy-eight years. See Sprague, Annals of the Amer. Pulpit, i, 301.

Cotton (or Cotton) Piere, a French theologian, was born at Nantes, in France, in 1564. He studied in Paris and Bourges, went to Turin, and there joined the Jesuit order, against the wishes of his father. After staying some time at Milan, Rome, and other cities of Italy, he went to France, where he preached with success; was received at the court, and gained the confidence of Henry IV, whom he accompanied in his travels as confessor. Cotton refused the archbishopric of Arles and the cardinalate. At the time of the murder of Henry by Ravaillac, May 14, 1610, Cotton attempted to defend his order from the accusations made against them, by a work entitled Lettre Déclaratoire de la Doctrine des Pères Jésuites (Paris, 1610). When Albert of Luynes became strongly influential with Louis, Cotton retired from the court, and went to visit the house of the novices of his order at Lyon, where he remained for some time, an annually devoted to himself he work in the south of France and in Italy. At length he went to Paris, where he preached before the king. He died in that city, March 19, 1626. Besides the above, Cotton wrote: Institution Catholique, in opposition to Calvin's Institutions; Geneve Plénière, against the Geneva Bible translation (Paris, 1618), which called forth a rejoinder by B. Turretin: Défense de la Vérité des Traductions de la Bible Faicte a Geneve (Geneva, 1619); Sermon aux Principales et Plus Difficiles Minutes de la Fo (Paris, 1622). See Hoer, Nouv. Biog. Générale, n. v.

Cotton, Stephen, an English martyr, was one of six who were burned at Brentford, seven miles from London, July 14, 1558, for faithful adherence to Christ and his cause. See Fox, Acts and Monuments, viii, 479.

Cotton, Thomas, an English Presbyterian, born at Workby, near Rotherham, in 1658, was educated by four eminent tutors, and took his degree at Edinburgh University in 1677. Owing to the persecutions prevailing, Sunday service was long held in his father's house. He then travelled for three years with a gentleman on the Continent. On his return to London he was for a time a tutor, and chaplain to Lady Russell. He had a church in St. Giles parish for some years, but it suffered severely in the Sacheverell riots, in 1709, and he had to flee for safety. He was one of the non-subscribing members at the Salters' Hall synod, 1719. He died at Hampstead, in 1730, much loved and esteemed. He published one Sermon (1702). See Wilson, Dissenting Churches, iv, 576.

Cotton, Ward, a Congregational minister, was born at Plymouth, Mass. He graduated from Harvard College in 1739; was ordained pastor of the church in Boylston, June 7, 1739; dismissed June 22, 1825, and died in 1843. See Sprague, Annals of the Amer. Pulpit, i, 574.

Cotton, William, D.D., an English prelate of the
first part of the 17th century, was born in London, educated at Queen's College, Cambridge, preferred by Elisabeth to be archdeacon of Lewes and canon residentiary of St. Paul's, and consecrated bishop of Exeter Nov. 12, 1598. In 1603, by Fuller's request, he came to England, having picked up the seeds of nonconformity sowed in his diocese by Snape, of Jersey. He died of apoplexy, in 1621. He was father of Edward Cotton, D.D. See Fuller, Wor- thies of England (ed. Nuttall), ii, 338.

**COTTRET, FRERE MARIE, a French prelate, was born near Lamentin, near Paris, May 18, 1768. Having completed his classical studies at Sainte-Barbe, he entered the seminary of St. Louis of Paris, at the close of 1785. In April, 1791, he was called to the priesthood, privately ordained by the bishop of Oloron, and allowed to depart in disguise. He went to Ghent, where he remained as chaplain of the cathedral until June, 1794. Then, after taking refuge for some time in several cities of Germany, he resided at Fritzlaun, and thence went to Aolsen as private tutor. After a prolonged sojourn at Frankfurt-on-the-Main, he returned to France in October, 1800. In 1802 he was appointed to the chapel of Sanovis, in the valley of Montmorency; in 1806 rector of Boissy-Sainte-Léger, and the year following returned to Paris. He now became connected with the Gazette de France and the Journal de l'Empire. He was appointed adjunct professor of the faculty of law, and in 1809, honorary canon; in 1804 was made a canon of Notre-Dame of Paris, and vice-promotor-general of the diocese, in 1811; was invested with a canonical position in 1812; later was placed at the head of the small seminary of Paris. In 1823 he accompanied cardinal Clermont-Tonnere to Rome. Leo XII appointed him titular bishop of Carycaya, and canon of the first order of the chapter of St. Denis. He retired to the diocese of Versailles, and was then appointed to the see of Beauvais, Dec. 27, 1837. He died at Beauvais, Nov. 18, 1841. Besides his work for the Gazette de France and the Journal de l'Empire, he was the editor of the Néo-Béatique and of the Mémorial; he wrote, from 1822 to 1827, a number of articles upon literary and religious matters in the Tablettes du Clery, and the Union Ecclésiastique published several letters of this prelate. He also wrote: Considérations sur l'état actuel de la Religion Catholique en France et sur les moyens de la rétablir (Paris, 1815); Discours sur la Religion Considérée comme une Nécessité de la Société (1823); also an edition of the Déclaration du Clergé de France de 1838 (Paris, 1811). See Hoefer, Nouv. Biog. Générale, s. v.

**COTURUS, JULIUS CASAR, a German theologian of the Jesuit order, who lived near the latter half of the 17th century, wrote, Epistola Controversiarum (Munich, 1648).—An Quiscius in suo Fide Sulbroi Posit (Meissen, 1646). See Hoefer, Nouv. Biog. Générale, s. v.

**Cotys (or Cotyto), in Greek mythology, was a Thracian goddess, whose worship, like that of Cybele, was held with noise and tumult, and led finally to licen- tiousness. In later times she was also honored in Cor-inth, Athens, and Sicily.


**Couch, EZRAKIL, a minister of the Methodist Epis- copal Church South, was born in Pendleton District, S. C., Nov. 1, 1834. He was converted in 1842; licensed to preach in 1856; joined the Memphis Conference in 1840; was ordained deacon in 1841, and elder in 1843. In 1847 he was transferred to the Indian Mission Con- ference; from 1855 to 1857 was superintendent of the Colbert Institute in the Chickasaw Nation; in 1857 was transferred to the Georgia Conference; having picked up the seeds of nonconformity sowed in his diocese by Snape, of Jersey. He died of apoplexy, in 1621. He was father of Edward Cotton, D.D. See Fuller, Wor- thies of England (ed. Nuttall), ii, 338.

Couché, MARC, a French theologian, was born at Bezençon. He entered the Benedictine order of St. Vanne at Luxeuil, June 10, 1688, then taught theology, and became priere of Mont-Roland. He died about 1751, leaving: Acceptes d'une Religion.—Commentario Theologica in Summam Div Thomae.—Defensio Decretorum Posteriorum circa Regulas Morum.—Philosophia cum Theologia Christiana Commercio.—Ad Promemoria Sancte Scripturae Brevis Manuductio.—Apo- logia Principis Piae Deo in theo Declararii sancti Thomae: Le Vrai Cenon Théolgoique Opposé au Faus: L'Art de Vivre Heureux dans une COMMU- NITÉ Religieuse, and some treatises upon questions of the time, remaining in MS. See Hoefer, Nouv. Biog. Générale, s. v.

Coucher is a name for (1) a register or account book, or a book couched, or lying, on the chained desk. See COLLECTARIUM.

Coucy, Jean Charles, comte de, a French theologian and prelate, was born at the castle of Escorial (Retheils), Sept. 23, 1745. He was successively vicar-general of Rheims, canon of that city (1778), almoner of the queen (1776), abbot of Izy (1777), and bishop of Laon (1790). He was the author of Commentaire du Code de 1750. He retired to Spain, but on the return of the Bourbons he was made archbishop of Rheims (1817), where he died, March 10, 1824. He wrote a Protestantisme Adressé à la Fédé (1802). See Hoefer, Nouv. Biog. Générale, s. v.

Couet, Robert de, a French architect, who died at Rheims about 1300, had chief charge of the rebuild- ing of the cathedral of that city, which had been destroyed by fire in 1210. In 1297 he completed the ornamentation of the Church of St. Nicola. See Spörner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

**Coudon, Jowenn, A.M., a minister of the Protestant Episcopal Church, was a native of Annapolis, Md. He became lay reader in North Elk Parish in 1782, having previously been principal of the Free School in Kent County, which, in 1783, became Washington College. As a lay member of the convention of the diocese he was prominent in organizing the Protestant Episcopal Church, after the Revolution. In 1787 he was ordained deacon, at the age of forty-five, became rector of North Elk Parish, and died there in April, 1792. See Sprague, Ann. of the Amer. Pulpit, v, 312.

**Coudrette, Christoph, a learned French publicist, was born at Paris in 1701, became a priest in 1725, and joined the Jesuits. He was, however, an opponent of the bull Unigenitus, and being persevered to the order of the cler- ical party, was imprisoned in 1735 at Vincennes, and again in 1738, in the Bastile. Being noted for his opposition to the Jesuits, he was appointed in 1762 to examine their institutions and affairs. He died at Paris, Aug. 1774, aged 74. Among other works he published on les Bulles Contres Bulas (Utrecht, 1737, 3 vols.).—Histoire Générale de la Compagnie de Jésus (Amsterdam, 1761-67, 6 vols.). See Jocher, Allgemeine Gelehrten- Lexikon, s. v.; Nouv. Diction. Historique; Winer, Hand- buch der theolog. Lit. i, 440, 722; Biog. Universelle, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)
COUTE

Cout (Lat. Coetus), Jacques, a French Reformed theologian, was born at Paris in 1546. Being an adherent of the Reformed Church, he had to leave his country, and on his way to Basle in 1577 held a controversy with Faustus Senior, against whom he wrote his De Satisfactions Christi. In 1588 he was appointed pastor of the French Church at Basle, where he died, Jan. 18, 1608. Besides the work already mentioned, he wrote, Reponse à Craz qui Croyait Présence du Corps de Christ dans la Cène (1588); — Réponses Chrétienne à Lavallois (1593); — Apologie des Justifications (1594); — Traité de la Prédication (1599); — Conférence Fait à Nancy (1600); — Traité du Christianisme (1602). See Hug, France Protestant; Bulletin du Protestantisme Francais, vol. vii, p. 95 sq.; Jr. Hug, Christian Evangelique, 1688, p. 138-140; Joche, Allgemeines Gelehrten-Lexicon, s. v.; Lichtenberger, Encyclopaedia des Sciences Religieuses, s. v. (B. P.)

Coughen, John, an English theologian, became a Quaker on hearing an eloquent young woman of that denomination, and afterwards defended their doctrines. He died of the plague in London in 1665. See Hooper, Nouv. Biogr. Générale, s. v.

Coughlan, Lawrence, an early Methodist preacher, was a native of Ireland, one of the first-fruits of Methodism in that country. He was received on trial by Wesley in 1756, and labored successfully for ten years, when in consequence of having been ordained in 1764 by Erasmus, a Greek bishop, he withdrew from the itinerancy. Charles Wesley taking deep umbrage at such a proceeding, in 1765 he sailed as a missionary to Newfound-land, a year before Philip Embury arrived in New York, and labored there with zeal and success under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, having received recognition from the bishop of London as a full priest in Methodism. He formed classes, the first before the close of 1765, and the earliest Methodist society on the west of the Atlantic. On his return, in 1773, to London, Coughlan was minister of the Cumberland Street Chapel, but applied to Wesley for a circuit. While in conversation with the latter in his study, he was seized with paralysis, and died a few days after. Wesley refers to his death in a letter written to John Streeten, of Harbor-Grace, Newfoundland, dated Feb. 25, 1785 (Meth. Mag., 1824, p. 302). Coughlan published, in 1772, a small volume entitled, Brief Account of the Work of God in Newfoundland. See Atmore, Meth. Memorial, s. v.; Stevens, Hist. of Methodism, ii, 329; Myles, Chron., Hist. of the Methodists, 1785, p. 169; Aussian (West. Meth. Mag.), 1785, p. 490; Whipple, Newfoundland and its Missionaries, p. 128, 134, 141; Smith, Hist. of Meth., in Encyclopædia Britannica (1857, 12mo.), p. 41-58; Wesley, Journal, Aug. 1786, iii, 324; also Reports of Society for the Propagation of the Gospel in Foreign Parts, 1787 sq.


Coulon, Antoine, a French theologian, was born at Alais LangUEDOC, and died Oct. 10, 1667. He was minister of a French Church in London, where he died, Sept. 29, 1694, leaving, Examen de l'Histoire Critique du Nouveau Testament (in two parts, Amsterdam, 1696); — La Déliv-Ment des Réfugiés (Deventer, 1691). See Hooper, Nouv. Biogr. Générale, s. v.

Coulon, Alexander, a Scotch clergyman, was licensed to preach, and was presented to the living at East Kil- marie in 1753, ordained in 1754, and died July 10, 1790. See Paut. Eccles. Scotiæ, iii, 184.

Coulson, James, a minister of the Methodist Episcopal Church South, was born at Richmond, Va., May 20, 1812. He was converted in his eighteenth year; soon became an earnest Christian worker as Sabbath-school teacher and class-leader; began preaching in 1835; and in the year he entered the Virginia Conference, where he labored with zeal and faithfulness until his death, Nov. 28, 1866. Honest conscientiousness and earnest fidelity were the prominent features of his character. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 8.

Coulson, Claude Antoine, a French preacher and theologian, was born at Salins in 1745. He became a priest, went to Paris, and was chosen grand-dvicar of the bishop of Sèvres. He retired during the Revolution, but returned with the Bourbons, and died at Paris, March 10, 1820, leaving Exhortation a la Perseverance dans la Foi (Paris, 1792); — Formulare du Pauvre, "Exaudite Domino" (Lond., 1799), and some minor Letters and Addresses. See Hooper, Nouv. Biogr. Générale, s. v.

Coulson, David, an English minister of the Society of Friends, was born at Nottingham, April 9, 1713. He was converted in his twenty-sixth year. Some time before this he had become blind; but, nevertheless, about his thirty-third year he visited and preached in all the counties of England except Kent and Somerset. He never met with any fail or accident to lay him up one day in all his travels. He died Dec. 9, 1755. See Piety Promoted, ii, 414. (J. C. S.)

Coulson, George J. A., a preacher and novelist, was born in the South in 1819, but came North at the commencement of the late civil war. For a long time he occupied a position at the head of one of the departments in A. T. Stewart's store. Latterly he had been an expert accountant and commercial referee. For many years he was a contributor to religious papers, being an influential member of the Presbyterian Church South, and a diligent theological student. For several months previous to his death he preached in the New East Side Chapel, Paterson, N. J. He died there suddenly, Oct. 27, 1862. Mr. Coulson was the author of The Lion's Dream:— The Odd Trump:— Harwood:— Flesh and Spirit:—The Ghost of Redrock, and other novels. (W. P. S.)

Coulston, Thomas, a Scotch clergyman, native of Dunfermline, was licensed to preach in 1795; presented to the living at Pennycuik in 1798; ordained in 1799; and died March 13, 1829, aged sixty-five years. See Pauti Eccles. Scotiæ, i, 806.

Coulson, Joseph, an English Methodist preacher, grandson of the following, was born at York, June 14, 1821. He was brought up a Wesleyan; toiled zealously fully in the Sunday-school for some years; became a local preacher at twenty; joined the New Connection in 1850; entered the ministry in 1858; and travelled for twenty-one years in thirteen circuits. In 1873 he was attacked with cerebral disease, of which he died at Sheffield, Nov. 30, 1878. He was a student, a plain preacher, gentle, thoughtful, truthful, and tranquil. See Minutes of the Conference.

Coulton, William, an English Wesleyan minister, was born at Seamer, Yorkshire, Aug. 22, 1788. He united with the Church in 1802, was received into the ministry in 1810, and sent to Nevis, W. I., where he labored for six years amid much persecution from the planters. He returned to England in 1817; spent the rest of his life in the ministry in his native land; retired to Southport in 1856; and died Aug. 19, 1866. Mr. Coulton had a resolution, with strong passions, controlled by grace: his manner was rugged, his heart honest, and his life-long fidelity to Christ might well throw into the background his eccentricities. He wrote a Memoir of his daughter, Eliza (12mo.). See Minutes of the British Conference, 1867, p. 10; West. Meth. Magazine, 1868, p. 961.

Coulter, David, D.D., a Presbyterian minister,
COULTER, John (1), D.D., a Scotch clergyman, was licensed to preach in 1761; became assistant minister at Kilwinning; was presented to the living at Kirkmaiden in 1763; ordained in 1764; transferred to Stranraer in 1772; and died Feb. 18, 1814, aged eighty-three years. See Fusi Ecles. Scotian., i, 789, 782.

COULTER, John (2), a Presbyterian minister, was born near Sunbury, Pa., June 26, 1784. He entered Jefferson College, Canonsburg, in 1813; studied theology with Dr. McMillan; was licensed by the Ohio Presbytery; and in 1822 became pastor at Muddy Creek, Butler Co., Pa., where he remained for twenty-seven years. He was installed pastor at Sunbury in his seventy-eighth year, and died in Butler County, Dec. 6, 1867. See Wilson, Preb. Hist. Alumni, 1868, p. 81.

COULHURST, Henry William, D.D., an English divine, was born in Barbadoes in 1753. He was educated in England, first at Hipperholme, and afterwards at St. John's College, Cambridge; graduating in 1775, and soon after obtained one of Dr. Smith's prizes for his proficiency in mathematics and natural philosophy. In 1777 he obtained a prize for a dissertation in Latin prose. He was afterwards elected a fellow of Sydney College, held the office of moderator in the years 1784 and 1785, and a latter part of his residence in the university was tutor of his college. In December, 1790, he became vicar of Halifax. He died suddenly, Dec. 11, 1817. Dr. Coulhurst was a benevolent man, a pious Christian, a zealous minister. See (Loud.) Christian Observer, 1817, appendix, p. 869.

COUPER, William, a Scotch prelate, was born in 1566 at Edinburgh, and took the degree of master of arts at St. Andrews in 1582. He was licensed to preach in 1586, and entered into the ministry at Bothkennar, Stirling, in the same year. In 1592 he was removed to the town of Perth. He was promoted to the see of Galloway July 81, 1614, where he remained until his death, Feb. 15, 1619. See Keith, Scottish Bishops, p. 280.

COUPÉ (or COUPPÉ), Daniel, a Protestant theologian, who lived in the early part of the 17th century, wrote Tract alle Misere, ou extre Bellissim (Rotterdam, 1645). See Hoefer, Neue Biog. Gedächtn. v. v.

COUPER is the family name of several Scotch clergymen.

1. James, D.D., was licensed to preach in 1780; presented to the living at Baldernock in 1782; ordained in 1783; elected professor of practical astronomy at Glasgow University; resumed his charge in 1803; and died in January 1828, aged eighty-three years. See Fusi Ecles. Scotian., ii, 844.

2. John (1), son of the minister at Kincalva, was appointed to the second charge at Brechin in 1724, and ordained; transferred to the first charge in 1731; retired from public duty in 1746, having his charge supplied till 1746 by unlicensedassistants; and died Jan. 21, 1774, aged seventy-seven years. See Fusi Ecles. Scotian., iii, 845.

3. John (2), was licensed to preach in 1787; called to the living at Lochwinnoch in 1750, and ordained. He died Dec. 19, 1787, aged eighty-eight years. He was an excellent scholar, of irreproachable character, and the only minister of his parish of the moderate party in Church politics. See Fusi Ecles. Scotian., ii, 225.

4. Matthew, studied at the Glasgow University; held a bursary in theology there in 1756; became a schoolmaster at Mauchline; and afterwards a teacher in 1757. He was called to the living at Lillieston in 1761; transferred to Ochiltree in 1765, thence to Kincalva in 1770; and died Feb. 13, 1772, aged sixty years. See Fusi Ecles. Scotian., i, 554; ii, 134, 646.

5. John was born at Scone in 1660; took his degree at the University of St. Andrews in 1678; in 1679 was taken prisoner at Perth as a rebel; imprisoned and fined five or six times for nonconformity and attending field preaching; exiled to Scotland; preached at Amsterdam in 1694; served several years of foreign travel, peril, and shipwreck; returned to Scotland; was appointed minister of the church at St. Ninian's, Stirling, in 1688; was member of the assemblies of 1690 and 1692; accepted the living at Pittenweem in 1692, although much opposed; and died June 14, 1740. He was a small, thin, spare man, generous and kind, and was the first to propose a fund for ministers' widows, in 1716. He published, On Public Oaths (1704)—: Isidolatrous Loyalty (1724)—: A Sermon (1725). See Fusi Ecles. Scotian., ii, 456, 710.

6. Robert (1), took his degree at the University of St. Andrews in 1622; was called to the living at Temple in 1622; and died in 1656. See Fusi Ecles. Scotian., i, 307.

7. Robert (2), was born at Clary; presented to the living at Kirkmaiden, as assistant and successor, in 1800; was only three times in the pulpit, for he died at Clary, July 30, 1803, aged twenty-two years. See Fusi Ecles. Scotian., i, 762.

8. Stamos, took his degree at Edinburgh University in 1667; was appointed to the living at Kirkcolm Bright in 1778; transferred to the Second Church, Dunfermline, in 1692, and to the First Church in 1696; was charged with not praying for king and queen, and other acts of disloyalty, but was acquitted; was deposed in 1698 for contumacy and contempt of the authority of the Presbytery, and ordered to leave the Church in 1698. He died at Edinburgh, Sept. 20, 1710, aged about sixty-four years. He published a Petitionary Inquiry into the Order and Government in the Church (Edinb. 1704). See Fusi Ecles. Scotian., i, 689; ii, 568-571.

9. Thomas, took his degree at the University of Edinburgh in 1625; was licensed to preach in 1627; admitted to the living at Saline in 1624; transferred to Menmuir in 1639; thence to Montrose, in 1642; and died in 1661, aged about fifty-six years. See Fusi Ecles. Scotian., ii, 602; iii, 841, 844.

COUPLET, Philip, a Belgian missionary, was born at Malines about 1628. He entered the Jesuit order, and in 1659 departed for the mission-field of China. He returned to Europe in 1680, and in 1692 started to return to China, but was overtaken by a violent tempest, and perished. He wrote, Confessio Sinarum Philosophici (Paris, 1667), containing a summary of the theology, history, and customs of the Chinese, and a collection of three works of Confucius: Ta-Ho (grand science), Chang-Yung (the just man), and Lao-Fu (the book
COURAGE

8. The Prerogative Court is held at Doctors' Commons, in London, in which all testaments and last wills are proved, and administrations upon the estates of intestates granted, where the party dies beyond seas or within his province, leaving bona notabilia.

The Arches Court (so called because anciently held in the ancient church of St. Mary, Cheapside, London) is that which has jurisdiction upon appeals in all ecclesiastical causes, except such as belong to the Prerogative Court. The judge is the official principal of the archbishop. See ARCHES, COURT OF.

5. The Court of Arches, of the archbishop of Canterbury, is subservient to, and in connection with, that of the Arches.

6. The Court of Delegates is so called because the judges are delegated and set in virtue of the king's commission, under the great seal, pro hac vice, upon appeals to the king on ecclesiastical matters.

These courts proceed according to the civil and canon laws, by citation, libel, or articles, answer upon oath, proofs by witnesses and presumptions, definitive sentence without a jury, and by excommunication for contempt of sentence. In times of insurrection many acts of the most cruel enormity were committed in these courts.

Court, Pierre, a French theologian, was born at Provins in 1605. He took the Benedictine habit in the congregation of St. Yanne, June 1, 1685, became prior of Airy, and died in 1730, leaving Vie de M. d'Ailly (Paris, 1712); — Abrege du Commentaire de Calmet (7 or 8 vols.); —Pap教授es sur le Contenu des Cantiques et sur la Prose des Morts "Dies Irae"; —Regnulr de Sequences, Proses Anciennes ou Contiques; —Concordes Discordanstum Theologorum, etc.; —Histoire de l'Abbaye de Saint-Viame de Venher, and other pieces. See Hoefer, Nouv. Biog. Générale, s. v.

Court, Robert, a Scotch clergyman, was born at Muthill, April 18, 1790; licensed to preach in 1815; became assistant minister at Yester, and afterwards at Cranston; ordained in 1831 minister to the Presbyterian Congregation at Maryport; presented to the living at Heriot in 1834; joined the Free Secession in 1843; became minister of the Free Church at Parkhead the same year, and resigned in 1866. See Fanti Eccles. Scoticae, i, 284.

Courte-cuisse, Jean de (Lat. Johannes de Brezoico, also de Cartesouco, or de Cartokou), a French prelate and theologian, was born at Hallaines, in the diocese of Lianzen (Maine), about 1580. He was educated at the College of Navy, in Paris; made doctor in 1588, chancellor of the university in 1418, bishop of Paris in 1420, and died at Geneva in 1425. Living at a time when the question of papal schism was rife, he wrote several controversial tracts and sermons, for which see Hoefer, Nouv. Biog. Générale, s. v.

Courtenay, Henry Reginald, D.D., an English prelate, was educated at Christ Church, Oxford; became chaplain to the king, prebendary of Exeter in 1774, rector of St. George's, Hanover Square, in 1774, of Lee (in Kent), in 1775, and prebendary of St. Andrew, in the cathedral of Rochester, in 1788. He was consecrated bishop of Bristol, May 11, 1794, and translated to the see of Exeter in 1797. He died June 2, 1803. He published a Fast Sermon (1775); —and a Charge (1795). See Le Neve, Fanti; Allihone, Diet. of Brit. and Amer. Authors, s. v.; (Lond.) Annual Register, 1806, p. 510.

Courtenay, John, a Scotch clergyman, was licensed to preach in 1655; and presented to the living at Bolton in 1661. He deserted his charge at Whitsunday, 1661, and went to Ireland. See Fanti Eccles. Scoticae, i, 322.

Courtenay (or Courtnay), William, an English prelate, was born in the parish of St. Martin's, a suburb of the city of Exeter, about 1842; and was educated in his father's house until he was sent to the Uni-
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ment of Oxford. In 1637, after having completed his collegiate course, he was elected chancellor of the university. In 1639 his friends succeeded in obtaining for him the bishopric of Hereford, and his consecration appears to have taken place March 17. He was enthroned Sept. 5, 1637, and translated to the see of Canterbury in 1375. He labored for the improvement of the church edifices, and gave liberal sums himself for that object. He died July 31, 1396. See 11th. Lives of the Archbishops of Canterbury, iv, 316 sq.

Courtenay, William A., an English Congregational minister, was born at Falmouth, Dec. 24, 1826. He united with the Church at an early age; entered Hackney College in 1849, and began his ministry at Kelvedon, Essex, in 1852. He later labored successively at North Walsham, Norfolk; at Mile End; and at Wardour-street Chapel, Soho; and at the Royal Amphitheatre, Holborn. He died June 5, 1873. See (Loud) Cong. Year-book, 1874, p. 320.

Courtois, William, an English Methodist preacher, was born at North Devon in 1776. He led a wicked life in his youth; heard Mr. O'Bryan preach in 1810; gave his heart to God and his service to the Bible Christians; entered the ministry in 1826, and for forty years was one of the most able and successful ministers in the connection, filling some of the highest offices. In 1862 he became a supernumerary, and died suddenly at Devonport, Jan. 2, 1866. See Minutes of the Conference, 1866.

Courtois, David, a Scotch clergyman, took his degree at Edinburgh University in 1951; was presented by the living of the living at Stichel in 1813, and died April 29, 1855, aged eighty-three years. See Fusi Eccles. Scotiscum, i, 474.

Courtois, John, an English Wesleyan missionary, was sent to Sierra Leone in 1826. After successfully completing his term of service, he sailed for his native country, but died on the passage, in 1829. See Minutes of the British Conference, 1829.

Courtois, Ezra, a Baptist pioneer preacher, was born in Pennsylvania in 1771. He began to preach in the eastern part of the state in 1804, and, after itinerating some years, he became, in 1814, a resident in East Feliciana Parish, La. He died in 1855. He was an efficient and popular preacher, and was often elected moderator of the Mississippi Association, and other bodies of which he was a member. See Catheric, Baptist Encyclop. p. 262. (J. C. S.)

Courtois, John, a Baptist minister, was born in King and Queen County, Va., about 1744. He began his ministry at Richmond, and served the church over forty years. He died Dec. 18, 1824. See Sprague, Annals of the Amer. Pulpit, vi, 291; Lives of Virginia Baptist Ministers, p. 99.

Courtois, Peter, L.L.D., an English prelate of the 15th century, was born at Powderham, Devonshire. He was preferred dean of Windsor in 1475, bishop of Exeter in 1478, translated to Winchester in 1407, and died Sept. 22, 1429. See Fuller, Worthies of England (ed. Nuttall), i, 407; Le Neve, Fusi.

Courtois, Richard, an English prelate, a relative of William Courtenay, archbishop of Canterbury, was a man of good lineage and no less learning. He was preferred precentor at Chichester in 1400, dean of St. Asaph in 1402, prebend of York in 1408, dean of Wells in 1410, chancellor of Oxford in 1411, bishop of Norwich in 1413, and died at the siege of Harleurt, Normandy, in the second year of his consecration, and was buried in Westminster. See Fuller, Worthies of England (ed. Nuttall), i, 405; Le Neve, Fusi.

Courtois, Thomas, a Scotch clergyman, took his degree at Edinburgh University in 1638; was admitted to the living at Merton in 1646; was minister at Kirk-Andrews, in England, in 1661; returned to Scotland in 1668, and was elected one of the ministers at Edin- burgh the same year, but did not accept. He is re- corded as having possession of the Kirk lands of Home in 1668. See Memonii Eccles. Scotiscum, i, 272; Courtois, Jean, a French theologian, was born at Arras-le-Duc. He entered the congregation of the Oratory in 1632, and was distinguished for ill-will towards the Jesuits. Bourgeois, general of the Oratorians, banished him to Joyeuse, and he was finally excluded from the Oratory in 1632. He died in 1665, leaving, Memoire d''Oratoire (Paris, 1651), under the name of Alyphide; republished, with numerous additions (ibid. 1668); condemned in 1664 and burned: — and several controversial pieces, mostly under the pseudonym of Jean Cordier. See Hoefer, Nouv. Biog. Générale, s. v.

Courts, Church, among the Presbyterians, are those ecclesiastical associations of ministers and elders, consisting of sessions, presbyteries, synods, and the general assembly, which in Scotland are considered as forming the perfection of Church government and discipline. Each subordinate court takes cognizance of ecclesiastical matters within its own bounds; and from each there is a case which is often is about to appear, in order, till the matter is carried before the general assembly, which is the supreme court, and the decision of which is final.

COURTS OF LAW, HEBREW. See Judicial Procedure.

Cousin (Lat. Cognatus). Gilbert, a French theolo- gian, was born at Noyersy, France, Oct. 12, 1704. Jan. 21, 1706. He studied jurisprudence at Dôle in 1726, but soon afterwards devoted himself to the ecclesiastical calling. In 1580 he became copysterous of Ambros, who regarded him as a companion in labor, and aided him in studying Greek, Latin, and belles-lettres. In 1585 Cousin was appointed canon of St. Anthony of Noyersy, and at the same time devoted himself to teaching. In 1588 he went to Italy with Claude La Baume, archbishop of Besançon, and remained for some time at Padua. On his return to France, Cousin embraced Protestant sentiments. Pope Pius V ordered his arrest for heresy, July 8, 1587. He was taken to the ecclesiastical prison, and died in the same year. His numerous works have been collected and published. A complete catalogue may be seen in Niricon. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Cousin, Jean (1), a French painter, was born at Soezy, near Sens, about 1501, and was the founder of a French family. He died about 1550. He was principally a historical painter, representing The Last Judgment, was formerly in the monastery of the Minim in Vincennes, the windows of which were also painted by him. The best of his works are on glass, in the Church of St. Gervais at Paris. They represent Christ with the com- panion of St. Clare, Christ Curing the Paralytic, and The Martyrdom of St. Lawrence. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Cousin, Jean (2), a Belgian religious historian, was born at Tournay, where he was afterward educated, where he died in 1621. He wrote De Fundamentis Religionis, containing the following dis- courses: De Naturalis Dei Cognitione; De Immortalitate Animae; De Justitiao Dei (Douay, 1657); — De Prospet- tate et Esilio Solomonum (ibid. 1659); — Historia de Tournay (ibid. 1619, 1620); — Historia de S. Tournay (ibid. 1621). See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Cousin, Louis, a French writer, was born at Paris, Aug. 12, 1627. He became bachelor of theology at Paris, advocate in 1646, and president of one of the lower courts in October. 1658. He was made member of the French Academy June 15, 1657, chosen royal counselor, sat charged with the commission of the Journal des Sceurs from 1687 to 1702. He studied Hebrew at the age of
Cousin, Michael, an English Wesleyan minister, was born at Haworth, Yorkshire, March 20, 1782. He united with the Church in 1805, and was appointed to a circuit in 1804, became a superintendancy in Halifax in 1846, and died Nov. 16, 1858. With a vigorous frame, he gave himself with devout ardor to his work, and success resulted from his labors. See Minutes of the British Conference, 1858.

Cousins, Marriage of. The course of Church practice on this subject appears to have been this: the traditional Roman prejudice against cousins' marriages, although quite unenforceable by the Jewish law or practice, commended itself instinctively to the ascetic tendencies of the Western fathers, and through them took root among the Western clergy generally, embodying itself, indeed, temporally, towards the end of the 4th century, in a general civil law for the Roman empire. But while this law lingered, at the beginning of the 5th century, and in the East such unions remained perfectly lawful both in the Church and in the State throughout nearly the whole of the period which occupies us, never being condemned by any eccumenical council till that of Constantineople towards the end of the 7th century, in the West the clergy adhered to the harsher view; popes and local synods sought to enforce it; wherever clerical influence could be brought to bear on the barbaric legislators it became apparent: till at last, under the Carolingian princes, it established itself as a law of the State and of the Church. But the history of this restraint upon marriage is that of all others not derived from Scripture itself. Originating probably, all of them, in a sincere though mistaken asceticism, they were soon discovered to furnish an almost inexhaustible mine for the supply of the Church's coffers, through the grant of dispensations, prosecutions in the Church courts, compromises. The baleful alliance between Carolingian usurpation and Romanish priestcraft, in exchange for the submission of the clergy to the ambition and the views of the secular lord, displeased, delivered from the social morality of the people to them, it may be said, as a prey, and the savagery of Carolingian civil legislation was placed at the service of the new-fangled Church discipline of the West. See Affinity: Marriage.

Cousins, James, an English Baptist minister, was born at Freystrop, near Haverford-West, in 1728. He was converted at the age of seventeen, studied at Bristol College, and in 1818 became pastor at Kingsley, Gloucestershire, where he had great success. He retired in 1845, but continued to preach in various places in his neighborhood until his death, Feb. 27, 1862. See (Lond.) Baptist Hand-book, 1868, p. 119. (J. C. S.)

Cousins, Jonathan, an English Wesleyan minister, commenced his itinerancy in 1780, and died at Dun, near Norwich (where he also began his ministry), Oct. 15, 1805, aged forty-nine. He was a man of mild temper and much esteemed by his people. See Minutes of the British Conference, 1806.

Cousins, Claudel, a French theologian, of the 16th century, wrote Valeumne de Quorumam Alorum Errorum (Paris, 1548; also in French, by Cappell, Sedan, 1618). See Hoefer, Nouv. Biog. Générale, s. v.

Cousins, Constant, Pierre, a learned French Benedictine of the order of St. Maur, was born at Compiegne, April 20, 1664, and died at Paris, Oct. 18, 1731, while dean of the abbey of St. Germain-des-Prés, leaving several editions of the works of Church fathers and others, for which see Chalmer, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Wetzler u. Weile, Kirchen-Lexikon, s. v.; Biog. Universelle, s. v.

Coutou, Guillaume, the Elder, a reputable French sculptor, the brother of Nicolas, was born at Lyons in 1678, studied under Coysevox, and soon gained the prize of the Academy. His reputation rapidly increased. Some of his works are, Christ in the Midst of the Doctors, at Versailles, and some Portraits. He died at Paris, Feb. 22, 1746. See Hoefer, Nouv. Biog. Générale, s. v.; Spoerer, Biog. Hist. of the Fine Arts, s. v.

Coutou, Guillaume, the Younger, a French sculptor, son and scholar of the foregoing, was born at Paris in 1716. Having carried off the grand prize of the Academy, he went to Italy with the royal pension. In 1742 he was elected an academican, in 1746 was appointed professor of sculpture, and the king named him keeper of the sculptures in the Louvre. He died at Paris, July 18, 1777. See Hoefer, Nouv. Biog. Générale, s. v.; Spoerer, Biog. Hist. of the Fine Arts, s. v.

Coutou, Nicolas, an ingénious French sculptor, was born at Lyons, Jan. 9, 1658. He studied at Paris under Coysevox, and carried off the grand prize of the Royal Academy at the age of twenty-three; then he went to Rome and studied the works of Michael Angelo. In 1685 he was received into the Academy at Paris. The following are some of his works: The Descent from the Cross, and the statue of St. Denis, in the Church of Our Lady. He died at Paris, Feb. 1, 1738. See Hoefer, Nouv. Biog. Générale, s. v.; Spoerer, Biog. Hist. of the Fine Arts, s. v.

Couturier. See Couturier.

Coutinho, Luis, a Portuguese prelate, was born near the close of the 14th century. He was made bishop of Viseu about 1440, and sent by Alfonso V as ambassador to Rome, where he assisted in the election of the antipope Felix V. Under the influence of this illegitimate authority he was made cardinal in 1443. He became bishop of Coimbra, and accompanied the daughter of King Edward when she went to Germany to marry the emperor Frederick III. Having been promoted to the archbishopric of Lisbon in 1452, but not sharing the favor of Alfonso, he was dismissed from court, and withdrew into the solitude of Cuintra to seek relief from leprosy, with which, it is said, he was attacked. He died at Cintra in April, 1458, and was interred in the cemetery of the lepers, where a splendid monument was erected to his memory. See Hoefer, Nouv. Biog. Générale, s. v.

Couto (Lat. Coutus), Sebastião do, a Portuguese theologian, was born about 1567. He belonged to a noble family, and was originally from Olivença. He joined the Jesuits on Dec. 9, 1582. Shortly afterwards he was called successively to the chairs of philosophy at Coimbra and Evora, and was made doctor of theology on June 24, 1596. He was one of the most learned men of his time. He died near Evora, Nov. 20, 1689, leaving, Commentariis in Dialecticam Aristotelis:—Epigrammata in Mortem Francisci de Mondoça (published in the Veritatis of Morcôa, Lyons, 1671). In the library of Evora may be found a collection of theological matter dictated by him in his lectures. See Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Coutts (or Coutts), Alexander, a Scotch clergyman, took orders at King's College, Aberdeen, in 1670; was licensed to preach in 1675; president to the living at Strickathrow in 1677, and ordained. He died April 11, 1695, aged forty-eight years. See Fasti Eccles. Scotiacæ, iii, 650.

Coutts (or Couttis), Robert, a Scotch clergyman, was born at Largo; studied at St. Andrews and
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Edinburgh universities; was licensed to preach in 1796; became assistant in mathematics at St. Andrews; and was presented to the living at the second charge. Becclin, in 1796. He died June 10, 1806, aged thirty-five, and was buried in a vault and a very vigorous mind. See Fasti Eccles. Scotiaca, iii, 816, 817.

Couturier, Jacob, a French theologian, was born at Minot, near La Montagne (Burgundy). He was curate of Salives, near Dijon, in the time of the Revolution; was elected deputy to the states-general by the bailiwick of La Montagne, and made himself noticeable by his opposition to the reformers. He refused to take the ecclesiastical oath to the new constitution, and went into exile; but returned to France some time before the 18th Brumaire, and assumed the direction of his parish. He died at Salives, Burgundy, in 1805, leaving Histoire de l'Evangile (Dijon, 1825). See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Couturier, Jean, a French theologian, brother of Jacob, was born at Minot, near La Montagne, Burgundy, in 1730. He completed his studies at Langres, entered the Jesuit order, and taught rhetoric successively at Langres, Verdon, Pont-a-Mousson, and Nancy. At the time of the suppression of the Jesuits he was appointed curate at Léry. In 1791 he refused to take the oath of allegiance to the new constitution, and was incarcerated soon after, but, being liberated in 1795, he resumed his functions, and, in spite of legal remonstrances, continued them till his death, at Léry, March 15, 1799. He wrote, Catholique Dogmatique et Moral (Dijon, 1821, 1822); La Bonne Journée (ibid. 1822, 1825); Coutances, 1827;—Abrégé de la Doctrine Chrétienne (Dijon, 1822, 1823);—L'Histoire de Toise (ibid. 1823);—and a large number of Controversies, Meditations, Sermons, etc., re- maining in MS. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Couturier, Nicolas Jérôme, a French ecclesiast, was born in the diocese of Rouen, June 2, 1712. He became preacher to the king, canon of St. Quentin, and died at Paris in 1778, leaving several Funeral Sermons.

Couturier (or Couturier), Pierre (Lat. Petrus Sutor), a French theologian, was born at Chemeur-le-Roi, a village of Laval, in the latter part of the 15th century. Having received the degree of doctor at the Sorbonne, he taught philosophy in the College of St. Barbe. He afterwards became a cobbler, and entered the Carthusian order. In 1519 he was made governor of the Carthusians of Paris. In 1524 he went to another monastery, near Troyes, as prior. He employed his leisure in writing books against the Protestants. He died June 18, 1537, leaving, De Vita Carthusiana (Paris, 1522; Louvain, 1527; Cologne, 1609);—De Triplici Amne Consobino (Varia, 1528);—De Translatione Biblicum (ibid. 1525). In reply to Kraamus he wrote Antrologia (ibid. 1526);—Apologiticon (ibid. ed.);—Apolologia (ibid. 1531);—De Potestate Ecclesiae (ibid. 1534, 1546). See Hoefer, Nouv. Biog. Générale, s. v.

Couvay, Jean, a reputable French engraver, was born at Arles about 1522. The following are his principal works: The Virgin and Infant; St. John in the Desert; The Miracles of St. Bartholomew. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Hist. of the Fine Arts, s. v.

Cuvoyon, Saint, a Breton abbot, was born at Combac in 786, being the son of a gentleman named Comon. He entered the priesthood, became archdeacon of Vannes, and soon after retired to a solitude in Brittany, where he erected a monastery under the Benedictine rule, with the aid of Ratwil, lord of the region. In 848 he obtained a decision of pope Leo IV on a question of simony, and thereupon proceeded four of the neighboring priories, which were depopulated. In 865 he took refuge from the invasion of the Normans with the prince of Brittany, who built for him a monastery at Plélan, afterwards called that of St. Maxentius. He died there in 868, and his remains were transferred in the 10th century to Redon. His festival is on Dec. 28. See Hoefer, Nouv. Biog. Générale, s. v.

Covarrubias (or Covarruvias) (or Loyo, Díaz) (surnamed The Spanish Guzmán), a Spanish lawyer and prelate, was born at Toledo, July 25, 1512. He studied under Nicolás Ceycranas, Fernando Nufiez, and Azpilcueta, and taught canon law at Salamanca. In 1538 he became professor at Oviedo, later judge at Burgos, and cười to the see of Greensboro. In 1549 he was consecrated archbishop of San Domingo; in 1560 bishop of Ciudad Rodrigo; in 1565 bishop of Segovia, and later of Cuenca. He was engaged in several ecclesiastical reforms and offices, and died at Madrid, Sept. 27, 1577, leaving a number of historical and archaeological works, for which see Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Covel, Samuel, a Methodist Episcopal minister, son of Rev. James Covel, Sr., was converted when a young man, and in 1821 entered the New York Conference. In 1822, on account of ill-health, he became superannuated, and continued to hold that relation to the church for a portion of his life, early in 1836. (See Covel, John.) Deeply pious and zealous in his work as a missionary preacher, but had few superiors in arbor or faithfulness in the ministry, or success in revive. See Minutes of Annual Conferences, 1861, p. 91.

Covel, William, an English theologian of the former part of the 17th century, wrote several minor works on ecclesiastical polity, for which see Hoefer, Nouv. Biog. Générale, s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Covel, Alanson L., a Baptist minister, was born at Pittstown, N. Y., Jan. 20, 1804. He became pastor of a church in Addison, Vt., and subsequently at White- borough, N. Y., also of the First Baptist Church in Alb- any. He died Sept. 20, 1867. He took a prominent part in the organization of the American and Foreign Bible Society while pastor in Albany. See Sprague, Annals of the Amer. Pulpit, vi, 313.

Covel, Joseph Smith, a minister of the Episcopal Church, was born in Killingly, Conn., June 4, 1797. He spent the first eighteen years of his life on his father's farm; fitted for college in part at Woodstock, and graduated from Brown University in 1822. He afterwards took charge of a private school in New- port, R. I., and began his theological studies under the tuition of Rev. Dr. Austin, but, later, connected himself with the Episcopal Church, and in August, 1824, was ordained deacon and became minister of a mission church in St. Albans, Vt. The climate proving to be too rigorous, he removed to Baltimore, where he was ordained a presbyter, in May, 1825, and took charge of a mission station at Prince's Anne, on the eastern shore of Maryland. Subsequently he returned to New England, and in October, 1828, was called to the rector- ship of St. Paul's Church, Brookfield, Conn, where he remained nine years, and then took charge of Trinity Church, Bristol, for ten years. He afterwards was rec- tor of churches in Essex, Bethlehem, etc., until 1863, when he was called by the rectoryship of St. Paul's Church, Huntington. He resigned in July, 1876, and removed to Bridgeport, where he died, March 18, 1880. See Brown University Nervalogy, 1873-1880; Whittaker, Alumne and Directory, 1881. (J. C. S.)

Covel, Lemuel, a Baptist minister, was born in the state of New York about the middle of the last cen- tury. He was licensed to preach in Providence, R. I., by the Baptist Church in Providence, and at Saratoga Co. Although at first poor and illiterate, so remarkable were his natural abilities that he became one of the most eminent preachers in his denomination. He was blessed with a voice of singular power, and his addresses were manly and engaging. He regarded it as his mission to travel extensively among the churches
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New York and New England. Not long before his death the Church in Cheshire, Mass., of which Rev. John Leland had been the pastor, called him to be his successor. He accepted their call on condition that he be allowed, a part of the time, to travel, and preach in "the backclothes of the world," in the patronage and direction of the Baptist Missionary Society of Boston. While thus engaged, in Upper Canada, he died after a short illness, in October, 1806. See Benefic, Hist. of the Baptists, ii. 289. (J. C. S.)

Covenanting. Personal, is a modern term for a solemn treaty by which many pious and devoted Christians have dedicated themselves to the service of God. Such bonds or covenants, written and subscribed with their own hands, have been found among their papers after their death, and it cannot be denied that most of them are exceedingly edifying: but instances have also been known of persons abusing this custom for purposes of superstition and self-righteousness, and of some who have gone as far as to write and sign such a document with their own blood.

Coveney, George, an English Baptist minister, was settled at the Duke Street Church, London, in February, 1727. There was a large tombstone belonging to the Coventry family, but it was destroyed when the church was pulled down, and the records of the family lost. See Wilson, Dissenting Churches, iv. 181.

Covendry, Robert, a Scotch clergyman, was licensed to preach in 1725; called to the living at Kilspindie in 1727; and ordained; and died Feb. 19, 1761. See Fasti Eccles. Scoticae, ii. 644.

Covenant. The works of the earliest Christian authorities are full of warnings against the different forms of this vice. The oblations of the covetous were not to be received. Gregory Thaumaturgus, bishop of Neo-Caesarea (about A.D. 295) declares that it is impossible to set forth in a single band all the sacred writings which proclaim not to be robbed alone by a fearful crime, but all covetousness, all grasping at others' goods for filthy lucre. Others of the fathers in like manner vigorously denounced the existence of the vice among the clergy.

Gregory of Nyssa observes that the fathers have fixed no punishment to this sin, which he assimilates to adultery; though it be very common in the Church, none inquires of those who are brought to be ordained if they be polluted with it. It is infrequent from Gratian, added to pope Julius I. A.D. 337-392, denounces as filthy lucre the buying in time of harvest or of vintage, of necessity not of beholding of greed, vicissitudes or wine, in order to sell at a higher price; and the 17th canon of the Council of Nicaea (A.D. 325) is directed against the love of filthy lucre and usury, exacting deposition as the punishment for the cleric. But here, as in another canon of the synod of Seleucia, A.D. 410, it is perhaps to be inferred that the vice was chiefly, if not solely, aimed at under the concrete form of usury (q. v.).

That covetousness was as rife in the monastery as in the world may be inferred from Cassian.

The very doubtful "Sanctions and Decrees of the Nicene fathers," apparently of Greek origin, require priests not to be given to heaping up riches, lest they should prefer them to the ministry, and if they do accumulate wealth, to do so moderately. The 3d Council of Orleans, A.D. 586, forbids clerics, from the dilatoriness upwards, to carry on business as public traders for the greed of filthy lucre, or to do so in another's name. As the time wears on, covetousness seems often to be confounded with avarice, and to be legislated against under that name. See Bisnaii, Counsel; Usury. For rapacity in exacting fees, see Spectulle.

Covington, Thomas, a Scotch clergyman, was baptized June 15, 1685; took his degree at Edinburgh University in 1706; studied divinity at Glasgow; was licensed to preach in 1711; called to the living at Cross and Burness the same year, and ordained; and died Sept. 2, 1744, aged sixty years. See Fasti Eccles. Scoticae, iii. 410.

Cowen, Andrew, a Scotch clergyman, was licensed to preach in 1719; became pastor of Wemlock in 1725; was presented to the living in 1734; ordained in 1735; and died July 28, 1760. See Fasti Eccles. Scoticae, iii. 419.

Cowen, Charles, a Scotch clergyman, studied at the University of St. Andrews; was licensed to preach in 1817; appointed to the living at Fetlar and North Yell in 1822, and ordained. He died Oct. 9, 1859, in the thirty-three years of his ordination. See Fasti Eccles. Scoticae, iii. 387.

Cowen, Francis, a Scotch clergyman, was licensed to preach in 1718; presented to the living at Gladmuir in 1739, and ordained; and died Oct. 28, 1789. See Fasti Eccles. Scoticae, i. 386.

Cowen, John Fleming, a Presbyterian minister, was born at Parkesburg, Pa., May 6, 1801. He graduated from Jefferson College in 1825, and in 1828 from Princeton Theological Seminary. He was licensed to preach in 1829, and ordained April 4, 1830, with a view to missionary work in Missouri, where he labored for thirty-three years. His first field was Apple Creek, Cape Girardeau Co. After this he was pastor of the Fouto Church in Washington Co. (1843-46) to which he then returned, and labored in various parts of the state, and died at Carondelet, Sept. 29, 1862. Mr. Cowen was in the fullest sense an evangelist. He acted as agent for the Board of Domestic Missions for three years, and served for a while as chaplain of the hospital at Carondelet. His preaching was practical and instructive. (W. P. S.)

Cowbridge, an English martyr, was burned at Oxford in 1538, for his public communication of the Scriptures. See Fox, Acts and Monuments, v. 251.

Cowden, James, a Methodist Episcopal minister, was born in May, 1836. He received an early religious training; experienced conversion in 1838, and in 1855 entered the Rock River Conference. In 1858 he removed to Minnesota for the improvement of his health, but continued effective, and six years later returned and united with the Central Illinois Conference, where he served zealously to the close of his life, March 22, 1871. See Minutes of Annual Conferences, 1871, p. 155.

Cowdry, Samuel, an Irish Methodist preacher, was born in 1759 in County Down. He gained a degree at Trinity College, Dublin, entered the ministry in 1822, and for a quarter of a century preached the gospel with soul-converting power on many Irish circuits. In 1860 he became a superannuated, but labored as he had strength until his death, June 3, 1880, at Portlaw.

Cowell, David, a Presbyterian minister, was born at Westham, Mass., in 1704. He graduated from Harvard College in 1729. Having studied theology and received license to preach, he went as a supply to Trenton, N. J., in 1735, and in April, 1736, became pastor. At the division of the Presbyterian Church in 1741, Mr. Cowell remained with the old side. On the union of the two synods he joined the New Brunswick Presbytery, and continued in relation with it until his death, Dec. 1, 1760. See Sprague, Annals of the Amer. Pulpit, iii. 66.

Cowell, D. B., a Free-will Baptist minister, was born at West Lebanon, Me., Dec. 20, 1806. He received his early education in the academy at Limerick, and at Wolfenden, N. H.; spent most of his early manhood in teaching and in mercantile pursuits, several years being passed in Great Falls, where his trade became extensive. At this period of his life he was a Universalist, and subsequently an ardent infidel. In 1838 he was converted, and soon after became a class-leader in the church at Great Falls. In 1837 he was ordained, and for seven years travelled almost constantly as an itinerant. In
1848 he gave the start to a movement which resulted in the establishment of the West Louisiana Academy. His last fields of labor were with the Walnut Grove Church, N.H., more than a year, and with the churches in Gohman and Standish, Me. Feeble health prevented his preaching much for some time before his death, which occurred April 16, 1884. See The Morning Star, June 4, 1884. (J. C. S.)

Cowell, Edward, an English Congregational minister, was born at Ewood Bridge, near Blackburn, Feb. 7, 1830. He became an efficient local preacher among the Wesleyans, but afterwards joined the Congregational Church. In 1829 he supplied the pulpit of Providence Independent Chapel, Marsden, and the following year became its pastor, being ordained Sept. 29. He accepted an invitation to Bretherden in September, 1874, where he labored happily and successfully for five years. He died Feb. 9, 1888. See (Lond.) Cong. Year-book, 1881, p. 365.

Cowle, William, a Scotch clergyman, a native of Banffshire, took his degree at King's College, Aberdeen, in 1806; was appointed schoolmaster at Mortlach in 1811; licensed to preach in 1812; presented to the living at Cabrach in 1817, and ordained; transferred to Culloden in 1826; and died June 1, 1845, aged eighty years. See Fasti Eccles. Scottiani, iii, 196, 551.

Cowing, Charles, a Methodist Episcopal minister, was born at Lyman, N.H., Nov. 19, 1796. He was converted in 1818; licensed to exhort in 1824, to preach in 1827, and in 1828 entered the New England Conference, wherein he remained effective, with but a three years' intermission as supernumary, until 1832, when he again became supernumerated, and thus continued until his death, in May, 1869. See Minutes of Annual Conferences, 1870, p. 111.

Cowl. Benedict ordered the "cuculla," or hood, to be shaggy for winter, and for summer of lighter texture; and a "scapulaire" to be worn instead of doors, as more suitable for field-work, being open at the sides. The "cuculla" protected the head and shoulders, and, as being worn by infants and peasants, was said to symbolize humility; or, by another account, it was to keep the eyes from glancing right or left. It was part of the dress of nuns, as well as of monks, and was worn by the monks of Tabenna at the mass. It seems in their case to have been longer than a hood or cape. Indeed, "cuculla" is often taken as equivalent to "casa," a covering of the whole person; in later writers it means not the hood only; but the monastic robe, hood, and mantle, - the same as a Pachomian, or the same as of Tabenna, like the Carthusians, drew their hoods forward at meal-times, so as to hide their faces from one another. The "cappa" (probably akin to our "cape") in Italy seems to correspond with the Gallic "cuculla," and both were nearly identical, it is thought, with the "melotes," or shepshkin of the earliest ascetics.

Cowle, John, a minister of the Methodist Episcopal Church South, was born in Huntington county, Indiana, in January, 1815. He went with his parents to Vanderburgh County, Ind., in 1822; removed to Arkansas in 1847, and in 1847 entered the Arkansas Conference. From 1868, he was a supernumary to the close of his life, June 6, 1870. During his entire ministry Mr. Cowle acquired himself with honor. He was a close student and a laborious minister. See Minutes of Annual Conferences of the M.E. Church South, 1870, p. 496.

Cowl, Channoey Demming, a Congregational minister, was born at Farmington, Conn., June 27, 1812. He graduated from Yale College in 1834; studied theology at Yale Divinity School for two years (1838-40), and was ordained. June 10, 1841, pastor of the Congregational Church in Plainville, where he continued for two years. He then retired from the ministry and removed to Buffalo, N.Y., where he engaged in manufacturing until 1853. He died at his native place, Jan. 12, 1861. See Obituary Record of Yale College, 1108.

Cowles, George, a Congregational minister, was born in Connecticut in 1798. He graduated from Yale College in 1821, and from Andover Theological Seminary in 1824; was ordained Jan. 18, 1826, and became pastor at South Danvers (now Peabody), Mass., in 1827. He was lost at sea, near Cape Hatteras, in the wreck of the bark "Prudent," Nov. 18, 1829. See Tram. Cat. of Andover Theol. Sem., 1870, p. 57.

Cowles, Henry, D.D., a Congregational minister, was born at Norfolk, Conn., April 24, 1803. He pursued his preparatory studies under Rev. Ralph Emerson, of Norfolk; graduated from Yale College in 1826, and spent two years in Yale Divinity School; was ordained an evangelist, July 1, 1828, at Hartford; for two years was acting pastor at Ashatuba and Sandy Hook, O., and then served in that relation at Austinburg, to July 29, 1831, when he was installed pastor there, remaining until November, 1833. From that time to 1838 he was professor of Greek and Latin in Oberlin College, O.; the next ten years professor of ecclesiastical history, church polity, and Old Testament language and literature; from 1848 to 1862 editor of the Oberlin Evangelist; and subsequently was engaged in literary labor in the same place. From 1872 he was trustee of the college. He died in Janesville, Wis., Sept. 6, 1881. Dr. Cowles was the author of the following publications; The Holiness of Christians in the Present Life (1841);-Gospel Manus for Christian Pilgrims (1847);-Commentaries on the Scriptures, in 2 vols., covering the whole Bible as follows: The Minor Prophets (1867); Ecclesiastes and Daniel (1869);-Isaiah (ed.);-Jeremiah (ed.);-Proverbs, Ecclesiastes, and Song of Solomon (1870);-Revolution (1871);-Psalm (1872);-Pentateuch (1874);-Hebrew History from the Death of Moses to the Close of Scripture Narratives (1875);-Gospel and Epistles of John (1876);-Job (1877);-Hebrews (1878);-The Shorter Epistles (1879);-The Longer Epistles (1880);-Luke's Gospel and Acts (1881);-Matthew and Mark (ed.); the profit arising from the sale of these commentaries he gave to the missionary cause. Dr. Cowles also edited a volume of Mr. Finney's Sermons, in 1876, entitled Gospel Themes, and published a volume entitled Sin and Suffering in the Universe. See Cong. Year-book, 1882, p. 26; Obituary Record of Yale College, 1882.

Cowles, Henry Brown, a minister of the Methodist Church, was born in Cuyahoga County, Va., Nov. 2, 1808. He experienced conversion in 1818; was licensed to exhort in 1820, and in 1831 connected himself with the Virginia Conference, in which he filled the most prominent stations, to the close of his life, Nov. 28, 1874. Mr. Cowles, became, in 1854, the financial agent of Randolph-Macon College, and raised for the institution an endowment of $100,000. He had a strongly marked character; was noted for his caution and prudence, his sincerity and courage; was a keen judge of character, and a skilful manager of men; was particularly noted for his kindness, patience, and forbearing spirit. His Memoirs of the Annual Conferences of the M.E. Church South, 1875, p. 141; Simpson, Cyclop. of Methodism, n. s.

Cowles, Orson, a Congregational minister, was born at East Harlard, Conn., Jan. 14, 1801. He studied at Yale College, and in the theological department, not graduating, however. He was ordained pastor of the Church of North Woodstock in 1832; taught in North Haven two years, and was district secretary of the American Board from 1840 to 1860. He died at North Haven, Dec. 23, 1860. See Cong. Quarterly, 1861, p. 211.

Cowles, R. J., a Free-will Baptist minister, was born in Belcherstown, Mass., July 10, 1796. He was converted in 1811, and united with the Congregationalist
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Church in his native town. At the age of nineteen he
removed to Genesee County, N. Y., and took up his
residence in what is now South Byron. In 1828 he re-
moved to Broomestraw, Pa., and a year later to Sugar
Cove. Here he opened a Sabbath-school, and began
to print and circulate religious tracts. From 1830 to 1831
he was in the employ of the Society of Friends of
Pennsylvania. In 1839 he united with a Free will
Baptist Church at Wrightsville, and was ordained at
Sugar Hill, Feb. 29, 1842. He continued to preach for
many years, and died March 29, 1874. See The Morn-
ing Star, July 29, 1874 (G. C. S.).

Cowmeadow, John, an English Methodist preach-
er, was received by the British Conference in 1788.
In much weakness of body he labored faithfully until
his death, in 1786. Wesley, in his Journal, speaks of
him as a martyr to long and loud preaching; but says,
"He had the ornament of a meek and quiet spirit, and
was of exemplary behavior." See Atmore, Meth. Me-
morial, s. v.

Cowley, Joseph, an early English Methodist
preacher, was born at Leominster, Herefordshire, June
26, 1723. Under Wesley's preaching, Cowley was con-
verted at Bath, whither his business as travelling sec-
cracy to a magistrate sometimes called him. He was
admitted into the itinerancy by Wesley, in 1749, and
preached in Staffordshire, Worcestershire, and Oxf
in 1749. He preached in Staffordshire, confronting
the mob, in Cornwall, Newcastle-upon-Tyne (1747),
Ireland (at the peril of his life), and in various parts of
England. In spite of a severe fever in 1745, he la-
Came to Drums, Edinburgh, and Gilpin, in 1760, to
die at Newcastle, Oct. 8, 1792. Unusually sensitive to
discouragement, Cowley, from his sympathy with the
populene movement, was involved in the great agitation of 1792,
which resulted in the formation of the Methodist New
Conference. He was a life-long friend of the Wesleys
and Whitfield. Cowley was a thorough Calvinist:
having read, it is said, nearly every theological work
in the language. His mind was capable of abusert 
investigation, and Wesley called him withal "one of the best
preachers in England." He loved to carry the gospel to
the remoter parts of the country. See Minutes of the Brit-
ish Conference, 1778; Jackson, Early Meth. Preachers,
i., 1-7 (by John Saulter, 1784; Stevens, Hist. of Meth-
odium, iii, 39, 91-93; Smith, Hist. of Methodists, ii, 42-44;
Atmore, Meth. Memorial, p. 90 sq.; Cowper, Portrai-

Cowper, Charles Philip, a Methodist Episcopalian
minister, was born in Baden, Germany, in 1790. He
emigrated to New York city with his parents when four
years of age; experienced conversion in 1804; assisted in
establishing the first mission for colored people, under
the auspices of the Methodist Episcopal Church, in New
York city; gave himself to the work with remarkable
zeal and self-denial; studied three years at the Wesleyan
Academy, Wilbraham, Mass., preaching nearly every
Sunday; and in 1873 entered the New York East Con-
fERENCE, wherein he labored with abundant success till
his death, July 11, 1875. - Mr. Cowper was a young man
of considerable promise, sweet in spirit, unassuming in
manner, and irreproachable in conduct. His mind was
strong, and his will consecrated. See Minutes of An-
ual Conferences, 1876, p. 61.

Cowper, John, a Scotch clergyman, brother of the
bishop of Galloway, was a supply at the High Kirk,
Edinburgh, in 1806, and became afterwards minister.
He refused to pray for queen Mary in the terms of the
king's command, for which he was imprisoned in the
castle of Blackness: the city paid his expenses, ob-
tained his release, and he was transferred to the Col-
legiate Church, Glasgow, in 1807, having charge of the
(see also 1806). He was a member of the annual as-
semblies of 1598 and 1599, and was appointed to visit
that at Lothian in 1602. In 1605 his life was threaten-
between two men, but the chief offender begged pardon
on his knees before the presbytery. He died Dec. 30, 1603.
See Fasti Eccles. Scotienses, i, 7; ii, 7.

Cowper, Spencer, D.D., an English clergyman,
second son of lord-chancellor William Cowper, was born
in London in 1718. He was educated at Exeter Col-
lege, Oxford, and became rector of Fowich, prebend-
ary of Canterbury in 1742, and dean of Durham in 1748.
He died March 17, 1774. He published some single
Sermons and Discourses, and a Dissertation on the Dis-
trict Poem of Reason and Revolution (1778). See Alli-
bone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers,
Gen. Bioy, Dict. s. v.

Cowper, William, an eminent English poet,
grand-nephew of lord-chancellor Cowper, grandson of
a judge in the court of common pleas, and son of John
Cowper, rector of Great Berkhamstead, in Hertfor-
shire, was born there, Nov. 26, 1731. He appears from
his infancy to have been delicate in mind and body,
and, after having spent two years of misery in a coun-
ty school, was placed at Westminster School, where he
remained till he was eighteen years old. He was
then articled to a solicitor in London, called to the
bar in 1754, and resided in the Middle Temple for
eleven years, negotiating law, contributing a few papers
to The Connecticut, and gradually exhausting the
patrimony. In 1768 one of his powerful kinmen ap-
pointed him to two clerkships in the House of Lords.
Doubts of his competency, and the fear of appearing
in public assemblies, developed the tendency to insan-
ity which lurked within him. He made some attempts
to destroy himself; and was consigned for eight-
teen months to a lunatic asylum at St. Albans. On
his release in 1776, subsisting on the remnant of his
property, with assistance from relatives, he took up his
residence at Huntingdon, and became a boarier in the
house of Mr. Unwin, a clergyman. That gentleman dy-
ing two years afterwards, the widow and Cowper re-
moved to Olney, in Buckinghamshire. John Newton
was curate of the place; and his religious views accorded
with those which had been adopted by the poet, al-
though the association rather increased his sickness.
He died, 1784, in the midst of the morbid tendencies of the latter. In 1776 appeared the Olney Hymns, of which some of the best were furn-
ished by Cowper; but it was only about the time of
their publication that the unhappy poet was freed from
a second confinement, which had lasted for nearly four
years. He had still earlier tried his hand at poetry,
having translated an elegy of Tibullus at the age of
fourteen, and at eighteen he wrote some beautiful verses
on Finding the Heel of a Shoe; but diffidence repressed
his talents until he had passed his fortieth year. Mr.
Unwin, anxious to engage his mind safely and efficaciously
him to prosecute verse-writing. The Progress of Error
was written; Truth, Table-Talk, and Expostulation fol-
lowed it; and these with other poems made up a volume
which was published in 1782, receiving the approbation
of Johnson and other critics, but meeting little attention
from the public. The poet's fame, however, was de-
cisively established by his next volume, which, appear-
ing in 1785, contained The Task and other poems.
The publication of this work, indeed, was an era in the his-
tory of English poetry. It was the point of transition
from the eighteenth century to the nineteenth. Nature
language was substituted for artificial; themes of uni-
versal interest were handled, instead of such as told only
on a few cultivated minds; even the seriousness and
solemnity of the leading tone had a striking attraction,
while it was relieved both by straining and comic
touches of satiric humor. More novel and original than
anything else were those minute and faithful delinea-
tions of external scenery, to which no parallel had been
seen since Thomson's Seasons. Perhaps, also, the
didactic form of Cowper's poems, giving them an equiv-
cal character which londered continually between the poet
and argumentation, was an additional recommendation
to readers who had long been unaccustomed to the finer
and higher kinds of poetical invention. John Gilpin
is a specimen of his humorous genius, the subject of which
is said to have been suggested to him by Lady Austen,
one of his literary friends. Cowper now spent six years on his translation of Homer, which appeared in 1791. The neglect which it has experienced is certainly undeserved, at least by his Odyssey. Its mental allurements, which had repeatedly threatened him with a relapse, now overcame him completely in 1794; and the last six years of his life produced hardly any literary fruits except the pietistic Pills to Puritans. The death of his friend Mrs. Unwin, in 1796, threw him into a gloom which was hardly ever again dispelled, and he died at Dereham, April 25, 1800. Cowper's chief characteristics are simplicity, individuality, transparency of ideas, bold originality, singular purity, and experimental Christian piety. All his poems bear marks of his mature authorship, his accurate rather than extensive scholarship, and his unwearied desire to benefit mankind. His Christian life, though oppressed by disease, was true, useful, and lovely; and even while suffering under the deranged idea that he was an exception to God's general plan of grace, it is delightful to perceive that it had no tendency to lead him aside from the path of piety in his efforts to maintain the life of religion in his soul. His poems remain a treasure of deep Christian pathos and earnest, pensive thought, and many of them have been incorporated into nearly every collection of religious hymns. Cowper's works were collected by his friend Hazlitt (1825-4), and the best edition is that of Southey (1833-37, also with a Life, the most carefully written, and with additional Letters, in Bobin's Standard Library, 1855). For a copious view of the literature, see Allibone, Dict. of Brit. and Amer. Authors, v.

Cow-worship. The Egyptian goddesses Athor and Isia, represented as having the head of a cow: Astarte, the Syrian goddess, as wearing the horns of a cow; and the Grecian Juno as having a cow's eyes. Venus is sometimes figured as a cow giving milk to her calf. It changed into a cow is an emblem of the earth. The name of a messiah which is on its back, white, red, and black, seems to represent the three different aspects which the earth presents in the bright blaze of noon, in the purple tinge of evening or morning, and in the dark shades of night. In the fables of Brahminism, the earth takes the form of a cow named Kadambuka, which gives its worshippers all they desire. Among the Adiughe, a race of Cossians, a cow is offered in sacrifice to Achich, the god of horned cattle. According to the cosmogony of the Scandinavian Edda, before the heavens and the earth were created, the cow Audhumla, on which the sun, moon, and stars were produced in the beginning of the world, the southern fires of Muspelheim melted the ice of Niflheim. This cow denotes the cosmogonic earth. Among the Hindus the cow is held in the greatest veneration, particularly the species called the Brahmi or sacred cow, and by many families a cow is kept for the mere purpose of worshipping it. See Apis; Monochotathy.

Cow, Alfred, an English Baptist minister, was converted in early life; baptized at seventeen at the Countership chapel, Bristol, and began to preach in the villages around. He was an agent for the Baptist Home Missionary Society from twenty-two years, and was pastor at Dunchurch seven years, and was a consistent and devoted minister. He died at Cradley, June 9, 1870.

Cow, Daniel, a Methodist Episcopal minister, was born at Barnard, Vt., in August, 1801. He professed conversion in early manhood, received license to exhort in 1826, and in 1829 entered the East Maine Conference. Failing health in 1838 obliged him to become a supernumary, which relation he sustained to the close of his life, Dec. 28, 1875. See Minutes of Annual Conference, 1870, p. 30.

Cow, Francis Augustus, D.D., LL.D., a distinguished English Baptist minister, was born at Leighpton House, near Moreton-in-the-Marsh, in 1756. He was brought up religiously, baptized by his grandfather, entered Bristol College at eighteen, under Dr. Ryland, and graduated at Edinburgh University. In 1804 he was ordained pastor of the Church at Chippen, Northampton, by Sutton, Fuller, and Robert Hall, and the Church presented him with a new chapel building. He was next succeeded Robert Hall at Cambridge. In 1811 he became pastor of the Church at Shore Place, Hackney, where also his success was such that in 1822 a new chapel was built in Mare Street. Being settled in London, he was for a short time pastor of the Baptist Church in the East End, and was editing the Baptist Magazine, and was connected with numerous philanthropic institutions. He died at Clapton, London, Sept. 5, 1853. Dr. Cox was the author of some valuable works, including an account of his visit to America. See Cathcart, Baptist Encyclop. p. 384.

Cox, Gerrishm Flagg, A.M., a Methodist Episcopcal minister, twin brother of Melville B. Cox, was born at Hallowell, Me., Nov. 9, 1759. He joined the Church at the age of eighteen; was soon licensed to preach, and gave great promise of usefulness; spent several years in Belfast in business, and in 1830 joined the Maine Conference, in which, and in the New England Conference, he labored with but few interruptions as a supernumary, for more than thirty years. In 1864 he became supernumary, which relation he sustained until his death in Salem, Nov. 16, 1873. Mr. Cox was a plain, earnest, instructive, Biblical preacher, in his pulpit the model of the mightiest of the New England Methodism, filling with great acceptability her chief pulpits. He was a superior pastor, spiritually minded, conscientious, and prayerful; a man of broad self-culture; was a ready and clear writer, for many years editing The Maine Wesleyan Journal; and in addition to numerous contributions to the Quarterly Review he was the author of the memoir of Melville B. Cox. See Minutes of Annual Conference, 1880, p. 65.

Cox, G. Davenport, a Baptist minister, was born at Cornwallis, N. S. He was ordained at Clementsvale, Jan. 4, 1865, labored there for several years, then became pastor at Hillsburg, where his fervent labors broke down his constitution, and he died March 25, 1873. His zeal was unflagging, his love for his flock intense. See Baptist Year-book for the Maritime Provinces, 1875; Bill, Fifty Years with the Baptists, p. 554.

Cox, James, a Wesleyan Methodist missionary, was a native of Bermuda. In 1823 he received his first appointment to his native islands, and in the following year was sent to the West Indies, where he was stationed at St. Kitt's, Antigua, Dominica, Tortola, and Jamaica. Having a strong constitution, he undertook labors to which few men would have been equal. He died at Mount Bay, Jamaica, May 30, 1859. See Minutes of the British Conference, 1859.

Cox, John (1), an English Baptist minister, was born in 1746. He commenced ministerial labors in the connection of the countess of Huntingdon, but afterwards joined a Baptist Church, and for forty-two years was pastor at Horsington, Somerset, where he continued to preach until his death. Jan. 9, 1827. See New Baptist Miscellany, 1827, p. 124. (J. C. S.)

Cox, John (2), an English Baptist minister, was born at Lambourn, Berkshire, May 5, 1802. He was converted early in life, entered the ministry soon after he was twenty-one years of age, and during his long career was pastor successively of churches in Reading, Woolwich, and Ipswich, in all of which places he was held in deservedly high esteem as a godly, faithful, and laborious minister of the gospel. He spent his last years in occasional preaching, chiefly in a small chapel near his residence at Foote Cray, in Kent. He died March 17, 1878. He wrote books, pamphlets, and articles to the praise in great numbers. See (London) Baptist Herald, 1880, p. 298.

Cox, John Goodwin, an English Wesleyan minister, grandson of Rev. John Goodwin, one of Wesley's

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preachers, was born at Bilston, Staffordshire, Oct. 31, 1815. He was pious from his youth; entered the ministry in 1836; died in London, April 1, 1878, and was buried at Wrexham, where he had settled as a superintendent minister in the previous year. For many years he was the recipient of a salary based on the intellectual and high moral worth; was well read in philosophy, history, and elegant literature; his sermons were clear, elaborate,entertaining, forcible. See Minutes of the British Conference, 1878, p. 86.

Cox, John Hayter, an English Congregational minister, was born at Portsea, March 36, 1688, and received a ministerial education at Compt's Academy. In 1689 he began to preach at Fareham, Hampshire, and labored there eighteen years. In 1699 he became pastor at St. Albans, and after five years went to Hadleigh, in Suffolk, where he was installed Oct. 6, 1694. In 1702 he removed to Uley, Gloucestershire, but relinquished this charge, and at the same time the ministry, in 1699, and returned to Kingston, Surrey. He died Jan. 5, 1684. He published, A Harmony of Scripture, some anonymous pamphlets, and a Sermon. See (Lond.) Cong. Year-book, 1684, p. 219.

Cox, Luther J., the bard of the Methodist Protestant church, was born in Maryland, Dec. 27, 1730. He was licensed to preach in the Methodist Episcopal Church in 1819, but afterwards left it; and was among the first to organize and set in operation the Methodist Protestant Church, in which he acted as a zealous, untrained minister until 1889, and then was received as a supervenue member in the Maryland Annual Conference. He died July 26, 1870. With an ardent and devotional temperament he possessed a genius and talent for poetry. He is the author of several popular hymns, especially "An alien from God and a stranger to grace." See Colmer, Founders of the Meth. Prot. Church, p. 213.

Cox, Margaret, a minister of the Society of Friends, was born in 1814. She labored "with much earnestness and love, yet with becoming modesty. In many instances she was enabled to make full proof of her ministry." She died near Lawrence, Kan., Nov. 12, 1878. See Friend's Review, xxxii, 193. (J. C. S.)

Cox, Michael, an Irish prelate, was bishop of Owe- ery in 1748, and became archbishop of Cashel in 1754. He published a Sermon (Dublin, 1748). See Allibone, Inst. of Brit. and Amer. Authors, s. v.

Cox, Nebesiah, D.D., an English Particular Baptist, was born at Bedingfield, being a member of John Bunyan's Church there. He was well educated, and "a very learned, learned, and judicious person." He was ordained in October, 1671; in 1673 preached for some time at Hitchin; then at Cranfield; and in 1675 went to London, and was ordained joint pastor of the Church at Petty France, where he continued till the Revolution in 1688. He is said to have been a good Greek and Hebrew scholar, and to have been imprisoned in early life for preaching. He published two Sermons, one on the Covenant, against Mr. Whiston; the other an ordination sermon. He died in 1688. See Wilson, Dissenting Churches, ii, 165.

Cox, Philip, a Methodist Episcopal minister, was born at Frome, Somersetshire, England. He joined the Wesleyans when about eighteen; and, having emigrated to America, labored in the itinerancy about six years, travelling extensively through the United States. He died Sept. 8, 1798. Mr. Cox was a man of small stature, great spirit, quick apprehension, and sound judgment. See Minutes of Annual Conferences, 1794, p. 34.

Cox, Richard, a minister of the Protestant Episcopal Church, was born in New York city in 1808. He was designed for mercantile life, but, comparatively late, entered the ministry, graduating from Columbia College in 1833. Having finished the course at the General Theological Seminary, he was ordained deacon in 1886; was missionary pioneer at Vicksburg, Miss.; rector for several years of St. John's Church, Troy, N. Y.; then of St. Paul's Parish, Woodbury, Conn.; a year or two after became rector of Zion Church, New York city, retaining this position for thirteen years; afterwards was rector of St. John's, South Street, N. Y.; and a short time before his death returned to New York city, where he died, Dec. 16, 1860. See Amer. Quar. Church Review, 1861, p. 186.

Cox, Samuel Hanson, D.D., LL.D., an eminent Presbyterian divine, was born at Railwa, N. Y., Aug. 25, 1798. His father, who died in 1801, was at that time engaged in a mercantile enterprise in New York city. He was descended from a family which in the 17th century had settled on the eastern shore of Maryland, and was connected for several generations with the Society of Friends. He was educated at Westam, Pa., also received private instruction in Philadelphia, and was a law student in Newark, N. J. In the war of 1812 he served in a volunteer company of riflemen. He studied theology in Philadelphia under Dr. Wilson, was ordained in 1817, and soon after accepted the pastorate of Mendham, Morris Co., N. J. In 1821 he removed to New York city as pastor of the Presbyterian Church in Spring Street, and went from thence to Laight Street, on St. John's Park, in 1825. His congregation here was largely composed of the leading merchants of the city. During the prevalence of yellow fever he remained at his post until stricken down by the disease.

Dr. Cox took a leading part in the foundation of the University of the City of New York, and in the literary conventions which were called to aid in its organization. He was appointed to open the instructions of the university with the late Dr. Melville, afterwards bishop of Ohio, and delivered one of the two memorable courses of lectures in the winter of 1831-32, his department being that of moral philosophy.

In impaired health, Dr. Cox visited Europe in 1838, where a speech which he delivered at that time at the anniversary of the British and Foreign Bible Society in London, gained him great distinction and opened the way to high honors and attentions.

He was elected professor of pastoral theology in the Theological Seminary at Auburn in 1834, but did not accept the position; but in 1837 he became pastor of the first Presbyterian congregation in Brooklyn, L. I., where he built a new church in Henry Street. For a long time, both in Brooklyn and New York, he maintained a position of great eminence with unvarying popularity.

In 1845, Dr. Cox attended the London Evangelical Alliance, of which he was a leading member, and on his return was exposed to peril of shipwreck on the coast of Ireland, when the steamer Great Britain was stranded in the bay of Dunderm. In 1852, his health declining, he returned to Nassau; but with so little good effect that, against the remonstrances of his people and the most liberal proposals on their part, he resigned his charge and retired to a pleasant property which they enabled him to purchase at Owego, Tioga Co., N. Y. He considered his career as a pastor at an end, but frequently delivered lectures and sermons in New York for several years subsequently.

Dr. Cox for many years was professor of ecclesiastical history in the Union Theological Seminary of New York, and also presided for a time over the Female College at Le Roy. For the last twelve years of his life he lived in great retirement in Muhlenburg County, N. Y. He died there, Oct. 2, 1880.

The anti-slavery sentiment predominant in England made a great impression on Dr. Cox during his visit there, and although he publicly defended his country while abroad, he soon after his return preached a celebrated sermon against slavery, which, although moderate in tone, drew upon him, as a conspicuous person, a great share of the violence with which the anti-slavery agitators were then visited. He was never identified, however, with their extreme measures, and afterwards took
Coxe, Henry Octavius, a minister of the Church of England, was born in 1811, and educated at Westminster and at Worcester College, Oxford, graduating in 1833. He entered on pastoral work in the Macclesfield district at the library of the British Museum, and continued there till 1838, when he became one of the sub-librarians of the Bodleian library. He succeeded the late Dr. Bandinel as head librarian in 1860. On the part of the government Mr. Coxe was sent out to inspect in 1862. He was ordained priest in the new Diocese of Derry, and became the first head librarian of the University Library. He was an authority upon the date and character of MSS., and he detected one of the forgeries palmaried by Mr. Simonides upon the learned. He died July 10, 1881, at Oxford. Mr. Coxe was the editor and author of many works, and was a competent of all his labours, being the new Catalogue of the Bodleian Library. He was curate in a London district while working at the museum; and was in charge of Wytham, near Oxford, as curate or rector, for twenty-five years, until his death. He was Oxford select preacher in 1842, and Whitehall preacher in 1845; also an honorary fellow of Worcester and Corpus Christi colleges, and chaplain of the latter. (B. P.)

Coxe, Richard Charles, an eminent English divine, was born in 1800. He graduated at Worcester College, Oxford, in 1821, was ordained deacon in 1823, and priest in 1824; in 1841 became vicar of Newcastle-upon-Tyne; in 1840 honorary canon of Durham, and one of the select preachers before the college; in 1853 archdeacon of Lisburne, and the vicarage of Englefield annexed; and in 1857 canon of Durham. He died at Englefield, Aug. 28, 1865. Archdeacon Coxe was the author of several valuable theological works, a number of sermons, and a few volumes of poems of a high order of merit. See Appleton's Annual Cyclopaedia, 1866, p. 674.

Coxe, William (1), an English author and divine, was born in Dover Street, Piccadilly, London, March 7, 1747. He was educated at Eton, and at King's College, Cambridge. In 1768 he was chosen a fellow of the latter; and during his residence at the university distinguished himself by his classical attainments, twice gaining the bachelor's prize for the best Latin dissertation. He was ordained, and appointed curate of Denham in 1771; rector of Bemerton in 1788; canon-residentiary of Salisbury in 1803; and archdeacon of Wilts in 1805, which office he held till his death, June 8, 1828. Mr. Coxe, as tutor to the sons of several noblemen, spent, at various times, many years on the Continent, where he neglected no opportunity of collecting information about the countries which he visited. The result appeared in many of his works; and his travels and history, all characterized by close observation, care, and research. Archdeacon Coxe published, also, several large topographical works, besides some of a religious character. A set of his historical works and travels is published in twenty-four volumes, imperial quarto. See The (London) Annual Register, 1829, p. 237; Hart, Manual of Eng. Literature; Allibone, Dic. of Brit. and Amer. Authors, n. v.

Coxe, William (2), a Presbyterian minister, was born in Pennsylvania. He was a student at Jefferson College, and graduated at Princeton Theological Seminary in 1845. He was ordained an evangelist of the Presbytery of New Brunswick, Oct. 8, of the same year; was missionary to New Orleans, La., in 1829; stated supply at Apple Creek, O., from 1832 to 1836; at Lancaster in 1837; pastor there from 1838 to 1849; and thereafter at Cambridge, Ill., in 1854. See Gen. Hist. of Princeton Theol. Semi., 1881, p. 58.

Coxhead, Benjamin, an English Baptist minister, was born June 9, 1772, and baptized at Carter Lane, London, May 27, 1794. He pursued his theological studies at the academy in Bristol; and was ordained at Wild Street Church, London, Oct. 50, 1800, remaining there until 1807, when he removed to Truro, where he continued to preach for the remainder of the time, he continued until 1859. For two or three
years he was out of the pastorate, in consequence of ill-health. In April, 1824, he accepted a call to Winchester, and was pastor in that city seven years, from 1824 to 1831. He continued to reside in Winchester for five years, preaching when he could, and then removed to Newbury, where, without charge, he preached frequently, until laid aside by the infirmities of age. He died Nov. 12, 1851. See (Lond.) Baptist Hand-book, 1852, p. 46. (J. C. S.)

Coad, Élie de, a French religious writer, was born near Furnes about 1140. In 1189 he became abbot of the monastery of Dunes (Casterenier), where he acquired extensive celebrity for his learning and virtue. He died in 1203, leaving only two sermons, which have been published by Visch in the Bibliotheca Scriptiorum Ordinis Cisterciensis. See Hoefer, Nouv. Biog. Générale, s. v.

Coad. See Coccite.

Coxow, Thomas T., an English Methodist preacher, was born at Hull in 1812. In early life he was converted, and joined the New Connexion Methodists. In 1834 he went to itinerate in their circuits, and during nearly ten years preached with acceptance in nine circuits, when, at Halifax, ill-health suspended his labors in 1844, and he retired to Hull, where he died, Aug. 17 of the same year. See Minutes of the British Conference.

Coyasso, Council of of Concilium Cosgenense, was held in the church of St. Stephen at Tyrrenhyma in Old Cauxia, Spain, by Ferdinand I of Castile. Nine bishops attended, and twelve decrees were published, relating partly to the Church and partly to the state.

2. Orders, under anathemas, that all abbots and abbesses shall govern their houses according to the rules of St. Benedict, and shall submit in all things to their bishop.

3. Orders that churchs and the clergy shall be under the control of their bishop, and not under that of any lay person; that suitable vessels and ornaments be provided; that no choice of wood or earthenware shall be allowed; that the altar shall be made of entire stone, and shall be consecrated by the bishop. It also directs that in every church the proper priests vestments shall be provided, viz. the surplice, amice, alb, cinctorum, belt, stole, maniple, and chasuble; also the vestments of the deacon, viz. amice, alb, and chasuble. Also it orders, that under the chalice shall be placed a paten, and over it a corporal of lines. The host to be made of fine flour, without any admixture of white and water, to be pure, so that, if in the wise and host and water, the sacred Trinity may be present, and the consecritaion of priests ministering lies under the church shall reach to their feet. That they shall have no women in their houses except a mother, or aunt, or sister, or woman of approved character, who shall always be dressed entirely in black; and that they shall teach infants the Creed and Lord's Prayer.

4. Enjoining that archdeacon should present for ordination only such clerks as shall know the whole psalter, with the hymns and canticles, epistles, gospels, and prayers.

5. Orders all Christian persons to go to church on Sunday evenings, and on Sunday to be present at the mass, and at all the hours: to do no work, nor travel on that day, unless for the purpose of devotion, visiting the sick, burying the dead, executing a secret order of the king, or of defence against the Saracens. These things, according to this canon are, in accordance with the law, to be neither deferved of communion for a year, or to receive one hundred lashes.

6. Commandments fasting on Friday. It forbids the forcible seisure of three who have taken refuge in a church, or within thirty-one paces of it.

There appears to be some difference in the copies of these canons. See Lathe, Concil. ix. 1068.—Landon, Men of Canonism, s. v.; Richard et Giraud, Bibliothèque Sacrée.

Coyles, John, a Scotch Congregational minister, was born at Montrose, July 26, 1842. He was converted in his eighteenth year; joined the Wesleyanœ at first, but soon after became a Congregationalist; received his ministerial education largely under private instructors; and was ordained at Forfar, April 26, 1866, where he labored with great ability, zeal, and devotedness until his death, July 1, 1868. See (Lond.) Cong. Year-book, 1869, p. 241.

Coypel, Antoine, a French painter, son and scholar of Noel, was born in Paris in 1661. He went to Rome when quite young, and studied the works of Raphael, Michael Angelo, and the Carafa. At the palace of Innocent he was lodged, and there he passed his life with a very superficial knowledge of his profession. He was only nineteen when he painted his Assumption, for the Church of Notre Dame, and at twenty he was elected a royal academician. He was appointed painter to the king in 1718. His principal works are at Paris. They are: Christ Curing the Blind, at the Carthusian convent; Christ among the Doctors; and The Assumption, in the Church of Notre Dame. He died in 1722. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Coypel, Noel (surnamed Le Poussin), an eminent French painter, was born in Paris in 1632. He studied first under Pontet, and at the age of fourteen entered the school of Quiller, where he made such rapid progress that his merit procured his election to the Academy in 1659, his reception-picture being Cenir Bosing Abel. His celebrated picture of St. James was painted for the Church of Notre Dame about this time. He was appointed by the king director of the French Academy at Rome, where he went in 1672. His best productions after this were The Virgin Coronating the Infant and The Holy Family. He died in 1709. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Coyvelo, Antonio, an eminent French sculptor, was born in 1682, and was a son of Noel by a second marriage. He received his first instruction from his father, after which he studied in the Academy of Paris, and in 1728 was elected a member of that institution. His best works are the ceiling of the chapel of the Virgin in the Church of St. Saviour, and the altar-piece in the same chapel, representing The Assumption. He died in 1735. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

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Coxad, Jacob, a Methodist Episcopal minister, was born July 2, 1819. He experienced religion in early life, received license to exhort in 1841, and in 1842 entered the Indiana Conference. In it he labored faithfully to the close of his life, April 13, 1863. See Minutes of Annual Conferences, 1863, p. 212.

Cocza, Carlo, an Italian painter, son and scholar of Giovanni Battista, was born at Ferrara about 1700. He painted several pictures for the churches of his native city, among which are The Assumption, in the Chiesa Nuova; St. Antonio, in Santa Lucia; and St. Francesco da Paolo, in San Matteo. He died at Ferrara in 1779.

Cocza, Francesco, an Italian painter, was born at Asti, in Calabria, in 1605, and studied at Rome under Domenichino. One of his best works was at Rome, and represented the Virgin del Rosario, in the Church of Santa Francesca Romana. He died at Rome in 1682. See Hoefer, Nouvelle Biographie Générale, s. v.; Spooner, Biographical History of the Fine Arts, s. v.

Cocza, Giovanni Battista, an Italian painter, was born at Milan in 1670, and settled at Ferrara while very young, where he executed many works for the

Cosma, Lorenzo, an Italian theologian, was born near Bolsena, March 31, 1654. He entered the order of the Observants, and after having been successively professor of theology and vice-ordinary of his order, was elected his minister-general, May 15, 1728. In December, 1726, Benedict XIII created him cardinal, and he was afterwards promoted to several other ecclesiastical offices. He died at Rome, Jan. 18, 1729, leaving various historical and archaeological works in Latin, for which see Hoefer, Nouv. Biog. Générale, s. v.; Wetter u. Welte, Kirchen-Lexikon, s. v.

Cosma, Leonardo, an Italian biographer, was born at Rovato, near Brescia, in 1620. At the age of twelve he entered the order of Servites, and while young taught philosophy at Verona and Venice. He afterwards became professor of theology, and regent of the College of St. Alexander of Brescia. At the age of twenty-five he was elected member of the Academy of the Erranti. He died Feb. 7, 1702, leaving, Corsi di Penna (Brescia, 1645):—Rittratto dei Prelati della sua Religione (Ibid. 1678):—Vite del P. Paolo Cigone e del P. Ottavio Puntarolo:—De Magistro Antiquarium Philosophorum (Cologne, 1682; Geneva, 1684):—Libraria Bresciana (Brescia, 1694); this work contains the lives of five hundred and thirty authors:—Vago e Curioso Ritratto Profano e Sagro dell’Italia Bresciana (Ibid. ed.). See Hoefer, Nouv. Biog. Générale, s. v.

Coste, Samuel Woodward, D.D., a Congregational minister, was born in Mayfield, N. Y., Oct. 25, 1801. He graduated from Middlebury College in 1828, and from Andover Theological Seminary in 1831; was ordained at Marblehead, Mass.; became colleague of Rev. Samuel Dana in 1832; in 1837 pastor at Milton: and in 1847 acting pastor of the Second Church, Milton, remaining there until 1851. The Kingsborough (N. Y.) Presbyterian Church was the next in which he labored in the same capacity; and in 1858 he was installed in the Presbyterian Church at Mount Vernon, from which he was removed in 1859. During the next nine years he was acting pastor at Weybridge, Vt.; then, in the same relation, he served the Church at South Plymouth, Mass., from 1868 to 1872. He died in Medfield, Aug. 7, 1875. See Cong. Quarterly, 1876, p. 422.

Crabb, John M., a Presbyterian minister, was born at Greytown, Scotland, in 1804. He was educated at the Miami University, Oxford, O., and studied theology in the Western Seminary at Allegheny, Pa. In 1838 he was licensed to preach, and engaged at Eaton and Alexandria; subsequently he was pastor of Lima, West Bethesda, and Union churches, in Ohio. He died March 17, 1859. He was a devoted laborer and one of the pioneers of the Church. See Wilson, Preb. Hist. Almanac, 1860, p. 69.

Crabb, George, an English poet and divine, was born at Aldborough, Suffolk, Dec. 24, 1754. When fourteen years of age, being tolerably grounded in mathematics and classics, he was apprenticed to a surgeon near Bury St. Edmunds, but had no liking for the profession, and ultimately proceeded to London to make a trial of literature. For a time he was very unfortunate. At last, when threatened with arrest for debt, he was taken by a case handed to Burke, who received him in a very kindly manner, brought him into his family, introduced him to Fox, Reynolds, Johnson, and other distinguished men, and gave him his criticism and advice concerning the poem of The Library, which was published in 1781 (2d ed. 1783), and was successful. By the assistance of Burke he was enabled to prepare himself for admission to holy orders. In 1782 he was ordained curate of his native place, and shortly after appointed chaplain to the duke of Rutland, at Belvoir Castle. In 1785 he was presented to All Hallows, near Deal, where he died in 1793, and was exchanged them for others in the vale of Belvoir, and in 1813 was preferred to the rectory of Towbridge, which he held until his death, Feb. 8, 1832. Mr. Crabbe, in addition to the work above mentioned, published, The Village (1780)—The Neophyte (1785):—The Parish Register (1807):—The Borough (1810):—Tales in Verse (1812)—Tales of the Hall (1819). See The North American Review, 1834, p. 135; Hoefer, Nouv. Biog. Générale, s. v.; Rose, Gen. Biog. Dict. s. v.; Allibone, Dict. of Brt. and Amer. Authors, s. v.

Crabtree, Abraham, an English Wesleyan minister, was born at Heptonstall, near Halifax, in 1785. He entered the ministry in 1811, and died on the Pathebridge-Ride, June 15, 1851. See Minutes of the British Conference, 1851.

Crabtree, William, an English Baptist minister, was born near Hortonstall, Yorkshire, March 20, 1806. He was baptized June 14, 1827, studied under the Rev. R. Ingham; after a year’s service in Duffield, Derbyshire, was assistant minister, for a time, with Rev. J. Taylor, at Hinckley, Leicestershire, and then removed to Lincoln, in Yorkshire, where he died, May 9, 1844. See Minutes of the Baptist Horse (1843); Biographical Odd-Ball (1855, p. 87; C. S.)

Craddock, John D., an Irish prelate, born at Wolverham, and educated at Cambridge, became rector of St. Paul’s, Covent Garden, and subsequently chaplain to the duke of Bedford. He accompanied that nobleman to Ireland in 1757, was soon after elected to the see of Kilmore, and on Dec. 4 of the same year was consecrated. In 1772 he was translated to the see of Dublin. In 1773 he was one of the eighteen peers who protested against the passing of a bill for securing the repayment of money lent by Papists to Protestants on mortgages of land. He died Dec. 11, 1778. See D’Alton, History of the Archb. of Dublin, p. 844.

Craddock, Thomas, a missionary of the Church of England, was born at Wolvaram, Bedfordshire, in 1718, and was educated at Cambridge. An attachment having sprung up between a sister of the duchess of Bedford and Thomas, he was persuaded by her friends to migrate to Maryland, where it is believed that he arrived in 1742. In October of that year the General Assembly passed an act for the erection of a chapel about twelve miles from Baltimore, to be called St. Thomas’s. In 1745 it was made an independent parish. Mr. Craddock became its minister the same year, also keeping a school for several years. Between 1750 and 1765 he was a common which made a deep impression, urging the necessity of electing a bishop in the colony. In 1758 he published a version of the Psalms in heroic verse. About 1765 Mr. Craddock became physically paralyzed, but retained his mental vigor, and continued to hold his Sabbaths, until his death, May 7, 1770. He was a well-read man, learning, an intense student, and a preacher of considerate power. See Sprague, Amulets of the Amer. Pulpit, v. 111.

Craddock, Zachary, D.D., an English clergyman, was born in 1633, and educated at Queen’s College, Cambridge. Some years after he was made canon residentier of Chichester, and elected fellow of Eton Col-

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leg in 1672. In 1680 he was chosen provost of Eton. He died Oct. 16, 1695. Dr. Cradock is known to the world by the high character given him by his contemporaries, and by two fine sermons: viz., one on "Preaching, the other on "The Great End and Design of Christianity." See Allibone, Dict. of Brit. and Amer. Authors, v. v.

Crafts, Elia Hale Porter, a Unitarian minister, was born at North Bridgewater (now Brockton), Mass., Nov. 23, 1800. He was fitted for college by his father, who was a clergyman (a graduate of Harvard College in 1780), and graduated from Brown University in 1821. After two years' study he engaged for some time in teaching and occasional preaching, he was ordained in November, 1828, and settled in East Bridgewater, where he remained nearly eight years. In 1839 he became pastor in Sandwich, and continued until 1854. After this he resided in East Lexington, teaching, and preaching in vacan pulpits, as he had opportunity. Next year he was minister at Eastport, Me., from 1866 to 1876, and in the latter year removed to Waltham, Mass., where he died, Jan. 16, 1880. See Brown University Necrology, 1873-80. (J. C. S.)

Craig, George, an English Congregational minister, was born in January, 1733. He joined the Church in August, 1748, was ordained at Horsham, England, about 1747, labored there about seventeen years with great success, accepted a call to Leyburn, Yorkshire, where he preached fourteen years, and then removed to Harrogate, where he died, Dec. 1, 1873. See (Londo.) Cong. Year-Book, 1875, p. 319.

Crawford. See Crawford.

Craigie or Craigie, John, is the name of two Scotch clergymen.

1. Took his degree at the University of St. Andrews in 1672; was licensed to preach in 1702; called to the living at Abercornbie in 1704, and ordained. He died before March 14, 1733, aged about fifty-six years. See Fasi. Eccles. Scoticae, ii, 403.

2. Took his degree at Marischal College, Aberdeen, in 1761; was licensed to preach in 1767; appointed to the living at St. Fergus in 1773, and ordained; transferred to Old Deer in 1779, and died Oct. 9, 1821, aged eighty years. See Fasi. Eccles. Scoticae, iii, 621, 640.

Craig, the name of a number of Scotch clergymen.

1. Alexander (1), took his degree at the University of St. Andrews in 1658; was admitted to the living at Kilbarchan about 1661, and was ordained in 1662; was licensed to preach in 1672; called to the living at Abercornbie in 1674, and ordained. He died before March 14, 1733, aged about fifty-six years. See Fasi. Eccles. Scoticae, ii, 381.

2. Alexander (2), took his degree at the University of Aberdeen in 1659; was licensed to preach in 1672; appointed to the living at Urr in 1688; deserted his charge about 1697; resided at Fraserburgh in 1722; and died there in 1729, aged sixty years. See Fasi. Eccles. Scoticae, iii, 472, 473.

3. Archibald, took his degree at Edinburgh University in 1810; was licensed to preach in 1812; ordained as assistant in the living at Bedrule in 1813, and in that year published Introduction to Greek Ac

4. George (1), D.D., was licensed to preach in 1779; presented to the living at Kinghorn in 1806, and ordained in 1808; assumed the name of Buchan in 1808, and died in 1851. See Chalmers, Biographical Account of the Parish. See Fasi. Eccles. Scoticae, ii, 598.

5. George (2), was licensed to preach in 1822; appointed to the living at Sprouton in 1834, and ordained in 1835; joined the Free Secession in 1843, and died Feb. 16, 1866. He published A Sermon on the Opening of the New Church at Auchterarder (1839) — A Memoir of Rev. John Sym, his predecessor. See Fasi. Eccles. Scoticae, i, 473.

6. Hugh, a Covenanter of Edinburg, studied at Glasgow University in 1667; was for some years a merchant-burgess; was called to the living at Galashiels in 1692, and ordained. He died before April, 1714. See Fasi. Eccles. Scoticae, i, 550.

7. James (1), took his degree at Glasgow University in 1652; was called to the living at Kilmarnock in 1658, and ordained; conferred to Episcopacy; was accused before the privy council of several charges of disloyalty, and acquitted; other charges being brought against him in 1690, he was ejected by the rabble. See Fasi. Eccles. Scoticae, ii, 355.

8. James (2), took his degree at Edinburgh University in 1653; was appointed to the living at Hoddam in 1661, and ordained; transferred to Selkirk in 1666, and to Tranent in 1676; was deprived for refusing the test in 1681; elected by a unanimous vote of the kirk-session, heritors, magistrates, and deacons, to the second charge, Canongate, Edinburgh, in 1687; obliged to remove to an old chapel near the Watergate in 1691; received into communion, and transferred to Duddingston in 1694. He died May 31, 1704, aged about seventy-two years. See Fasi. Eccles. Scoticae, i, 89; iii, 566, 540, 620.

9. James (3), was born at Thornton-loch, in August, 1669; took his degree at Edinburgh University in 1694; was called to the living at Bathans (Yester), in 1701, and ordained; relapsed in 1702 for riding on the Sabbath while preaching in the North; transferred to Dunbar in 1718; promoted to the Old Church, Edinburgh, in 1721, and ordained in 1724. He published in 1724 an Essay on Divine Subjects (Edinburgh, 1727) — Sermons (ibid., 1729-1738, 3 vols.). See Fasi. Eccles. Scoticae, i, 364, 369.

10. James (4), a native of Inverness, was elected dector in Heriot's Hospital, Edinburgh, in 1739; licensed to preach in 1742; appointed to the living at Corrie in 1759, and ordained; became presbytery clerk in 1753, and died June 24, 1792, aged seventy-two years. See Fasi. Eccles. Scoticae, i, 146.

11. James (5), A.M., was licensed to preach in 1783; presented to the living at Dalserf in 1805, and ordained, retired to England with the sanction of the presbytery, and died there, Nov. 9, 1845. See Fasi. Eccles. Scoticae, ii, 291.

12. John, was licensed to preach in 1760; appointed minister at Kirkpatrick-Fleming in 1764; transferred to Ruthwell in 1788, and died Dec. 16, 1798, aged sixty-one years. See Fasi. Eccles. Scoticae, ii, 622, 626.

13. Robert, A.M., was licensed to preach in 1824; appointed to Stanley chapel in 1826; presented to the living at New Cumnock in 1829, and ordained; transferred to Rottonfield in 1835, and died in 1852, aged about sixty years; joined the Free Secession in 1843, and died May 26, 1860, aged sixty-eight years. He published Theocrius (1848) — The Man Christ Jesus (1855). See Fasi. Eccles. Scoticae, iii, 105; ii, 80, 81.

14. Thomas (1), was licensed to preach at the University of St. Andrews in 1693, was licensed to preach in 1611; appointed to the living at NewSpoynie in 1624, and died in 1639, aged about fifty-six years. See Fasi. Eccles. Scoticae, iii, 171.

15. Thomas (2), took his degree at Glasgow University in 1617; was licensed to preach in 1629; admitted to the living at Largo before 1631, and continued in 1637, but was deposed in 1640. See Fasi. Eccles. Scoticae, ii, 292.

16. Thomas (3), took his degree at King's College, Aberdeen, in 1656; became schoolmaster, but was licensed to preach in 1659; presented to the living at St. Andrew's-Lhanbrud in 1663, and ordained; deprived in 1690 for nonjurancy, and died before 1719. See Fasi. Eccles. Scoticae, iii, 165.

17. Thomas (4), was licensed to preach in 1743; presented to the living at Guthrie in 1753; ordained in 1754, and died April 16, 1797. See Fasi. Eccles. Scoticae, iii, 796.

18. William, D.D., was born in Glasgow in February, 1709; took his degree at the university there; was licensed to preach in 1743; called to the living at
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Cumbnesshan in 1737, and ordained. He preached the principles of virtue and morality more frequently than his hearers had been accustomed to, so they opposed him, whereupon he was transferred to the West Church, Glasgow, in 1738; removed with his congregation to the new Church of St. Andrew in 1761, and died Jan. 13, 1784. Halitously pious, he arrested the attention without alarming the imagination, and touched the heart without rousing the passions. He published, "The Reverence which is Due to the Name of God (1761).—The Character and Obligations of a Minister of the Gospel (1764) :—An Essay on the Life of Jesus Christ (1767).—Twenty Discourses on Various Subjects (Lond. 1791); 2 vols., with Life, 1806, 2 vols.; Latit Ecclesiis Scotticis; ii., 24, 275; Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Craig, Edward, an English divine, graduated at St. Edmund's Hall, Oxford, and was curate at Gentsworth and Saxby; successively at Watton and Clapham; St. James's, Edinburgh; Staines, Burton-Latimer, and, lastly, perpetual curate of St. James's, Pentonville; in all which places he was eminently useful. He died in 1850. Among his writings are, Patriarchal Poetry (1826).—Sermons (1829). See (Lond.) Christian Guardian, April, 1850, p. 199; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Craig, Elizabeth, a Baptist minister, was born in Virginia, and converted at the age of twenty-four. In 1765 he began to hold religious services in his own tobacco-house, and continued to preach as opportunity presented. He was once imprisoned for so doing, but nevertheless continued his labors. In 1786 he removed to Kentucky, where he died in 1808. See Lives of Virginia Baptist Ministers, p. 71-73. (J. C. S.)

Craig John (1), a Baptist minister, was born in Dublin, Ireland. He came to Maryland, joined the Methodists, served on the British side in the war of independence, went to Nova Scotia in 1784, travelled through the province as a preacher; was ordained pastor of a Baptist Church at Ragged Island; removed to Connecticut in 1789, and remained there two years. He then returned to Nova Scotia, where he died, Dec. 13, 1797, in his eighty-eighth year. See Bill, Hist. of Baptists in the Maritime Provinces, p. 232.

Craig, John (2), a pioneer Presbyterian minister, was born in Ireland, Sept. 21, 1710, but was educated in America. He was licensed by the Presbyterian Church in Deer Creek, Md.; and in 1739 to Opequon Irish Tract, and other places in western Virginia. In 1740 he was ordained pastor at Shenandoah and South River, resigned in 1743, and died April 21, 1774. He was a man mighty in the Scriptures, in perils often, in labors abundant. (W. P. S.)

Craig, John Ligelett, a Presbyterian minister, was born at Allegheny, Pa., Dec. 7, 1828. He graduated at Duquesne College, Pittsburgh, in 1846; studied theology in the Associate Reformed Seminary, Allegheny; was licensed by Monongahela Associate Reformed Presbytery in 1856, and in 1854 accepted a call to the Reformed Presbyterian Church at Princeton, Ind. In 1864 he was appointed chaplain of the 17th regiment Indiana Volunteers. He died in July, 1866. See Wilson, Presb. Hist. Almanac, 1866, p. 260.

Craig, J. N., D.D., a Presbyterian minister, born in 1814, was licensed to preach by New Brunswick Presbytery, in 1836; pastor at Rogneville and New Providence Township; afterwards twenty-two years in Columbus, Miss., and six years in St. Louis, Mo.; professor of moral science in the University of Mississippi until 1880. He was moderator of the General Assembly in 1863. He died May 15, 1882. He was a man of superior intelligence and strong character. See Christian Observer, May 24, 1882.

Craig, Lewis, a Baptist minister, was born in Orange County, Va., about 1737, and converted in 1765. Being arrested June 4, 1768, while engaged in public worship, and thrown into jail at Fredericksburgh, he was admitted to liberty from the prison barn. In 1770 he became pastor of the Upper Scotts Run Church. In 1771 he was again imprisoned three months. After preaching in several places in Kentucky, he was pastor of South Elkhorn Church about nine years. In 1772 he moved to Bracken County, Ky., in which he remained pastor of a church organized by himself. He died May 19, 1828. See Cathcart, Baptist Encyclopedia, p. 285. (J. C. S.)

Craig, Thomas, an English Congregational minister, was born in Edinburgh in 1780. He was converted in early life; received his ministerial training at Homerton College; and was ordained in 1802 at Bocking, where he labored until his death, June 21, 1865. See (Lond.) Cong. Year-Book, 1865, p. 243.

Craig, Wheelock, a Congregational minister, was born at Augusta, Me., in July, 1784. He graduated at Bowdoin College in 1843, in 1847 at the Bangor Theological Seminary, and for several years was engaged in teaching. In 1849 he was ordained in New Castle, and the next year accepted a call to the Trinitarian Church in New Bedford, Mass. In May, 1868, he went abroad for his health, but died at Neuchatel, Switzerland, in November following. See Hist. of Bowdoin College, p. 577, 578. (J. C. S.)

Craighead, Alexander, a Presbyterian minister, was born in Pennsylvania. He was licensed by Donegal Presbytery in 1774, and sent to Nova Scotia with the "Bon toa," and "over the river." He was ordained Nov. 18, 1783, but disputes arising from a difference of views, he was suspended. He joined Newcastle Presbytery in 1784; met with Hanover Presbytery in 1757, and was sent to Rocky River, in North Carolina, and to other vacancies. He died in March, 1796. See Webster, Hist. of the Presb. Church in America, 1857.

Craighead, John, a Presbyterian minister, graduate of Princeton College, received ordination from Donegal Presbytery about 1767, and was pastor at Rocky Spring, Pa., until 1798. He died April 20, 1799. See Alexander, Princeton College in the 18th Century.

Craighead, Robert, Sr., a Scotch clergyman, took his degree at the University of St. Andrews in 1658; was ordained over the Presbyterian congregation at Castle Finn, County Donegal, Ireland, before 1661; went to Glasgow in June, 1689; had a call to fill vacancies in the city of Glasgow; returned to Ireland in 1690, and was able to fill vacancies. He went back to Glasgow in 1696; settled at his former charge about 1700, and died there in September, 1711, aged about seventy-eight years. He published An Answer to a Discourse on the Inventions of Men in Worship (1694).—Advice to Communicants (1695).—Advice for Assurance of Salvation (1702).—Answer to the Bishop of Derry's Second Admission (1697).—Warning and Advice to the Christians (1701).—Walking with God (1712). See Fusi Eccles. Scotiacae, ii., 16, 18.

Craighead, Robert, Jr., an Irish Presbyterian minister, was born at Castle Finn, County Donegal, in 1684. He took his degree of A. M. at the University of Glasgow in 1707, studied divinity at Edinburgh and Leyden, and in 1709 was ordained colleague to Mr. Iredell, in Capel Street, or Mary's Abbey, Dublin, where he died, July 30, 1738. Both he and his father were brilliant and effective workers on behalf of the Irish Presbyterian cause. See Reid, Hist. of the Presb. Church in Ireland.

Craighead, Thomas, a Presbyterian minister, was a native of Scotland. He is said to have studied medicine as well as divinity, and, after being settled in Ireland for ten or twelve years, went, in 1715, to New England, and was employed in the ministry at Freetown, near Fall River, Mass., until 1728. In 1728 he was received by New Castle Presbytery, and became pastor at White Clay, Pa. In 1733 he was installed at Pequea,
but was dismissed in 1736, and became a supply at Hanover Paxton, and Conedogwinnett. He was installed at Hopewell in 1738, and in April, 1739, he dropped dead in the pulpit. See Webster, Hist. of the Presbyterian Church in America, 1857.

Craighead, Thomas B., a Presbyterian minister, was ordained by the Presbytery of Orange in 1790. For a few months he preached at Sugar Creek, his native place, and then removed to Tennessee, where he was bought to trial before the presbytery for holding certain Pelagian views; and the controversy which arose lasted for many years. Mr. Craighead was one of the founders of Davidson Academy (afterwards Nashville University), and became its first president, which position he held for over two years. His publications are, A Sermon on Regeneration: ... Letters to Rev. J. P. Campbell: —The Philosophy of the Human Mind (1833): —The Powers and Susceptibilities of the Human Mind (1834, 12mo): —A Defence of the Ekphrastian (1822). Mr. Craighead excelled as an extemporaneous orator, but not as a writer. See Alexander, Princeton College in the 18th Century.

Cragin. See Cragin.

Craik, Alexander, D.D., a Scotch clergyman, was licensed to preach in 1796; became rector at the Dunbar Academy in 1802; was presented to the living at Liberton in 1813, and died at Edinburgh, Oct. 19, 1856, aged eighty-three years. He published, A Letter to Mr. John Brown (1820): —A Sermon in the Scottish Pulpit: —An Account of the Parish. See Fusi Eccles., i, 226, 227.

Craik, Ann, a Scotch prelate, was promoted to the see of Aberdeen about 1607, and died in 1627. See Keith, Scottish Bishops, p. 106.

Cram, Eli B., a minister of the Methodist Episcopal Church South, was born in Boyle County, Ky., March 24, 1807. He was converted about 1826, in 1835 entered the Kentucky Conference, and, with the exception of three years, labored in the effective ranks until 1838. He died Jan. 10, 1867. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 161.

Cram, Francis M., a minister of the Methodist Episcopal Church South, was born in Autauga County, Ala., June 18, 1829; professed religion in 1847, in 1852 was licensed to preach and admitted into the Alabama Conference, and died April 19, 1859. See Minutes of Annual Conferences of the M. E. Church South, 1859, p. 180.

Crailo, a Welsh sash of the 6th century, was name of Llanrhallo, otherwise Corychurch, in Glamorganshire (See Gogerddan, St., p. 222).

Cram, Jacob, a Congregational minister, was born at Hampton Falls, N. H., Oct. 12, 1762, and graduated at Dartmouth College in 1782. He was ordained at Hopkinton, N. H., Jan. 25, 1789, and dismissed Jan. 5, 1792. He labored as a missionary among the Stockbridge Indians in western New York, until May, 1801, and then settled without charter in Exeter, N. H., where he died, Dec. 21, 1833. See List of the Mendon Association, p. 223. (J. C. S.)

Cramb, A. B., a Baptist minister, was born in Ware, N. H., July 2, 1827. He removed to Illinois in 1840; settled in Woodford County, near Metamora; pursued his studies at Shurtleff College; was licensed to preach in 1848, and ordained Oct. 18, 1849, his principal pastors being at Metamora, Ill., and St. Cloud, Minn. He died Feb. 19, 1857. See Cathcart, Baptist Encyclop. p. 266. (J. C. S.)

Crambeth, Matthew de, a Scotch prelate, was bishop of the see of Dunkeld in 1289, and died in 1212. See Johnson, Bishops, p. 81.

Crawford, Andrew, a Lutheran theologian of Germany, was born in 1582 at Heimereben, near Magdeburg. He studied at Helmstädt, was in 1607 rector at Quedlinburg, and in 1615 pastor of St. John's at Magdeburg. During the thirty years' war he had to leave that place, and was appointed in 1631 superintendent at Mühlhausen, where he died in 1640. His writings, which are of a controversial character, are given in Jöcher, Allgemeines Gelehrten-Lezikon, a. v., Winer, Handbuch der theol. Lit. i, 721, 764, 807; Huffer, Nouv. Biog. Générale, a. v. (B. P.)


Cramer, Heinrich Matthias August, a Protestant theologian of Germany, was born Aug. 10, 1745. He studied at Halle, where he was in 1775 appointed pastor of the church of Liptitz, and in April, 1780, at Leipsic. He translated R. Simon's Histoire Critique into German, with valuable additions (Halle, 1776-1780), and wrote, Briefe über Inquisitionsgesetz und Ketterverfolzung (Leipsic, 1785, 2 vols.): —Lebensgeschichte Jean von Dannebrog (ibid., 1783). See During, Die gelehrten Theologen Deutschlands, i, 290 sq.; Winer, Handbuch der theol. Lit. i, 9, 74, 765; ii, 257, 394. (B. P.)

Cramer, Jean Jacob, a Swiss Protestant theologian, was born at Elig, near Zurich, Jan. 24, 1673. After having travelled in Germany, France, Holland, and England, he was successively professor of Hebrew at Zurich and of theology at Herrliberg. He died at Zurich, Feb. 9, 1702, leaving, Theologiae Israelitae (Frankfort, 1705): —Commentarius Posthumus in Codicem Suceac (Utrecht, 1729): —some dissertations, the most interesting of which are published under the title, Die Ars Extremita Templo Sacro (1697). See Huffer, Nouv. Biog. Générale, a. v.; Jöcher, Allgemeines Gelehrten-Lezikon, a. v.

Cramer, Jean Rudolph, a learned Protestant divine of Switzerland, was born at Elig, in the canton of Zurich, Feb. 14, 1678, and was instructed in the classics by his father. He studied medicine at first, but turned his attention to divinity in 1698, and was made professor of theology, and in 1705 was appointed to teach sacred and profane history, and in 1726 was made professor of theology. He died July 14, 1737. His works are very numerous. Among them are Constitutiose de Primitivis R. Mora F. Maiusonis: —Decus Theorium Theologicorum (1704, 4to): —De Summa Prædicationis Apostolicae (1725, 4to). See Chalmers, Biog. Dict. a. v.; Jöcher, Allgemeines Gelehrten-Lezikon, a. v.

Cramer, Johann Daniel, a Reformed theologian of Germany, was born at Hanau, May 5, 1672. In 1693 he was professor of philosophy and philology, and in 1709 was made doctor of theology on presenting a dissertation, Disp. de Gratia Divina Progressus ac Posterius Credentium. He died at Zerbst, Oct. 28, 1713. See Jöcher, Allgemeines Gelehrten-Lezikon, a. v.

Cramer, Johann Friedrich Heinrich, a Lutheran theologian of Germany, was born at Dahlen, Sept. 2, 1754. After being deacon at the Kreuz Kirche in Dresden, he was in 1815 appointed pastor there, and died Sept. 4, 1820. He published, Kurze Erklärungen und Bemerkungen über Abhandlung der Abhandlung (Leipsic, 1811): —Predigten über die Evangelien. Epik
Cramer, Johann Jacob, a Lutheran theologian of Germany, was born at Leipzig, March 11, 1568. He studied at his native place and at Wittenberg, was preacher at St. Thomas's and afterwards pastor of St. John's, at Nuremberg, where he died Jan. 11, 1592. He wrote, De Promissionibus Viri Eternae in Vet. Testamento: De Syllogismo Christi in Joh., viii., 41: De Vocacione Missio ad Sacrodomum: — Theologia Israelitae (published after his death, Frankfort, 1705): — De Scholarium Perpetuo in Ecclesia Dei Usum (Herborn, 1710). See Jücher, Alemannische Gelehrten-Lexicon, s. v.; Pirrath, Bibl. Jur., i. 190. (B. P.)

Cramer, John Anthony, an English philologist of German extraction, was born in 1738 at Mitloedi, in the canton of Glarus, studied in England, and was in 1782 preacher at Buxley, in Oxfordshire. In 1781 he was made principal at Northumberland College, Oxford, was in 1842 professor of history at Oxford University, and died at Brighton, Aug. 24, 1848. He is best known as the author of Anecdota Graeca Codicum Manuscriptorum Bibliothecae Oxoniensis (Oxford, 1863-57, 4 vols.); Anecdota Graeca et Codicibus Manuscriptis Bibliothecae Regiae 11.0.6.0.9-41, 4 vols.; Institutiones Graecorum Patrum in Nouum Testamentum (ibid., 4 vols.); — Study of Modern History (ibid., 1843). See Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Cramer, John Kearley, a Presbyterian minister, was born at Williamstown, Sept. 24, 1824. He graduated from Jefferson College in 1846, and studied theology part of a year in Princeton Theological Seminary. He was stated supply at Charlotte Court-House, Va., in 1852 and 1853; also at Washington, D. C., in 1854 and 1855; ordained by the Presbytery of Carlisle, April 18, 1859; pastor at Williamsport and Welsh Run, Md., from 1859 to 1861; stated supply at Havre de Grace in 1861, and pastor from 1863 to 1866; pastor-elect at Churchville from 1866 to 1868, and died at Cumberland, Dec. 19, 1869. See Gen. Cat. of Princeton Theol. New., 1881, p. 173.

Cramer, Ludwig Danckegott, a Protestant theologian of Germany, was born April 19, 1791, at Haimersroda, near Freiburg. He studied at Wittenberg, and afterwards professed his best on moral philosophy there. In 1817 he was called to Rostock as professor of theology, but in the following year went to Leipzig as successor of Keil, and died Jan. 8, 1824. He wrote, Doctrina Judaeorum de Propestitus Antimano (Wittenberg, 1810): — Uber den mystischen in der Philosophie (ibid., 1811): — Systematische Darstellung der Moral der Apostelischen Blut Testamenten (Leipsic, 1814): — De Sacra Librorum V. T. Auctoritate (ibid., 1819): — Progr. de Bibliotheca in Sacra N.T. Libros Propheta (ibid., 1822): — Vorlesungen über die christlichen Bücher von Naßle, (ibid., 1829). See Döring, Die gelehrten Theologen Deutschlands, i. 283; Winer, Handbuch der theolog. Lit. i. 239, 294, 302, 310, 430; ii. 200; Ziechold, Bibl. Theol. i. 248. (B. P.)

Cramer, Matthias, a German controversialist, was born at Aix-la-Chapelle, and died Nov. 12, 1557. He published, Catholicus seu Orthodoxa Religio (Cologne, 1542): — De Catholico Fidei Regula Asserto (1556). See Hartmann, Bibl. Colon. p. 245; Strieber, in Wetzer un. Welt's Kirchen-Lexikon, s. v. (B. P.)

Cramond, James, a Scotch clergyman, took his degree at King's College, Aberdeen, in 1644; was licensed to preach in 1646; went to England as preacher to a regiment, in which he was minister of a congregation at Etwal in 1677, and admitted to the living at Yarlow in 1776. He died Feb. 14, 1791, aged fifty years. See Parti Ecclesi. Scoticae, i. 564.

Cramond, Robert, D.D., a Scotch clergyman, took his degree at Marischal College, Aberdeen, in 1746; was ordained minister of the Presbyterian Con- gregations at Etwal in 1775, and admitted to the living at Yarlow in 1776. He died Feb. 14, 1791, aged fifty years. See Parti Ecclesi. Scoticae, i. 564.

Crampt, John Mockett, D.D., an eminent Pres- biterian educator and author, was born at St. Peter's, Isle of Thanet, England, July 29, 1793, and educated at Steepney College. He was successively pastor at South- wark, London, in 1818: St. Peter's, Isle of Thanet, from 1827 to 1842 (part of the time assisting his father, Rev. Thomas Crampt), and Hastings in 1842. In 1844 he assumed the presidency of an unsuccessful Bible College in Montreal, Canada, which he held until 1810. He was editor, in that city, of The Register from 1844 to 1849, of The Colonial Protestant (with Rev. W. Taylor, D.D.) in 1848 and 1849, and of The Pilot from 1849 to 1851. In 1857 he became president of Acadia College, Wolfville, N. S., and the remainder of his busy life he devoted to furthering the cause of Baptist education and religion in the maritime provinces. Until he resigned his position in 1860, his influence was pre-eminent in all questions of denominational and educational politics. He found his college weak and poor; he left it on a firm foundation, with a notable list of instructors, and a good nucleus of students. The home and foreign mission enterprise and the temperance movement shared his earnest support. He died at his home in Wolfville, Dec. 7, 1881. Dr. Crampt was an eminent linguist and historian, a celebrated theologian, and as a patristic scholar and in church history had few equals in the domain. His works are, A Text-book of Prophecy: or, A History of the Council of Trent (London, 1841; enlarged. London and N. Y., 1851, 8vo), a one-sided commentary on the history and decision of the council, from the standpoint of a narrow and violent Protestantism; a valuable, yet however, containing vast information: — The Reformation in Europe (London, 1844, 18mo); — Lectures for the Times (ibid., ed.); — Introductory Theological Address (Halifax, N. S., 1853); — Portraiture from Life, by a Bereaved Husband (ibid., 1862); — The Great Experiment of 1862 (ibid., ed.); — Catechism of Christian Baptism (ibid. and Phila., 1865, 18mo), an able presentation, answered by Rev. D. D. Currie: — History of the Baptists from the Apostolic Times to the Close of the 18th Century (London, 1868, 8vo, which has been translated into German), a work whose aim is to rescue from its dark past. Paul and Christ (ibid. and Halifax, 1873), a delightful and finely written book: — The Lamb of God (Edinburgh, 1874). His Memoirs of Madame Feller and of Dr. Cote are records of certain mission and educational work in the province of Quebec. See The Wesleyan, Feb. 3, 1892; Morgan, Biblioth. Christiana, s. v.

Crampt, Stephen T., a Methodist Episcopal minister, was born at Samhurst, Kent, England, May 21, 1842. He was converted in 1809, emigrated to the United States, entered the Wyoming Conference in 1864, and in 1867 he labored zealously until Jan. 19, 1870. He was fervent in spirit, and untiring in energy. See Minutes of Annual Conferences, 1870, p. 131.

Crampt, Thomas, an English Baptist minister, was born at St. Peter's, Isle of Thanet, in 1799. He was converted at the age of eighteen, and joined the Church at Southwark, near his birthplace. He very soon commenced the work of the ministry, and took charge of the Church in his native place, St. Peter's, and died Nov. 17, 1851. See (Lond.) Baptist Handbook, 1852, p. 46. (J. C. S.)

Cramprings are rings precious metal, supposed to possess magical power. They are the tribute paid by kings to the claim of Westminster Abbey to the possession of the ring given by St. John, in the guise of a pilgrim, to
Edward the Confessor. On Good Fridays the kings of England used to bless finger-rings for this superstitious purpose.

Crampton, Ralph S., a Presbyterian minister, was born at Madison, Conn., Oct. 23, 1799. He studied theology in the seminary at Bamberg, S. C., and was joined by a Congregational association in 1827, and about 1837 joined the Detroit Presbytery. He was secretary of the American and Foreign Christian Union, agent for the New York Temperance Society for three years, and for the balance of the same year secretary of the Illinois State Temperance Union. He died in Rochester, N. Y., March 25, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 212.

Cranach (or Kranach), Lucas van, an old German painter and eminent engraver, was born at Cranach, in the province of Bamberg, in 1472. At an early period in life he entered into the service of the electoral house of Saxony, with one of the princes of which he made a pilgrimage to the Holy Land in 1493, and with another shared five years’ imprisonment, after the fatal battle of Mühldorf. He died at Weimar, Oct. 16, 1553. The following are some of his principal works: *Adam and Eve in Paradise*; *St. John Preaching to the Wilderesses*; *The Passion of Our Saviour*, in fourteen prints; *The Twelve Apostles*; *St. Christopher Carrying the Infant Jesus*. See Hoefler, *Novv. Biog. Générales*, s. v.; Spoonsen, *Biog. Hist. of the Fine Arts*, s. v.

Crandall (or Crandall), Joseph, a Baptist minister, was born at Freetown, R. I., in 1781. In 1774 his parents removed to Chester, N. S. He was converted at the age of twenty-two, ordained, in 1799, pastor at Sackville, N. B., and did the work of an evangelist all through the region in which he lived. In 1825 he itinerated in Prince Edward Island. He died Feb. 20, 1836. See Cathcart, *Baptist Encyclop.* p. 296; Bill, *Psalter Sermon*. (J. C. S.)

Crandall, William Alfred, a Baptist minister, was born in Westmoreland County, N. B. He was ordained at Amherst in 1856; labored in Restigouche County as home missionary; became pastor at Norton, and at Elgin; preached at Lates Mount, Moncton, and other localities under direction of the Home Mission Board, and died Dec. 17, 1875. See *Baptist Year-book of N. S., N.B., and P. E. I.*, 1876, p. 55.

Crandall, Andrew Jackson, a Methodist Episcopal minister, was born at Germantown, Chenango Co., N. Y., in 1813. He experienced conversion at thirteen; studied about three years at Canovaria Seminary, and in 1834 connected himself with the Onondaga Conference. In 1848 he was transferred to the Missouri Conference, in which he labored with zeal, fidelity, and marked success until his death in August, 1849. Mr. Crandall published two or three addresses. See *Minutes of Annual Conference*, 1850, p. 529; *Sprague, Annals of the Amer. Pulpit*, viii, 908.

Crandall, Peter, a Baptist minister, probably a brother of Joseph Crandall, was born in Rhode Island in 1770. When he was five years of age his father removed to Chester, N. S. He commenced preaching in 1800; traveled and labored successfully; was pastor at Digby for twenty-nine years, and died April 2, 1838. See Bill, *Hist. of Baptists in the Maritime Provinces*, p. 279.

Crandall, Phineas, a Methodist Episcopal minister, was born at Montville, Conn., Sept. 12, 1816. He was converted when about twenty years of age; licensed to exhort in 1817; to preach in 1818; in 1820 joined the New England Conference; in 1824 became a superintendency; in 1856 a supernuntiate, and died Nov. 5, 1878. See *Minutes of Annual Conferences*, 1879, p. 51.

Crandall, Smith, a Methodist Episcopal minister, was a member of the Georgia Conference, and died in 1840, in Cherokee County, Ga. See *Minutes of Annual Conferences*, 1840, p. 302.

Crandall, Timothy, a Free-will Baptist minister, was born in 1790. He was converted at the age of seventeen; united with the Society of Friends, and for twenty-one years was an acceptable minister in that denomination. In 1846 he joined a Free-will Baptist Church; made himself highly useful as a preacher, especially in Otsego, N. Y., and died in Smyrna, May 15, 1853. See *Free-will Baptist Register*, 1855, p. 83. (J. C. S.)

Crandon, Philip, a Methodist Episcopal minister, was born at Rochester, Mass., Jan. 4, 1910. He experienced religion in 1829; was received at the same church, and in 1830 entered the New England Conference. He died at his post in 1875 or 1876. See *Minutes of Annual Conferences*, 1876, p. 74.

Cranie, Caleb, a Methodist Episcopal minister, was born in Tennessee about 1801, of pious parents. He was converted when about seventeen, and in 1822 was admitted into the Kentucky Conference. He proceeded to the Johnson conference, and in 1825 removed to Cape Girardeau County, Mo., and in 1849 entered the Missouri Conference. He died Nov. 22, 1861. See *Minutes of Annual Conferences*, 1852, p. 181.

Cranie, Daniel, a Presbyterian minister, was born at Bloomfield, N. J., April 13, 1780. He graduated at Nassau Hall (College of New Jersey) in 1799; was licensed by the Morris County Presbytery in 1808, and preached at Chester. In 1808 he accepted a call to Fishkill, N. Y., and in 1820 took charge of a Congregational Church in Waterbury, Conn. In 1825 he returned to Fishkill, taught school for two years, and then accepted a call to Chester, N. Y., and preached in that church. In 1837 he moved to New York City, and in 1849 entered the Missouri Conference. He died Nov. 22, 1861. See *Minutes of Annual Conferences*, 1852, p. 179.

Cranie, D. M., a Baptist minister, was born at Brookline, Vt., Feb. 25, 1812. He joined the Baptist Church at the age of sixteen, and three years afterwards was licensed to preach. He studied at Shelburne Falls and Middletown, Mass., and at Amherst College, took a partial course at Brown University, was ordained in June, 1837, at Brookline, Vt., remaining one year; afterwards was pastor at Grafton for four years, and at North Springfield three years. His subsequent pastorates were at Northampton, three years; Union Baptist Church, Boston, twelve; North Dorchester, Mass., six; Woonsocket, R. I., two, and for brief periods in three or four other places; his last being at Northampton. He died at West Acton, Sept. 4, 1879. See *The Watchman*, Oct. 30, 1879. (J. C. S.)

Cranie, Eber, a Baptist minister, was born in Killingworth, Conn., May 3, 1808. When he was eight years old his parents removed to Marietta, O. At the age of seventeen he united with the Church, and for a time studied at South Reading, now Wakefield, and in Newton Theological Institution. He was ordained at Amesbury, Mass., Sept. 80, 1832; became a missionary in the West; subsequently was pastor at Akron, McConnelville, Garretsville, and, for about 1883 periods at other points in Ohio. In August, 1853, he took up his residence in Mount Pleasant, La., and for many years devoted himself to the service of feeble churches in the neighborhood in which he lived. He died early in April, 1864. See *Chicago Standard*, April 17, 1884. (J. C. S.)

Cranie, Elias Winters, a Presbyterian minister, was born at Elizabeth, N. J., March 18, 1796. He graduated from the College of New Jersey in 1814, and spent the next two years in teaching. He then studied theology at Princeton for one year; became stated supply at Morrisville in 1819; in 1821 united with the Presbytery of New Jersey, Jan. 5, 1820; was pastor at Springfield, N. J., till 1826, and thereafter at Jamaica, L. I., until his death, Nov. 10, 1840. See *Gen. Cat. of Princeton Theol. Sem.* 1861, p. 24.

Cranie, Elijah, a Methodist Episcopalian minister, was born at Bethel, Vt., about 1800. He was converted in 1818; received license to exhort in 1819; to preach
in 1821, and in 1822 entered the New York Conference. In 1833 he was transferred to the Ohio Conference, became a member of the Michigan Conference on its formation, and labored faithfully until 1838, when his labors were terminated by his death. He died April 23, 1866. See Minutes of Annual Conferences, 1866, p. 193.

Crane, James Burnet, a Congregational minister, was born at Middletown, Conn., Jan. 26, 1819. He studied law, and was for a time in business; in 1850 and 1851 he studied in the theological seminary at Princeton, N. J., and was ordained and installed colleague pastor to his first Congregational Church in Middletown, Jan. 11, 1854. He resigned this charge April 15, 1856; entered the United States army as hospital chaplain in April, 1863, and remained until the close of the war. He died in Elizabeth, N. J., Sept. 30, 1869. See Obituary Record of Yale College, 1869.

Crane, James Lyon, a Congregational minister, was born at Leesville, O., Feb. 25, 1822. He received his preparatory education at Cleveland Heights Acad- emy, and until 1864 was a farmer and manufacturer in Berea and Oberlin. He was ordained as an evangelist at Morenci, Mich., Nov. 22, 1865: was acting pastor there until 1867; at Adams from 1867 to 1872; at Bed- ford from 1873 to 1876; at Michigan Central and Napoleon in 1876 until his death, Aug. 15, 1877.

Crane, James Lyon, a Methodist Episcopal minister, was born at Mount Eaton, Wayne Co., O., Aug. 30, 1823. He was converted in 1840; removed to Illinois in 1842; attended a seminary at Paris about three years, in 1846 received license to preach, and joined the Illinois Conference. After holding many of the most im- portant appointments, in 1861 he became chaplain of the 21st Regiment of Illinois Volunteers, of which U. S. Grant was colonel. He died of paralysis, July 29, 1879. As a preacher Mr. Crane was original and bold; a man of marked individuality, and thoroughly evangelical. See Minutes of Annual Conferences, 1879, p. 41.

Crane, John, a Methodist Episcopal minister, was born near Nashville, Tenn., in 1787. He joined the Church at the age of twelve; at twenty entered the Western Conference, and continued to labor until near the close of his life, Feb. 14, 1818. See Minutes of Annual Conferences, 1818, p. 220.

Crane, John R., D.D., a Congregational minister, was born at Newark, N. J., April 16, 1787. He graduated from Princeton College in 1805; studied law in Newark for over two years; but in the winter of 1807 was converted and joined the Andover Theological Seminary. Being licensed in 1812 by the Presbytery of New Jersey, he preached in Danbury, Conn.; and afterwards in the Northern Liberties, Phil- adelphia; but was twice temporarily laid aside by lung disease. Nov. 4, 1818, he was ordained pastor of the First Congregational Church, Middletown, Conn., where he served until his death, Aug. 17, 1853. See Sprague, Annals of the Amer. Pulpit, ii, 562.

Crane, Jonathan, D.D., a Congregational minister, was born at Schenectady, N. Y., March 27, 1814. He graduated from Union College in 1832, and from Auburn Theological Seminary in 1835. He was or- dinated at Attleborough, Mass., Oct. 20, 1836; remained there until June 12, 1854; was then installed over the Twentieth Street Congregational Church, New York city; from 1858 to 1859 was acting pastor at Attle-borough, and for some months in Waltham, Mass., and Patchogue, N. Y.; Oct. 18, 1860, was installed over the Church at Middletown, N. Y.; resigned in 1868; was acting pastor at St. Joseph, Mo., until 1869; thence he removed to Kalamazoo, Mich., and supplied neighboring churches until 1875; Marshall and Mautawen, 1870 to 1873; Plainview Presbyterian Church, 1874; in 1875 returned to his pastorate in Middletown, and remained until his death, Dec. 25, 1877. He published, Memo-
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K. B. Coiker, of Providence, R. I.; was ordained dea-
con in 1822; was rector of St. Stephen's Church in Mid-
debury, Vt. (1839-1857), and then removed to St. John's, N.B., to take the presidency of Kemper College. After two years he became rector of St. Luke's Church, in East Greenwich, where he died, July 16, 1872. (J. C. S.)

Crane, Simeon Harrison, a Presbyterian minis-
ter, was born at Newark, N. J., March 8, 1800. He
graduated (from what college is uncertain) in 1823;
served theology for a year at Princeton Theological
Seminary; was ordained Aug. 11, 1827; supplied state-
ly at Bethel, Ky., from 1827 to 1831; agent for the
Board of Domestic Missions in 1831; supplied state-
y at Lebanon, O., from 1833 to 1839; agent for New Albany
Seminary, Ind., in 1840; and in Lexington, Ky., Aug.
p. 44.

Crane, William Crozze, D.D., a Protestant Epis-
copal clergyman, was born at Bridgeton, N. J., in 1814.
He received a military education at West Point, N. Y.,
was ordained deacon in 1837; for several years, until 1856, was rector in Centreville, Md.; subsequently, for a
short time, in Baltimore; and at St. Andrew's Church, 
Jackson, Miss., from 1856 until his death, March 21,

Crane, Francois Regis, a Swiss writer of the
Jesuit order, was born at Lucerne in 1728. After
the suppression of his order, he taught ancient literature at
the Jenny school of his native city, was in Jerusalem in
1686, leaving a German translation of the _Annals of Vir-
igi_ (1783) — and _Drames_, gathered from Swiss history.

Crane, Thomas, an English Particular Baptist,
was pastor in Bedfordshire till the people fell into doc-
trinal error; in 1756 he settled at Jesew Street, London.
In 1766 the Church removed to Red Cross Street, where
he preached until his death, March 18, 1778, in the fifty-
seventh year of his age. He published, _A Declaration of
the Faith and Practice of the Church of Christ_: — a
Scripture manual, besides four separate Sermons.

Cranford, James, an English divine of the 17th
century, was born at Coventry, Warwickshire, where
his father was a divine and schoolmaster of great note.
He was educated at Oxford, benefited in Northampton-
shire, and afterwards removed to St. Christopher's, Lon-
don. He died in 1657, leaving _The Treurs of Ireland
(Lamentations of a Hocr)_ (1655). He was a laborious preacher, an exact linguist, a subtle disputat-
ent, and an orthodox but charitable theologian. See

Cranchaw, John Wisk, an English Wesleyan
minister, was born at Adlington, near Bolton. He was
convered at nine; began to preach at sixteen; spent
three years at the Dut Dissolution Institution; took his first
 circuit in 1847; spent fifteen years in the active work;
and died at Bristol, Jan. 22, 1869, in the forty-fourth
year of his age. See Minutes of the British Confer-
ence, 1869, p. 18.

Cranmer, Thomas, D.D., an Irish prelate, although
a native of England, was a fellow of Merion College,
warden of New College, and for a time chancellor of the
University of Oxford. He was consecrated to the ar-
chipiscopal see of Dublin in 1897. In 1898 he had
letters of protection on proceeding to foreign parts in
the service of the king, and in the following year had
power to treat with the Irish. He was several times
appointed lord chancellor. In 1417 he went to England,
and died at Farringdon May 25 of that year. See D'Aul-
tin, _Memoirs of the Archbishops of Dublin_, p. 151; Fel-

Crandal, E. H., a Methodist Episcopal minister,
was born in western New York, in 1809, and in 1860
joined the Genesee Conference; served the Church
with much success as pastor and presiding elder for many
years until his health failed; and died Oct. 8, 1880. See
_Minutes of Annual Conferences_, 1861, p. 257.

Cranston (Cranstown, or Cranstonou) is the
family name of several Scotch clergyman.

1. John (1), took his degree at the University of St.
Andrews in 1611; was presented to the living at South Leith, Edinburgh, in 1620; transferred to Liber-
ton in 1624; back to South Leith, first charge, in 1627;
and died in 1629, aged about thirty-eight years. See
_Festi Ecles. Scotiacae_, i, 39, 40, 41.

2. John (2), took his degree at Edinburgh Univer-
sity in 1665; was appointed to the living at Crailing
in 1692, and ordained; transferred to Ancrem in 1704,
and died Oct. 17, 1748, aged eighty-four years. See
_Festi Ecles. Scotiacae_, i, 486, 487.

3. John (3), was licensed to preach in 1730; pre-
sented to the living at Ancrem as assistant and suc-
cessor to his father in 1733, and ordained; and died Jan.
17, 1790, aged eighty-four years. See _Festi Ecles. Sco-
tiacae_, i, 466.

4. Michael, was appointed the first Protestant minis-
ter at Selkirk in 1580; transferred to Liberton in 1585;
transferred to Crawmond in 1590; in 1596 was impris-
oned for stirring up a tumult and uproar in Edinburgh.
His opinions changed greatly as he advanced in life. He
died in 1611. See _Festi Ecles. Scotiacae_, i, 114, 129, 583.

5. Robert, took his degree at the University of St.
Andrews in 1609; was presented to the living at Ket-
tle or Lathria in 1626, in succession to his father;
transferred to Soconie in 1638; was a member of the as-
sembly in 1638, and died in 1645, aged about fifty-four
years. See _Festi Ecles. Scotiacae_, i, 366, 558.

6. Thomas, was appointed to Borthwick in 1567, as
the first Protestant minister there; transferred to Lib-
erton in 1569; to Peebles in 1571; returned to Liberton
in 1574; removed to Ashirkirk in 1579, and to Liberton
in 1580; retired transferred to Liberton in 1589, and died
in Edinburgh in 1685. See _Festi Ecles. Scotiacae_, i, 113,
114, 235, 256, 542.

7. William, was promoted from being regent at the
University of St. Andrews; appointed to the living at Kettle in 1589; was a member of the general assemblies
of 1590, 1597, and 1602; subscribed the protest against
introducing episcopacy in 1606; deprived in 1620; again
presented to Kettle in 1628 by the king, but resigned
before May, 1626, and died in January, 1638, aged sev-
enty-seven years. See _Festi Ecles. Scotiacae_, ii, 566.

Cranston, Robert, an Irish Wesleyan minister,
was born in the county Cavan, Aug. 1, 1785. He be-
came a Christian in his eighteenth year, and an itin-
erant in 1811. After preaching for sixteen years, he retired on account of bodily affliction, and died July 12,
1890. In the Irish Conference of 1816, he, with seven
other ministers, was reappointed for administering the
Lord's Supper to the people of his charge. See Min-
utes of the British Conference, 1868; Smith, Hist. of
Welsh Met., iii, 23-25.

Cranston, Walter, a minister of the Protestant
Episcopal Church, was born at Newport, R. I., Dec. 12,
1789. Having studied under John Fraser, in Newport,
and graduated at Harvard College in 1810, he took a
voyage to the island of Trinidad, and, returning in 1811,
went to Charleston, S. C., and afterwards to Cambridge
for study. In the autumn he was appointed Greek
tutor in the university, and held the position until 1815,
studying theology meanwhile. Part of the time he offi-
ciated as lay-reader in the Episcopal Church at Cam-
bridge. Jan. 20, 1815, he was ordained deacon. After
resigning his tutorship he went to Savannah, Ga., and
became pastor of Christ Church in the fall of 1815.
The next year he was ordained presbyter, and returned
to Savannah, where he continued his pastoral duties. On
two occasions, when yellow fever invaded the city, he re-
mained at his post. His health failing, he went to Mid-
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Cranz, Friedrich August Leopold, a Protestant theologian of Germany, was born May 12, 1867, at Berlin. He studied there and at Halle, was ordained in 1888, and appointed military preacher at Torgau. In 1840 he was called as first military preacher to Posen, was in 1846 member of consistory, and in 1854 general superintendent of the province of Posen, and died Aug. 29, 1875. He was one of the most faithful leaders of the Evangelical Church in his country. (B. P.)

Crapsey, Jacob, a Free-will Baptist minister, was born in 1676. He was baptized in Ontario, N. Y., in 1822; soon after was ordained, and for ten years engaged in the work of preaching the gospel. He removed to Royalton in 1826, where he died in October, 1828. See Free-will Baptist Register, 1834, p. 60. (J. C. S.)

Craperter, William Thomas, a Unitarian minister, was born Feb. 29, 1824, near Lisbon, Md. In 1851 he entered Princeton Theological Seminary, but graduated from the divinity school of Harvard University in 1857. He was licensed by the Boston Association in 1854, and ordained an evangelist June 10, 1857, and preached occasionally in various places, both in the North and South. He died Feb. 5, 1879. See Necrol. Report of Princeton Theol. Sem. 1878, p. 55.

Crashaw, John, an English Wesleyan minister, was born at Chestham Hill, Manchester, in 1811. He was born, Dict. of Brit. and Amer. Authors, a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.; Smith, Dict. of British Literature; and Welte, Kirchenlexikon, a. v.

Crashaw, John, an English clergyman and poet, was born in London, and educated at the Charterhouse, and at Pembroke Hall, Cambridge, of which he became a fellow in 1637. He took orders and became distinguished as an eloquent preacher, but was ejected in 1644 for refusing to take the covenant. He then removed to France and embraced Romanism. Having been reduced to great pecuniary distress, he received, through the influence of Henrietta Maria, the positions of secretary to one of the cardinals and canon of the church of St. Louis in Paris. He died about 1660. Amongst his best known pieces are, Hymn to the Name of Jesus: — Music's Duel: — Lines on a Prayer-book; and some of his translations. His poetry consisted principally of religious invocations and translations of rare merit from the Latin and Italian. See Chambers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.; Smith, Dict. of British Literature; and Welte, Kirchenlexikon, a. v.

Crashaw, William, an English clergyman, father of Richard Crashaw, was preacher at the Temple, London, at the beginning of the 17th century, and a violent opponent of Romanism. He published, Roman Forgeries, and Falsifications of Authors (1606): — News from Italy of a Second Musketeer, etc. (1608): — Psalms Pulpit (1617): — The Jealous Gospel, written by themselves, Latin Open and Reproofed (1641); and other works. See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Crashfield, Richard, an English martyr, was burned at Norwich in 1657, because he refused the doctrines and ceremonies of the Roman Church. See Fox, Acts and Monuments, vii, 398.


Crasso, Jean de, French speculative theologian of the Jesuit order, was born at Dieppe, Jan. 3, 1618. He taught in the colleges of his order, distinguished himself as a preacher, and died at Paris, Jan. 4, 1692. His principal works are, Méthode d'Orison (Paris, 1673); — Médiations pour tous les Jours de l'Annee (ibid., 1678); translated into German, Dutch, Italian, Spanish, and Latin: — Le Christ en Solitude (ibid., 1688; latest ed. 1860); — La Douce et Sainte Mort (ibid., 1681); — Discours sur les Oracles des Sibylles (ibid., 1678, 1684): — Vie de Madame Hélot (ibid., 1688): — Histoire de l'Eglise du Japon (ibid., 1689, 1715); this work is largely gathered from that of Seller upon the same subject, published in 1627: — La Foi Victorine de l'Indulgence et du Libertinage (ibid., 1688): — Des Congrégations de Notre-Dame Eryges dans les Maisons des Jésuites (ibid., 1694): — Abrégé de la Vie et de Claude Hélot, at the beginning of the Oeuvres Spirituelles de M. Hélot (ibid., 1710). See Hoefer, Nouv. Biog. Générale, a. v.; Wetzer u. Welte, Kirchenlexikon, a. v.


Crasso, Francesco, an Italian prelate and jurist, was of an ancient family of Milan. He studied law, and practiced in his native city in 1626. He afterwards filled various public functions. Pope Urban IV appointed him protonotary and governor of Bologna, and in 1655 he was made cardinal. He died at Rome, Sept. 1, 1656, leaving, Nova Constitutiones (1641); — Orationes (1641, 1656); — Commentaria in Jesu Civile: — Carmina. The poems of Crasso are found in the Rime della Signora Tralli d'Aragona (Venice, 1560). See Hoefer, Nouv. Biog. Générale, a. v.

Cratos of Thess., a Cynic philosopher, son of Ascondus, flourished in the 4th century B.C. He went to Athens, where he became a disciple of Diogenes, and subsequently one of the most distinguished of the Cynics. He was at Thess. 388 B.C. Cratus was heir to a large estate, which he bequeathed to a poor man, a honesti. In the city, or, according to one account, he placed in the hands of a banker, with instructions to give it to his sons in case they should become fools, but if they became philosophers, to bestow it upon the poor. He was in the habit of visiting every house in Athens, and rebuking its inmates, from which circumstance he acquired the name of the "door-opener." In spite of the poverty to which he had reduced himself, and notwithstanding his ugly and deformed figure, he gained the affections of Hipparchia, the daughter of a family of distinction. She refused many wealthy suitors, and, because of the opposition of her parents threatened to commit suicide. She finally gained the consent of her parents and was married to Cratus. He wrote a book of fourteen letters on philosophical subjects, and some tragedies of Greek and philosophical character, all of which have been lost. See Smith, Dict. of Greek and Roman Biog. and Myth. a. v.; Encyclop. Brit. (3d ed.) a. v.

Crato is a probably imaginary "bishop of the Syrians," asserted by Pseudo-Eustathius (i, 33), to have been a successful antagonist of the heresy of Theodorus.

Cranz is set down in old martyrologies as a martyr at Rome, celebrated Feb. 15.

Craufurd (or Craufurde). See Craufurde.

Crazen, Braxton, D.D., LL.D., a minister of the Methodist Episcopal Church South, was born in Rain-
dolph County, N.C., Aug. 26, 1822. He studied in the Quaker school at New Garden, and afterwards at Union Institute (now Trinity College), of which he became principal in 1842. He was licensed to preach in 1840, and entered the North Carolina Conference in 1857. When the State was subdued by the army, he was appointed to the pastoral, the whole of his active life was spent at the head of Trinity College. He died at his post, Dec. 7, 1882. See Minutes of Annual Conference of the M.E. Church South, 1882, p. 110.

Craven, Isaac N., a minister of the Methodist Episcopal Church South, was born in North Carolina, Aug. 13, 1802. He was educated in Georgia in early life, was converted, joined the Methodist Episcopal Church, and was licensed to preach in 1832. He became a member of the Florida Conference in 1847. He united with the East Texas Conference in 1867, and subsequently became a member of the North Texas Conference. He died Aug. 6, 1881. See Minutes of Annual Conference of the M.E. Church South, 1881, p. 547.

Craven, Wesley R., a minister of the Methodist Episcopal Church South, was born in Randolph County, N.C., April 13, 1856. His parents removed the following year to Missouri, where he was converted at fifteen years of age. He was licensed to preach at nineteen, and the same year entered the St. Louis Conference on trial. He died near Richwoods, Aug. 4, 1911. See Minutes of Annual Conference of the M.E. Church South, 1881, p. 387.

Craw, Paul, a Bohemian matter, was taken at St. Augustine by Bishop Henry, and delivered over to the secular power to be burned, for holding opinions contrary to the Church of Rome. He was burned in 1481. See Fox, Acts and Monuments, iii, 600.

Craw, Peter, a Scotch clergyman, tutor in the family of Robert Vellicht, was licensed to preach in 1662, and presented to the living at St. Mary's (Prebendary of Selkirk) in 1680. He died March 21, 1694, aged sixty years. See Fasti Eccles. Scoticanae, i, 555. Crawfie (occasionally written Crawford, or Crawfords) is the family name of a number of Scotch clergymen.

1. Alexander, took his degree at Edinburgh University in 1674; was licensed to preach in 1692; was minister at Dornoch in 1692, and deprived by the privy council the same year. He was still living in June, 1695. See Fasti Eccles. Scoticanae, i, 616.

2. Archibald, was the first Protestant minister at Kilmore in 1685, and transferred to Stewmeate in 1686. In 1674 Dalmally, Kilbirnie, and his farm, where he continued in 1681, and afterwards resigned. See Fasti Eccles. Scoticanae, ii, 177, 186.

3. Charles, was licensed to preach in 1650, and presented to the living at Ecclesmachan in 1651. He died in July, 1682. See Fasti Eccles. Scoticanae, i, 184.

4. D' cổald, was licensed to preach in 1781; ordained the same year as deputy-claypan to a regiment in the Dutch service; became assistant at Kilmore; was presented to the living at Saddell and Skelmorlie in 1799, and transferred to Kilmore in 1813. He was drowned, March 5, 1821, aged sixty-eight years. He published three single Sermons, and Mental Tooth-Pick for the Fair Sex. See Fasti Eccles. Scoticanae, iii, 98.

5. George (1), took his degree at Edinburgh University in 1618; was appointed to the living at West Kilbride in 1622, and was deprived at Stonymuir in 1709; transferred to Stonykirk in 1711; and admitted in 1712. He died in January, 1730. See Fasti Eccles. Scoticanae, ii, 772; ii, 145.

6. George (2), was licensed to preach in 1774; called to the living at Glenbuchat, in 1788; ordained there in 1799; transferred to Stonykirk in 1711; and admitted in 1712. He died in January, 1730. See Fasti Eccles. Scoticanae, ii, 772; ii, 145.

7. George (3), son of the professor of moral philosophy at St. Andrews, was licensed to preach in 1826; presented to the living at Culs in 1828, and ordained in 1829. He died Nov. 5, 1881, aged thirty years. A volume of his Miscellaneous Discourses was published in 1832. See Fasti Eccles. Scoticanae, 485, 486.

8. Hugh, took his degree at Glasgow University in 1648; was deprived by the privy council in 1663; ordained in 1722, and appointed to the living at Riccarton; cited to appear before the privy council in 1677, and before his cautions in 1681; afterwards had a charge in Ireland; was recalled in 1617 to New Cumnock, and admitted to the living in 1658. He died in May, 1692, aged about sixty-four years. See Fasti Eccles. Scoticanae, ii, 105, 185.

9. James, was licensed to preach in 1781; elected to the living at Newark in 1784; ordained in 1785, and promoted to Lochwinnoch in 1802 on the choice of the parishioners. He died May 17, 1814, aged sixty-four years. See Fasti Eccles. Scoticanae, ii, 226, 235.

10. John, took his degree at Glasgow University in 1631, was admitted to the living at Lamington in 1645; was a member of the Commission of Assembly in 1649, and continued in 1662; summoned before the synod in 1664 for not conforming, and indulged by the privy council in 1669. He died Aug. 7, 1674, aged sixty years. See Fasti Eccles. Scoticanae, i, 224.

11. Matthew, took his degree at the University of Edinburgh in 1662, and studied afterwards at Utrecht; was licensed privately to preach in 1761; charged before the synod in 1764 with keeping conventicles, and for non-appearance was termed rebel, but could not be found; was called by the Presbyterians at Eastwood in 1769, and entered on the living there; was at the first meeting of synod after toleration in 1681; a member of the assembly in 1690, and is said to have had a principal part in settling the affairs of the Kirk at that period of transition. He died in December, 1700, aged about fifty-nine years. He published three works against popery, one in Latin, and left in MS. a History of the Church of Scotland. See Fasti Eccles. Scoticanae, ii, 512.

12. Patrick, took his degree at Edinburgh University in 1681; was licensed to preach in 1699; called to the living at Dailly in 1691, and ordained. He died in June, 1710, aged about forty-nine years. See Fasti Eccles. Scoticanae, ii, 107.

13. Robert, was licensed to preach in 1824; appointed to the living at Kirkpatrick-Ingrow in 1832, and ordained assistant in that parish; joined the Free Secession in 1845, and was admitted minister at the Free Church, Virginhill, in 1844. He died at Penpont, Aug. 7, 1856, aged fifty-seven years. See Fasti Eccles. Scoticanae, iii, 597.

14. Thomas Jackson, D.D., youngest son of the professor of moral philosophy at St. Andrews, took his degree at that university in 1851; was licensed to preach in 1854; was presented to the living at Culn the same year, and ordained; transferred to Glenmuir in 1858; promoted to St. Andrew's Church, Edinburgh, in 1844, appointed convener of the General Assembly's committee on psalmody in 1845, and for missions in 1860, which he held until 1854, was convener of the Home Missionary Committee in 1856, admitted professor of divinity at Edinburgh University in 1859, and elected moderator of the General Assembly in 1887. He died at Genoa, Italy, in 1875. Dr. Crawford published, Reasons for Adherence to the Church of Scotland (1843):—Presbyterianism Defended against Protesting and Tractarianism (1859):—The Fatherhood of God Considered (1866):—The Doctrine of Holy Scripture respecting the Atonement (1871):—and some single Sermons. See Fasti Eccles. Scoticanae, ii, 486; iii, 771, 772.

15. William (1), took his degree at Edinburgh University in 1618; was appointed to the living at West Kilbride in 1622, and was deprived at Ladykirk in 1651; conforming to episcopacy, he was collated to the living in 1662, but deposed in August, 1690, for drunkenness, he having been no charged fifteen years before. He died in 1695, aged eighty-four years. See Fasti Eccles. Scoticanae, i, 442.

16. William (2), was born at Kelso in 1756; took
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his degree at Edinburgh University in 1700; was li-
censed to preach in 1712, called to the living at Wilton,
and ordained in 1713. He died May 28, 1737. He pub-
lished a sermon, Christ the Power of God, etc. (1711):
'A Short Memoir of Pastoral Business' (1734). His
Works were also printed (Edinb. 1748, 2 vols.). See
Fusti Eccles. Scottiae, i, 517.
17. William (3), D.D., was licensed to preach in
1787; appointed to the living at Straiton in 1791, and
ordained. Having been appointed professor of moral
philosophy at the University of St. Andrews, he re-
signed his charge in 1816, and died Sept. 23, 1822,
aged sixty years. See Fusti Eccles. Scottiae, ii, 144.
Crawford, Alexander, a Baptist minister, was a
native of Argyshire, Scotland. He united with the
Independent (Congregational) Church of the Isle of
Arran at nineteen, went to Edinburgh to study under
Haldane and Ewing, and was immersed. In 1811 he
emigrated to Yarmouth, N. S., where he remained three
years. In 1814 he removed to Prince Edward's Island,
and labored with success in planting Baptist churches
throughout the island. He died in March, 1828, aged
fifty-two. He published Believer's Immersion as Opposed
to Unbeliever's Sprinkling (1827). See Bill, Hist. of the
Baptists in the Maritime Provinces, p. 662.
Crawford, Alexander William. See LINDAY,
LORD.
Crawford, Andrew Jackson, a minister of the
Methodist Episcopal Church South, was born in Ten-
nessee. He was shot in the battle of New Orleans,
in the war of 1812; embraced religion in his young
manhood, and became a member of the Tennessee
Conference in 1821. He was sent out by the United States
government as a surveyor of lands in the Cherokee na-
tion, and at the same time missionary to the Indians.
In 1835 he removed to Alabama, served some years as
register of the land-office at Demopolis, and then united
with the Alabama Conference. He spent his last years
in retirement at his home in Marengo County, where
he died in July, 1865. See Minutes of Annual Con-
ferences of the M. E. Church South, 1866, p. 41.
Crawford, David Black, M.D., a Baptist min-
ister, was born in South Carolina in 1794. He was
licensed to preach in the Cumberland Presbyterian
Church, but changed his views and united with the
Baptist Church, and was inducted into the ministry in
1815. He served as pastor of the Mount Tabor Church,
and the Albion and Antioch churches in Mississippi,
near Vicksburg, and also practiced medicine quite suc-
cessfully. He died Aug. 27, 1849. See Sprague, An-
nals of the Amer. Pulpit, vi, 834.
Crawford, Edward, a Presbyterian minister,
was licensed to preach by the Presbytery of Hanover
in 1777; on Oct. 27 of the same year became pastor at
Sinking Spring and Spreading Spring, Va., and some
time after 1786 at Glade Spring and Rocky Spring,
Tenn., where he remained until 1803. See Alexander,
Princeton College in the 19th Century.
Crawford, George M., a Presbyterian minister,
was born in Abingdon County, Va., June 4, 1796. He
was licensed and ordained by the Abingdon Presbytery
in 1822, and preached for six years in Virginia and Ken-
tucky. In 1839 he joined the Lexington Presbytery, Mo.,
and labored for some time as a missionary in that
state with great zeal and ability. He died June 4, 1858.
See Wilson, Pref. Hist. Abingdon, 1860, p. 120.
Crawford, George W. A.M., a Methodist Episo-
copal minister, was born in Orange County, Ind. He
removed to Green County in 1838, was converted in his
youth, graduated at Asbury University in 1851, and in
1854 entered the North-western Indiana Conference,
in which he filled important charges until his death,
April 11, 1889. See Minutes of Annual Conferences,
1859, p. 597; Simpson, Cyclop. of Methodistism, s. v.
Crawford, Gilbert, a Presbyterian minister, was
born in Scotland. He studied at Princeton Theolog-
ical Seminary one year (1821); was licensed by the
Presbytery of New Brunswick in 1822; subsequently
ordained, and served as supply at Le Roy, N. Y., and as
pastor at Lake Huron from 1837 to 1839; and as supply
again in 1839, at Albion in 1833, and pastor soon after
until 1835; supply of the First Church at Lockport for
two years; went to Milwaukee, Wis., back again to
New York, and preached at Albion, Boone Centre, and
Le Roy up to 1846. He died in 1848. See Gen. Cat. of
Crawford, Henry Ellet, a Presbyterian minis-
ter, was born in Orange County, N. C., Dec. 1, 1882.
He graduated at Hanover College, Ind., in 1889, and at
Princeton Theological Seminary in 1882; was ordained,
in 1889, pastor of Pleasant and Jefferson churches, in
the bounds of the Madison Presbytery, Ind. He died Feb.
Crawford, James (1), a Presbyterian minister,
was born in Rockbridge County, Va., Nov. 28, 1794.
He graduated at New Jersey College in 1826, and
Princeton Theological Seminary in 1829; was ordained,
in 1830, pastor of the church at Delphi, Ind., and then
supplied at Hopewell and Mayburn, also preaching at
Graysville, until 1851. He subsequently became a
member of the Presbytery of Vincennes, and died at
Morning Sun, Ina, July 18, 1872. See Gen. Cat. of
Princeton Theol. Sem. 1881, p. 44; Presbyterian, Aug. 10,
1872.
Crawford, James (2), a Methodist Episcopal
minister, was born at Salem, N. Y. He was converted
in childhood; licensed to exhort at the age of eighteen;
in 1838 to preach, while a student at the Oneida Con-
ference Seminary, and admitted to the Indiana Con-
ference with the conference in 1841. During the three years
rest of supernumerary, from 1846 to 1849, he labored zealously
until his death in 1872. See Minutes of Annual Con-
ferences, 1872, p. 90.
Crawford, James B., a Methodist Episcopal minis-
ter, was born at Durham, Me., Dec. 22, 1828. He was
converted at eleven; obtained his education at Kent's
Hill; began preaching in 1842, and in 1848 entered the
East Maine Conference. He commenced his labors at
Bucksport Seminary in 1859, and was connected with
that institution until his death, March 31, 1869. See
Minutes of Annual Conferences, 1869, p. 145.
Crawford, James Y., a minister of the Method-
ist Episcopal Church South, was born in South Caro-
olina in 1802. He was converted in 1818; admitted
into the Holston Conference in 1820; located from ill-
health in 1836; was readmitted in 1848, and labored
faithfully until his death in 1850. See Minutes of An-
nual Conference of the M. E. Church South, 1850, p. 272.
Crawford, John (1), a Methodist Episcopal minis-
ter, was born in Fayette County, Pa., Sept. 28, 1799.
He was converted when about sixteen; licensed to
preach in 1820; in 1821 entered the Pittsburgh Con-
ference, and in it continued to labor until his death,
Feb. 29, 1832. See Minutes of Annual Conferences,
1831, p. 214.
Crawford, John (2), a Methodist Episcopal minis-
ter, was born at White Plains, N. Y. He commenced
his ministry in 1835, served various important charges
in New York and its vicinity, and died while on a visit
to his son in London, O. Sept. 28, 1880. See Minutes
of Annual Conferences, 1881, p. 81.
Crawford, John B., a minister of the Reformed
(Dutch) Church in 1829; was born at Crawford, N. Y., in
1814. He graduated from Rutgers College in 1836, and
from New Brunswick Seminary in 1839; was licensed by
the Classis of Orange the same year; was pastor at
Middletown Village, Monmouth Co., N. J., from Novem-
ber, 1839, to October, 1844, when he died. See New,
Crawford, John H., a minister of the German Re-
CRAWFORD

formed Church South, was born in Carroll County, Md., July 25, 1801. He was received into the Church under the care of the Reverend Joseph B. Smollett; studied theology at the Andover Seminary, under the Rev. Dr. Lewis Mayer; was ordained in 1828, and next as a missionary to North Carolina, where he labored faithfully and with great success up to the time of his removal to Augusta County, Va., where he died, Oct. 3, 1864. See Harbaugh, Fathers of the Ref. Church, v, 213-226. (D. E. H.)

Crawford, Joseph, a Methodist Episcopal minister, entered the travelling connection in 1797. He occupied many of the most important appointments in the New England and New York Conferences, and had great success; but in 1820 was expelled from the New York Conference for some cause now unknown, after which he entirely disappeared. See Minutes of Annual Conferences, 1797-1820; Sprague, Annals of the Amer. Pulpiti, v, 99; Stevens, Hist. of the M. E. Church, iv, 65, 53, 312.

Crawford, Nathaniel Macon, D.D., a Baptist minister, was born near Lexington, Oglesby Co., Ga., March 22, 1811. He graduated from the University of Georgia in 1829, was admitted to the bar of that state, but did not enter upon the practice of the law, having been chosen professor of mathematics in Oglethorpe University, which position he held until 1841. About that time he became a Baptist, and was licensed to preach in 1843, and was ordained in 1844. For the next three years he was pastor, first in Washington, Ga., and then in Charleston, S. C. In 1847 he became professor of Biblical literature in Mercer University, Ga.; in 1854 was elected president of the university; in 1857 he was called to the chair of mental and moral philosophy in the University of Mississippi, and soon after in the Western Theological Seminary at Georgetown, Ky. In the autumn of 1858 he returned as president to Mercer University, but during the civil war accepted the presidency of the Baptist Institution at Georgetown, Ky., remaining there until 1871, when he resigned on account of impaired health. He died at Atlanta, Ga., Oct. 27, 1871. Dr. Crawford took a high rank, both as a scholar and as a preacher, in the South. He published a few works, in which were exhibited the results of his scholarship and the charms of a graceful style. (J. C. S.)

Crawford, Osea W., a Free-will Baptist minister, was born at Brunswick, Me., in November, 1809. When he was eight years of age his parents removed to Chastaaucus County, N. Y. He became a Christian at fifteen, was ordained to the itinerancy in 1829, and licensed to preach in 1834. He preached in Canada West, New York, Pennsylvania, Ohio, and Michigan, and died at Chesterfield, Lucas Co., Ohio, March 10, 1846. See Free-will Baptist Register, 1850, p. 78. (J. C. S.)

Crawford, Peter, a Baptist minister, was born in Virginia in 1809. He began to preach about 1831; studied in what is now Richmond College, Va.; in 1835 established a school, which became the Judson Female Institute, at Marion, Ala.; for some time taught in Central Female College, Mina, and from 1866 to 1871 was president of a female college at Koachi, De Soto Parish, La. He died April 25, 1873. See Cathcart, Baptist Elyspeop, p. 291. (J. C. S.)

Crawford, William, D.D., an Irish clergyman, was ordained minister of Strabane in 1766. In 1784, upon the request of the synod of Ulster, he undertook the instruction of candidates for the ministry in logic, mathematics, and philosophy, and afterwards enlarged the course of instruction to that of a college course. In 1796 he became pastor at Hollywood, where he died in 1801. Dr. Crawford was a man of considerable learning and great application, but his religious views were decided and evangelical. He was the author of Remarks on Lord Chesterfield's Letters: — History of Ireland (2 vols.); — and published two Sermons, besides translations from Terentius's Discourses on Natural

Theology. See Reid, Hist. of the Pred. Church in Ireland.

Crawford, William H., (1), a minister of the Methodist Episcopal Church South, was born in Greene County, Ga., March 25, 1825. He was converted at the age of fourteen; licensed to preach in 1844; in 1846 was admitted into the Georgia Conference, and labored diligently until his death, July 15, 1847. See Minutes of Annual Conferences of the M. E. Church South, 1847, p. 137.

Crawford, William H., (2), a minister of the Methodist Episcopal Church South, was born in Giles County, Va., Dec. 21, 1842. He was converted when a boy; licensed to preach in 1869; in 1873 joined the Holston Conference, and labored therein faithfully until his health failed, a year before his death, which occurred in Winter, N. C., March 2, 1880. See Minutes of Annual Conferences of the M. E. Church South, 1880, p. 144.

Crawley, Arthur R. R., a Baptist missionary, was born at Sydney, Cape Breton, in 1831. He graduated from Acadia College, N. S., in 1849, and from the Newton Theological Institution in 1852. Under the auspices of the American Baptist Missionary Union, he sailed to Hzenaza, Barmah, in December, 1858, and in the following October commenced his labors there, achieving great success. He made a visit to the United States in 1858, and another in 1872. He died Oct. 9, 1876. See Amer. Baptist Magazine, iv, 186, 188. (J. C. S.)

Crawley, Sarah, an English minister of the Society of Friends, was born at Hitchin, Hertfordshire, in 1717. She was converted in early life, itinerated as a preacher through different parts of Great Britain and Ireland, and died in London in February, 1799. See Poerty Promoted, iii, 288. (J. C. S.)

Crayer (or Crayor), Garpar D., a very eminent Flemish painter, was born at Brussels in 1582, and studied for a short time under Raphael van Coxie of that city. One of his best works, for the refectory of the abbey of Affligem, represents A Centurion Dismounting to Worship the Saviour. His principal painting is at Brussels, in the Church of Notre Dame, Christ Appearing to Mary Magdalen; others in different churches are, The Assumption, The Descent of the Holy Ghost, and The Resurrection. He died at Ghent, Jan. 27, 1669. See Hoefer, Nour. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Craegh, Peter (1), D.D., an Irish prelate, was appointed to the see of Cork in 1676; imprisoned in 1680; about 1686 translated to the archiepiscopate of Tuam; and promoted to the archiepiscopal See of Dublin, March 9, 1693. In 1695 the acts were revived, prohibiting the foreign or domestic education of Catholics, and in 1697 all the Popish prelates, vicars-general, deans, monks and others, who exercised ecclesiastical jurisdiction in Ireland, were ordered to depart before May 1, 1698. Whatever was the promise of the earlier period of Craegh's administration, it was soon overcast by the succession of Anne. He was obliged to flee to the continent, and died at Cambridge (Strasbourg), in 1705 or 1707. See D'Alton, Memoires de l'Alpe. de Dublin, p. 457; Brady, Episcopal Succession, i, 381; ii, 166.

Craegh, Peter (2), an Irish prelate, was made titular bishop of Abuza in 1745, bishop of Waterford in 1750, and died in 1774. See Brady, Episcopal Succession, ii, 74.

Craeghead. See Craighhead.

Creak, Alexander, an English Congregational minister, was born in London, April 16, 1875, and was converted in 1801. He studied first in Hackney College, and then in Queen's College in 1809; entered the Carmelite College at Rome, and was ordained August 1810; returned to Oxford, November, 1813; was pastor at Yarmouth from April, 1814, until the failure of his

Creak, Henry Brown, A.M., an English Congregational minister, was born at Yarmouth, March 25, 1821. He was converted early in life; studied in a German university, and at Spring Hill College, Birmingham; was ordained at Atherstone in 1845; was professor in Airedale College from 1846 to 1865, and died Feb. 10, 1864. See (Lond.) Cong. Year-book, 1865, p. 258.

Cream-box is a vulgar name for a chriṣmatory.

Creamer, John, a Methodist Episcopal minister, was born at Middletown, Conn., March 19, 1791. He was left an orphan at the age of ten; converted at eighteen; and in 1816 entered the Philadelphia Conference, wherein he continued with acceptance and usefulness until his death, April 25, 1827. See Minutes of Annual Conferences, 1827, p. 542; Methodist Magazine, x, 376.

Crease, William, an English Congregational minister, was born at Stirling, and educated by the United Presbyterian Church. He became pastor at Wilmshurst, Cheshire, in 1844, and labored there very successfully until December, 1849. In the spring of 1850 he removed to Hazelgrove, but died in May of the same year, in the fortieth year of his age. See (Lond.) Cong. Year-book, 1850, p. 53.

Creath, William, a Baptist minister, was born in N. Scotland, Dec. 28, 1798, or Presbytery in parentage. He was converted when about seventeen years old, removed to North Carolina at twenty, joined a Baptist Church, and soon after commenced to preach, his labors being greatly blessed. For the last fifteen years of his life he gave himself very largely to itinerant work. He died in Richmond, Va. See Letter-day Luminaries, iv, 63. (J. C. S.)

Creatiiom (creature-worshippers) was a Christian sect which arose in the 6th century, headed by Severus of Antioch, who maintained that the body of Christ was corruptible, but in consequence of the soul dwelling in it was never corrupted. See Anti-

Creda (Credan, or Creddanus) is the name of two early English ecclesiastics:

1. An abbot of Mercia, A.D. cir. 775.


Credence. We add the following particulars from Wauchope, Archdeacon, s. v.

"It either takes the form of a little table covered with a linen cloth—at Brabourne it is on the south side, and formed of black marble, with a cross in a circle carved in it—or is made like an armory in the wall. In some churches a second table held the mass vestments of the bishop. The wall credence is often connected with a dossal, in rare in the 18th (one occurs at Lanesbune), but is usual in the following century. Sometimes it occurs on the north and south sides of an altar; often it is divided by a thin slab of stone. When the pope celebrates on Easter-day there are three credences—two on the epistle side and one on the gospel side; during the deacon's plate, the second sup-

Credi, Lorenzo Andrea di (called Scarpellini), a reputable Florentine painter, was born about 1545; and he studied under Andrea Verrocchio at the same time with Leonardo da Vinci. He painted many Madonnas and Holy Families. He died about 1586. See Hoefer, Nouv. Biogr. Générale, s. n.; Sprouer, Biogr. Hist. of the Fine Arts, s. v.
Creighton, James, an early Methodist preacher, was born at Moyne Hall, near Cavan, Ireland, in 1739. He studied at a grammar-school in Cavan, graduated in 1764 at Trinity College, Dublin, and, on October 28, the same year, was ordained in the deanery of the church of Kilmore. Creighton confesses that at that time he had no experimental knowledge of the way of salvation, and that the bishop had warned him against preaching the doctrines of the Methodists. About 1776 he was converted through the reading of some of the writings of Wesley and Fletcher. He then commenced itinerating through Ireland, often preaching amid persecution and danger. In 1788 he was appointed by Wesley resident clergyman of the City-road Chapel, London, where he officiated until the infirmities of age compelled him to retire. In 1784 he assisted Wesley and Coke in the ordination of whatcoat and Vassiey; he also participated in the consecration of Coke as bishop for the United States of America. From 1790 to 1792 he was editor of the Arminian Magazine. He died at Hackney, London, Oct. 26, 1819. Creighton published, Dictionary of Scripture Proper Names, with

Creighton, Robert, Robert, Sen., D.D., an English prelate, was born in 1699, and educated at Trinity College, Cambridge. He became prebendary of Lincoln in 1631, prebendary of Wells in 1629, dean of Wells in 1660, and bishop of Bath and Wells in 1670; and died Nov. 21, 1672, leaving some Sermons and Translations. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, v.

Creighton, Robert, Jun., D.D., an English divine, was born in 1699. He became famous for his skill in church music, and was installed precentor of Wells in 1674. He died in 1786. The celebrated anthem, "I will arise and go to my Father," is by him, and he also published a volume of Sermons (1720). See Allibone, Dict. of Brit. and Amer. Authors, v.

Creisenach, Michael, a Jewish rabbi of Germany, was born at Mayence, May 16, 1720. After a thorough study of the Talmud and the Jewish Scriptures, he began to read German, devoting all his leisure to the Kantian philosophy, while at the lyceum of his native place. In 1818 he opened a private seminary, which he conducted until 1825, when he was called as professor to the Philanthropinum at Frankfurt am Main, where he died August 5, 1842. His main work is "Jewish History," or Encyklopädische Darstellung des mo-
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<td>I believe</td>
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<tr>
<td>1. In God the Father Almighty, Maker of heaven and earth;</td>
<td>1. In one God the Father Almighty, who made heaven and earth, and the sea, and all that are in them;</td>
<td>1. In one God, the Creator of the world, who produced all out of nothing;</td>
<td>1. In the Word, the Son of God (our Lord);</td>
<td>1. In God the Father;</td>
<td>1. In God our Father;</td>
</tr>
<tr>
<td>2. And in Jesus Christ, His only Son, our Lord;</td>
<td>2. And in one Jesus Christ, the Son of God (our Lord);</td>
<td>2. And in the Word, the Son of God (our Lord);</td>
<td>2. Our Lord Jesus Christ;</td>
<td>2. Our Lord Jesus Christ;</td>
<td>2. Our Lord Jesus Christ;</td>
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<tr>
<td>3. Who was conceived by the Holy Ghost, born of the Virgin Mary;</td>
<td>3. Who became flesh [of the Virgin] for our salvation;</td>
<td>3. Who through the Spirit and power of God the Father descended into the Virgin Mary, was made flesh in her womb, and born of her;</td>
<td>3. Who was born of the Virgin and the Holy Ghost;</td>
<td>3. In Christ the Son of God;</td>
<td>3. In the Son of God, Jesus Christ, our Lord God;</td>
</tr>
<tr>
<td>4. Suffered under Pontius Pilate was crucified, dead, and buried;</td>
<td>4. And his suffering [under Pontius Pilate];</td>
<td>4. Was laid on the cross [under Pontius Pilate];</td>
<td>4. Suffered to death;</td>
<td>4. Born of the Virgin and the Holy Ghost;</td>
<td>4. In the Holy Ghost;</td>
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<td>5. Descended into hell; the third day he rose from the dead;</td>
<td>5. And his rising from the dead;</td>
<td>5. Rose again the third day;</td>
<td>5. Rose from the dead;</td>
<td>5. Rose from the dead;</td>
<td>5. In the Holy Ghost and the Father;</td>
</tr>
<tr>
<td>6. Ascended into heaven, and sitteth on the right hand of God the Father Almighty;</td>
<td>6. And his bodily assumption into heaven;</td>
<td>6. Was taken up into heaven and sitteth at the right hand of God the Father;</td>
<td>6. Was taken up ...</td>
<td>6. In the Holy Ghost;</td>
<td>6. In the Holy Ghost;</td>
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<td>7. From thence he shall come to judge the quick and the dead.</td>
<td>7. And his coming from heaven in the glory of the Father to comprehend all things under one head, ... and to execute righteous judgment over all.</td>
<td>7. He will come to judge the quick and the dead.</td>
<td>7. The Father and the Son;</td>
<td>7. The Holy Ghost;</td>
<td>7. In the Holy Ghost;</td>
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<td>8. And in the Holy Ghost;</td>
<td>8. And in the Holy Ghost, the Paraclete, the Comforter, sent by Christ from the Father.</td>
<td>8. And in the Holy Ghost united in honor and dignity with the Father and the Son.</td>
<td>8. In the Holy Ghost.</td>
<td>8. In the Holy Ghost (pseudonym of the Church, and granted in the apostolic and laying on of hands.</td>
<td>8. In the Holy Ghost;</td>
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<td>9. the holy Catholic Church; the communion of saints;</td>
<td>9. the holy Catholic Church;</td>
<td>9. the holy Catholic Church;</td>
<td>9. the holy Catholic Church;</td>
<td>9. the holy Catholic Church;</td>
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<td>10. the forgiveness of sins;</td>
<td>10. the forgiveness of sins;</td>
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<td>10. the forgiveness of sins;</td>
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<td>11. the resurrection of the body;</td>
<td>11. And that Christ shall come from heaven to receive all flesh; ... and to judge the impious and unjust; ... to eternal fire.</td>
<td>11. And that Christ will, after the restoration of the flesh, receive his saints</td>
<td>11. And that Christ shall come from heaven to receive all flesh; ... and to judge the impious and unjust; ... to eternal fire.</td>
<td>11. And that Christ shall come from heaven to receive all flesh; ... and to judge the impious and unjust; ... to eternal fire.</td>
<td>11. And that Christ shall come from heaven to receive all flesh; ... and to judge the impious and unjust; ... to eternal fire.</td>
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<td>12. and the life everlasting.</td>
<td>12. and to give to the just and holy immortality and eternal glory.</td>
<td>12. and eternal life through the holy Church.</td>
<td>12. and eternal life through the holy Church.</td>
<td>12. and eternal life through the holy Church.</td>
<td>12. and eternal life through the holy Church.</td>
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*The Roman Creed, according to Rufinus (390), ends with cases resurrectionem; but the Greek version of the Roman Creed by Marcellus (241), with

Power and Grace set forth in the Sermon of John the Baptist, 1881, published in the series of *Ethiques* of his father.*
CRELL

163

CREMATION

ANTE-NICENE RULES OF FAITH,

AND THE NICENE CREED.


Crellin, Henry, a Methodist Episcopal minister, was born in Philadelphia, Pa., March 19, 1820. He was converted in his twentieth year; removed to Iowa in 1854, and in 1856 entered the Iowa Conference, where he labored until his death, Jan. 1, 1867. See Minis-

t's Annual Conferences, 1867, p. 206.

Cremation, the burning of human corpses, was probably the general practice of the ancient world, with certain important exceptions. In Egypt dead bodies were embalmed; in Judea they were buried in sepulchres; and in China they were buried in the earth. In Greece only suicides, unloved children, and persons struck by lightning were denied the right to be burned; while at Rome, from the close of the republic to the end of the 4th century A.D., burning on the pyre or pyrag was the general rule. Even the Jews used cremation in the vale of Tophet when a plague came; and the modern Jews of Jerusalem and the Spanish and Portuguese Jews at Mile-End cemetery have been among the first to welcome the lately revived process. Cremation is still practiced over a great part of Asia and America, but not always in the same form. Thus, the ashes may be stored in urns, or buried in the earth, or thrown to

The words in italics in the last column are additions of the Second Ecumenical Council (211); the words in brackets are Western changes.

See Hofer, Novus, Rigo, Générale, s. v.; Jöcher, Allogrens Géchrems-Loçton, a. v.

Crelin, Henry, a Methodist Episcopal minister, was born in Philadelphia, Pa., March 19, 1820. He was converted in his twentieth year; removed to Iowa in 1854, and in 1856 entered the Iowa Conference, where he labored until his death, Jan. 1, 1867. See Minis-

s's Annual Conferences, 1867, p. 206.

Cremation, the burning of human corpses, was probably the general practice of the ancient world, with certain important exceptions. In Egypt dead bodies were embalmed; in Judea they were buried in sepulchres; and in China they were buried in the earth. In Greece only suicides, unloved children, and persons struck by lightning were denied the right to be burned; while at Rome, from the close of the republic to the end of the 4th century A.D., burning on the pyre or pyrag was the general rule. Even the Jews used cremation in the vale of Tophet when a plague came; and the modern Jews of Jerusalem and the Spanish and Portuguese Jews at Mile-End cemetery have been among the first to welcome the lately revived process. Cremation is still practiced over a great part of Asia and America, but not always in the same form. Thus, the ashes may be stored in urns, or buried in the earth, or thrown to
the wind, or smeared with gum on the heads of the mourners. In one case the three processes of embalming, burning, andburying are performed; and in another, if a member of the tribe die at a great distance from home, some of his meat and tools are nevertheless burned by the family. It is claimed by some that the practice of cremation in modern Europe was at first stopped, and has since been prevented in a great measure, by the Christian doctrine of the resurrection of the body; partly also, by the notion that the Christian's body was redeemed and purified. The very general practice of burning bodies in the precincts of a church in order that the dead might have the benefit of the prayers of persons resorting thither, and the religious ceremony which precedes both European burial and Asiatic cremations, have given the subject a religious aspect. The question is also a sanitary one, and has attracted very considerable attention lately.

For the last ten years many distinguished physicians and chemists in Italy have warmly advocated the general adoption of cremation, and, in 1874, a congress called to consider the matter at Milan resolved to petition the Chamber of Deputies for a clause in the new sanitary code, permitting cremation under the supervision of the sanitary authorities. In Switzerland there is a movement in support of the cause.

In 1797 cremation began to be discussed by the French Assembly, under the Directory, and the events of the Franco-Prussian War have again brought the subject under notice. The military experiments at Sedan, Châlons, and Metz, of burning large numbers of bodies with quicklime, or pitch and straw, were not successful, but very dangerous. The municipality of Vienna has formally made cremation permissive. There is a propagandist society, called the Urne, and the main difficulty for the poor seems to be the cost of carrying the ashes. To overcome this a pneumatic tube has been proposed. Dresden, Leipzig, and Berlin are the centres of the German movement. In England Sir Henry Thompson first brought the question prominently before the public, and in 1874 started the cremation society of London. Its object is to introduce, through the agency of cemetery companies, and parochial and municipal authorities and burial-boards, some rapid process of disposing of the dead, "which cannot offend the living and shall render the remains absolutely innocuous." His problem was this: "Given a dead body, two cubic yards of carbonaceous material, and ammonia, rapidly, safely, and not unpleasantly." Relying on the facts connected with recent burial legislation, he pointed out that in the neighborhood of cemeteries there is a constantly increasing risk of contaminated air and water. The problem was solved by the Siemens process of cremation. The British authorities also have had to interfere in the management of the Hindu cremations, so as to reduce the cost and perfect the sanitary arrangements of the process.

Among the practical methods of cremation which have recently been attempted are those of Dr. Dolli, at the Milan gas works, and Prof. Brunetti of Padua. The former obtained complete calcination of dogs in two hours, by the use of coal-gas mixed with atmospheric air, applied to a cylindrical retort of refracting clay, so as to consume the gaseous products of combustion. The ashes remaining were used as fertilizer, by weight of the material before cremation. The latter used an oblong furnace of refracting brick, with side doors to regulate the draught, and above a cast-iron dome, with movable shutters. The body was placed on a metallic plate supporting a wire. The non-gaseous, which were generated in the first part of the process, passed through a sluice into a second furnace, and were entirely consumed. The process required four hours. In the ordinary Siemens regenerative furnace only the hot blast is used, the body supplying hydrogen and carbon; or a stream of heated hydrocarbon mixed with heated air is sent from a gasometer supplied with coal, or other fuel, the brick or iron cased chamber being thus heated to a high degree before cremation begins (Engel. Brit. 9th ed. 4. v). The subject has also been agitated in America, two societies having been organized here for cremation of corpses, and occasional instances have occurred; but the ovens and other apparatus have been as yet but moderately patronized.

The operation, as carried on at one of the best-conducted crematoria in Paris is thus performed by an eyewitness:

"Cremation is erroneously supposed to be a burning of the body. It is not. No flame whatever touches the person; the heat is only applied to the body beginning at the feet, and gradually ascending to the head and extremities. It is properly and strictly incineration, or reduction of the human frame to ashes; an abstraction of all the gases which, about a month after death, would fill a room, to the size of a bed, with the smoke of the burning corpse upon an immense pile of wood, filling the air with smoke and the noxious fumes of burning flesh. It is also claimed by its advocates to be much more economical than ordinary burial. Could the prejudices naturally entertained against it, especially by Christians, as a heathen and Mahometan custom, be overcome, there is no telling how popular the practice might yet become. See Easie, Cremation of the Dead (London, 1875), a valuable work; Vegmann Ecolanti, Cremation the most Rational Method of Disposing of the Dead (Leipzig, 1874, &c); Thomas Browne, Hydriaphobia, or Urn-burial (1658); Walker, On Cremation (London, 1889); Pietro Santa, La Cremazione dei Morti in Francia e in Etruria; Brunetti, La Cremazione dei Cadaveri (Padua, 1878). See BURLIA.

Crementius (or Clementius) is the name of two early Christians.

1. A sub-deacon of Carthage, in connection with Cyprian (Epist. viii. 24).

2. A camellian martyr at Saragossa, about A.D. 314, in the persecution of Diocletian, at the time when he was Bishop of Saragossa. He was thrown into the arena, and retired without staining himself by blood (Prudentius, Paschal. hymn v, in Migne's Patr. Lat. lx, 982; Ruinart, Acta Sacerdos Martyrum, p. 488; Cellier, iii, 44).—Smith, Dict. of Christian Biography, s. v.

CROZIER, BERNHARD SEBASTIAN, a reformed theologian of Germany, was born in 1858, taught theology and antiquities at Harderwick, and died Sept. 14, 1870. In his exposition of the Scriptures he carried out to the utmost extreme the system of Coccetti (q. v.). He wrote, Prodomos Typicus in T. et N. T. Locii (Arnstadt, 1720).—Epitome- Typhicum Exercitacionum et V. T. Triarum (ibid. 1722).—Legum Nascitorium (ibid. 1727).—Summa Theologiae Supernaturae (Hanover, 1722).—Antiquitates Monasticae-Typhicums (ibid. 1738).—De Areo et Shechem, Igne Sacro et Oscho Luctuosa (1738).—Epidemias Evangelicorum Sacrum (ibid. 1748).—See J. R. Jued, J. G. Stock, J. F. Vesperk, Kirchenhistorie, iii, 1129; Jocher, Allgemeine Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Bioch. Générale, s. v. (B. T.)

Cremone, NIcolao da, a reputable Italian historical painter, flourished at Cremone about 1616. In Bataiah and Mathæana Monachi, at Bologna, is a picture by this artist, of The Taking Down from the Cross, dated 1618.

Cremoneau, E. See CAELITTL.

Demonstrations, Or an Attempt to Show That Darkness Answers to Light, and Silence to Sound.
CREMONINI

CREMONINI, Giovanni Battista, an Italian painter, was born at Cento, and flourished about 1600. His best works are at Bologna: The Assumption, in Santa Maria della Vita; The Annunciation, and the Death of St. Francis, in San Francisco. He died in 1610.

Creolese Version of the Scriptures. This language, a kind of broken Dutch, with a rather Danish orthography, is the language of the black population of the Danish West Indies. The New Testament in Creole was printed in 1781, by order of the Danish government. Another edition was printed at Copenhagen in 1818, by the Danish Bible Society. The grammar of this language has been treated by De St. Quentin, Introduction à l'histoire de la langue créole (Paris, 1872). (H. P.)

Crepagnétés, a deity worshiped at Thebes, in Egypt, and supposed to have been the same as Carph or Karpk.

Crépin and Crépinien. See Crepin.

Creencas (or Kreczkas), CHARDAL BEN-ABRAHAM, a Spanish rabbi, was born at Barcelona about 1240, and died in 1410 at Saragossa. He was the son of a noble family, and stood high in reputation at the royal court and among the rabbinical authorities of his time, whose respect for his opinion was manifested on momentous questions. In 1391 he witnessed the fanatical persecution of the Jews in Spain, in which he lost his son. He is the author of a polemical work, entitled "א"ש". On the Dogmas of Christianity," with a refutation of the same, treating of (1) original sin; (2) redemption; (3) incarnation; (4) virginity of Mary; (5) eucharist, etc. written in Spanish, and translated into Hebrew by Joseph ben-Shem-Tob. Another work of his is Or Admon, ו"ש"zag, "Light of the Lord," a logical masterpiece of the dogmatics of Judaism, published in Venice, 1569. See Fish, Bibl. Jud. ii, 209; De Rossi, Dizionario Storico (Ger. transl.), p. 178, and Bibl. Judaisco Antichi (Milan), p. 34, 77; Graetz, Gesch. d. Juden, iii, 22, sqq., 398, 410 sq.; Jose, Gesch. d. Juden, u. s. Secten, iii, 84; Fimm, Sefer Ha-Adlon, p. 335; Lindo, History of the Jews in Spain, p. 326; Frankel, Monatechrift, 1867, p. 311 sqq.; especially Jow, Don Crescas Crencas's Religious-philosophische Lebens (Breslau, 1866). (B. P.)

Crescens is the name of several early Christians:
1. The disciple of St. Paul, afterwards bishop in Galatia, variously commemorated on June 27 or April 15.
2. One of the seven sons of St. Symphorosa, martyr at Tivoli under Hadrian, commemorated July 21 or June 27.
3. Or Crescens, martyr at Tomi, commemorated Oct. 1.
4. Crescens, Paulus, and Discedrius were three boy martyrs of Rome, commemorated May 26.
5. Bishop of Cirta, in Numidia, now Constantine. Crescens is a particularly common name on monuments of Cirta (8th Subsurg. in Syn. Carth. sub. Cyr. vii, A.D. 256).

Crescentia is the name of two Christian saints:
1. A martyr in Sicily under DIOCletian, commemorated June 15.
2. A virgin, whose tomb was near Paris, in a place where a stone bears the inscription: He Requeisit Crescentia Sacra Deo Puella; but nothing more is known of her. She is commemorated Aug. 15. See DG of Tours, De Gloria Confess, cap. 105, in Magi's PatroL Lat. 1xxi, 904.

Crescentianus is the name of several early saints:
(1) Martyr in Sardinia, commemorated May 31; (2) martyr in Africa, commemorated June 13; (3) martyr in Campania, commemorated July 21; (4) martyr at Augustana, commemorated Aug. 12; (5) martyr in Paris, commemorated Nov. 24 or March 16.

Crescentio (or Crecontio), martyr at Rome, commemorated Sept. 17.

Crescentius was a controversialist on the subject of the Easter celebration of the 4th century (Epip. Nov. 70, 9, in the Patrol. Græc. xiii, 355, § 821; Cæliæ, iii, 100). See also Crescens (3); Crescens.

Crescens (or Creconius) is the name of several early Christian ecclesiastics:
1. Bishop of Vila Regia, in Numidia, at the end of the 4th century. He deserted his see and seized on that of Tubia, or Tubuna. The third Council of Carthage, A.D. 397, passed a decree ordering his return to his own see (can. 36), which he entirely disregarded. The secular arm was called in with little effect. At the Council of Carthage, A.D. 401, the priuate of Numidia was ordered to summon Crescens before the next general council, and to depose him if he failed to appear (Cod. Canon. Eccl. Afr. cap. 77). But no motion was made of him at the Council of Mileurum, A.D. 402; and if he is the same who appears as bishop of Tubuna at the Conference of Carthage, in 411 (Prim. Cognit. c. xxi), he must have carried the day (Lahoe, Concil. ii, 1072, 1096, 1172, 1777; Tilenmont, xiii, 365).
3. An African bishop, who, about 690, at the request of the "pontifex" Liberinus or Liberius, published a systematized collection of the apostolic canons and those of the early councils, and denunciating the heresies of the popes from Sisinus to Galerius, as an improvement upon an earlier work of the kind by Fulgentius Ferrandus. Both are printed by Migne, PatroL xxxviii. The author has often been confused with the Latin poet Flavius Crescentius Conprippus.

Crésol, Louis, a French scholar of the Jesuit order, was born in 1656, in the diocese of Trèguier. He taught classics, philosophy, and theology successively; was for fifteen years secretary of the general of his order at Rome; and died Nov. 11, 1684. His principal works are Théatrum Literarum (Paris, 1692); —De Perfecta Oratoriae Actione et Proponendis (ibid. ed.) : —Mystagogia Hominum (ibid. 1629, 1688) ; —Anthologia Sacra (ibid. 1632, 1688). See Hoefer, Nouv. Biog. Générale, s. v.

Cresep, EMMANUEL, O. S. F., an eminent Roman Catholic missionary, was a native of Belgium. In 1723 he left Avesnes, in Hainault, and arrived at Quebec in 1725. On October, 1729, being ordained March 17, 1729, he went as chaplain with Ligner's expedition against the Foxes. He was next stationed at Niagara, Fort Frontenac, and Crown Point, suffering greatly in his winter service at the last-named place. Being recalled to France, he sailed from Quebec, Nov. 3, 1736, but was shipwrecked on the way, and barely escaped death. He returned to Quebec, and was pastor at Soulange till 1738, when he finally returned to Europe. His Letters, describing his perils in America, were published in French, at Frankfort, in 1742; soon appeared in German, and an English translation was issued in London in 1757. Dr. Shea published another version in his Perils of the Ocean and Wilderness. See Cath. Alman. 1783, p. 50; De Courcy and Shea, Hist. of the Cath. Church in the U. S. p. 474.

Crespet, Pierre, a French theologian of the order of Celestines, was born at Sens in 1543. He was elevated to the first positions of his order, and was an active partisan in Church and State; but finally withdrew from politics. He succeeded in obtaining a priory in Vivarais, where he died in 1594. His principal works are, Discours sur la Vie et Passion de Sainte-Catherine, in verse (Sens, 1577) — La Femme de Gréve Mystique (Paris, 1586, 1588; Rouen, 1608) — Des Deux Lieux de l'histoire de Sultan, etc. (Paris, 1590) — Commentaires de
CRESPI


Crespi, (or Crespy), an Italian engraver, practiced the art about 1765. There are a few plates by him, among which is The Descent from the Cross, after Cigani.

Crespi, Benedetto (called il Battino), a painter of Como, flourished about the middle of the 17th century. Some of his works are in the churches of Como.

Crespi, Daniele, a Milanese historical and portrait painter, was born in 1590, and studied under Gio. Battista Crespi, and afterwards under Procaccini. Among the best works of this artist are, The Descent from the Cross, and his celebrated set of subjects from the life of St. Bruno, at the Certosa. He died in 1630. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Crespi, Giovanni Battista (called il Cerano), an Italian painter, was born at Cerano, near Novara, in 1557. He visited Rome and Venice, and subsequently settled at Milan, where he was patronized by the ducal-cardinal Federigo. One of his best productions was The Baptism of St. Agostino, in San Marco, at Milan. He died in 1633. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Crespi, Giovanni (or Giuseppe) Maria (called il Spagnuolo, from the finery of his dress), a Bolognese painter, was born in 1665, and studied under Canuti and Cignani. He executed a number of works for the churches of Bologna, among which are The Last Supper; The Assumption; The Temptation of St. Anthony; St. James Preaching; and The Crucifixion. He died in 1747. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Crespi, Giovanni Pietro (called also de Contaldo), a reputable Italian painter, flourished about 1635, at Milan, and left some specimens of his genius in the Church of Santa Maria de Busto.

Crespo, Francisco, a Spanish Benedictine, who died Sept. 25, 1665, in his eighty-second year, was abbot of Montserrat, general visitor of his congregation, and professor of theology at Salamanca, and wrote, Tribu nal Thomisticum de Immunitate Dignitatis Concepta (Barcelona, 1657). See Hoefer, Nouvelle Biographie Générale, s. v.; Jocher, Algemeines Gelehrten-Lexikon, s. v.

Cressall, Edward, an English Congregational minister, was born at Hackney, April 4, 1800. In April, 1833, he was received as an agent of the London City Mission; subsequently labored in the Leadenhall Street and Holborn Hill districts for over eleven years; was some time evangelist of Claremont Chapel, which led to his entrance into the ministry. He was pastor at Houghton, in Hants, for five years; next at Hatton, Norfolk, from 1875 until his death, Nov. 21, 1880. See (Lond.) Cong. Year-book, 1881, p. 366.

Cresselle (Fr. for rattie) is a wooden instrument used instead of bells in some places, to summon the people to service during Passion week. It is supposed to represent Christ praying upon the cross, and inviting all to embrace his doctrine. Similar instruments are in use among the Turks, in consequence of their strong prejudice against the sound of bells. See CLAPPER.

Cresset is an oil-lamp in which the wick floats about upon a small circle of cork. Anciently, English churches were often lighted by this sort of lamp, and the side-chapels of cathedrals were likewise so illuminated.

Cressett, Edward, an English prelate, became dean of Hereford in 1736, was consecrated bishop of Llandaff Feb. 12, 1749, and died Feb. 13, 1755. He published some single Sermons. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cresseney, B. E., D.D., a Protestant Episcopal clergyman, was rector, for many years, in Auburn, N. Y., but removed in 1859 to Castleton. In 1860 he took charge of St. Paul's, Stapleton; in 1862 removed to Newburg, as rector of two churches in that vicinity; in 1864 was assistant minister of the Church of the Annunciation, New York city; and the following year became rector of Trinity Church, Trenton, N. J., where he died, Sept. 20, 1866. See Prot. Episc. Almanach, 1867, p. 101.

Cresseney, B. W., a Baptist minister, was born at Sharon, Vt., July, 1808. He was converted in his nineteenth year, and after obtaining what education he could, was ordained as an evangelist at Garland, Me., in November, 1837. He preached at Sangerville in 1838 and 1839; in 1841 became pastor in Vassalough; in 1850 was located at Waltham, Ind.; in 1852 organized a church at Rolling stone, near Winona, Minn.; in 1853 at Minneapolis; in 1854 at Priceston, Wis.; and afterwards, at churches in Hastings, Pine Island, and Rosece, in Minn. In 1866 he became pastor at Richfield. The last week of his life were spent in one of his Minnesota churches, where he died, Sept. 15, 1868. See Millet, Hist. of the Baptists of Maine; Chicago Standard, Oct. 18, 1883. (J. C. S.)

Cresseney, George Washington, a Congregational minister, was born at Rowley, Mass., in December, 1813. He graduated from Bowdoin College in 1835; and from the Andover Theological Seminary in 1838; was ordained in 1840 at Kennebunk, Me., where he remained nearly twelve years; and was stated supply at Buxton Centre, until his death, Feb. 12, 1867. See Hist. of Bowdoin College, p. 478. (J. C. S.)

Cresseney, Hugh. See Cresseney.

Cresseney, Isaac, a Baptist minister, was born at Fairfax, Vt., Dec. 22, 1807. He was converted early, and in 1841 engaged in preaching at Keene, N. H.; in 1845 was ordained in Berkshire, Vt.; subsequently labored at Sanbornston, N. H., Johnson and Waterbury, Vt.; and died in the last-mentioned place, Aug. 8, 1855. See Watchman and Reflector, Aug. 16, 1855. (J. C. S.)

Cresseney, Timothy Robinson, a Baptist minister, was born at Pomfret, Conn., Sept. 18, 1800. He graduated from Amherst College in 1828; studied theology at Amherst, 1828-1830; at the New York Theological Institution; was ordained June 5, 1830; served as pastor in Columbus, O., from 1834 to 1842; was agent of the American and Foreign Bible Society from 1843 to 1846; pastor at Indianapolis, Ind., from 1846 to 1852; at St. Paul's, Des Moines, Iowa, from 1854; missionary of the American Baptist Home Mission Society; pastor at Hastings, Minn.; chaplain of a regiment of United States volunteers from 1861 to 1863; pastor at Kendallville, Ind., from 1864 to 1866; at Indianapolis, Ind., from 1868 to 1870; and died at Des Moines, Aug. 80, 1870. (J. C. S.)

Cresshon, Sarah, a minister of the Society of Friends, orthodox, was born at Philadelphia, Pa., in 1771; began to preach at the age of nineteen; removed to Hadleyfield, N. J., in 1807; and died at Woodbury, Sept. 23, 1829. See Memorials, etc., for Pennsylvania, 1879, p. 197.

Cresswell, Daniel, D.D., an English divine and mathematician, was born in 1776; became a fellow of Trinity College, Cambridge; was presented to the university in 1815, and tutor in 1814. He died in 1844. His publications include several mathematical works, and Sermons on Domestic Duties (1829). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cresswell, Henry, an English Congregational minister, was born at Wallingford, Berks, Dec. 18, 1864. He was educated at Oxford Academy and Christ Church college of the University; in 1828, on leaving college, he became pastor at Ipswich, where he remained three years; then at Guil-
CRESSY 167  CREWE

hill Street, Canterbury, for five years, as co-pastor, and afterwards in sole charge, until his death, Dec. 1, 1679. See (Long.) Congregational Year-book, 1882, p. 291.

Creasy, COUNCIL OF (Concilium Christianorum), was held in Penthièvre, A.D. 676, or at Autun, A.D. 670, the names being headed with the name of Leodogarius, bishop of Autun: passed several canons, but, among others, one exacting, on pain of episcopal condignation, from every priest, deacon, subdeacon, or "clericum," consent to the "Athanasian faith."

Creasy, Charles, a Methodist Episcopal minister, was born in Hoosick, N. Y., Oct. 7, 1841. He was educated at the East Maine Conference Seminary; spent several years in teaching; entered the Upper Iowa Conference in 1870, and continued in the active work until his death at Hampton, Dec. 21, 1881. See Minutes of Annual Conference, 1883, p. 314.

Creasy (or Creasey), Sir Hugh Paulus, a Roman Catholic clergyman, was born at Wakesfield, Yorkshire, England, in 1605. He was educated at the free grammar-school of his native town, and at Merton College, Oxford; in 1626 was elected a fellow of his college; subsequently took holy orders and became chaplain to Thomas, lord Wentworth, and afterwards to Lucia, lady Falkland, who promoted him to the deanery of Laughlin, and a canonry of Windsor. He travelled in Italy, and in 1646, while at Rome, embraced the Roman Catholic faith. He resided for seven or more years in the college of Douay, where he changed his name to Sermosa de Créasy. After the Restoration he came to England, and became chaplain to the queen. Shortly before his death, which took place in 1674, he retired to Grimsdeed, in Sussex. He published, Narrative of the Conversion unto Catholic Unity of Hugh Paulus (Paris, 1647, sm. 8vo; 1653, 8vo); the last ed. contains an answer to J. P. author of the preface to lord Falkland's work on infidelity:— Summa Sophia (Douay, 1657, 2 vols. 8vo);— R. C. Doctrines no Novelties (1655, 8vo);—Church Hist. of Britanny (1655, fol.; completed only to about 1650). See Church of England Magazine, March, 1845, p. 162; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Crest (Lat. crista), the ornamental finishing which surrounds a screen, canopy, or other similar subordinate portion of a building, whether a Battersea, open carved work, or other enrichment: a row of Tudor-flowers is very often used in late Perpendicular work. The name is sometimes applied to the tops stones on the parapet and other similar parts of a Gothic building, usually called the capping or coping. The finials of gables and pinnacles are also sometimes called crests. Crests were often made with a row of ornaments, resembling small battlements or Tudor-flowers, on the top, and glazed, and still are so occasionally, but in general they are quite plain. Frequently these ornaments were formed in lead when the ridge of the roof was covered with that material, as at Exeter Cathedral.

Crests on Exeter Cathedral.

Creesty, Pierre, a French philanthropist, was born at Tum, near Argentin, Nov. 17, 1622. He was rector at Berron, and distinguished himself by his zeal in founding establishments of public utility, the principal of which are, a hospital at Barenton, a house of hospital monks in the same place, a similar house at Vimoutiers, an Hôtel-Dieu at Bernay, and a seminary at Domfront. He died at Barenton, Feb. 23, 1698, s. v.; see Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Cresti. See Pannonigus.

Creti, Donato, an Italian painter, was born at Cremona in 1671, and studied under Passinelli at Bologna, where he resided, and painted a number of pictures for the churches there, the best of which is The Adoration of the Magi, in the Madonna. He died at Bologna in 1749. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Creten, Joseph, a Roman Catholic bishop, was born at Lyons, France, in 1800. He came with bishop Loras to America, and succeeded Periott among the Winnebagos, where he built a church and school, which failed in competition with the state schools in 1848. On Jan. 26, 1857, he was consecrated first bishop of St. Paul, Minn. After great exertions for the promotion of the interests of his diocese, bishop Creten was struck down with apoplexy, Feb. 22 following. See De Courcy and Shea, Hist. of the Cath. Church in the U. S. p. 641.

Crétineau-Joly, Jacques, a French historian, was born Sept. 23, 1803, at Fontenay, in Vendée, and was educated at Paris, at the seminary of St. Sulpice. When nineteen years of age he was appointed professor of philosophy, but, before entering upon his duties, he travelled in Italy and Germany. He died Jan. 8, 1875. He edited several politico-religious journals, and is the author of Histoire de la Compagnie de Jésus (Paris, 1844–46, 6 vols.; 3d ed. 1851);—Clément XIV et les Jésuites (ibid. 1847);—L'Eglise Romaine en Face de Revolution (ibid. 1852, 2 vols.);—Le Cardinal Consalvi (ibid. 1864, 2 vols.);—Bonnart, le Concordat de 1801 et le Cardinal Consalvi (ibid. 1869). See Hoefer, Nouv. Biog. Générale, s. v. (B. F.)

Cretzelsger (Lat. Cruiger); Caspar, a German Protestant theologian, son of another of the same name, was born at Wittenberg, March 19, 1525. Having been expelled from his professorship there because he had embraced the doctrines of Calvin, he was called as preacher to Cassel, where he died, April 16, 1597, leaving De Justificatione et Bona Operis, and some polemical works. See Hoefer, Nouv. Biog. Générale, s. v.; Jücher, Allgemeines Gelehrten-Lexikon, s. v.

Crenzelsger, Felix, a Polish reformer of the middle of the 16th century, was superintendent of the evangelical congregation of Little Poland, and influential in bringing about the union of the Bohemians in that country, especially enlisting count Ostroro in that movement. See Sandomir Agreement.

Cretzelsger, Georg, was born at Mereburg, Sept. 24, 1575; studied at Leipsic and Wittenberg; became professor and doctor of theology at Marburg; and died July 8, 1637, leaving Harmonia Quatuor Linguarum Cardinalium. See Jücher, Allgemeines Gelehrten-Lexikon, s. v.

Crewey, Thomas, a Scotch clergyman, was born at Old Aberdeen, Sept. 8, 1614; took his degree at King's College there in 1633; was presented to the living at Newhills in 1639; became synod-clerk; protested against the assembly's committee for the north in 1654; was deprived for adultery in 1656, and went to Ireland. See Fossi Eccles. Scoticae, iii, 567.

Crewe, Nathaniel, L.L.D., an English prelate, was born at Stean, Northampton, Jan. 31, 1683, and in 1692 admitted commoner of Lincoln College, Oxford, where he was chosen fellow in 1656–56. He entered into holy orders July 2, 1664, and, April 29, 1669, was installed dean of Chichester; in 1671 was elected bishop of Oxford, and consecrated July 2; was translated to Durham, Oct. 22, 1674; in 1688 was appointed one of
CREWENNA

CRINESIUS

the commissioners in the new ecclesiastical commission erected by king James, and held several other important offices during his life. He was a very great benefactor to Lincoln College, of which he had been fellow and rector. He died Sept. 18, 1731. See Chalmers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, v. v.

Crewen, an Irish saint, is said to have been one of the companions of St. Breaca from Ireland to Cornwall in the 5th century, but the biographies of this period are very uncertain.

Crews, Hopek, D.D., a Methodist Episcopal minister, was born near Prueta Knob, Barren County, Ky., April 17, 1807. He was converted in 1824, licensed to preach in 1828, and joined the Kentucky Conference in 1829. After five years he was transferred to the Illinois Conference, in which he served Springfield, Danville District, and Galena. In 1840 he became a member of the Rock River Conference, in which his appointments were as follows: Chicago, Chicago District; Mount Morris District; Chicago District; agent for Rock River Seminary, Galena; Clark Street, Chicago; First Church, Rockford; First District; Joliet, Chicago District; Iuiiana Avenue, Chicago; Embassy Church, Freeport; Batavia; First Church, Rockford, and Oregon, Ill., where he died, Dec. 21, 1880. Dr. Crews was a delegate to four general conferences. During the year 1862 he was chaplain of the 190th Illinois regiment. He was a notable theologian, logician, and methodist, and preached with power. See Minutes of Annual Conference, 1881.

Creyghlon. See CREYGHOLON.

Crichton (occasionally written CREYCHTON), the family name of several Scotch clergymen and prelates:

1. David, LL.D., was teacher in a school at Austra- ther Easter; then English master at the Madras College, St. Andrews; licensed to preach in 1838; appointed to the chapel of ease, Inverlochlock, in 1838; joined the Free Secession in 1843; and had a son, Andrew, minister of the Free New North Church, Edinburgh. See Fusi Eccles. Scotiaca, iii, 809.

2. George, was made bishop of Dunkeld in 1527, also keeper of the priory, and died Jan. 24, 1548. He was not much skilled in matters of religion. See Keith, Scottish Bishops, p. 94.

3. James (1), D.D., took his degree at Glasgow University, in 1546, was admitted to the living at Kilbride in 1568, deprived at the Revolution; was dean of the faculty of Glasgow University from 1679 to 1689, and died in April, 1692, aged about fifty-seven years. See Fusi Eccles. Scotiaca, ii, 290.

4. James (2), D.D., studied at Edinburgh University; was licensed to preach in 1708; presented to the living at Wansbury in 1719; ordained in 1800; transferred to Holywood in 1805, and died July 26, 1820. See Fusi Eccles. Scotiaca, i, 583, 666.

5. John, took his degree at the University of St. Andrews in 1519, was called as colleague to the living at Abercorn in 1523, transferred to Campsie in 1529, to Paisley in 1629, was deposed in 1688 for Arminianism, etc.; petitioned the presbytery in 1649 to be restored, he being a chaplain in the army. He was afterwards stationed at Dublin. See Fusi Eccles. Scotiaca, i, 164, ii, 53, 196.

6. Joseph, was licensed to preach in 1776; presented to the living at Carstairs in 1785, and ordained in 1786; transferred to Ceres in 1785, and died Feb. 15, 1849, aged ninety-five years. See Fusi Eccles. Scotiaca, i, 164, ii, 419, 478.

7. Patrick (1), was born at Nauchton; took his degree at Edinburgh University in 1600; was presented to the vicarage of Forzang in 1606, but changed it for that of Ruthven in 1609; and continued in 1644. See Fusi Eccles. Scotiaca, iii, 739.

8. Patrick (2), was licensed to preach in 1758; presented to the living at Glenedon in 1765, but was kept in suspense and refused admission to the charge till 1770. The presbytery denied him ordination in 1771, and he resigned in 1774. See Fusi Eccles. Scotiaca, i, 768.

9. Robinson (1), nephew of bishop George Crichon, was promoted to the see of Dunkeld in 1550, where he continued until put out by the reformers, at least as late as Dec. 27, 1561. He is said to have been appointed a commissioner for divorcing the earl of Bothwell by lady Jane Gordon. See Keith, Scottish Bishops, p. 94.

10. Robinson (2), took his degree at the University of St. Andrews, in 1625; was admitted to the living at Knie-with-Neave before 1657, and died before Aug. 1, 1665, aged about sixty years. See Fusi Eccles. Scotiaca, iii, 165.

11. William, took his degree at Edinburgh University in 1649; was called to the living at Bathgate in 1654, and ordained; his ministry was inhibited in 1655, and he was removed by the synod in 1660; was indulted by the privy council in 1672, but refused; returned in 1687, and opened a meeting-house and formed a presbytery; was a member of the assembly in 1690; elected moderator in 1692; transferred to Falkirk the same year; promoted to Tran Church, Edinburgh, in 1695; again elected moderator in 1697; re- signed, and was deposed Nov. 27, 1706, aged seventy years. See Fusi Eccles. Scotiaca, i, 56, 167, 186.

Crickett, James, an English Congregational minister, was born in London in 1789. He became a wealthy merchant, and on retiring was ordained at Ramsbury, Wiltshire; afterwards removed to Adderbury, Oxfordshire, where he preached many years gratuitously. He died at Portland Ise, in February, 1853. See (Lond.) Cong. Year-book, 1856, p. 232.

Crickett, John, an English Wesleyan minister, commenced his ministry in 1789; preached in England and Ireland for twenty-six years, became a supernumerary in 1806, and died Dec. 11, 1806. See Minutes of the British Conference, 1807; Smith, Hist. of West. Metz, ii, 444, 445.

Crida, an obscure Welsh saint, was probably one of the devotees who settled in Cornwall, but others think the name merely a corruption of Credenius (q. v.).

Crigler, A. I., a Lutheran minister, son of Rev. John J. Crigler, was born in Ralls County, Mo., March 24, 1840. In 1871 he graduated from Wittenburg College, O., and subsequently from Wittenburg Theological Seminary, Missouri, and the University of Miami Synod, and served two years as a home missionary in Iowa; for several succeeding years he preached at Knoxville, Ia.; afterwards removed to Colorado, but soon returned to Knoxville; again went to Colorado, and then to Missouri, and died at Millard, Jan. 16, 1880. See Lutheran Observer, Feb. 18, 1880.

Crigler, John Jefferson, a Lutheran minister, was born in Madison County, Va., March 1, 1811, and spent his childhood in Boone County, Ky. At forty-five years of age he began the study of theology under Rev. Dr. Harbaugh and professor J. Y. Harris; was licensed to preach May 19, 1856, by the synod of Kentucky, and served as pastor in Dearborn County, Ind., in 1856 removed to Sullivan County, Mo., and labored there ten years in missionary work; was pastor, in 1874, of Johnston's Grove Church, in Story Co., Ia., besides acting as missionary to neighboring congregations. He died at Knoxville, Marion Co., March 11, 1877. See Lutheran Observer, March 80, 1877.

Crinesius, Christostom, a Lutheran theologian of Germany, was born in 1584 at Schackenwald, in Bohemia, was at first court-preacher at Goeckwold and Grub, on the borders of Styria, then dean and professor of theology and Oriental languages at Altdorf, and died Aug. 29, 1628, lecturing on Lectorium Syriacum, and on compositions Hebraico Quisque.—De Fide Catholicae Fidei.—Gymnasmum Syriacum.—Epistola ad Romanos et Titum.
CRINITI FRATES 169

CRISP

CRINITI FRATES (long-haired brethren) was a name under which Augustine censures the Mesopotamian monks for wearing long hair, against the rule of the Roman Catholic Church.

Crisos (de Bioness), Theodore, a Swiss Protestant theologian, was born in 1590, at Nyton, near Geneva. He had undertaken a new translation of the Bible, but the clergy of Geneva, wishing, without doubt, to be revenged upon him because he had refused to sign the Formula of Concord, would not permit him to publish it. He died about 1590, leaving Job, Traduit en Francez (Rotterdam, 1729):—Les Parastases, Traduit en Francais (Dordrecht, 1730);—Essai sur l'Apocalypse (ed.), and some polemical works. See Hoefer, Nouv. Biog. Générale, etc.

Criel, James, D.D., a Scotch clergyman, born at Newabbey in 1752, was a cattle-herd, but fond of reading, and largely self-taught; became master of the grammar-school at Wigton in 1777; was promoted to the rectoryship of the same school in 1785; when he introduced the monitory system; licensed to preach in 1791; became a master in the high-school at Edinburgh in 1790; presented to the living at Dalton in 1801, and died Jan. 5, 1835. He was master of several Continental languages, a Fellow of the Society of Scottish Antiquaries in 1795, and filled their office of Latin secretary from 1799 to 1815. He published, Sketches in Verse Descriptive of Scenes Chiefly in the Highlands (1806). See Fusi's Eccles. Scoticaea, l. 146.

Crisisculo, Giovanni Andrea (or Angelo), an Italian painter, the younger brother of Giovanni Filippo, was instructed in the school of Marco da Siena. He painted a number of works for the Neapolitan churches, among which are The Stoning of Stephen, in San Stefano; and the picture of the Virgin and Infant, with St. Jerome, dated 1572. He died about 1580.

Crisisculo, Giovanni Filippo, an Italian painter, was born at Gaeta about 1495, and died at Leith in 1538, in the church of Andrea da Salerno. He painted a number of fine works for the churches of Naples, particularly an altarpiece in Santa Maria della Grazia, representing the Virgin and Infant in the Clouds, with Saints below; another in the church of San Paolo, in Santa Maria del Rosario. He died at Naples in 1546.

Crismena, a Scotch saint mentioned in the legend of St. Andrews as a companion of St. Regulus (q. v.).

Crismond, John M., a minister of the Methodist Episcopal Church South, was born and reared in Bal- timore, Md. He was converted in youth, and in 1836, moving to Abingdon, Va., was licensed to preach, and in 1837 entered the Houston Conference, continuing to labor with zeal and fidelity until his death, April 22, 1873. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 155.

Crisp, Alfred, an English Congregational minister, was born at Leeds, Oct. 2, 1809. He was converted in early manhood, ordained to the ministry in London in 1836, and continued to labor at home and in the surrounding villages until 1835, when he became pastor at Milton, Derbyshire. He removed, in 1837, to the Channel Islands, first to Jersey, and afterwards to Guernsey, where he remained until his death, April 24, 1867. See (Locd.) Cong. Year-book, 1868, p. 265.

Crisp, Edmund, an English Congregational minister, was born at Hertford, June 20, 1765, of pious Nonconformist parents. In 1816 he entered the Min- sionary College at Gosport; in 1821 was ordained at Hertford and set sail for Madras, India, where he labored seven years, and then, removing to Combonaun, toiled seven years longer, until his health failed and he returned to England. In 1840 he again sailed for India, and became the final student for the Congregational College for training native pastors, at Bangalore. In 1848 Mr. Crisp again returned to England because of sickness, travelled one year in aid of the missionary cause, preached four years at Grantham, travelled six years as representative of the Religious Tract Society, and, becoming one of the Association secretaries, settled at Ealing, where he remained until his death, Nov. 6, 1877. See (Locd.) Cong. Year-book, 1876, p. 311.

Crisp, George Steffe, an English Congregational minister, was born at Wrentham, Suffolk, March 8, 1786. He was converted early, studied at Wymondley Academy, and settled at Lowestoffe in 1808. He resigned his pastorate in 1817, removed to Aldwincle, Northamptonshire, and in 1821 resumed the pastorate at Lowestoffe, where he continued until 1832. He died May 30, 1863. See (Locd.) Cong. Year-book, 1864, p. 206.

Crisp, Joseph Hemus, an English Congregational minister, was born at Nottingham, June 17, 1782. He was converted at an early age, became a local preacher in the New Connexion Methodist Church; and in 1804 was called to the regular ministry, being appointed first at Hull, and afterwards at Dewsbury. In 1807 he entered the Independent College at Ilke, and in 1810 became pastor of the Congregational Church at Bigg鹏ouse, near Halifax. He retired to Ashby-de-la-Zouch in 1840, and there died, Jan. 12, 1869. See (Lond.) Cong. Year-book, 1810, p. 282.

Crisp, Samuel, an English minister of the Society of Friends, was born at Norfolk about 1667. He received a collegiate education, took orders in the Established Church, and for a time was a parish curate and chaplain in a private family. While he was residing in London, in 1700, he united with the Friends. Not long after he opened a boarding school at Stepney, near London. He died there April 7, 1704. Mr. Crisp published, The Present State of Quakerism in England (1701):—A Letter to Keppel:—also three Letters, on similar subjects. See Friends' Library, xii, 149-168. (J. C. S.)

Crisp, Stephen, an English minister of the Society of Friends, was born at Colchester about 1640. For thirty-five years he travelled and preached in many parts of England, Scotland, Holland, Germany, and the Low Countries. His life was one of much hardship. He died June 29, 1692. Among his writings, which are numerous, though none of them are long, may be mentioned, A Word of Reproof to the Teachers of the World, etc.:—A Description of the Church of Scotland:—An Epistle to Friends, concerning the Present and Succeeding Times:—A Plain Path, Opened to the Simple Hearted:—An Alarm in the Borders of Spiritual Egypt. See Friends' Library, iv, 275. (J. C. S.)

Crisp, Thomas, an English Dissenting minister, was born in 1738. He was educated under Dr. Conder; first settled at Colchester; thence removed to Ringwood, and afterwards to Hertford; but, though a man of excellent character, and of a peaceable spirit, he met with great trouble and opposition in every place. He at last returned to the home of his nativity, and died suddenly, near Wrentham, in 1806. He published, The Charge at the Ordination of Sir Harry Trelawney. See (Lond.) Theological and Biblical Magazine, February, 1806, p. 79.

Crisp, Thomas S., D.D., an English Baptist minister, was born at Beccles, Suffolk, in 1768. He received his education in an independent school and in one of the Scotch universities; became teacher in the Baptist College, Bristol; in 1818 was associated with Rev. Dr. Ryland as pastor there; and upon the death of the latter was elected president of the college. He
died at Cotham, Bristol, June 16, 1668. His scholar-
ship is said to have been of a superior character, al-
though he was singularly diffident. See *Appleton's An-
 a. v. (J. C. S.)

Crispi, Gerolamo, an Italian prelate, was born at
Ferrara, Sept. 30, 1667. He pursued his studies in his
native city; became doctor of law in 1696; then was
ordained priest and soon after archdeacon. In 1708 he
was appointed auditor of the rota, and in 1720 archbish-
omp of Lanciano. He left this see for the patriarchate of
Antioch, and in 1743 was appointed archbishop of
Ferrara, where he died in 1746, leaving, *Discorsi et Iumi
Scriti* (Rome, 1720):— *Discorsi et Iumi Scriti Abri
(Ravenina, 1722):—Compendium Vite Clementa XI* (Ud-'
dal, 1720):— *Decisiones Rota Romanae* (Urbino, 1726).

Crispi, Scipione, a Piedmontese painter, was
born at Tortona, and practiced the art from 1592 to
1599. His works are, *The Visitation of the Virgin to
Elizabeth*, in San Lorenzo, at Voghera; and an
altar-piece at Tortona, of Sta. Francesco and Do-
menico. 5

Crispina. Saint, commemorated Dec. 5 (or Dec. 3),
is said to have been an illustrious matron of Thagura,
who was put to death A.D. 304, under Aulius, procon-
sul at Thebaste, in Africa, and rejoiced in her torture as
a Christian (Augustine, in *Paed. exx. 18; cxxxviii. 3;
Seneca, 854, 54, 44*).

Crispina was the name of several early Christians
besides St. Crispin (q. v.).
1. A bishop, martyr at Antyaxis, commemorated
Nov. 19.
2. A presbyter of Lampacus, his native city, who
wrote, about A.D. 387, a life of bishop Farbanus (given
in the *Bollandists*, a. a.; see also Cave, *Hist. Lit. t, 394;
Tillemont, vi, 268*).
3. A Donatist bishop of Olama, addressed A.D.
389 and 406 by Augustine (*Epist. 51* [172], 607
[173].

Crispion, archdeacon to Ephippus, mentioned
as archbishop of Salamis c. A.D. 368 to 403 (Sozomen. vii,
15; Migne, *Patrol. Grœc. iv. 1555, § 345; Ceillier,
vi, 380*).

Crispilius (or Crispilus), a martyr in Sardinia,
is commemorated May 30.

Crispus, a presbyter, martyr at Rome under Dio-
cletian, is commemorated Aug. 18.

Crist, Jacob B., a Lutheran minister, was born in
Berks County, near Reading, Pa., Nov. 11, 1798.
Removing to Harrisburg, Pa., he joined the Methodist
Church, and in the fall of 1842 was licensed as a preach-
er; for one year was pastor of the Warm Springs Cir-
cuit; was selected as travelling companion to bishop
McKendree three years; and for several years agent for
the Sunday-school Union and the American Coloniza-
tion Society. He afterwards joined the Lutheran
Church; became agent for the Illinois College and for the
Education Society; in 1850 pastor at Mount Joy,
Lancaster Co., Pa., which he served three years; and
then successively pastor at Kishacoquilla, Millifiin Co.
Sinking Valley, Blair Co.; Jenner Charge, Somerset
Co.; Antis, Blair Co.; supplying, also, the Church at
Freeport, Armstrong Co. For a time he was agent for
Pennsylvania College. In May, 1870, he removed to
Altoona for rest; and afterwards went to Antis Charge,
from which he retired in 1875. He died at Altoona,
April 28, 1881. See *Lutheran Observer*, xiii, No. 21.

Cristtana, martyr in Spain, is commemorated Oct. 27.

Cristiu, a Welsh saint of the 6th century, is
the founder of Llangrindolis. Anglesey, and
Eglwys Wv, and Penrydol in Pembroke-shire (Heel.
S. V.*

Cristobolo, a Grecian architect, flourished about
the middle of the 15th century, and was employed by
Mohammed II to erect a mosque at Constantinople, on
the site of the Church of the Holy Apostles, which he
did successfully.

Cristofori, Fabio, and Pietro Paolo, Italian
artists, father and son, the former of whom flourished
in 1658, and the latter died in 1740, deserve great
credit for the perfection which they attained in the mos-
que. They executed in concert several ad-
imirable works in the Basilica of St. Peter's, among
which are The Communion of St. Jerome; and The
Baptism of Christ. See Spooner, *Biog. Hist. of the
Fine Arts*, a. v.

Criticus is the name of several Irish saints:
1. Son of Illidion, commemorated May 11, at
Achadh-Blech, on the river Dodder, County Dublin,
where they are probably interred. Colgan affirms that
he was the *Creidan, Creidan, or Critian who was one of
the many pupils whom St. Petrac had during his resi-
dence in Ireland (Todd and Reeves, *Marti. Dom.*, p. 125;
Colgan, *Acta Sanctorum*, p. 585, c. 4; Bright, *Bap-
tism of Christ*, ed. 2. 1819, p. 208, n.; 2. Son of Asendrum, or Nendrum (now called Mahe Island, in Strangford Lough), commemorated
May 17, whose death is given at A.D. 638 by the Irish
Annalists (O'Donovan, *Four Masters,* i, 256 n.; 257;
Reeves, *sup. sup.* 148). 3. Son of Cenangen, commemorated Feb. 7 with Lo-
nan and Molan or Meilan, all sons of Daire; buried at
Cluain-feith-Mulua (now Contertumullach or Kyle, in
the barony of Upper Osory, Queen's County) (Colgan, *sup.
p. 58 n.; O'Donovan, *sup. sup. i, 207 n.*).

Court, Henry, of Benbecula (Bangor), commem-
orated Sept. 16. In *Marti. Dom.* (Todd and Reeves,
p. 251) he is called cellarer of St. Comgall of Bangor, and
is said to have got the name Cerromacmac he used to
divide fairly. His mother was Eithne, daugh-
ter of Saran, son of Colgan, and sister of Ronan. He
died A.D. 669 (O'Donovan, i, 290 n., 291*).

Criticlow, Benjamin C. D.D., a Presbyterian
minister, was born Dec. 14, 1807. He pursued his lit-
erary studies at Western University, Pittsburgh, Pa.,
and graduated at Western Theological Seminary in
1836. His first pastorate was Slippery Rock and
New Brighton; his next Beaver and New Brighton; but
after a few years, he left Beaver and confined his labors to
Brighton. In 1876 he accepted a call to the Church of
Greenville, Mercer County, but resigned in the spring of 1881. After this he occasionally preached at Sherman's Ferry, Mercer County, and at Rochester, until his death, April 2, 1882. See *Presbyterian Register*, April 26, 1882.

Criticton, Andrew, L.L.D., a minister and author in
the Established Church of Scotland, was born in De-
ember, 1759, in the parish of Kirkmahoe, Dumfries-
shire. He received his education at the Dumfries Acad-
emy and the University of Edinburgh, became a licensed
preacher, and was for some time engaged in teaching
in Edinburgh and North Berwick. In 1823 he published
his first work, the *Life of the Rev. John Black-
den*, which was followed by the *Life of Colonel J.
Blackden, and Memoirs of the Rev. Thomas Scott*. To
*Forrest's Minstrelsy of the Borders* he contributed for two volumes, viz.
*Conerts from Sicily*, and a translation of Koch's *Res-
volution in Europe*. In the *Edinburgh Cabinet Library*
he wrote the *History of Arabia and Scandinavia, An-
cient and Modern*, each in two volumes. He commenced his
career as a publisher, and compiled the newspaper press of the city by ed-
ting the *Edinburgh Evening Post*. In 1828 he con-
ducted the *North Briton*, and in 1832 he undertook the
editorship of the *Edinburgh Advertiser*, in which em-
ployment he continued till June, 1851. He contributed
extensively to periodicals; among others, to the *West-
minster*, *The Edinburgh Magazine*, the *Dublin Uni-
versity, Fraser's Magazine*, the *Church Review*, and
the *Church of Scotland Magazine and Review*. He was a
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ter, was born at Cambridge, N. Y., in 1813. He graduated from Union College in 1839; spent one year in Princeton Theological Seminary; was licensed by the Presbytery of Troy; was pastor at Glenville, N. Y., from 1842 to 1848; East Congregational Church, N. Y. city, thereafter until his death in 1849. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 224.

Crocker, Nathan Bourne, D.D., a Protestant Episcopal minister, was born at Barnstable, Mass., July 4, 1781. He graduated at Harvard College in 1802, and began the study of medicine, which, however, he soon abandoned for theology, and acted as lay reader at St. John's church, Providence. Becoming deacon in 1806, he accepted the rectoryship of that church. On account of failing health he resigned his charge in 1804, but resumed it Jan. 1, 1806, and remained in it until his death, Oct. 19, 1855. Dr. Crocker was a member of the Standing Committee of the Diocese of Rhode Island during his entire rectoryship, excepting one year: deputy to the General Convention from 1808 to 1812; and a member of the Board of Fellows of Brown University for nearly fifty years. See Amer. Quar. Church Rev. Jan. 1866, p. 609.

Crocker, Thomas, a Baptist minister, was born in North Carolina in 1786, and for more than thirty years was a very successful preacher in Wake, Warren, Granville, and Franklin counties. He died Dec. 8, 1848. See Cathcart, Baptist Encyclopedia, p. 296. (J. C. S.)

Crocker, William Goss, a Baptist missionary, was born at Newburyport, Mass., Feb. 10, 1805. He graduated from the Newton Theological Institution in 1834, and was ordained at Newburyport, Sept. 25 of the same year, proceeding at once to Africa, where he arrived Aug. 12, 1835. He entered with great zeal into his work, and was a most devoted and laborious missionary for seven years. He succeeded in reducing the Basena language to writing, and prepared also a Basena Spelling-book, and quite a number of hymns in the same tongue. He returned to the United States in 1842, remaining a year and a half, when he re-embarked for Africa, and arrived at Monrovia, Liberia, Feb. 23, 1844, but died the next day. (J. C. S.)

Crockett (also written Crooket or Crockett) is the family name of several Scotch clergymen:

1. John, took his degree at the University of St. Andrews in 1674; was licensed to preach in 1678; presented to the living at Caputh in 1688; continued in 1689; deprived by the privy council in 1701, and removed to Morinty. See Fasti Eccles. Scotiacare, ii, 796.

2. John (1), was licensed to preach in 1708; called to the living at St. Andrews, and died April 21, 1748. See Fasti Eccles. Scotiacare, iii, 179.

3. John (2), was licensed to preach in 1739; called to the living at Parton in 1743; ordained in 1744; and died July 20, 1760, aged forty-five years. See Fasti Eccles. Scotiacare, i, 720.

4. John (3), was licensed to preach in 1803; presented to the living at Kirkcunzeon in 1809, and ordained; and died June 20, 1867, in his ninetieth year.

He had a clear and vigorous intellect, correct taste, a wonderfully retentive memory, and was a good scholar. See Fasti Eccles. Scotiacare, i, 797.

Crochets (Fr. croc = a hook), projecting leaves, flowers, or bunches of foliage, used in Gothic architecture to decorate the angles of spires, canopies, pinnacles, etc.; they are also frequently found on gables, on the weather-mouldings of doors and windows, and in other similar situations; occasionally they are used among vertical mouldings, as at Lincoln Cathedral, where they run up the mullions of the windows of the tower, and the sides of some of the arches, but they are not employed in horizontal situations. They are used in suites, and are placed at equal distances apart: the varieties are innumerable. The first instances of crockets are to be found late in the Early English style; they mostly consist either of small leaves or rather long stalks, or bunches of leaves curled back something like the head of a bishop's pastoral crook. Decorated crockets vary considerably; the most usual form is that of a broad leaf with the edges attached to the moulding on which it is placed, and the middle part and point raised.

In the Perpendicular style this is the most prevalent form, but they are not unfrequently made like flat, square leaves, which are united with the mouldings by the stalk and one edge only. In a few instances, animals and figures are used in place of crockets, as in Henry the Seventh's chapel.

Crockhay, Gent, a native of St. Catherine's, near London. She would not attend mass, and closed her doors upon the priests when they came to see her. She was taken, examined, and condemned to be burned; but died April 13, 1529, before the time fixed for her execution. See Fox, Acts and Monuments, viii, 726.

Crocot is a dress of women among the ancient Greeks and Romans. It was more especially worn at the festival of the Dionysia, and also by the priestesses of Cybele.

Crocute. See Croquay.

Crocus, Cornelius, a Dutch theologian and scholar, a native of Amsterdam, was appointed rector of the Latin schools of his native city, and labored zealously
to inspire his pupils with a love for the Catholic religion.

At the age of fifty he went to Rome, entered the Jesuit society, and died there in 1566. His principal works are: Fervoros Sordidorum Verbum (Cologne, 1568); De Fide et Operibus (Antwerp, 1581); Disputationes Sapientissimae (ibid., 1580); Joannes Coaus (ibid., 1546); Paracelsus ad Capuae Dissertandam Sententias Josuici Curis (ibid.).

See Hoefler, Noua Biog. Generale, s. v.; Jocher, Alpensches Gelehrten Lexicon, s. v.

Croft, John, a minister of the Protestant Episcopal church, was born Sept. 29, 1787. Ordained deacon in 1809, and subsequently ordained priest in 1815, he was in the ministry of St. Peter's Church, Freehold, N. J.; was transfeffered to Christ Church, Shrewsbury, and afterwards to Christ Church, Middletown. After a few months spent in New Brunswick, he became rector of St. Paul's Church, Paterson, where he remained three years. During the following two years he was in New York, and the two years succeeding he assisted his father, the Rev. Bishop of New Jersey, in Christ Church, New Brunswick.

He became rector of that parish at the death of his father, and continued there for eight years. In Keypert he founded and served St. James's Church for nine years, at Brown's Point, erecting the building on his own land and by his own gifts and collections. He finally made his residence at Brooklyn, N. Y., where, and in adjoining places, he was generally employed until his death, Aug. 25, 1840. See Amer. Quar. Church Rec. 1843, p. 446.

Croft, Robert B., D.D., a Protestant Episcopal clergyman, brother of the foregoing, was born at Swedesborough, N. J., in 1800. He graduated from the General Theological Seminary (N. Y.), and was ordained in 1823. For a number of years he was rector of a church in New Brunswick, N. J., which he left about the year 1850, and removed to New York. He returned, however, in 1861, to New Brunswick, still retaining his connection with the diocese of New York, without regular work; in 1869 he resided at Boyd's Corners, N. Y. Subsequently he removed to Yonkers, and died there, July 22, 1878. See Prot. Episc. Almanac, 1879, p. 168.

Croft, Gabriel, an English Congregational minister, was born at Great Eccleston, Lancashire, Jan. 31, 1791. He entered Hackney Academy in 1811, and about three years later was ordained at Pickering, Yorkshire, where he labored until 1850; afterwards living without charge at St. John's, Eccleston, Kirkham, and finally at Preston, until his death, Nov. 14, 1868. See (Lond.) Cong. Year-book, p. 241.

Croft, Sir Herbert (1), an English clergyman, was educated at Christ Church, Oxford, and became a member of Parliament in the latter end of Queen Elizabeth's reign. After he had lived fifty-two years as a Protestant he became a Roman Catholic, went to Douay, and had an apartment in the monastery of the English Benedictines as a lay brother of the order. He died April 10, 1622, leaving arguentation to show the Church of England being a true (1612). See Chalmers, Bio. Dict., s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Croft, Herbert (2), D.D., an English prelate, son of the foregoing, was born Oct. 18, 1603, at Great Milton, near Thame, Oxfordshire. He was educated in the English college of the Jesuits at St. Omer's, and at Oxford; entered into orders, and became minister in Gloucestershire, and rector of Harvington, in Oxfordshire. In August, 1639, he was made a prebendary of Salisbury Cathedral, in 1640 of Worcester, and the year after canon of Wadour. In 1644 he was nominated dean of Hereford, to which see he was promoted Dec. 2, 1661. About 1647 he became dean of the royal chapel, which position he held until 1669. In 1675, when the quarrel with the nonconformists was at its height, he published a piece entitled The Naked Truth, or the True State of the Primitive Church (1659), which created some controversy and excited an uncommon degree of attention. He resigned his bishopric some years before his death, which occurred May 18, 1691. He published some single Sermons, and The Theory of the Earth (1668). See Chalmers, Bio. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Croft, Sir Herbert (3), an English clergyman, was born in London in 1751, and educated at University College, Oxford. He took orders in 1782, succeeded to a baronetcy in 1797, and died in 1816. His publications include A Brother's Advice to his Sister (1775): Love and Madness (1780): Fanatism and Trifism (1782): The Arts of the Juggler (1783); and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Croft, Joel, a Methodist Episcopal minister, was born at Phillipsport, Putnam Co., N. Y., Feb. 11, 1820. He was converted at the age of sixteen; soon after entered the academy at Peekskill; also began a private theological course; received license to preach in 1842, and in 1845 joined the New York Conference, of which he remained a worthy and acceptable member until his death, March 27, 1879. See Minutes of Annual Conferences, 1879, p. 26.

Croft, Joseph, an English Congregational minister, was born at Great Eccleston, near Preston, Lancashire, Jan. 6, 1802. He studied at Rotherham College, became pastor of St. John's, Preston, in 1827, and labored there with eminent success for more than forty years. After 1868 he lived in retirement until his death, June 20, 1879. See (Lond.) Cong. Year-book, 1880, p. 817.

Crofts, Edward, an English Wesleyan minister, was born near Stamford in 1817. He was educated at the Hoxton Theological Institution, appointed to his first circuit in 1839, became a superintendent in 1870, and died at Manorbiir, near Tenby, July 2, 1878. See Minutes of the British Conference, 1878, p. 86.

Crofts, Henry Only, D.D., an English Methodist preacher, was born in the city of Lichfield, Sept. 8, 1818. At seventeen he began to preach, at twenty-two entered the New Connexion ministry, and after spending four years in England, joined the Rev. J. Adderley in the newly established mission in Canada, of which he was the general superintendent for ten years. Returning to England in 1851, he travelled in nine of the leading circuits with zeal and success. He became a superintendent in 1879, but continued to preach as he was able, until his death at Manchester, Jan. 21, 1880. Dr. Crofts was president of the conference in 1861, and the author of a volume of Sermons. See Minutes of the Conference.

Crofts, John, an English Wesleyan minister, was born in 1798. He was converted when about seventeen, entered the ministry in 1820, labored in Jamaica, Turk's Island, West Indies, Bermuda (1830-38), and Harbor Island, returned home in 1885, traveled English circuits until his retirement in 1884, and died at Sandbach, Cheshire, Dec. 31, 1857. See Minutes of the British Conference, 1858.

Crofts, Matthew Henry, an English Baptist minister, was born at Upton, Northamptonshire, in 1801. He was converted at twenty-nine years of age, at once began to preach, notwithstanding his defective education, and in 1834 became pastor in Ramsey, Huntingdonshire, where he remained until 1852, when he moved to Andover, Hants Co., and was pastor there till his death, Feb. 20, 1856. See (Lond.) Baptist Handbook, 1856, p. 46. (J. C. S.)

Croggon, Walter Oke, an English Wesleyan minister, was born of Baptist parents, at Penryn, Cornwall. He was converted in his nineteenth year, and in 1817 entered into the ministry. He was a principal in the school at Harrow in Cornwall (1817-22), at Charleton, France (1828 sq.), Zante, Ionian Isles (1827), Kingswood, England (1834), and London, as superintendent of schools (1866-49). He died at Sittingbourne, Kent, Jan. 80, 1864, in the
sixtieth year of his age. See Minutes of the British
Conference, 1854; Ws. Math. Mag. 1833, p. 241,
1854, p.478.

Croix, François de, a French Protestant controversi-
alist of the beginning of the 17th century, was
pastor at Uzes, and author of several works, the best
known of which is his treatise Les Conformités (1606).

Croiz, Jean de, a Protestant theologian and schol-
ar, son of François Croiz, was born at Uzes. He was
successively pastor at Beziers and Uzes, and for some
years professor in the Protestant Academy of Nîmes.
He died at Uzes, Aug. 8, 1651, leaving, among other
works, Observations sur quelques Origines de la Religion
et Terreur des Gens de Lyon (1632).—In Novum Fundum Ob-
servationes (ibid. 1646).—La Vérité de la Religion Re-
formée (1645, 1650).—Augustin Support (1656).
See Hoefler, Nouv. Biog. Générale, s. v.; Jocher, Allgemeine
Gelehrten-Lexikon, s. v.

Croine (or Croine) is the name of several female
Irish saints, of whom the following are the best known:
1. A virgin, commemorated Jan. 27. She was of the
race of Maen, son of Niall of the Nine Hostages, and
was venerated at Cill-croine (Kilcron) in Ul-Maine,
County Galway; but beyond this we have no infor-
mation.

There were others of the same name, and the ruins
of the Church of St. Croine, virgin, of Kill-Croney or
Kilcroney, in the parish of Kilmanagoe, bar. Rathdown,
County Wicklow, still exist in the disused churchyard.
At Jan. 27 the Mart. Tallaght has the feast of "Croine
Innse Locha Croine" (Todd and Reeves, Mart. Domey.
p. 29; Colgan, Acta Sanctorum, p. 267 n.; O'Hanlon,
Irish Saints, p. 455, 456; Kelly, Cal. of Irish Saints,
p. xiii.).

2. Beg (Little), of Tempull-Croine, virgin, com-
memorated July 7, was the daughter of Dairmid,
son of iarvar, one of the race of Connell Culban, son
of Niall of the Nine Hostages. She is given as Croine
by Colgan, among the saints descended from Co-
nell Culban, the parent-stem of St. Columba, and
her church was situated in Tyrconnell (Todd and
Reeves, Mart. Domey. p. 189; Colgan, Tr. Trasna. p.
680 n.).

Croiset, Jean, a French ascetic theologian of the
Jesuit order, born at Marseilles, was for a long time
rector of the House of the Novitiate of Avignon, and
governed it with much regularity and mildness. He
died at Avignon, Jan. 81, 1788. His principal works are,
Fire de Marie-Madeleine de la Trinité (1786).—Vie des
Saints pour tous les Jours de l'Année (Lyons, 1723,
1742).—Parallèle des Miracles de ce Siècle et de la Mo-
ralle de Jean Croiset (ibid. 1735).—Exercice de Prière pour
les Dimanches et Fêtes (ibid. 1736, 1747, 1784, 1804;
also under the title, Avène Chrétiens, Toulouse, 1812).
—Illusions du Coeur (Lyons, 1786, 1748).—Heures et
Règlements pour les Pensionnaires Jésuites (ibid. 1789):
—Prostration au Sacré Cœur de Jésus Christ (Paris,
1741).—Retraite Spirituelle pour un Jour de Chagrin
Moi (Lyons, 1722).—Réflexions Sur les Saints (ibid.
1804).—Méhanes. See Hoefler, Nouv. Biog. Géné-
rale, s. v.; Jocher, Allgemeine Gelehrten-Lexikon, s. v.

Croix. See Croi.

Croix, Claude la. See Lacrux.

Croix, Jean de la Sainte. See Cruz, (Sain)
Jean de la.

Croker, Thomas, an English martyr, was a brick-
layer in Gloucester, who was burned May 12, 1556,
for his faithful adherence to Christ. See Fox, Acts and
Monumenta, viii, 144.

Crook, Anthony, an English Independent minister,
was born at Pettercaulm, Scotland, in 1740. He
studied at Trenca College, was ordained, in 1766, pastor at
Cumberland Street, London; began a new church at
Pinner's Hall, but removed in 1797 to Founder's Hall,
and died July 9, 1803. He published the Sermon at
the opening of Cheshunt College, and issued two other
works. See Wilson, Discourse Choruses, ii, 294-301.

Crook, Alfred de Long, a Lutheran minister, was
born in Westmoreland, Pa., June 25, 1806. He died at
Kutztown, at Reeling, and at Freeland seminary;
graduated in 1862 from Gettysburg Theological Semi-
inary; in 1863 was ordained by the Ministerium of
Pennsylvania, and took charge of a congregation near
Lykens. After several years he united with the Syn-
od of the Evangelical Church, resigned his charge, organized
new congregations at Lyon, Millerton, Here-
ford, and Pleasantville, also acting as pastor at Mohr-
sville with extraordinary success. He died at Lyons,
June 19, 1876. See Lutheran Observer, July 7, 1876.

Crook, Robert, a Scotch clergyman, took his de-
gree at Marischal College, Aberdeen, in 1767; was
schoolmaster of the parish of Inverurie in 1773; li-
censed to preach in 1779; appointed to the living there
in 1780; ordained assistant and successor, and died
June 8, 1820, aged eighty years. See Fusi Eccles.
Societatis, iii, 386.

Cromacius. See Chrimatius.

Croman. See Croan.

Cromar, Andrew, a Scotch clergyman, was licen-
sed to preach in 1820; presented to the living at Oathlaw
in 1830; ordained in 1831; and died Nov. 10, 1853, aged
forty years. See Fusi Eccles. Societatis, iii, 780.

Crombach (or Crumbach), Hermann, a German
historian and antiquarian of the Jesuit order, was born
at Cologne in 1596. He taught in various colleges of his
order, devoted himself to researches upon the eccle-
siastical history and antiquities of his native country,
and died Feb. 7, 1680, leaving Uraudo Viudico (Co-
logne, 1647; augmented ed. 1674).—Promitiei Gentium
(1664).—Pietà P. D. Jacobs, Maria Ituri (ibid. 1665):
—Auctorium Sancta Vv. Mariae Viudico (ibid.
1669).—Chronographia Descriptio Omnium Parochiou
rum ad Archidioeceses Colonienses Hierarchiam Pertin-
entium, in the Bibliotheca Coloniensis of Joseph Hart-
stein (1747). See Hoefler, Nouv. Biog. Générale,
s. v.; Jocher, Allgemeine Gelehrten-Lexikon, s. v.

Crombie, Andrew, a Scotch clergyman, was pre-
sented to the vicarage of Knockbean in 1592; trans-
ferred to Chanonry about 1594, and to Rosemarkie in
1596; back to Kilmuir Wester in 1597, and again to
Rosemarkie in 1599; appointed by the assembly of 1600
to the charge of St. Constantine (ibid. 1601, 1606).
He died in 1660, leaving a legacy to the Church of
Kirtwhilly, 1680. See Fusi Eccles. Societatis, iii, 274, 283.

Crombie, James, D.D., a Scotch clergyman, took
his first degree at the University of St. Andrews in
1752; was licensed to preach in 1757; presented to the
living at Lhanbryde in 1760; accepted a call to Belfast,
but resigned in 1770; and died March 1, 1790, aged
about fifty-eight years. He published a Sermon (Belfast,

Crombie, William, a Scotch clergyman, took his
degree at the University of St. Andrews in 1758;
was licensed to preach in 1759; ordained in 1761 minis-
ter of a Presbyterian congregation at Wisbeach, England;
presented to the living at Kirkudbright in 1765; trans-
sferred to Spott in 1769; and died Jan. 6, 1789. He
published Public and Personal Progress of Per-
fecion (1768). See Fusi Eccles. Societatis, 1, 382, 691.

Cromcruch (or Cromnach) was one of the first
idols of the Irish, and was made of pure gold, and
surrounded by twelve brazen images. Its worship still
existed at the introduction of Christianity into Ireland.

Crome, a name common to several Lutheran theo-
lurgians, of whom we mention the following:
1. Carl Petrus Crones, was born in 1781, and
died Aug. 15, 1874. He was a strict Lutheran, who

2. FREDRICH ADOLPH, was born Feb. 21, 1757, at Rebecka; was in 1799 superintendent at Eimbeck, in 1828 at Sjeven, and died March 1, 1825. He published, Versuch einer Verfassungsreform der gesetz. Berufsmänner (Rebecka, 1823). See Winer, Handbuch der theol. Lit. i, 64.

3. FREDRICH GOTTLIEB, was born in 1775 at Eimbeck, and died as doctor of theology and superintendent at Limburg in 1838. He wrote, Protoplasmatidae (Leiden, 1824) —Beiträge zur Erklärung des Neuen Testament (Göttingen, 1829) —Geographisch-historische Beschreibung des Landes Syrien (ibid. 1834). See Winer, Handbuch der theol. Lit. i, 87, 150; Zuchott, Bibl. Theol. ii, 521. (B. P.)

Cromer, GIULIO (called il Croma), a painter of Ferrara, was born in 1572, studied under Domenico Veneziano, and died in 1632. He painted The Resurrec-
tion, and The Death of the Virgin, in the Scala, at Ferrara.

Cromm, ADRIAN, a Dutch Jesuit, was born in 1591 at Anhorn, in the Netherlands, and died at Brussels, May 2, 1651. He wrote, Paulinus Dardanus cum Compendio Praepara-
num: Evangelii Historicorum Concilia in Monumen Digressis. See Andree, Bibliotheca Beijicae: Algemene, Bibliotheca Scriptorum Societatis Jes; Jöcher, Algemeene Geheten-Lexicon, s.v. (B. P.)

Crompton, SAMUEL, an English Wesleyan minis-
ter, began his pastorate in 1813, became a supernumerary in 1847, and died at Unsworth, near Bury, July 6, 1866. See Minutes of the British Conference, 1866, p. 88.

Cromwell, JAMES O., a Methodist Episcopal minis-
ter, began his itinerant life in 1780; served various circuits in the Middle States, namely, Susquehanna, 1780; East Jersey, 1781; Fluvanna, 1782; Pittsylvania, 1783; Kent, 1784; Fort Roseway, 1785; was sent as missionary to Nova Scotia in 1786; and located in 1788. See Min-
utes of Annual Conferences, 1780-88; Sprague, Annals of the Methodist Episcopal Church, ii, 313; Stevens, Hist. of the Meth. Episcopal Church, ii, 88, 128, 188, 379.

Cromwell, JAMES W. H., a Methodist Episcopal minis-
ter, was born at Majorville, N. B., Oct. 23, 1843. He removed to Frederickton in 1862, where for a few years he taught school; received license to preach in 1865; and in 1870 joined the East Maine Conference, wherein he continued laborious until his death, Aug. 23, 1874. See Minutes of Annual Conferences, 1875, p. 79.

Cromwell, OLIVER, who deserves notice here as one of the great politico-religious characters of Great Britain, was born in the town of Huntington, April 23, 1599. His father was Robert Cromwell, of a family renowned of a barony, and his mother being a daugh-
ter of Sir Richard Stewart, efforts have often been made to show that he was connected with the royal family. He is said, by unfriendly authorities, to have spent a dissolute and extravagant youth, interrupted by serious misgivings, which brought him at last to stern self-condemnation, and resulted in a Puritanic pietie. He was educated at the Huntington grammar-school, and was admitted, April 22, 1616, a commoner of Sidney-Sumner College, Cambridge; but on the death of his father, in June, 1617, he left the university, and began the study of the law. In two years old he married Elizabeth, the daughter of Sir Thomas Bourchier, and thus, both by descent and alliance, he was a member of the higher country-gentleman class, or of the nobility, as it would be termed in other European countries. In that age, however, refinement was only

kept up by attendance at court, and Cromwell, who lived away from townand followed country pursuits, became a man of rustic deportment. Though he had been elected to the brief parliament of 1628, it was not till 1640 that he was known in the House of Commons, and Sir Philip War-
wick, who observed his rise, had left a cu-
rious notice of his personal appearance.

“His hat was a plain cloth suit, which seemed to have been made by an ill country tailor. His hat was without a hat-band. His stature was of good size; his sword stuck close to his side; his countenance swollen and rebellish, his voice a gentle sonorous, his face a col-

quence full of fervor.” He had been for some years es-

establishing an influence with the Luring party, who fre-
quented his house and bowed to his strong judgment. He showed his great business capacity in the struggle of the Long Parliament, but it was not until the parlia-
ment raised a military force that it brought to its arm,

that his powers of organization and command were fully developed. He speedily rose to authority as lieutenant-general of the horse, and when he was spe-
cially exempted from the self-denying ordinance, so that he could both deliberate in parliament and hold com-
mand, he became the most powerful man in the country. He showed his eminent sagacity in reconstructing the army, and infusing into it high spirit along with stern discipline. At the battle of Naseby, in 1645, it was seen, in the signal destruction brought on the well-armed royal army, how effectively he could strike with the weap-
on he had constructed. His military policy throughout was to despire secondary means and ends, but to invest himself with overwhelming power and crush his enemy. He saw the large share which artillery must bear in warfare, and anticipated modern generals in fostering that destructive arm. His repeated victories over the royalists, his establishment of the predominance of the army over parliament, and of the Independents over the Presbyterianists, his relentless exertions to bring Charles I to the block, and his dismissal of the parlia-
ment, are all great events in the history of the day, which cannot be narrated with sufficient distinctness without much detail. In 1649 he conducted an exter-
minating war in Ireland, instigated by the ferocious principle that whatever human being opposed him should be put to death. In Scotland, where he saw there were more suitable materials for the sort of govern-
ment he desired, he was rather a pacificator than an oppressor. Dec. 16, 1653, he took the title of Lord Pro-
tector, and became virtually king of Britain, and one who submitted to very few constitutional restraint. Cromwell died Sept. 3, 1658, and the revolution which he had conducted speedily came to an end. He was buried in Westminster Abbey, but in 1661 his remains were dug up and treated with ignominy. How far he was sincere in the religious convictions by which he professed to be led has been much debated by modern writers. Has by turns decried him as a usurp-
er and lauded him as a liberator. That he was un-
der powerful religious impulses cannot be doubted; the question arises as to the extent to which, by their presence, he merited the proscriptions of works and it was driven on in his ambitious career. He was an enlight-
ened internal reformer, and established many ministerial improvements, and it cannot be questioned that the line of public policy which has made England famous since, was inaugurated during his administration.
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Cromwell, William, an English Baptist minister, was born about 1800, and united with the Church at Beckington; began to preach in two or three churches in Bath, and became a member of the Faculty Street, soon afterward of Providence Chapel, and finally of Ebenezer Chapel. He died April 18, 1854. See (Loud.) Baptist Handbook, 1855, p. 47. (J. C. S.)

Cron, Joseph Anton, a Roman Catholic theologian, was born at Pollernarn, in Bohemia, Sept. 29, 1751. He was for some time professor of polemics and dogmatized at Halle, and in 1822 became doctor of theology and canon at Ossenk, where he died, Jan. 20, 1826, leaving Beiträge zur Methodik der Kirchengeschichte (Prague, 1790). See Winer, Handbuch der theolog. Lit. i. 580. (B. P.)

Cron, William, a Scotch clergyman, a native of Dunfrieshire, was tutor in the family of Sir P. A. Irving; licensed to preach in 1812; presented to the living at Memnon, in 1824; ordained in 1825, and died May 4, 1859. See Scotts Eccles. Scotoenas, iii. 483.

Cronan (Cronan, or Cronan) is a very frequent name in Irish hagiologies, and has several synonyms, as Cuaran, Macocharro, and frequently Mochua, Cron and Cua having in Irish the same meaning.

1. Son of Cummian, of Sliahidh Emblaine, in Munster, crowned by St. Martin, 842. The saint associates him with St. Oliolan the deacon. His church was among the Silive-Phelim mountains, County Tipperary (Todd and Reeves, Mart. Donem. p. 120, n. 121).

2. See Cuahan.

3. Commemorated Nov. 11, probably son of Sinnell, of the race of Cindel, son of Fergus, of the clan Rathriside. Colgan calls him the brother of St. Beccuan, Balian, or Mobain (Dec. 13), Carman, etc., and St. Anghus calls his mother Sina. He died of the Yellow Plague in A.D. 664 (Colgan, Acta Sanctorum, p. 219, n. 5; 688, c. 3; O'Donovan, Four Masters, i. 277).

4. Son of Ualach, abbot of Clonmacnoise, commemorated July 18. He died in 678 or 638.

5. Abbot of Airline (Arran Isles, in Galway Bay), commemorated March 8, the same day as a Scottish saint, "Cronan the Monk." (4183). See Benedict (Bangor), 690-691, and commemorated Nov. 6. He is called "flius cauculame" = "Mac Cuchultine."

6. Abbot of Cluain-dolain (now Clonduckin, in the county of Dublin), probably in the 6th century. His father was Lughaidh, of the royal line of Erio, and his mother was Eilide, daughter of Cluain-dassealch; his brothers were Bedan (v. c.) etc.

7. Abbot and martyr of Glais-mor (Cashelmore), commemorated Feb. 10. His father is said to have been Mellan, and he lived among the Desii of Munster, about the end of the 6th century.

8. An obscure saint of Lismore, who died about 718, and is commemorated June 1.

9. Abbot of Feeran (Ferry), and perhaps bishop of Luschar, who died in 638, and is commemorated June 22.


11. Of Roceana, commemorated April 28, who flourished about A.D. 625. He was a native of Ely. O'Carroll in Munster, his father being Osran, of that sept, and his mother Coemri, of the sept of Corcobachan, a district in the west of the present County Clare. Taking with him his maternal cousin St. Mob, he spent some years traveling Connaught, and then, returning to his native province, built a cell near Loch Crea, at a place called Seannata, now Corbally (O'Donovan, Four Masters, i. 412 n.). As this place was so secluded (desertus et avius) St. Cronan afterwards left it, and built his great church by the highway at Roceana, in the county of Tipperary, where he had one of the most famous schools in Ireland. There is piety and works that make for peace with God and man, he spent the remainder of his days, the honored friend of Fingen, king of Munster, and the willing advocate of the oppressed.

12. Of Tuisig-greine (now Tomraghney, in the barony of Upper Tulla, County Clare), commemorated Oct. 19. This saint appears twice in the Mart. Donem., first in the original hand at Oct. 19; and next in the second hand, on the authority of Mar. O'Kournan, at Nov. 1. Amended at an early date by the family of the Kil- macduchus (Feb. 5), or house of the Hy-Fiachrach. Colgan gives "St. Cronan, son of Anghus, son of Corbain, etc., Feb. 20 or Oct. 19; and Mart. Donem., at Feb. 20 also mentions that there is a Cronan with this pedigree (Todd and Reeves, Mart. Donem. p. 227, 229, 292; Colgan, Acta Sanctorum, p. 248, c. 2).

13. Of "Beg" of Ardruin (Nendrum), bishop, commemorated Jan. 7. His name appears third among the bishops of the Scota in the north of Ireland to whom, with priests and others, pope John IV, when yet but pope-elect, A.D. 646, addressed the famous letter on the Paschal question and the Pelagian heresy (see No. 11 above). The Irish Amula generally places his death in A.D. 642, and the Ann. Tigh., perhaps more accurately, in A.D. 648; but Lagenan (Eccles. Hist., viii. 291) and others make his death "bishop of Antrim" (Reeves, Eccles. Ant. t. 10, p. 63, n. 148-150, 187-197; O'Hanlon, Irish Saints, i. 95, 96).

There is another Cronan Beg, who, however, is usually known as Cronbeg (q. v.).

15. Clarenechh (I. e., clad-faced), commemorated Jan. 29. Under Seigchin it is stated "the three Clarenechs were Cronan, Baishein, and Seigchin."

16. See Mochua.

Cronanbeg, an Irish saint, abbot of Cluain-mic-nois (Clonmaconnoise), is commemorated April 6. According to Tigernach, he succeeded Forcen in 686, and died A.D. 694, but the other Amula places the dates rather earlier. He is also designated by the double diminutives Cronan-an-beg (Cronan-beg). See Todd and Reeves, Mart. Donem. p. 97; O'Conor, Res. J. H. Script. ii. 214, 217; iv. 65; O'Donovan, Four Masters, i. 291, 297. Smith, Dict. of Christ. Bk. n. v.

Cron, William, an English Episcopalian, born in Harford County, Md., about 1815. He was converted at an early age, and in 1835 entered the ministry, and settled in another college, wherein he labored until his death, Oct. 8, 1845. See Minutes of Annual Conferences, 1846, p. 9.

Cronius is the name of two early Christians:

1. An ecclesiastico who accompanied Athenasius to Tyre, and signed his letter to the church of that place (Ath. de Constanti, i. 297); perhaps the same as the bishop of Meteole in the list given by Meletius (Ibid. 789).

2. A presbyter and solitare, visited by Palladius A.D. 384 (who was afterwards bishop of Helenopisa in Bil-biineh), and about the same time by Petronius (afterwards bishop of Boulogne, and canonized). He was a disciple and interpreter to St. Anthony, and lived in the deserts of Egypt. He was canonized (Palad. Hist. Laos, cap. 7, n. 318; De Vita Patrum, vii. cap. 19, ap. Migne, Patro. Lat. xxii. 1041, 1122, 1126; Cellier, vii. 497).

Crook, Enoch, an English Baptist minister, was born at Bath, Dec. 11, 1797. He was converted at eighteen years of age; studied at Bradford Academy; was ordained March 11, 1828, at Crewkerne, Somersetshire, and in 1834 went to Battersea, where he continued as a pastor until his death, June 28, 1857. See English Baptist Magazine, 1832, p. 381-384; (Loud.) Baptist Handbook, 1838, p. 32. (J. C. S.)

Crook, John (1), an English minister of the So-
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city of Friends, was born in Bedfordshire in 1617. After being a justice of the peace, he joined the Friends about 1654; preached in Bedfordshire and the neighboring counties; suffered imprisonment in London, Huntingdon, Aylesbury, and Ipswich; afterwards removed to Hertfordshire, and died on Feb. 26, 1699. See Friend's Library, xii, 292, 292; Evans, Piety Promoted, i, 168. (J. C. S.)

Crock, John (2), an English Wesleyan minister, was born near Leigh, Lancashire, in 1742. He entered the army and was converted while quartered at Limerick; afterwards became a class-leader in Liverpool, and the following year was sent to Ireland, where he labored at the Isle of Man, whose inhabitants were in a heathenish state of immorality. Amid discouragement and persecution he planted Methodism in that island, and in 1783 was appointed to the Lisburn Circuit, in counties Down and Antrim, and thereby labored in Ireland, except another term of service in the Isle of Man, from 1787 to 1788, and 1798. During the latter part of his life he preached in England. He died at Scarborough, Dec. 27, 1863. See West Mth. Mag. 1868, p. 8; etc.; Minutes of the British Conference, 1861; Stevens, Hist. of Met. ii, 325; iii, 292; Smith, Hist. of West Mth. in the Isle of Man (Lond. 1849), p. 48 sq.

Crock, John David Weaver, a minister of the Methodist Episcopal Church South, was born in Orangeburg District, S. C., Oct. 6, 1820. He joined the Church when about twenty-two, labored several years as a local preacher, and in 1851 was admitted into the South Carolina Conference. He died May 1, 1866. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 20.

Crock, Robert, an English Congregational minister, was born about 1770. He was converted in 1789; studied under Rev. Mr. Reade; settled at Wellingborough, Northants; afterwards removed to Bexley Heath, where he remained pastor for nearly half a century. He resigned in 1855, and removed to Clapham, where he died, May 10, 1860. See (Lond.) Coll. Farp-book, 1850, p. 94.

Crock, William (1), one of the patriarchs of Irish Methodism, was born at Cabystown, County Fermanagh, December, 1784. He was received into the ministry in 1804; became a superintend in 1811; resided in Dublin and Belfast, and died in the former city, May 4, 1842, being at the time senior minister in the district. Mr. Crook published a pamphlet in 1828, entitled, A Few Remarks on the Conduct of Some of the Ministers in Ulster with a View to Their Increased usefulness. See Memorials of Rev. Wm. Crock (Lond. and Dublin, 1688), by his son, Rev. Wm. Crock; Minutes of the British Conference, 1862, p. 36.

Crock, William (2), a minister of the Methodist Episcopal Church South, was born in Chester District, S. C., in 1805. He was converted in 1821, licensed to preach in 1825; admitted into the South Carolina Conference; and died Nov. 25, 1867. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 113.

Crocke, George Alexander, D.D., D.C.L., a Protestant Episcopal clergyman, graduated from Trinity College, Dublin, and was ordained deacon in 1864, and presbyter in 1855. About 1858 he resided in Philadelphia, Pa.; the following year was made rector of St. Peter's Church, Lewes, Del.; in 1866, of St. John's Church, Northern Liberties, Philadelphia, continuing until 1864. The following year he returned to his former parish, in Lewes, and remained until 1867, when he became assistant minister in St. James's Parish, Philadelphia. Subsequently he resided several years in that city, without charge, and died there, April 18, 1877. See Proc. Episc. Amerc., 1878, p. 168.

Crocketer, Samuel, a minister of the Bible Christians, was born in North Devon, England, in October, 1808. He was converted in 1833; went to his first circuit, Ringshaa, in 1840, but left in discouragement. Two years afterwards he was stationed at Chard, where scores of conversions cheered him. After twenty-two years of effective work he settled at Dunster, Somerset, where he died on Feb. 11, 1901. See Minutes of the Sixty-third Annual Conference of the Bible Christians.

Crooke, William (1), a Scotch clergyman, took his degree at Glasgow University in 1619; was licensed to preach in 1625; became assistant minister at Leaswater in 1631; was presented to the living at Kilmaurs in 1638; continued in 1650; went to Ireland; was minister at Ballykefly, from which he was ejected in 1681; and had assistance in money from the kirk session at Torphichen in 1659, and charity in 1662. He died in 1697, aged about ninety years. See Fisc Ev. Scotia, ii, 178.

Crooke, William (2), an English Wesleyan minister, was born at Barlborough, Derbyshire, Jan. 18, 1808. He was converted when seventeen; entered the ministry in 1825; was appointed to Jamaica, W. I., in 1827; returned home after eleven years of successful labor, and exercised his ministry in England for upwards of thirty years; became a supernumerary in 1871, first at Merthyr-Tydfil; afterwards in Chesterfield; and died at Old Whittington, Chesterfield, May 9, 1873. See Minutes of the British Conference, 1879, p. 38.

Crooke, David, a faithful minister of the German Reformed Church, was born March 12, 1820. He studied at Mercersburg, Pa.; was licensed by the class of Zion in 1838; subsequently went to North Carolina, where he was ordained as pastor at Davidson; and, after some years, removed to Lincoln, where he died, Jan. 24, 1859. See Harbaugh, Fathers of the Ref. Church, iv, 817-920. (D. Y. H.)

Crooke, John, a Scotch clergyman, took his degree at Glasgow University in 1648; was called to the living at New Waverley in 1649; admitted to North Carolina in 1654; transferred to Ballantrae in 1658; and died after Feb. 15, 1661. See Fusc Ev. Scotiae, i, 758, 767.

Crooke, John Conrad, a minister of the Methodist Episcopal Church South, was born in Greenup County, Ky., about 1824. He was converted in early life; entered the local ministry in 1856; acquired a good education; devoted several years to school-teaching; and in 1866 united with the Western Virginia Conference, wherein he labored with unsurpassed acceptability and success till his death, March 2, 1875. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 15.

Crookshank, William, D.D., a Scotch Presbyterian minister, took his first degree in one of the Scotch universities; went to London, and was ordained pastor of the Scotch Church, Swallow Street, in January, 1734. He was a man of learning, but in 1757 fell under the censure of the Church, removed into the country, and died July 28, 1763, when more than seventy years old. In 1749 he published, in two volumes, The History of the State and Sufferings of the Church of Scotland from the Restoration to the Revolution. He also published an English translation of Witsius on the Covenant, and five separate Sermons. See Wilson, Dictionary of Bibles, iv, 46; Allibone, Dict. of Brit. and Amer. Authors, n. v.

Crookshank, John, a Scotch clergyman, was licensed to preach in 1624; appointed assistant to his father-in-law in 1625; called to the living at Redgorton in 1626, and ordained; joined the Protestants in 1651; continued in March, 1651; and he is said to have been "slain at Penland." See Fusc Ev. Scotiae, ii, 655.

Croom, M. G., a Methodist Episcopal minister, was born in 1820. He was converted when quite young, and was first a member of the African M. E. Church. In 1871 he joined the North Carolina Conference, in which he served as pastor and presiding elder until his
Crop, John (3), an English Wesleyan minister, was born at Posis House, near Kirbythorpe, Westmoreland, on April 6, 1804. He was converted in 1819; in 1822 was sent to Penrith as supply; the following year to Appleby, and in 1821 to Kendal, where he died, Jan. 3, 1832. See West. Meth. Mag. 1834, p. 498; Minutes of the British Conference, 1832, p. 111.


Crozy, Stephen, a Congregational minister, was born at Thompson, Conn., about 1795. He entered Brown University, but graduated from Union College, Schenectady, N.Y., in 1816 or 1817; pursued his theological studies there under president Nott; in June, 1819, was licensed to preach in Spencer, and in February, 1820, was dismissed May 8, 1821. Subsequently he was pastor in East Granby, Conn.; next in the western part of New York, and finally in or near Norwich, Conn., where he died in 1859. See Hist. of Spencer, p. 100. (J. C. S.)

Crozy, Thomas (1), an English Baptist historian, was born about 1730. For some time he was in the head of an institution for the education of boys. He was a deacon of the Church of which Dr. Gill was pastor. His great work was his History of English Baptists, from the Reformation to the Beginning of the Reign of George I (Lond. 1788-40, 4 vols. 8vo). See Haywood, Necrology of London Baptists, p. 168. (J. G. C.)

Crozy, Thomas (2), an English Wesleyan Methodist minister, was born at Stockwith, March 25, 1816. He was converted at eighteen, received into the ministry in 1842, and died at Hastingdon, June 28, 1875. See Minutes of the British Conference, 1875, p. 28.

Croyle, John, D.D., a Protestant Episcopal clergyman, was rector for many years in Newtown, Md., and also of Pocomoke and Coventry parishes. He died at Newtown, March 11, 1878. See Prot. Epic. Almanac, 1879, p. 168.

Cros, John P., a distinguished Baptist philanthropist, was born in that part of Springfield now called West Dale, in Delaware Co., Pa., Jan. 13, 1850. At the age of 21 years he was with the First Baptist Church in Philadelphia, and at twenty-eight commenced the struggle of life, which eventuated in a career of great success in business. Mr. Cros's interest in the kingdom of Christ early developed itself, and was exhibited in labors and contributions to the Bible and tract societies, the temperance and anti-slavery causes, foreign missions, and especially in the cause of education. He subscribed liberally in aid of the Lehigh University, gave ten thousand dollars to the American Baptist Publication Society for a Sunday-school Library Fund, and ten thousand dollars to purchase books for public institutions. As wealth increased, so did his benevolence grow more expansive, and his donations flowed in a steady stream in every direction. He died March 11, 1866. He perpetuates his memory through the fifty-thousand-dollar memorial fund for missions among the colored people of the South, and through the theological institution at Upland, Pa., which bears his name. See Dr. J. Wheaton Smith's Life of J. P. Cros. (J. C. S.)

Crosier, Samuel B., a Methodist Episcopal minister, was born at Halifax, Vt., in 1812. He was converted at the age of twenty; soon after received license to preach; in 1831 was admitted into the Black River
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Conferences became a supernumerate in 1868, and died at Clyde, N. Y., Dec. 31, 1870. See Minutes of Annual Conference, 1871, p. 128.

Cross. The statement of Bede relating to the four kinds of wood of which the cross of Christ was made—the upright of cypress, the cross-piece of cedar, the head-piece of fir, and the foot-support of box—dates from the Eastern tradition, which Substitute satire and palm for the latter varieties of wood. See Cross, Uner's.

The private use of crosses, or representations of the cross, is highly uncertain before Constantine, though Martiniv refers to Perret for certain stones, apparently belonging to rings, on which the cross is engraved, and which appear to be of date prior to Constantine. It seems probable that the use of the monogram prevailed before and during his time, with scribal meaning attaching more and more to the crucifix in the Christian mind. See Monogram of Christ.

The following engravings illustrate the various forms with which this symbol of Christianity assumed in early times. See Crucifix; Inscriptions.

Cross on a Single Tomb in the Callistine Catacomb.

The term "station-cross" is derived from the Roman military term stans, and applied to a large cross on the chief altar, or in some principal part of a church, but occasionally removed or carried in procession to another spot, and then constituting a special place of prayer. Processional crosses may be traced to the use of the Labarum in Constantine's army, and also to his substitution of the cross for the dragon, or placing it above the dragon on standards of cohorts, etc. See Station.

Cross, as an architectural ornament in churches and religious edifices, was almost always placed upon the points of the gables, the form varying considerably, according to the style of the architecture and the character of the building; many of these crosses are extremely elegant and ornamental; it was also very frequently carved on cisterns, and was introduced in various ways among the decorations of churches.

A small cross (which was often a crucifix) was placed upon the altar, and was usually of a costly material, and sometimes of the most elaborate workmanship, enriched with jewels; crosses were also

Engraved Stone of the Earliest Period.

Churchyard Cross, Waterperry, cir. 1290.

these good examples remain at Malmesbury, Salisbury, Chichester, Glastonbury, etc. Crosses were also erected in commemoration of remarkable occurrences, of which Queen Eleanor's crosses are beautiful examples; these are memorials of the places at which her corpse rested each night on its journey to Westminster for interment.

The cross was a favorite form for the plan of churches, and great numbers are built in this shape, the Western churches mostly following the Latin form of cross, the Byzantine churches following the Greek form, i.e. with the chance, nave, and two transepts all of equal length. CROSS OF ABSOLUTION was a metal cross, inscribed with a papal absolution, buried in graves. Specimens have been found at Meaux, Mayence, Perigueux, and Bury St. Edmund's. One of a bishop, cir. 1088, is preserved at Chichester.

CROSS, ADORATION OF. See Adoration of the Cross.

CROSS, APPARITION OF. At Jerusalem, about the third hour of the day, in the time of Constantine,
CROSS, PECTORAL, is a cross of precious metal worn round the necks of Roman Catholic and Greek bishops, attached to a chain, symbolizing to the faithful authority and jurisdiction. It was worn by St. Alphege in the 11th century.

CROSS FOR PREACHING. Crosses, at which sermons were delivered, existed on the north side of Norwich and Worcester cathedrals and St. Paul's, and on the south at Hereford. A beautiful example remains in the Dominican monastery at Hereford. St. Oswald used to preach at the cemetery cross of Worcester.

CROSS OF PELATIAN (or CHROMIA). Of this episcopal emblem we give the following additional particulars from Walcott, Sac. Archael. a. v., where it is mentioned as the pastoral staff of the bishop of Antioch. The archdiocesan cross of Canterbury was distinguished from the pontifical cross (which had but one) by two crucifixes, which had to be carried to the head of the procession.—The double-crossed, or patriarchal, cross, so called, formed by the addition of the scroll, was in use in Greece, but in the West is merely a conventional and arbitrary invention of painters (it resembles, however, the cross of Lozanne); and the triple-barred cross of the pope is equally modern and unauthorized.

The cross was carried by a subdeacon in front of pope Leo IV, when he rode on horseback, according to the custom of his predecessors. The archbishop of Ravenna was allowed to have his cross borne before him throughout his province, and within three miles of Rome. Augustine entered Canterbury with a cross borne before him; Thomas à Becket was preceded by his silver cross. The pope refused to allow the archbishop of Dublin to have a privilege like it in England; while archbishop of York, in 1379, communicated all persons selling vizards to the archbishop of York, if the latter persisted in having his crozier carried in state within the province of Canterbury. After the 9th century, legates apostolic were permitted to enjoy this distinction; and in the 12th century it was extended to metropolitans who had received the pall; but in the 13th century it became common to all archbishops. Innocent III and the Council of Lateran, in 1119, granted a pall to the bishop of the cross to be carried before the patriarchs of Alexandria, Antioch, and Jerusalem, except in the city of Rome. The cross-bearing is a prerogative, not an act of jurisdiction, but simply a sign of honor and reverence due to a dignity. The bishop of...
Crosses were a symbol, and, like the bishop of Pavia, has his cross carried before him by grant of Alexander II, 1679, his canons walk mired in procession, like cardinals. The kings of Hungary also carry the cross, in memory of Stephen, to whom it was granted, in 1009, by pope Sylvester II. The archbishop of Nazareth had the right of using the cross everywhere; and the archbishop of Toledo throughout Spain. In 1402, Roth, of York, by a compact made in 1408, gave an image of himself to Canterbury, having carried his cross within its diocese. The bishop of Pancholi, on certain days, has a cross carried before him, instead of the staff, in memory of the seeing once been metropolitans. The pope never carries a crozier, unless he should be in the diocese of Treves, where St. Peter is said to have given his staff to its first bishop, Ericharius. The reason is that the hand at the top of a crozier betokens restricted jurisdiction, while the pontiff claims unlimited sovereign. It is certain, however, that originally he received a crosier, or staff, at his investiture. The bishop of Capetown was the first colonial metropolitan who carried a crozier. There is a fine crozier of the 13th century at Toledo, which cardinal Mendosa, in 1492, planted on the Alhambra; and another, with enamel work, at Cologne. Raphanel’s cross, of the 14th century, with Goliath in the head, is at Goodrich Court; a third, with enamel and figures, is in the British Museum.”

Crosses, Red or Blue, is the mark set on houses infected, in times of plague.

Crosses, Reliquary, is a box of precious metal, in the form of a cross, so arranged as to receive particles of the relics of the saints.

Cross of the Resurrection of Christ is a tall, right cross, to the top of which is affixed a floating plaque heavy, charged in its turn with a scarf or crimson cross.

Cross, Screen (or Rood). A cross on or above the altar is one of the legal ornaments of the same: and the cross, with the figure of our Lord attached, can be

Cross, Wearing, is one at which penance was performed.

Crosses, Abijah, a Congregational minister, was born in Massachusetts in 1728. He graduated from Dartmouth College in 1821; studied in Andover Theological Seminary in 1829; was ordained March 4, 1824; was pastor at Salisbury, N. H., until 1829; at West Haverhill, Mass., stated supply until 1831, and pastor until 1858; without charge at the same place thereafter until his death, July 16, 1856. See Tenn. Cut. of Andover Theol. Sem., 1870, p. 67.

Crosses, Coleman Harwell, a minister of the Methodist Episcopal Church South, was born in Giles County, Tenn., Oct. 5, 1833. He was converted in 1857, and in the same year entered the Tennessee Conference, in which he subsequently labored to the close of his life, Aug. 9, 1860. See Minutes of Annual Conferences of the M. E. Church South, 1860, p. 212.

Crosses, David, a Free-will Baptist minister, was born at Wilmot, N. H., Jan. 22, 1786. He was converted at thirty years of age, soon after began to preach, and died in Newark, Yt., June 22, 1870. See Free-will Baptist Register, 1871, p. 81. (J. C. S.)

Crosses, John, a Presbyterian minister, styled by Dr. Brownlee “a Scottish worthy,” was received as a member of the New Jersey Synod in 1782, and settled at a place called The Mountains, back of Newark. The remarkable revival in his congregation, in 1784 and 1785, is?
noted in Edward's "Thoughts on Revivals." He was the minister of Baskingridge and Staten Island, and one of the first members of the New Brunswick Presbytery. He was wonderfully successful as a revivalist. Whitefield himself attended a meeting with him, and they labored together at Baskingridge and the vicinity. Cross afterwards fell into sin, and it is not known where he died. (W. P. S.)

Cross, Joseph Gould, a Methodist Episcopal minister, was born in Onondaga County, N. Y., Jan. 12, 1840. He was converted at the age of nine; removed to Illinois with his father early in life; spent four years in school at Evanston; and in 1867 was admitted into the Rock River Conference, wherein he labored with marked success until his death, May 28, 1870. See Minutes of Annual Conference, 1870, p. 276.

Cross, Joshua L., a Baptist minister, was born in Tennessee in 1822. He joined the Church in 1847, was ordained in October of that year, and began his work in western Tennessee in 1848, visiting the churches in Henderson County, and acting as pastor at Unity until the close of 1849; after which he labored in Fayette County, other parts of western Tennessee, and in parts of northern Mississippi for a number of years. In 1869 his labor was divided between the churches at Ryhalia and Olive Branch, until his death, March 11, 1870. See Borum, Sketches of Tenn. Ministers, p. 115. (J. C. S.)

Cross (née Fisher), Mary, an English minister of the Society of Friends, was born in the north of England about 1625. She appeared as a minister in 1626, and was imprisoned and even whipped for addressing public assemblies during her travels in the south of England. Subsequently she visited the West India Islands and North America, in 1658. In 1662 she married William Bayley, and in 1678 John Cross, of London; but finally came to America, and resided on the banks of the Delaware, near Philadelphia, S. C., where she died, about 1700. See Bowdon, List of the Soc. of Friends in America, i, 88-41. (J. C. S.)

Cross, Robert, a Presbyterian minister, was born near Ballykelly, Ireland, in 1890. He was licensed by the synod in 1717; preached some time in New Castle, Pa., and became pastor there in 1718; was ordained March 17, 1719; in September, 1728, was called to James River, N. Y. In 1727 to Philadelphia, where he resigned June 2, 1738, and died in that city, Aug. 9, 1766. (W. P. S.)

Cross, Walter, A.M., an English Independent minister, studied in Scotland and Holland, and settled as pastor in Rope-maker's Alley, Moorfields, London, in 1675. He preached at Utrecht in 1685; returned to London, and died there in 1701. He published two Sermons, and in 1698 a Treatise on the Art of Exposition of Scripture by the Points called Accents. See Wilson, Dissenting Churches, ii, 535.

Cross, William, an English Wesleyan missionary, was converted at the age of twenty-one; in 1827 was sent to New Zealand, in 1829 to the Friendly Islands, and in October, 1836, with Cargill, to the cannibals of Fiji. He remained at his post until his death, Oct. 15, 1842. The story of his trials and dangers and marvelous successes may be found in the Life of Cross, by John Hunt (Lond. 1846, 12mo). See Minutes of the British Conference, 1844; Minutes of Wesleyan Missions, 1840, 1842, 1844 of the M. E. Church South, 1874, p. 4.

Cross, William George, a minister of the Methodist Episcopal Church South, was born in Morgan County, Va., Jan. 17, 1822. He experienced religion at the age of twenty-two; united with the Baltimore Conference in 1846; became a superannuate in 1878; and died Aug. 4 of the same year. See Minutes of Annual Conference of the M. E. Church South, 1874, p. 4.

Cross-alphabet is a name applied to certain characters made by the pen at the dedication of churches. A pot of ashes is provided, which, in the course of the ceremony, is strewn in two lines, each about a span in breadth, in the form of a cross, transversely from angle to angle of the church. During the chanting of the Benediction the pontiff scores with the point of his pastoral staff in the letters of the Greek alphabet, and on the other the Latin.

Cross-week. The days of the rogation were so called in 1571; the name formerly designated the week in which the finding of the Holy Cross, May 3, was kept.

Crosse, John, A.M., an English divine, was born in 1571. For upwards of thirty years he was vicar of Bracton, Herts., and died there July 17th, 1618. See (Lond.) Christian Observer, July, 1816, p. 485.

Crossett, Cortez Z., a Methodist Episcopal minister, was born in Danbury, N. H., Sept. 17, 1838. He was converted in 1875, joined the West Wisconsin Conference in 1877, and labored at Neecedah, Ellsworth, and Pepin, where he died, Sept. 17, 1881. See Minutes of Annual Conference, 1881, p. 819.

Crosette, Rosmar, a Presbyterian minister, was born in Massachusetts. He graduated from Bangor Theological Seminary, was settled for a time at Den- nyville, Me., and afterwards served churches in New Hampshire, Massachusetts, New Jersey, and Pennsylvania. In 1869 he removed to College Hill, O., where he died in 1872. See Presbyterian, July, 1872.

Crosley, David, an English Baptist minister, a co-laborer in early life of John Bunyan as a preacher, became pastor in 1704 at Currier's Hall, Cripplegate, London, and years afterwards retired into the country, where he eventually kept a school, and died about 1743. See Wilson, Dissenting Churches, ii, 572. (J. C. S.)

Crosley, John, an English Congregational minister, was born at White Hall, Over Darwen, Nov. 20, 1790. He was converted when about fourteen years of age; educated himself; was ordained at Tonside, Yorkshire, in 1820; afterwards labored at Horwich, Buxton, and Lichfield; and then, resigning the regular ministry, returned to Farnworth, where he died, Oct. 28, 1864. See (Lond.) Cong. Year-book, 1865, p. 282.

Crostwaitte, Thomas, an English Wesleyan missionary, was accepted by the Conference in 1830; labored partly in Nova Scotia and partly in the West Indies, and died May 1, 1836, aged thirty-one. See Minutes of the British Conference, 1836; Conolly, Autobiog. of a Wesleyan Missionary (Montreal, 1856), p. 294.

Crosswell, Andrew (1), a Congregational minister, was born at Charleston, Mass. He studied at Harvard College in 1728; was ordained in Groton, Conn., in 1738; installed over a new society in Bosotn, Mass., Oct. 6, 1738, and died April 12, 1758, aged seventy-six years. He published a number of Sermons and controversial pamphlets. See Sprague, Annals of the Amer. Pulpit, i, 522.

Crosswell, Andrew (2), an Episcopal clergyman, was born at Falmouth, Mass., July 9, 1822. He studied at the academy in his native place and at Phillips Academy in Andover; graduated from Brown University in 1846, and from the theological seminary at Alexandria, Va., in 1846. He was ordained deacon the same year, took charge of a mission station in Johnston, R. I., was ordained a presbyter in 1848, had charge of a Church in Chicopee, Mass., then became rector of St. Paul's Church in Brunswick, Me., where he remained till the spring of 1858, and then removed to Newton Corners, Mass., and was rector of St. Mary Church there till the spring of 1858. He afterwards resided in Cambridge for a time: out of his efforts grew St. James's parish, North Cambridge, of which he was rector till the spring of 1871. He died on Cushing's Island, near Portland, June 15, 1872. See Crozer University Register, 1879, 1880; Proc. Epic. Almanac, 1880, p. 171. (J. C. S.)

Crosswell, Harry, D.D., a Protestant Episcopal
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degyman, was born at West Hartford, Conn., June 16, 1778. He was ordained deacon in 1814, and presbyter in 1819. He began his ministerial work in Christ Church, Haddon, N. J., in May, 1814, and on Jan. 1 of the following year commenced his services in Church Street, New York, and was installed as the parochial clergyman of that church in Feb. 22, 1816. For more than forty years he was rector of Trinity Church, New Haven, Conn., and died there March 13, 1858. See *Amer. Quart. Church Rev.*, 1858, p. 178.

Crouch, Benjamin T., Sr., a minister of the Methodist Episcopal Church South, was born in New Castle County, Del., July 1, 1796. He joined the Church in 1816; received license to preach in 1818; and in 1819 was licensed to preach, and admitted into the Ohio Conference. On the formation of the Kentucky Conference in 1820, he became one of its members. He took a superannuate relation in 1847, re-entered the effective ranks in 1860, and continued faithful until 1866, when he again became a superannuate and took charge of a school at Goschen, Oldham Co., Ky., where he died. April 26, 1868. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 8.

Crouch, Benjamin T., Jr., a minister of the Methodist Episcopal Church South, was born and reared in Kentucky. He embraced religion early in life, and in 1851 entered the Memphis Conference. After two or three years of useful service, he went as missionary to California, subsequently returned to the regular work of the Memphis Conference, where he was faithful until the beginning of the Rebellion, when he became chaplain in the Confederate army, and was shot in the battle of Thompson's Station, Middle Tennessee, in 1863. See *Minutes of Annual Conferences of the M. E. Church South*, 1863, p. 484.

Crouch, Christopher J., a Methodist Episcopal minister, was born in Cecil County, Md., Jan. 1, 1811. He joined the Church when about eighteen; received license to preach in 1831, and in 1833 entered the Philadelphia Conference, wherein he served with zeal and fidelity until 1868, when he became a superannuate. He was post-chaplain in the Union army two years, and died Feb. 4, 1874. See *Minutes of Annual Conferences*, 1874, p. 54.

Crouch, John F., a Methodist Episcopal minister, was born in Cecil County, Md., May 27, 1804. He embraced religion at fifteen; was licensed to preach in 1826; to preach in 1831; and in 1833 entered the Philadelphia Conference, was a superannuate seven years, and died Sept. 28, 1852. See *Minutes of Annual Conferences*, 1853, p. 173.

Crouch, William, an English minister of the Society of Friends, was born at Penton, in Hampshire, April 5, 1628. In 1658 he joined the Friends in London, and by his preaching and pecuniary help did much to sustain their then feeble cause. He died Nov. 18, 1710. See *Friends' Library*, xi, 287-381. (J. C. S.)

Crouch (or Crutchf, i. e. crossed) Friars were a religious order, called also Crosiers or Crossing-barbers, which was founded in the 4th century, in honor of the discovery of the Cross by the empress Helena. They came to England in 1244, and carried in their hand a staff, on the top of which was a cross. They had monasteries at London, Ryegate, and Oxford.

Crouch-mas-day is the festival in the Greek Church in honor of the erection of the cross. From this feast, which occurred on Sept. 14, the Eastern Church commenced to calculate its ecclesiastical year.

Crouzilleau, Pierre Vincent, baron Donduille de, a French clergyman, was born July 7, 1774, became grand-vicar at Aix, and afterwards canon of the cathedral. He went abroad during the Revolution, and after his return to France was appointed bishop of Quimper, April 21, 1816, and distinguished himself by his zeal for the imperial government. He also employed himself actively in the promotion of missions. He died June 29, 1825, leaving several *Mandements*, addressed to refractory Britons, the object of which was the celebration of the victories of Napoleon. See *Hoefer, Nouv. Biog. Générale*, i. v.

Crowder, Thomas, a minister of the Methodist Episcopal Church South, was born in Wake County, N. C., Sept. 22, 1777. He was piously trained, and received a liberal education; was converted in 1819, and in 1821 entered the Virginia Annual Conference, in which he did good service until his death, in December, 1852. See *Minutes of Annual Conferences of the M. E. Church South*, 1853, p. 445; *Sprague, Annals of the Amer. Pulpit*, vii, 654.


Crowe, John, an English Wesleyan minister, was born at Coventry, converted young, entered the ministry in 1816, became a superannuate in 1856, and died while on a visit to Bourton, near Shaftesbury, Oct. 19, 1857, in the sixty-fourth year of his age. See *Minutes of the British Conference*, 1858.

Crowe, John Finley, D.D., a Presbyterian minister, was born in Green County, Tenn., June 17, 1827. In 1819 he entered Transylvania College, in Kentucky; in 1815 was licensed by the Lexington Presbytery, and soon after accepted a call to Shelbyville, where he labored until 1883. He was professor in Hanover College, Ind., until about 1862, and died Jan. 17, 1860. Dr. Crowe was a man of sound judgment and deep piety. As a teacher, he was ranked among the first. See *Wilson, Pref. Hist. Almanac*, 1861, p. 84.

Crowe, William, an English Baptist minister, was born at Brantree in December, 1796. He was converted at sixteen; studied with Dr. Bogue of Gosport, and was appointed a missionary to Quillon, in the Bombay presidency. After laboring four years, he returned to England; preached, for a time, at Lutterworth; in Kingston, Surrey, nine years; in Worcester, sixteen years; and then resided, without charge, in Hammersmith, until his death, Nov. 27, 1872. See *Lon. Bapt. Hand-book*, 1873, 268. (J. C. S.)

Crowell, Churchwell Anderson, a minister of the Methodist Episcopal Church South, was born in Mecklenburg County, N. C., Sept. 15, 1806. He was converted in 1823; licensed to exhort in 1826; to preach in 1828; in 1829 united with the South Carolina Conference; was transferred to the Georgia Conference in 1856, and in 1867 to the South Georgia Conference, laboring faithfully until his death, Jan. 10, 1882. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 681.

Crowell, Jesse T., a Methodist Episcopal minister, was born at Villanova, Chautauqua Co., N. Y., April 2, 1808. He was converted in boyhood, and notwithstanding a partial loss of eyesight, acquired much knowledge; was licensed to preach, after a time, the Wyoming Seminary; entered the Wyoming Conference in 1862, and labored with great success until 1868, when his health failed. He died Feb. 18, 1869. See *Minutes of Annual Conferences*, 1869, p. 111.

Crowell, William, D.D., a Baptist minister, was born in Middlefield, Mass., Sept. 22, 1806. He was carefully educated, and began to preach in early youth. In 1838 he became editor of *The Christian Watchman*, and conducted that paper with distinguished ability. In 1848, the journal being united with *The Christian Reflector*, Dr. Crowell occupied a pastorship in Waterville, Me., for a year or two, and then for several years was the editor of *The Western Watchman*, at St. Louis. About 1860 he became a pastor in central Illinois, and was officially connected for a time with Shurtleff College, at Alton. He died at Flanders, N. J., Aug. 19, 1871. Dr.
Crowall was the author of several works, among the best known and most valuable of which are, *The Church Member's Manual*, and a *History of Baptist Literature*, which he prepared for the Missionary Jubilee volume. (J. C. S.)

Crowley, Ann, an English minister of the Society of Friends, was born at Shillingford, Oxfordshire, in 1765. She was converted at sixteen, and at twenty-six “first came forth as a minister.” In 1796 she removed to Uxbridge, and labored in that vicinity until her death, April 10, 1826. See Piety Promoted, iv, 289. (J. C. S.)

Crowley, Robert, an English divine and poet, was born in Gloucestershire or Northamptonshire, and educated at Magdalen College, Oxford, where he was elected probationer fellow in 1542. In the beginning of the reign of Edward VI he settled in London, there carried on the trade of printing and bookselling, and preached often, being in orders. Eventually several benefices were bestowed upon him, among which were the archdeaconry and a prebend in Hereford, both of which he resigned in 1587, a prebend in St. Paul's, the rectory of St. Peter le Poo, and the vicarage of St. Giles's, Cripplegate. He died June 16, 1588, leaving, among other works, *The Voice of the Last Trumpet, blown by the Seventh Angel: - Pains and Pity, Heaven and Hell.* -The Four Usual Notes of Christ's Church* (1581, 4to). See Chalmers, *Bibl. Dict. s. v.;* Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

**Crown of Christian Princes.** From the portraits on their coins, it appears that the early emperors adopted the diadem, or simple fillet, worn either simply or encircling the helmet with which their head was covered. The coins of Constantine the Great depict him wearing diadems or fillets of various kinds; some ornamented with gems; some enriched with a double row of pearls, with the loose ends of the fillet hanging down over his shoulders. Sometimes he wears a helmet surrounded by a diadem, with a cross in front. This combination is also seen on the coins of Gratian, Valentinian II, Theodosius, and the emperors Leo and Basil. Heracles, A.D. 610-641, is represented as wearing a diadem encircled by a gemmed diadem with pendant ends, and a cross above the forehead. The combination of the diadem with the tiara was borrowed from the Orientals, among whom it had been in use from ancient times. It was worn by Zenobia, and was adopted by her conqueror, Aurelian. It is seen in medals, under the form of a peaked cap ornamented with gems, rising from a jewelled diadem or fillet, tied behind. The cap, in later times, assumed the popular name of *tiukam,*

*Tuphan.* (From Ferrario.)

of Agilulf; and (8) that of Theodolinda. Agilulf's crown was taken to Paris as a prize of war by Napoleon I, in 1804, by mistake for the Iron Crown, and was stolen from the "Cabinet des Médailles," in which it was deposited, and melted down. See *Coronaition.*

**Crown, as a Christian Emblem,** being the symbol of victory and recompense (Rev. ii. 10; 2 Tim. iv. 8), because the token of martyrdom; first, the cross was
CROWN

CROWN, Nuptial, was one with which persons just entering into the bonds of matrimony were decked. Newly married persons of both sexes among the Hebrews wore crowns upon their wedding-day. Among the early Christians the act of crowning the parties was the commencement of the marriage ceremony. This was done by the priest with due solemnity. On the eighth day the married pair presented themselves again in the church, when the minister, after an appropriate prayer, took off the nuptial crown and dismissed them with his solemn benediction. The ceremonies of coronation and dissolving the crowns are still observed in the Greek Church. The crowns used in Greece are of olive branches twisted with white and purple ribbon; but in Russia they are of gold and silver, or, in country places, of tin, and are preserved as the property of the Church. Among the Jews, nuptial coronation continued until the beginning of the war under Vespasian; and crowns of roses, myrtle, and ivy are still used in Jewish marriages in many places. See CORONA NUP- TIALIS; MARRIAGE.

CROWN, Radiated, is one with rays apparently emanating from it, and used by the ancient Romans to place upon the heads of the images of their gods or deified heroes.

CROWN, SACERDOTAL, was worn by the priests or sacerdotes of the ancient Romans when engaged in offering sacrifices. It was formed of different materials, sometimes of olive, sometimes of gold; but the most ancient sacrificial garland used by the Romans was made of ears of corn.

CROWN, SUTIL, was composed of any kind of flowers sewed together, and used by the Satiri (q. v.) at their festivals.

CROWN OF TAPERS. See CORONA LUCIS.

CROWN, Votive. See CORONA VOTIVA.

CROWNS (Heb. รกerg, ἤγις) is a name given to points or horns with which certain letters in the MSS. used in the Jewish synagogues are decorated, and which distinguish them from the MSS. in ordinary use. The rabbins affirm that God gave them to Moses on Mount Sinai, and that he taught him how to make them. See TITULA.

CROWNS, Adam, a Lutheran minister, was born at Sharon, N. Y., in 1788. He studied the classics and theology at Hartwick Seminary, graduating in 1823. The same year was licensed by the New York Ministerium, and began to preach in Sharon and Rhinoebuck (then Guilkland), where he remained over twenty years. He was thereafter pastor at Middletown, and subsequently returned to Guilkland. He died in May, 1865. See Lutheran Observer, Aug. 25, 1865.

CROWSON, Elijah L., a minister of the Methodist Episcopal Church South, was converted at twenty, laboring many years as a local preacher, and in 1854 entered the Little Rock Conference. He became superannuated in 1867, and died Jan. 3, 1868. See Minutes of Annual Conference of the M. E. Church South, 1868, p. 274.

Crowther, Jonathan (1), an early English Methodist minister, was converted in youth, and labored for thirty-eight years in the Wesleyan connection. In 1819 he was chosen president of the English Conference, and in 1820 of the Irish Conference. He died June 8, 1824. He is the author of "Portraits of Methodism" (1811), and a number of minor works of the same character. See Minutes of the British Conference, 1824, p. 472; Osborn, "Meth. Literature," s. v.

Crowther, Jonathan (2), an English Methodist minister, son of Timothy, and nephew of the above and of Robert, was born at St. Austell, Cornwall, July 21,
CROWTHER 186

CRUCIFIX

1794. He was converted in youth, and educated at
Kingwood School. In 1814 he began to preach, and in
1823 was appointed head-master of that school, hav-
ing already held the same office at Woodhouse Grove.
He then entered the ordained ministry, and, after
serving several impermanent circuits, until 1837, he
was called in 1832 to the superintendency of the
Wesleyan missions in Madras, where he labored with
great efficiency. In 1843 he returned to home work
in England, and in 1849 was appointed classical tutor in
the Wesleyan Theological Institution at Didbury,
where he remained until his death, Jan. 11, 1856. He
published several Sermons and other pamphlets. See
Minutes of the British Conference, 1856, p. 292.

Crowther, Robert, an English Wesleyan minis-
ter, was born at Booth-town, near Halifax, in 1702. He
was converted at about the age of fifteen, was received
by the conference in 1789, and continued to travel until
1830, when he became a supernumery at Rochdale.
He died there Jan. 19, 1838. See Minutes of the Brit-
ish Conference, 1833; Unitas Method., Mag. 1834, p. 881 sq.

Crowther, Samuel, A.M., an English divine, was
born in London, Jan. 9, 1769. He was educated at
Croydon Free-school and Winchester College; became
fellow of New College, Oxford: was ordained in 1792
to a curacy in Bergholt, Suffolk, and removed in 1795 to
Barking, Essex. In 1800 he published the lives of
Christ Church, Newgate Street, and St. Leonard's, Foster Lane; and was shortly after chosen one of the lecturers of St. Botolph, Bishopsgate. March 27, 1848, he was seized with apoplexy, and he died
1829, p. 440.

Crowther, Thomas, a Presbyterian minister, was
born at Bridlington Quay, England, July 7, 1840. He
graduated from Columbia College, N.Y., in 1858; spent
about four years in teaching; one in Princeton Semin-
ary (1863); and graduated from Union Seminary, N.Y.
in 1865. He was licensed by the Presbytery of New
York, April 18, 1866, and ordained an evangelist in 1867;
went to Southfield Congregational Church, New Marl
borough, Mass., as a supply, and was installed Jan. 23,
1889; next at Pittsfield, in 1872; and in 1875 was called
to Brooklyn, N.Y., first as pastor of the Memorial Pres-
byterian Church, and then as pastor of the First Presby-
terian Church, where he died, Oct. 10, 1877. See

Crowther, Timothy, an English Wesleyan minis-
ter, was born at Halifax in 1775. He was con-
victed at the age of twenty-two, and the minis-
tion of a Wesleyan clergyman of the Church of Eng-
lend; en-
tered the ministry in 1784, became a supernumery in
1815, and died March 25, 1829. See Minutes of the British
Conference, 1829.

Crowther, William, an English Baptist minis-
ter, was born at Gumeral, Yorkshire, April 2, 1816. He
was baptized in 1834; spent the greater part of his minis-
terial career as a supply and occasional preacher, while
continuing in business at his native place; but eventu-
ally accepted the pastorate of Rehoboth Chapel, Lock-
wood, where he died in 1892. See (Lond.) Baptist

Crozzell, Samuel, D.D., an English clergyman,
was born in Stockton-upon-Tees, in Durham, and re-
ceived his education at Eton School and St. John's Col-
lege, Cambridge. He probably was ordained about
1713. Soon after leaving the university he was insti-
tuted to the vicarage of Hampton, in Middlesex, and
afterwards, in February, 1731, to the united parishes of
St. Mary Somerset and St. Mary Mounthaw, in London.
He was also chancellor, prebendary, canon residuary,
and portionist of the church of Hereford. In 1732 he
was made archdeacon of Salop and chaplain to the king,
and in February, 1734, obtained the vicarage of Sellicc,
in Herefordshire. He died Feb. 18, 1752. The follow-
ing are some of his works: Two Original Caution, in Im-

nutation of Spencer's Fairy Queen, as a Satire on the
Earl of Oxford's Administration.—The Vision.—The
Fair Circumcision (1722, 4to). He was the author of
Scripture Politics (1734, 8vo). His latest publication
was The Royal Manual. See Chairs, Bioq. Dict. a.v.;
Allibone, Dict. of Brit. and Amer. Authors, a.v.

Croy (or Crouty), Gustave Maximilien Juste,
prince de, a French prelate, was born at the chateau of
Hermitage, near Vieux Condé, Sept. 12, 1778. From
eyouth early he exhibited great piety and an in-
clination towards preaching. He entered the ecclesi-
astical calling as canon of the grand chapter of Stras-
burg. His noble birth gave him high honors in the
Church, but at the time of the French Revolution he
was obliged to take refuge at Vienna, where he was one
of the four canons of the Lichtenstein foundation. In
1817 he was appointed bishop of Strasburg; in 1821
succeeded the cardinal of Perigord as grand-almoner of
France; became peer of France in 1822; in 1824 was
transferred from the bishopric of Strasburg to the arch-
bishopric of Rouen; was made cardinal in 1825, and

Crozet, Thomas, a French theologian of the order
of Recollects, devoted himself to preaching, resided for
a long time at Madrid, and died at Avignon in 1720. He
published, Consejo de la Sobredría Recapitulaciön de
las Maximas, etc. (Marcellos, 1690) —Máximas Mo-
rales.—Histoire de la Bienheureuse Vierge Marie (ibid.
1693) — republished under the title La Mystique Céd de
Dieu.—Consueto Consular (Cologne, 1697) — Introduc-
ion aux Vertus Morales et Héralogies (Brüssel, 1722):
—Indicibus Universaliis (Lyons, 1705). See Hoefer,

Crozier, Robert, an Irish Wesleyan minister, was
born at Trory, near Enniskillen, in 1765. He was con-
victed in early life; entered the ministry in 1783; was
secretary of the conference in 1815; pleaded strongly
for the right of societies to receive the sacraments dur-
ing the frequent discussions at that time; retired to his
native place in 1822; and died very suddenly, Nov. 8,
1856. See Minutes of the British Conference, 1857.

Crudalh, surnamed CUSPIA (i.e. Longleg), an
Irish saint of Bolana (now probably Ballina, in Tippe-
rary), commemorated Oct. 26, is represented as having
been appealed to by St. Moling (q.v.) for help in a case
of paralysis.

Crucifix. It is necessary to distinguish between
the use of this figure as an object of devotion, and that of pictorial or other representations of the
Crucifixion as a scene. Every variety and combi-
nation of the arts of sculpture, mosaic, painting, and
engraving has been applied to this great subject from
early times, and to all parts of it; and this distinction
is one of principle as well as convenience.

If the end of the 6th century be considered the be-
ginning of the Middle Ages, the public representation
of the Crucifixion may be said to be a medieval usage
in point of time. Mariyng claims for France the hon-
or of having possessed the first public crucifix-painting
which ever existed; for which he refers to Gregory of

Upper Half of Crucifixion MS. of Rabula.
The cross itself may have been felt to be temporarily unwelcome to persons in certain stages of conversion.

Cruoiger. See CRUUTZGER.

Cruoden, the name of several Scotch clergymen:

1. DAVIUS, D.D., took his first degree at Marischal College, Aberdeen, in 1764; was licensed to preach in 1768; presented to the living at Nigg in 1769; and died Nov. 18, 1826, aged eighty years. He published, in 1821, Observations on the Conduct of a Minister; also An Account of the Parish. See Fasti Eccles. Scotican, iii, 511.

2. GEORGE, took his degree at Marischal College, Aberdeen, in 1791; became schoolmaster in that city; was licensed to preach in 1805; became a teacher of mathematics at Aberdeen; was presented to the living at Logie-Buchan in 1817; and died Sept. 11, 1850, aged seventy-six years. He published, Historical Evidence of the Fulfilment of the Promise, "Lo, I am with you always," etc. (1828);—Account of the Parishes of Old Deer and Logie-Buchan. See Fasti Eccles. Scotican, iii, 610.

3. WILLIAM, was born at Pitligo in 1725; took his degree at Marischal College, Aberdeen, in 1748; became a teacher of English at Montrose; was licensed to preach in 1752; called to the living at Logie in 1758, and ordained: presented to the living in 1759; resigned, on being called to the Relief Meeting-house, Glasgow, in 1767; was elected minister of the Scots Church, Crown Court, London, in 1778, where he continued till his death, Nov. 5, 1785. His publications were, Hymns on a Variety of Divine Subjects (1761);—Sermons on Evangelical and Proventional Subjects (1781). See Fasti Eccles. Scotican, iii, 888; Wilson, Dissenting Churches, iv, 9.

Cruudup, Jonas, a Baptist minister, was born in Wake County, N. C., June 5, 1791; ordained in August, 1813, and was pastor of several churches in North Carolina for about fifty years. Mr. Cruudup was a preacher of surpassing eloquence, and was a member of Congress from 1821 to 1823. He died May 20, 1872. See Cathcart, Baptist Encyclop., p. 299. (J. C. S.)

Cruef (Ureolus, amula, burette) is a vase for holding the water and wine used at holy communion. John de Garlande, writing cir. 1080, says there should be two cruets—one for wine, the other for water. The ancient cruets were very rarely of crystal or glass, generally of enamelled copper, and, in consequence, about the 14th century, were distinguished by the letters V and A to mark their contents. Several ancient examples are preserved—one of the 13th century, at Paris; one, in the form of an angel, of the 14th century, at Aix-la-Chapelle; and another of the 14th or 15th century in the same cathedral, silver gilt. Sometimes the handle

Antique Blasphemous Graffio of the Crucifixion.

probably with great correctness, that all the most eminent Crucifixes known were objects of private devotion, instancing the pectoral cross of Queen Theodolinda, and the Syriac MS. of the Medicean Library at Florence. The official or public use of the cross as a symbol of redemption begins with Constantine, though, of course, it had been variously employed by all Christians at an earlier date. See Cross.

Crucifixes, according to Guericke, did not appear in churches till after the 7th century. Such images, probably, in the early days of the Church, would produce too crude and painful an effect on the Christian imagination, and to that of the more hopeful pagan they would be intolerable; not only because his feelings would recoil from the thought of the punishment of the cross, but from superstitious terror of associating the "unhappy tree" with a Divine Being. The Graffio Blasphemo of the Palatine illustrates this; but Christian teachers may have refrained from any addition to the cross, as a symbol of divine humiliation and suffering, from purely charitable motives.
Cruger, Johann, a German composer of Church music, was born April 9, 1658, at Gross-Bresle, near Guben, in Brandenburg. He studied at Wittenberg, was in 1622 organist at St. Nikolai, in Berlin, and died there, Feb. 25, 1632. He wrote, Præcepta Musicae Practice Fictionis (Berlin, 1623).—Syntagma Musicum (ibid. 1638):—Questiones Musicæ (1656); and composed, besides, many chorales, which are still in use in the German Church. He also published, Neues Gesängebuch ausgearbeitet Konferenz (ibid. 1640).—Gratulæ Kirchenmelodien (Leips., 1649).—Psalmode Sacer (1658).—Præcis Psalms (ed.). See Koch, Geschicke des deutschen Kirchenleides, iv. 99 sq.; Grove, Dict. of Music, a. v. (B. P.)

Cruger, Theodor, a Lutheran theologian of Germany, was born in 1694 at Stettin, in Pomerania. He studied at Jena and Wittenberg; was in 1721 rector at Lucka, in Lower Saxony; in 1727, pastor at Kirchhain; in 1728, superintendent at Cobolitz, and in 1733 at Chemnitz. In 1737 he was made doctor of theology in 1727, and died June 1, 1755, leaving, Schöpfungsgeschichte, etc. (Wittenberg, 1719).—De Successioni Pontifici Romano (ibid. 1728).—De ontygon in Aga Curia (Frankfort, 1725).—De Veteran Christianorum Disciple Arcus (Wittenberg, 1727).—Introductio in Historiam Moralem (Dresden, 1782), etc. See Moers, Jüterböder Theologen; Winer, Handbuch der theol. Lit. i. 634; Jöcher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)

Crugot, Martin, a Protestant theologian of Germany, was born at Bremen, Jan. 5, 1725. Under Iken and Nonne he prepared himself for the ministry, without attending any university. In 1746 he accepted a call to Herford; in 1747 went to Carlowitz; in 1748 was called as second preacher to Blomberg, but returned again to Carlowitz, where he died, Sept. 5, 1790. His works, besides some sermons, contain, Monarchia et Aberglauben (Zerlichna, 1777).—Das Weisheitslehr in der Christlichen Guten-Glauben und Glaubenslehre (Saar, 1776).—Dem Christ in der Einsamkeit (Breisach, 1761; 5th ed. 1793). See Döring, Die gelehrten Theologen Deutschlands, i. 288 sq. (B. P.)

Cruckshank, or Cruckshank (for Cruickshank) is the family name of a Scotch clergyman:
1. Alexander, was licensed to preach in 1748; presented to the living at Mearens in 1752; and died Jan. 22, 1791, aged sixty-seven years. See Fasti Eccles. Scotiæ, ii. 228.
2. George (1), studied at Marischal College. Aberdeen; was schoolmaster for a time; licensed to preach in 1755; called to the living at Arbroath in 1757, and ordained in 1758; transferred to Kinmill in 1744; and died Nov. 19, 1753. He published, Answer to the Queries of Mr. Mainland. See Fasti Eccles. Scotiæ, iii. 706, 801.
3. George (2), took his degree at Marischal College, Aberdeen, in 1774; was schoolmaster at Inveravon, and assistant minister at Rothes; appointed to the living there in 1788, and ordained; and died June 15, 1858, aged eighty-five years. See Fasti Eccles. Scotiæ, iii. 229.
4. James (1), D.D., son of the rector of Banff Academy, took his degree at King's College, Aberdeen, in 1806; was licensed to preach in 1812; ordained in 1818 as assistant at Turriff; presented to the living in 1821; transferred to Fyvie in 1843, and died April 12, 1858, aged seventy years. See Fasti Eccles. Scotiæ, iii. 646.
5. James (2), was licensed to preach, and presented to the living at Manor in 1833 and ordained; transferred to Stevenston in 1843. See Fasti Eccles. Scotiæ, i. 351.
6. John Alexander, son of the minister at Glass, became schoolmaster of that parish in 1822; took his degree at King's College, Aberdeen, in 1823; was licensed to preach in 1827, appointed assistant at Mortlach the same year, and ordained; presented to the living in 1827. He was one of the majority who joined in condemning the presentee to Marnoch in 1841, against the wish of the assembly. He was living in 1863. See Fasti Eccles. Scotiæ, iii. 211.
7. John, a native of Culnain, took his degree at King's College, Aberdeen, in 1799; was licensed to preach in 1795; presented to the living at Glass in 1799; and died Dec. 20, 1841, aged seventy-four years. See Fasti Eccles. Scotiæ, iii. 200.
8. Thomas, was the first Protestant minister at King's Church, living in 1557; presented in 1575, and in 1574 had three other places in charge. He continued in 1590. See Fasti Eccles. Scotiæ, ii. 807.
9. William, was licensed to preach in 1740; called to the living at Ruthven in 1748; ordained in 1744; and died July 14, 1756. See Fasti Eccles. Scotiæ, iii. 723.

Crump, William, a Reformed (Dutch) minister, was born in 1578, at Salem, N. Y. He graduated from Union College in 1821, studied theology in New Brunswick Theological Seminary, entered the ministry in 1824, and was settled on Long Island, at Flattsland and New Lots (1825-34). In 1835 he founded the Reformed Church at Newburg, N. Y., and was its pastor until 1838. For several years afterward he was without charge, on account of ill-health, and only served as stated supply in the retired church of Mamakating from 1849 until his death in 1854. Mr. Crumps was an eloquent and powerful preacher, of logical mind and vigorous delivery, possessed of a large memory, great power and flexibility, and graceful in appearance and manners. He was the author of a standard tract published by the American Tract Society, entitled David Balderin, or, the Miller's Son, also of a printed sermon on the Intermediate State. While without pastoral care, he published a series of papers under the heading of Washington's Body-Guard. See Corwin, Manual of the Ref. Church in America, 5th ed. p. 225. (W. J. R. T.)

Crumin, an Irish saint, commemorated June 28, was the son of Corbace, of the race of Tanach, and of Derrerca, the sister of St. Patrick. The latter placed him in charge of some relics at Lecain (now Leigue; and he was bishop there till his death in the 5th century. He was the son of Cellachan, and, after marrying and having children, renounced the world, with his three daughters. He baptized St. Columba in the Church of Talch-Dughlas (now Temple-Doughlas, in Donegal).

Crum, George Cramer, a Methodist Episcopal minister, was born at Winchester, Va., June 29, 1806. At seventeen he removed to Hillsborough, N. C., where
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He was converted in 1827, licensed to preach in 1831, and received into the Ohio Conference the same year. During his long service in the itinerant ranks he served many of the best charges in his conference. He was a member of the Cincinnati Conference from its organization in 1832 until the close of his life. He was supernumerary in 1837, and died in Xenia, March 4, 1882. See Minutes of Annual Conferences, 1882, p. 321.

Crum, John, a Methodist Episcopal minister, was born at Elizabeth, Allegheny Co., Pa., Dec. 25, 1809. He united with the Secker Church in early manhood, about a year afterwards was converted, and soon joined the Methodists in Ashbtalba County, O. He entered the Erie Conference in 1886, and travelled with but slight intermission until his death at Volant, Pa., Jan. 15, 1882. See Minutes of Annual Conferences, 1885, p. 316.

Crume, Moses, a Methodist Episcopal minister, was converted in 1876, in Shenandoah County, Va.; emigrated to Kentucky later; was licensed to preach in 1878, and labored in that capacity until 1880, when he entered the Western Conference. In 1898 he became supernumerary, and thus continued until his death in 1899. See Minutes of Annual Conferences, 1898, p. 152.

Crump, John, an English Nonconformist divine, became minister at Maidstone about 1638, and was ejected for nonconformity in 1662. He published The Great Supper (1669). See Allibone, Dict. of Brit. and Amer. Authors.

Crump, John Henry, A.M., an English Congregational minister, was born at Coventry, March 15, 1808. In 1822 he entered the Congregational College at Hox- so; in 1826 became pastor at Weymouth; in 1828 chair of the Protestant Dissenters' Collegiate School at Mill Hill, Middlesex; and in 1847 removed to Leuch- le, Gloucestershire, where he died Feb. 14, 1849. He wrote a beautiful memoir of his friend, Rev. Thomas C. Everett. See (London) Eveng. Magazine, 1849, p. 223.

Crump, Joseph, an English Wesleyan minister, was born at Dudley in 1800. He was converted in early life, began his ministry in 1823, retired to his native place in 1860, and died June 5, 1862. See Minutes of the British Conference, 1862, p. 31.

Crompton, Thomas, an English Baptist minister, was born near Tenbury, Worcestershire, in December, 1760, or January, 1781. He was baptized about 1800, and for many years, was officially connected with The Baptist Itinerant and Missionary Societies; the Sunday-school Union, and other kindred institutions. In September, 1840, he commenced a six years' pastorate at Shrewsbury. He died at Leeds, Sept. 25, 1868. See (Leed.) Baptist Hand-book, 1869, p. 138. (J. C. S.)

Crummendhead is the name of several old Irish men. See also COOMHAUL.

2. Also called Crummand-head-erbyll, son of Ronan, of the west of the Hy-Cenenal, who reigned for three years as chief of the clan, and then became a monk at Clonard, in Meath. He was a special friend of St. Laurence, bishop of Leigheinn, and died A.D. 560. He is commemorated June 22.

2. Abbey after Dubhadhbhiorainn at Clonard, A.D. '72 till his death in 738, and also for some time at Drum-inaislaighan (now Drumfin, in Louth). He has no feast day.

Cruse, Christian, D.D., a Protestant Episcopal clergyman, was born in Philadelphia, Pa., June 27, 1734, of Danish parents. He graduated from the University of Pennsylvania in 1815; was appointed professor in that institution in 1821, but resigned in 1823; was ordained in 1842; became rector of Trinity parish, Fishkill, N.Y., in April, 1846; resigned in 1851; soon after became librarian of the General Theological Seminary, and devoted himself to the study of ancient languages. He died in New York city, Oct. 5, 1866. In Syria, Hebrew, and Greek, Dr. Cruse was one of the most learned men in his Church. See Amer. Quart. Church Rev. January, 1866, p. 669.

Cruseius, Nicolaus, prior of the Augustinian monasteries at Brussels and Antwerp, and general visitor of his order in Flanders and Rhenish, who died at Vienna in 1629, is the author of Monasticon Antverpianum, etc. (Munich, 1629). See Winer, Handbuch der theol. Lit. i, 705; Jöcher, Allgemeines Gelehrten-Lexikon, a. v. (B. F.)

Crusius, Magnus, a Lutheran theologian, was born in Schleswig, Jan. 10, 1697. He studied at Kiel, was in 1726 called to Copenhagen, and accompanied as chaplain the Danish ambassador to France. In 1728 he was appointed to the professorate at Bramstedt, in Holstein, in 1733 first preacher and member of consistory at Flensburg, in 1735 professor of theology at Töttingen, where he also took, in 1737, the degree of doctor of divinity. In 1747 he was made general superintendent at Harburg, and died Jan. 6, 1751. He is the author of De Sacerdoti Hereticarum Veterum Christianorum (Harburg, 1721); — Prolegomena in Evangelia SS. Matt., Lucas et Ioannis (Göttingen, 1738); — De Sacramentis Spiritualibus (ibid. 1737); — De Mysteriis, Siletsiis et Comunioribus (ibid., ed. 4to). See Moserius, Neulander, Theologen-Biographien; Heinius, Kirchen Geschichte; iv; Strudtmann, Neues Gelehrtes Europa, a. v.; Jöcher, Allgemeines Gelehrten-Lexikon, a. v.; Winer, Handbuch der theol. Lit. i, 897. (B. F.)

Cruso, Timothy, A.M., an English Nonconformist minister, was born in 1656. He was educated for the ministry, first in a dissenting academy, and then at one of the universities of Scotland; and was pastor of a church which met in Crutched Friars, London, where he continued to the close of his life, Nov. 26, 1697.

Mr. Cruso was chosen one of the preachers of the Mercie- chant's Lecture at Pinner's Hall, and his sermons there he verify the high eulogium given him by all for his great ability. See Bogue and Benet, Hist. of Dissenters (2d ed.), i, 467; (London) Theol. and Bibl. Mag. Oct. 1805, p. 883; Wilson, Dissenting Churches, i, 56.

Crut Annata. See CROSS.

Crus (Saint), Juan de, a Spanish ascetic theologian, whose family name was Fieses, was born in 1542 at Ontiveros, in Old Castile. At seventeen, he became a Carmelite at the monastery of Medina del Camino, and aed St. Theresa in reforming the monks, who eventually, however, through enmity, took him to Toledo, where he was imprisoned for nine months, and then released through St. Theresa's intercession. He afterwards founded and controlled some monasteries. In 1591 he encountered new persecutions, and was banished to the convent of Peguerna, upon the Sierra Morena, but obtained the liberty of retiring to the convent of Ubeda, where he died, Dec. 14, 1591. He was beatified in 1575, and canonized in 1622. He wrote, Noches Obscuras del Alma: — Subida Monte Carmelo: — Con- tico Espiritual entre la Alma y Chrysto, su Esposa: — Llama de Amor Víra; and other works in Spanish. His works, collected and published for the first time at Barcelona in 1619, were translated into French by P. Cyprian (Paris, 1641); by P. Louis de St. Theresa (ibid. 1665); by P. Maillard (ibid. 1694); and in Latin by P. Andrew de Jesus (Cologne, 1639). They are written in an obscure and mysterious style. See Hoeffe, Nouv. Biog. Générale, a. v.; Encyclopd. Brit. (5th ed.) a. v.

Cryer, Thomas, an English Wesleyan missionary, was born at Bingley, Yorkshire, in 1806. He was converted at twenty, and in 1829 was sent as a missionary to India. He labored in Bengal, Madras, Naga- pataum, and Managropy. During an interval from missionary labor (1840-41) he was stationed at Dewsbury, England. He was appointed to Madras in 1862, arrived in that city Oct. 1, and died Oct. 5. See Minutes of the British Conference, 1865, p. 198.
Crypt. Of this important form of church architecture we give additional details from Walcott, Soc. Archæol. & v.v.

"The earliest crypts which we possess are those of ['Reign'] 39 and 40. They have several entrances and both a central and an apse. They were used exclusively by the priest serving at the altar, the others for the ascent and descent of the worshippers, and opening into the aisle and in front contained relics and recess for altar. In the wall are niches, with funnel-headed openings for lamps. At Winchester, below the screen of the hospital, led down to the relic chamber, which was in consequence called the Holy Hole. In later times, new chambers for relics were placed, and treasuries were generally provided. In the 11th, 12th, and 13th centuries crypts became developed into magnificently decorated and furnished chapels, like St. Peter's, Canterbury, St. John's, Rochester, Gloucester, Chester, Rochester, Winchester, St. Peter's, Canterbury, Gloucester, Rochester, Winchester, St. Peter's, Canterbury, etc. Bayeaux, Chartres, Laon, Amiens, Rouen, Bourges, Chartres, Lothaire, Caen, St. Denis, Ghent, Pisa, Palermo, Florence, Bavaria, Palermo, and Modena. The earlier examples are seen at York Minster and Wells in England. In the pre-Norman examples at Lancington, at St. Mélou, at Rennes, of the 14th century; St. Maur, and Faye in Vienne. After the 14th century the crypt was replaced by lateral chapels built above ground. In fact, all crypts — called in some places the crypt or the under-kirch, or under-church — were built to put Christians in remembrance of the old state of the Primitive Church before Constantine. The site of the early church at Rome, of St. John of the Lateran, of Milan, Paris, and Monte Cassino, are still used as a winter chapel, and the parish church of St. Paul in the steeple and crypt. Before the 11th century, the crypts of Westminster, Rochester, Gloucester, Winchester, and Canterbury were all made before 1055; and after that date, the construction of crypts was said to have ceased, except where they were a continuation of existing buildings, as at Canterbury and Rochester. There is, however, a few examples of Early English crypts under the Lady Chapel of Hereford, and one of Decorated date at Waltham. A curious Decorated crypt is that of the church of St. Thomas of Canterbury, which was never designed to have one, may be seen at Wimborne Minster, where the crypt under the presbytery lies open to the aisles. At Boxham and Winchester (Gson) there is a small crypt in the south aisle of the nave, under a raised platform, for an altar, which is only on the vestry, on a much smaller scale, of the same principle which, at Lubeck, Hildesheim, Nuremberg, Halberstadt, Rochester, and Canterbury, left the crypt floor on a level almost with the nave, and raised the choir-level to a great height, enclosing it with stone screens. At Christchurch and Gloucester there was a crypt under each corner of the cloister, except the western one. At Aix and Strasbourg the crypt, like the suburban church of Aostel, was useful as a constructional arrangement to maintain the level of the crypt. Occasionally the crypt assumed rather the character of a lower church, as in St. Blaise and the Ste-Chapel (Paris), Riom, and St. Stephen's, Westminster. There is no example of the form of a crypt, as a mound, and Southwark possesses none, at Glasgow. At Westminster, Glasgow, and Wells there is a crypt under the chapter house, which is maintained as an altar. The crypt was frequently lighted brilliantly on great festivals, and its chapels were constantly thronged with pilgrims and visitors, so that it can hardly portray itself to our ears, in their cheerful desolation, that once they were much frequented places of prayer."

Crypta seems to have been sometimes used in Christian times as synonymous with "cemetery." We may, however, mark this distinction between the two words, that "cemetery" is a word of wider significance, including open-air burial-grounds, while "crypta" is strictly limited to those excavated beneath the surface of the ground.

We sometimes meet with the expression crypta arcanum, or crypta ararenose (i.e. "of the sand-pits"), in connection with the interment of Christian martyrs. These would seem to indicate the galleries of a deserted pozzuolana pit, as places of sepulchre. But though the subterranean cemeteries very frequently had a close connection with these quarries, and were approached through them, the pits themselves were seldom used for interment, for which, indeed, they were unfit, without very extensive alteration and adaptation. The passages referred to, which are chiefly found in the not very trustworthy Acts of the Martyrs, have probably originated in a confusion between the catacombs themselves and the quarries with which they were often so closely connected. —Smith, Dict. of Christ. Antiq. & v.v. See Catacombs.
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CUFICUM

1. Abbot of Killchuanna (now Killcoona, in Galway) and Limmon, celebrated Feb. 4, is said to have been born at the close of the 6th century, his mother being Meda (Finned or Comnniah), daughter of Fligen, and his father unknown, while his brother was St. Carthach of Lanes. Many miracles are related of him, and he died about 550. See Colgan, Acta Sanctorum, p. 249 sq.

2. Son of Middhawn of Rosco, celebrated April 10, is obscure and confused history, but seems to have died in 721. See Forbes, Scot. Soc., p. 10; Kelly, Irish Soc., etc.

3. Surnamed "the Blind"; celebrated March 11, is thought to have been the son of Tulan, and is said to have been miraculously taught music by St. Patrick.

CABANUS. See MoCHIU.

Cuanan (Koran, Cronan, Macbuchrach, or Gervitzana), an early Irish saint (surnamed the Wise), commemorated Feb. 5, is said to have been born in Munster, being the son of Nethervan, of a noble family, and became a bishop, but of what place is unknown. He seems to have flourished about A.D. 570, and is therefore different from Cronan of Lismore.

Cuba, in pagan mythology, was the tutelary goddess of sleepers, especially of children.

Cuba, an early Saxon presbyter, attested a charter of archbishop Ethelheard, A.D. 805.

Cubbitt, George, an English Wesleyan minister, was born at Norwich, in December, 1791. He joined the Church in 1806, at Sheffield, whither his family had removed. He commenced his ministry in 1818; labored in Cirender and St. John's, Newfoundland, from 1818 to 1818; in Glasgow, Scotland, in 1819, and from 1820 to 1833 in Boston, Oxford, Bristol, Sheffield, Huddersfield, and London. From 1826 to the end of his life he was editor of the conference office publications. In 1839 he relieved the attacks on Methodism made by Daniel O'Connell in the Manchester newspapers. The Times spoke highly of Cubbitt's answers. He died after three days' illness, Oct. 13, 1850. Cubbitt wrote Conversations on the Miracles of Christ (1842) — Conversations on the Parables, and other minor publications. He was one of the newest and ablest of Wesleyan theologians. During the latter part of his life he lived as a recluse. See Minutes of the British Conference, 1851; Smith, Hist. of West. Meth. iii, 438, 439.

Cubero, Pedro, a Spanish missionary and traveler, was born in 1645, near Catalayud, in Aragon. He commenced his travels at the age of twenty-five, going from Saragossa to Paris; afterwards visited Rome, Venice, Vienna, Constantinople, Warsaw, Moscow, Astrakan, Kasbun, Ispahan, Shiraz, Laa, Surat, Goa, Malacca, and Mexico, returning to Europe after a nine years absence, and published an account of his missions in Spain (Madrid, 1660; Saragossa, 1688). Cubero was the first traveller who made the tour of the world from west to east, and in part by land. His work gives a detailed account of the steppes of Astrakan, of the deserts of Persia, and of Manilla. See Hoefer, Nouv. biog. Générale, s. v.; Biog. universelle, s. v.

CUBERT. See CUBBETH.

Cubiculum is a term used in early Christian architecture and liturgy for a separate room in the shape of a cross.

1. We find it employed to denote what we should now call the side chapels of the nave of a church. The first instance of its use in this sense is in the writings of Paulinus of Nola, who describes the church erected at Nola, and particularizes these side chapels, which were evidently novel features in church arrangement. There were four on each side of the nave, beyond the side aisles, with two verses inscribed over the entrances. Their object was to furnish places of retirement for those who desired to pray or meditate on the word of God, and for the sepulchral memorials of the departed. They differed from the side chapels of later ages in containing no altars, as originally there was but one altar in a church. Paulinus also speaks of these chapels under the name of cellae or cellulae, e. g., when speaking of the church which he had consecrated in one of them all night. Perhaps the earliest existing example in Rome of such a chapel attached to the body of a church is that of St. Zenob, in the Church of Santa Prassede, built by pope Paschal I about A.D. 817.

2. The word cubiculum is likewise employed to designate the family grave chambers in the subterranean cemeteries at Rome. In addition to the ordinary places of interment in the ambulacra, the catacombs contain an immense number of sepulchral chambers or cubicula, each enshrining a larger or smaller number of dead, as well in wall tombs and arcosolia, as in loculi pierced in the walls. These were originally family burial-places, excavated and embellished at the expense of the friends of the departed, and from the date of their first construction served for the celebration of the eucharistic feast and agape, on the occasion of the funeral, and its successive anniversaries. In times of persecution they may have supplied places of religious assembly where the faithful might gather in security for the celebration of the holy mysteries, at the graves of the departed martyrs and others whose fate they might be soon called to share by sealing their testimony with their blood. The name cubiculum is of exclusively Christian use as applied to places of interment. From inscriptions in which the term occurs, Marchi infers "that in the 4th century the persons named caused that their own cubicula should be excavated at their own expense. Each cubiculum was of sufficient dimensions to serve for several generations of the respective families. If it proved insufficient loculi were added at a greater or less distance from the cubiculum." Sometimes we find the arch of an arcosolium of the 1st century cut through and used as a door or entrance to a second cubiculum excavated in its rear, the original sarcophagus being removed and carried to the back of the chapel that other bodies might be placed near it.

Cubiculum is the Catacomb of St. Agnes. (With Beasts Howd out of the Rock.)

The number of these sepulchral chambers is almost beyond computation. Marchi reckons more than sixty in the eighth part of the catacomb of St. Agnes. In that of St. Callixtus they amount to some hundreds. They are equally frequent in the other cemeteries. Their form is very varied. In the catacomb of St. Callixtus, with very few exceptions, they are rectangular, and that appears to have been the earlier shape. But there are examples of many other forms, triangular, pentagonal, hexagonal, octagonal, circular, and semicircular. The roof is sometimes a barrel vault, sometimes a coved ceiling, nearly flat; in one instance, it expands into a lofty dome, lighted by a luminare. Both the roof, the vaults, and the recesses of the arcosolia are...
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came pastor of the Church at Ilford, Essex. In 1837 he removed to Stratford-on-Avon, in 1841 to Burton-on-the-Water, remaining there seven years, and then was pastor at Thrapston, Northamptonshire, for twelve years. In 1861 he became one of the tutors in Mr. Spurgeon's Metropolitan Tabernacle, Southwark, but in 1863 was compelled to desist from all occupation, and died Aug. 5 of the same year. See (Lond.) Bapt. Hand-book, 1866, p. 321. (J. C. B.)

Cuboirole (Couburn, or Cubran), an Irish saint, commemorated Nov. 10, is said to have died as abbot of Cillaraidh (now Killieagh, in King's County), A.D. 782.

Cubrus, See Mextends.

Cucojo, the head of a heretical Syrian sect of Valentineans in the latter part of the 26th century. (Ephrem. Contra Hereticos, xxii, 486 b, in Amnemann, vol. ii).

Cucufas, an early martyr at Barcelona, celebrated July 26.

Cuculla was a hood worn by Benedictine monks and nuns, equivalent to the later cowl (q. v.).

Cuculius, an epiphany of an unknown disciple of Alcinus.

Cucumellum, a flagon or bowl belonging to the altar in early Christian churches, which was used probably for containing the communion wine. See Bingham, Antig. bk. viii, chap. vi, sect. xxi. Compare Ama.

Cudeman, an early Saxon abbot, attested a charter of Ethelheard, archbishop of Canterbury, A.D. 905.

Cudbert (Cudherct, or Cudricius). See Cuthbert.

Cudberht (or Cumbert), an early English abbot of the see of Canterbury, died A.D. 777.

Cudburg (or Cudbusch). See Cuthburg.

Cudda, an early English abbot of Mercia, cir. A.D. 742.

Cuddy, James Billingeley, a Methodist Episcopal minister, was born in Baltimore County, Md., Aug. 16, 1836. He was converted at sixteen; studied one year at Manchester Academy, and two at Dickinson Seminary, Williamsport; received license to exhort in 1857; and in 1860 entered the East Baltimore Conference, wherein he served until his death, Aug. 2, 1874. See Minutes of Annual Conferences, 1875, p. 52.

Cuddy, MacGilla. See Archdeacon, Richard.

Cudrados, a presbyter of the Church of Lindisfarne, A.D. 738 (Aeluin, Epist. 5).

Cudred (or Cudret). See Cuthred.

Cudswuda. See Cuthwuida.

Cunduald, abbot of the monastery of Oundle (Un-dalum), in Northants, A.D. 709 (Bede, Eccl. Hist. v, 19). See Ceu-.

See Cuo-.

Cusilly, Oliver W., a French theologian, was born at Laval in 1663. He became a Dominican at the convent there, and afterwards went to Paris, where he taught several branches of theology. He died about 1620, leaving Interprétation sur les Premiers Chapitres du Prophète Eschiel (Paris, 1611): — Les Pièces de Dieu (ibid. 1619). See Hoefer, Nouv. Bioz. Générale, v. 5.

Cuenburh (Cenburh, Quenburgh, etc.), sister of Ina, king of Wessex, co-foundress of Wimburn Abbey with her sister, is perhaps also the same as the abbess Cuembara, probably of Wimburn, A.D. cir. 716.

Cuerntirt, Dirk (or Theodoric van), a Dutch engraver born at Amsterdam in 1522, and lived chiefly at Haarlem, where he was more noted for religious controversy than for attainments in the art
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CULVER

He died in 1590. The following are his chief works: The Descent from the Cross; Joseph Explaining his Dream; Joseph Interpreting the Dreams of his Fellow-Prisoners; Job Reprouched by his Wife; Balaam and his Ass.

Cueart (or Curet), Pierre, a French theologian, who lived about the middle of the 16th century, was canon of the Church of Mans, and chaplain of the duke of Mayenne, who intrusted him with important matters. He wrote, La Fleur de Predication selon Saint Ephrem (without date), from the Latin of Ambrose the Camaldolese. According to La Croix du Maine, we are indebted to Cueart for the first edition of the Triomphant Mysterie des Actes des Apotres, of Arnauld and Simon Crisan, published in 1537. See Hoefer, Nouv. Biog. Générale, s. v.

Cueva, Martín de la, a Spanish grammarian of the order of Discalced Carmelites, lived in the middle of the 16th century. He wrote De Corrupto Doctrina Grammatica Latina Generis (Anvers, 1550). See Hoefer, Nouv. Biog. Générale, s. v.

Cufa, an abbess of the diocese of Winchester, who attended an act of the council of Clovesho, Oct. 12, 603.

Cuff, John Harcombe, an English Congregational minister, was born near Chard, Somerset, in 1790. He was educated at the Western Academy, Axminster, in 1812; commenced his ministry at Wellington, Somerset, and continued it there until his death, November, 1846.

Cuffe, Paul, a native Indian preacher of the Shinnecock tribe of Indians on Long Island, was born in 1735, and was for thirty years in the employ of the New York Missionary Society. He died March 7, 1812.

Cuganaesch, See Cogon.

Cul—See Cui—

Cuchelmein, an early English prelate, was consecrated seventh bishop of Rochester by archbishop Theodore, but deserted the see (Bede, Hist. Eccles. iv. 12).

Cubrin, See Chirban.

Culan (Colan, or Daochulain), a doubtful Irish saint, given by Colgan (Acta Sanctorum under Feb. 19.

Culbertson, James, a Presbyterian minister, was born in Franklin County, Pa. He was educated at Dickinson College, and graduated at Union College, New York, in 1812, where, after a long and useful service, he died suddenly, Feb. 23, 1847. (W. J. S.)

Cucheth, William, an English Wesleyan minister, was born at Drayton in 1810. He was converted early in life, admitted into the ministry in 1833, and died July 26, 1852. See Minutes of the British Conference, 1852.

Culd, Hugh, a Methodist Episcopal minister, and an eminent local preacher for nearly sixty years, died near Richmond, Ind., Aug. 30, 1862, in his one hundred and fifth year. See Appleton's Annual Cyclopaedia, 1863, p. 62.

Cullen, Gavin, a Scotch clergyman, born in Lanarkshire, was licensed to preach in 1821; presented to the living at Balmiccalden in 1825, and ordained; and died Jan. 18, 1844, aged fifty years. See Caisti Eccles. Scotiacas, i. 697.

Cullen, John, an English Wesleyan minister, was born at Newark, Nottinghamshire, Oct. 29, 1786. He commenced his ministry in 1802, became a superviser in 1831, settled at Wellesborough, and died April 15, 1853. See Minutes of the British Conference, 1853, p. 30.

Cullen, John Edward, an English Congregational minister, first cousin of cardinal Cullen, was born at Gort, in the west of Ireland, May 10, 1794. He was early designed by his parents for the priesthood, and educated for that purpose in Dublin, but his study of the Scriptures led him to renounce the Roman Catholic faith. He resolved to commence preaching at once at Omagh, in the north of Ireland, and at the same time was engaged as private tutor in the family of James Buchanan, Esq., father of president Buchanan of the United States. Persecution from the Catholics induced him to remove to London, where he maintained himself by teaching in schools and private families. About 1820 he was ordained, and preached successively at Caister, in Lincolnshire; Flitton, in Yorkshire; Maidstone, in Kent; Bithell, in Wilts; Broughbridge, in Yorkshire; Burwell, in Cambridgeshire; and, lastly, at Fordham, until 1856, where he died, Dec. 30, 1878. He published The Voice of Truth. See (Lond.) Comp. Year-book, 1880, p. 318.

Cullen, Paul, an eminent Roman Catholic prelate, was born April 27, 1805, at Prestwick, in Ireland. He studied at the college in Carlou; went in 1829 to Rome, where he completed his education. In 1829 he received the degree of doctor of theology; was rector of the Irish college at Rome, and in 1849 was appointed archbishop of Armagh. In 1851 he was transferred to Dublin, where he opened the Irish Catholic high school, whose first rector was John Newman. In 1869 he was made cardinal. He died Oct. 24, 1878. His Pastoral Letters and other Writings of Cardinal Cullen (edit. Moran) were published in 1885. See Brady, The Episcopal Succession in England, Scotland, and Ireland, 1, 946; Bellerheim, in Weisser u. Welsc's Kirchen-Lexikon, s. v. (B. F.)

Cullingford, John, an English Wesleyan preacher, entered the ministry in 1825, and was sent as a missionary to the West Indies. Being seized with illness in 1845, he left Trinidad for Barbadoes, and died there, March 4, 1846, in the forty-sixth year of his age. See Minutes of the British Conference, 1846.

Cullum, Sir John, an English clergyman and an accomplished antiquary, was born in 1738, and educated at St. Catharine Hall, Cambridge, where he became a fellow in 1758. In April, 1762, he was presented to the rectory of Hawstead, in Suffolk; and in December, 1774, instituted to the vicarage of Great Thurot. He died Oct. 9, 1785. His History of the Parish of Houghton and Hardwick House was originally published as the twenty-third number of the Bibliotheca Topographica Britanica. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit, and Amer. Authors, s. v.

Culmer, Richard, an English clergyman of Kent, is represented by Wood (Piscis Oxoniensis) as "an ignorant person, and with his ignorance one of the most daring schismatics in all that country." He published, Cathedral Neues from Canterberay (1644)—Minister's Hue and Cry (1651)—Lawless Thee Robbers Discoverred (1655). See Allibone, Dict. of Brit, and Amer. Authors, s. v.

Culshaw, Joseph, an English Wesleyan minister, was born of Roman Catholic parents at Ormskirk, Sept. 25, 1856. In 1877 he entered the Richmond Theological School; early in 1878 began circuit-work at the diamond fields, South Africa; and in the year following removed to Kransstad, in Orange Free State. He was drowned Feb. 8, 1880. See Minutes of the British Conference, 1881, p. 60.

Culter was a knife used by the ancient pagans in slaughtering victims at the altars of the gods. It usually had one edge, a sharp point, and a curved back.

Cultrarius (L. culter, a knife) was the person who killed the victims which were sacrificed to the gods by the heathens of ancient times. The presiding priest never performed this service himself, but appointed one of his attendants to the office of cultarius for each occasion.

Culver, Aaron L., a Methodist Episcopal minister, was born at Dodd's Ferry, N. Y., Feb. 19, 1841. He was converted at twelve; after studying at Claverack
CULVER

in 1869 or 1860, labored for four years as a local preach-er; then in the New York Conference, till his death in 1878. See Minutes of Annual Conferences, 1878, p. 48.

Culver, Cyrus, a Methodist Episcopal minister, was born at Chester, Mass., in 1780. He was converted in early life; labored several years as a local preacher; in 1811 entered the New York Conference; in 1827 became a superannuate, in 1850 a superannuate, and died March 11, 1845. See Minutes of Annual Conferences, 1846, p. 29.

Culver, Newell, a Methodist Episcopal minister, was born at Pomfret, Vt., July 13, 1811. He joined the Church in January, 1833, and in July of the same year was received on trial into the New Hampshire Conference. He continued in the active work, except for three years (1849-52), until 1871, when his health failed. He died Sept. 22, 1882. See Minutes of Annual Conferences, 1882, p. 84.

Culverwell, Ezekiel, an English Puritan divine, published a Treatise on Faith (Lon. 1629):—A Blessed Estate (1633) :— Meditations (1634). See Allibone, Diet. of Brit. and Am. Authors, s. v.

Cuman was an abbot of Glastonbury, England, A.D. 800-809.

Cumanus (or Con anus) was second abbot of Abingdon, died A.D. 784.

Cumberland, Denison, an Irish prelate, became bishop of Confront in 1768, and was translated to Kilmore in 1772. He published some single Sermons. See Allibone, Diet. of Brit. and Am. Authors, s. v.

Cumbertius (or Tumbertus), was abbot of Gloucester, England, A.D. 744-758.

Cумин (Cumian, Cumeneus, Cumeneul, or Cummeln), was the name of about a score of Irish saints, of whom but few are clearly identifiable.

2. Bishop of Bobbio, commemorated Aug. 19, died after seventeen years of piety, at the age of ninety-five, about A.D. 744.
3. A poet of Connor, about the middle of the 7th century.

Otherwise called Cudlom, commemorated June 1, seems to have been the son of Cronch, son of Ronan, of the race of Corbmac Cas, and to have lived about A.D. 738.

5. Surnamed Fin, "the Fair," commemorated Feb. 24, is thought to be the same as the son of Erman, of the district of Tyronnall, who retired to the monastery of Hy. He is probably the same abbot, A.D. 652, and died Jan. 690. He is famous as the earliest biographer of St. Columba.

6. Surnamed Fado, "the Tall," of Cluainlerta-Brennaenn (now Conmore), commemorated Nov. 12, was the son of Fiechna, of the royal line of West Munster. He was born about A.D. 590, and his original name was Aedh. He seems to have been a man of great learning, and wrote a hymn in praise of the apostles and evangelists (edited by Todd, Book of Hymns, 1, 81). He died A.D. 662.

Cumin, John. See Comin.

Cumine, Robert, a Scotch clergyman, was born in 1601; called to the living at Rerton in 1604; ordained in 1605, and died April 8, 1739. See Fatti Eccles. Scotiæm, ii, 136.

Cumine, Andrew, a Scotch clergyman, was teacher at the grammar-school in Irvine in 1596; called to the living at Largs in 1701, and died July 4, 1762, aged eighty-eight years. See Fatti Eccles. Scotiæm, ii, 136.

Cumine, John, a Scotch clergyman, son of the foregoing, was licensed to preach in 1739; called, in 1742, to be assistant to his father at Largs, and died Jan. 31, 1743. See Fatti Eccles. Scotiæm, ii, 253.

Cumine, William, a Scotch clergyman, originally schoolmaster of Eraserhugh, was licensed to preach in 1754; presented to the living at Tyrie in 1761; ordained in 1762; transferred to Ruthen in 1772, and died Feb. 8, 1800, in his eightieth year. See Fatti Eccles. Scotiæm, iii, 633, 643.

Cumming (or Cumming) is the family name of many Scotch clergyman. For others of later date see Cumming.

1. Alexander (1), was licensed to preach in 1672; called to the living at Dallas the same year, and died May 24, 1681. See Fatti Eccles. Scotiæm, iii, 170.

2. Alexander (2), was licensed to preach, and presented to the living at Moy-and-Dalarnie in 1680, and ordained. Though a Jacobite, he continued after the Revolution in 1688, and died April 27, 1709. See Fatti Eccles. Scotiæm, iii, 258.

3. Alexander (3), was bursar to the presbytery in 1684 and 1685; minister at Liberton in 1689; deprived the same year for not praying for the king and queen, and died at Edinburgh, April 26, 1713, aged sixty years. See Fatti Eccles. Scotiæm, i, 115.

4. David, born at Baluglas, took his degree at King's College, Aberdeen, in 1677; succeeded his brother as schoolmaster at Turiff; and then in the living at Edenkellie in 1672, and was ordained; received into communion in 1684; was one of the ministers appointed in 1689 to visit the Highland parishes of Moray, and died in the same year, aged about fifty-two years. See Fatti Eccles. Scotiæm, iii, 188.

5. George (1), took his degree at King's College, Aberdeen, in 1619; was appointed to the living at Dallas in 1624, and ordained; in 1631 was charged before the presbytery with making railing verses, found among the people, which he denied on oath; was the only minister in the presbytery who refused to subscribe the Covenant in 1638; officiated as synod clerk in 1643; was a member of the Commissions of Assembly in 1644 and 1645; and subscribed the marquis of Huntly's bond in 1646. He died before May 3, 1648, aged about forty-nine years. See Fatti Eccles. Scotiæm, iii, 170.

6. George (2), took his degree at King's College, Aberdeen, in 1647; became schoolmaster at Elgin, where he was obstrusted on the grammar-school by the magistrates, in 1649, without the consent of the presbytery; was licensed to preach in 1655; called to the living at Urray in 1658, and died in 1675, aged about seventy-eight years. See Fatti Eccles. Scotiæm, iii, 305.

7. George (3), born at Elgin, took his degree at King's College, Aberdeen, in 1667; was licensed to preach in 1674; presented to the living at Essal in 1676, died Feb. 9, 1701. He died at Edinburgh, aged about sixty-seven years. His two sons, Archibald and George, both settled as clergyman in England. See Fatti Eccles. Scotiæm, iii, 170.

8. John (1), born at Reigus, took his degree at King's College, Aberdeen, in 1681; became schoolmaster at Turiff; was presented to the living at Edenkellie in 1688, and ordained; transferred to Auklearn in 1672; resigned in 1682, and settled at Cullen. He died at Edenkellie, Feb. 9, 1688, aged forty-eight years. His son John was the first regius professor of divinity and classical literature in the Edinburgh University. See Fatti Eccles. Scotiæm, iii, 183, 246, 263.

9. John (2), took his degree at King's College, Aberdeen, in 1668; was licensed to preach in 1668; called to the living at Birnie in 1670, and ordained; instituted in 1671; deprived in 1690 for nonconformity; went to Ireland, where he is said to have joined the Romish Church. See Fatti Eccles. Scotiæm, iii, 159.

10. John (3), was called to the living at Sandsting-and-Aithing in 1701; ordained in 1702; falling under censure, was reprieved by the synod in 1704. He died May 21, 1711. See Fatti Eccles. Scotiæm, iii, 429.

11. John (4), son of the minister at Edenkellie, studied theology at Glasgow University; was called to the living at Eyemouth in 1708, and ordained; transa-
Robert, took his degree at King’s College, Aberdeen, in 1668; was licensed to preach, and admitted to the living at Urquhart-and-Glenmoriston in 1668, and ordained. He died before April 8, 1730, aged about seventy years. See *Fusi Eccl. Scotica*, iii, 129.

19. William (1), took his degree at King’s College, Aberdeen, in 1622; was licensed to preach, but not settled; complained of to the synod in 1624 for marrying irregularly at Inverness, but continued in the ministry. See *Fusi Eccl. Scotica*, iii, 344.

20. William (2), took his degree at King’s College, Aberdeen, in 1661; was appointed to the living at Dornoch in 1663, and ordained; removed in 1664; called to Haliburk in 1667, and continued in 1668. See *Fusi Eccl. Scotica*, iii, 262, 362.

21. William (3), brother of the minister at Riccarton, was licensed to preach in 1683; called to the living at Caterline in 1708, ordained in 1709, and died in 1717. See *Fusi Eccl. Scotica*, iii, 377.

Cuming, Abraham Preston, a Presbyterian minister, was born at Dover, N. Y., July 4, 1803. He graduated from Union College in 1822; studied theology for two years in Princeton Theological Seminary; was licensed by the presbytery of New Brunswick, Oct. 21, 1835; was editor of the *New York Observer* from 1836 to 1871, and died at Nice, France, May 13, 1871. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 88.

CUMING was abbot of Abingdon, England, about A.D. 728-737.

CUMING is the name of two early Irish virgins and saints:

1. Commemorated July 6, seems to have been twin-sister of Ethne and daughter of Cormac, of the royal race of Ireland, and thrifished about A.D. 560.

2. Commemorated May 29, apparently of the Ards (County Down), and of the royal race of Erin, before A.D. 400.

Cummian (often confounded with St. Cumin [q. v.]), an early Irish ecclesiast of unknown parentage, was probably educated in St. Columba’s monastery at Durrow, and had his church at Kilcomlin (King’s County). He is known for his zeal in the Paschal controversy, and a letter of his is extant on the subject, written A.D. 634 (given in Usher, *Works*, iv, 430). He is also thought to be the author of an abridgment of the penitential Psalms (in Fleming, *Collect. Sacra*, p. 197).

Cuming, Alexander, a Scotch clergyman, was licensed to preach in 1829; presented to the living at Dunbarne in 1831; ordained in 1834; joined the Free Presbyterian Society in 1844, and became minister at Gorbea Free East Church in 1853. His publications were, a *Lecture, a Sermon, and An Account of the Parish*. See *Fusi Eccl. Scotica*, ii, 634.

Cuming, Andrew, a minister of the Methodist Episcopal Church South, was born in Hawkins County, Tenn., Nov. 18, 1817. He was converted and joined the Methodist Episcopal Church in 1833, and three years later removed with his father’s family to Illinois. There he was licensed to preach in 1843, joined the Illinois Conference, and was transferred immediately to the Arkansas Conference. At the division of the Church the following year he became a member of the southern branch. He was a member successively of the Indian Mission, the East Texas, and the North Texas conferences. He became supernumerary in 1864, and died at Turner’s Point, Texas, Oct. 6, 1882. See *Minister of Annual Conferences of the M.E. Church South*, 1885, p. 145.

Cuming, David B., a minister of the Methodist Episcopal Church South, was born at Mercerburg, Pa., June 3, 1796. He was converted in 1818, licensed to preach in 1819, and entered the Tennessee Conference in 1821. In 1823 he was ordained deacon, and transferred to Holston Conference in 1824. In its
bound he travelled until 1834, excepting three years that he was a supernumerary, being agent for the American Bible Society. From 1834 to 1838 he had charge of the Indian Mission work in Maine. He was transferred in 1838 to the Arkansas Conference, within the bounds of which he served during the next six years. From 1843 until his death he was a member of the Indian Mission Conference. From 1872 to 1879 he was superannuated. He was the pioneer of Methodism in the Western Reserve, the Senecas, the Delawares, the Creeks, and Cherokees. He served three terms as presiding elder, and was a delegate to the General Conference of 1854. His death occurred in McDonough County, Ill., Aug. 29, 1880. See Minutes of Annual Conferences of the M.E. Church South, 1866, p. 170.

**CUMMING, Francis H., D.D.**, a Protestant Episcopal minister, was born at New Haven, Conn., Oct. 28, 1799. His literary and theological studies were pursued under Rev. Dr. Rudd of Elizabeth, N. J., and he was ordained deacon in 1819, and priest in 1820. He remained a year in his first cure in Binghamton, N. Y.; then called to St. Luke's, Rochester, officiating there during nine years: spent one year in Reading, Pa., and one in Le Roy, N. Y.; became secretary, agent, and editor of the Protestant Episcopal Sunday-school Union, removing to New York meanwhile, and holding these offices for five years. In 1835 he became the first rector of Calvary Church, New York city; in 1839 entered upon the duties of rector of St. Andrew's, Ann Arbor, Mich., continuing there four years; became rector in 1843 of St. Mark's Church, Grand Rapids, which post he held until his death, Aug. 26, 1862. He was chaplain of the 30th and 47th Infantry, and for forty-five years represented the diocese of Michigan in the General Convention. Possessed of great energy of character, and a mind well stored, he was by no means an ordinary man. See _Amer. Quart. Church Rev._, April, 1863, p. 150.

**CUMMING, Hooper, D.D.**, a Presbyterian minister, was born in New Jersey. He graduated from Princeton College in 1803, and from Andover Theological Seminary in 1810: was ordained in 1811; preached in the Second Presbyterian Church of Newark, N. J., from 1811 to 1814; at Schenectady, N. Y., from 1815 to 1817; in the Third Presbyterian Church, Albany, from 1817 to 1822; and in the Vanwedsworth street Church, New York city, from 1822 and 1823. He went to Charleston, S. C., in 1824, and died there, Dec. 14, 1825. See _Trien. Cat. of Andover Theol. Sem._, 1870, p. 17.

**CUMMING, James**, a Methodist Episcopal minister, was a member of the Holston Conference, and died in 1868 or 1869. See _Minutes of Annual Conferences_, 1869, p. 264.

**CUMMING, John (1)**, a Scotch clergyman, a native of Kilmarnock, was licensed to preach in 1756; became assistant minister at Dunfermline, and afterwards librarian at Glasgow; was presented to the living at Fraserburgh in 1814, ordained in 1815, and died Jan. 25, 1857, aged eighty-four years. See _Fiat Excles. Scotiannae_, iii, 628.


**CUMMING, John A.,** a minister in the Methodist Episcopal Church Conference, was born in Buncombe County, N. C., Nov. 23, 1828. He embraced religion at an early age; and in 1849 was licensed to preach, and received into the Indian Mission Conference. He began his labors among the Choctaws in 1866, and in 1867 was ordained in the Indian Mission under great disadvantages. On the change of boundaries he became a member of the St. Louis Conference, in which he ended his days in 1859 or 1860. See _Minutes of Annual Conferences of the M. E. Church South_, 1860, p. 206.

**CUMMING (or CUMMINS), Moses,** an Irish Presbyterian minister, was ordained over the First Dromore Church in 1764, and removed to Armagh in 1796, where he died in 1816. For many years he was clerk of the synod of Ulster. See _Stuart, Armagh_, p. 498; _Reid, Hist. of the Presb. Church in Ireland._

**CUMMING, Paxton,** a Methodist Episcopal minister, was born in Rockingham County, Va., Feb. 12, 1806. He experienced religion at sixteen; and the same year was baptized, and admitted into the church. He began his labors among the Wyandots in 1839, and was ordained as a missionary in 1836. In 1848 he became superannuated, and died Aug. 21, 1869. See _Minutes of Annual Conferences_, 1860, p. 53.

**CUMMING, Archibald,** a minister of the Church of England, appeared before the vestry of Christ Church, Philadelphia, Pa., Sept. 9, 1728, with an appointment to that church from the bishop of London, and was accordingly received as rector, a position which he held until his death, in April, 1741. See _Sprague, Annals of the Amer. Pulpit_, v, 88.

**CUMMING, Asa, D.D.,** a Congregational minister, was born at Andover, Mass., Sept. 23, 1796. He graduated at Harvard College, class of 1818, and from the Theological Seminary in 1820; was ordained pastor at Yarmouth, Me., in 1821, where he remained until 1829, and then removed to Portland, as proprietor and editor of the _Christian Mirror_. Here, for thirty years, he labored most faithfully and intensely. Through the columns of his paper, he was the instrument of largely increasing the efficiency of the Congregational churches of the state. He wrote the interesting and useful _Memoirs of Edward Payson_. His death occurred suddenly, on the steamer George Low, on his way home from Aspinwall, June 5 or 6, 1856. See _Boston Advertiser_.

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CUMMINGS, Charles, was born at Seabrook, N. H., Sept. 28, 1777. He removed in early life to Dublin, where he was converted, and was baptized July 16, 1797. In 1805 he was licensed, and in 1810 was ordained at Sullivan, where he remained fifteen years, during a part of the time preaching in Keene, and also laboring as a missionary throughout the state. He was next pastor in Hillsborough, afterwards in Marlborough, and finally in Swanzy. He died in Braxby, Mass., Dec. 27, 1849. (J. C. S.)

CUMMINGS, Cyrus, a Baptist minister, was born at Bridgewater, N. H., April 23, 1791. He entered religion in 1802, received license to exhort in 1810, and in 1811 entered the New England Conference. In 1816 he located at North Yarmouth, Me.; in 1818 removed to West Cumberland; in 1848, to Portland; and in 1852 was admitted into the Maine Conference as a supernumerary, laboring as chaplain to the poor, until his death, Jan. 6, 1860. See Minutes of Annual Conferences, 1860, p. 114.

CUMMINGS, Henry, D.D., a Unitarian minister, was born at Tyngsborough, Mass., Sept. 25, 1737. He graduated at Harvard College in 1760, and began the study of theology; in 1762 preached as a candidate at Billerica, and in November accepted a call from the Church to become their pastor. He resigned his charge in 1814, and died Sept. 5, 1823. Dr. Cummings was appointed delegate to the convention which framed the Constitution of Massachusetts. In 1795 he preached the annual sermon before the convention of ministers in Massachusetts, and the same year delivered the Duddian lecture in Harvard College. He published a great number of Sermons. See Sprague, Annals of the Amer. Pulpit, viii, 55.

CUMMINGS, Jacob, a Congregational minister, was born at Warren, Mass., Dec. 5, 1792. He studied at Phillips Academy; graduated at Dartmouth College in 1815; taught at the Hampton, N. H., Academy; was ordained in 1824 at Stratham, and remained there for eleven years. His other pastorate was at Char- ron, Mass., in 1835; Southborough, in 1838; Hillsborough Bridge, N. H., in 1843; and Exeter, where he died, June 20, 1866. See Cong. Quarterly, 1867, p. 40.

CUMMINGS, Jeremiah W., D.D., a Roman Catholic, was born in Washington, D. C., April 5, 1824. His father was a lieutenant in the United States navy, and died when on a cruise in the Mediterranean sea when Jeremiah was young. His mother became a Catholic, and sent her son to a seminary established at Nys- co-on-the-Hudson by bishop Dubois, whence he went to the Propaganda College, Rome, where he received his highest honors. In 1847 he returned to America, and was for a time stationed at the old St. Patrick's Cathedral, Mott Street, New York city. Thence he went to a temporary church at Madison Avenue and Twenty-eighth Street, and finally built St. Stephen's Church, Twenty-eighth Street, of which he remained pastor until his death, Jan. 4, 1886. Dr. Cummings was well known as an effective preacher, a popular lecturer, a grateful poet, and an elegant writer. He was the author of Italian Legends; --Spiritual Progress; --Hymna and Songs for Catholic Schools; --The Siller Stole. He wrote and corrected many articles on Catholic subjects for the first edition of Appleton's Cyclopaedia. He was a genial gentleman, and of great popularity among all classes. See (N. Y.) Cath. Annual, 1881, p. 54.

CUMMINGS, Preston, a Congregational minister, was born in Seekonk, Mass., May 1, 1800. He spent his early life in Attleborough, where he fitted for college, and graduated from Brown University in 1822. He studied theology with Dr. Calvin Park; was ordained at Lebanon, N. Y., Aug. 22, 1835; dismissed in February, 1827; was pastor in Dighton, Mass., from Dec. 26 following until Oct. 5, 1885; of the North Church, Wrentham, from July 6, 1836, to Jan. 1, 1838; and at Buckland from 1840 to 1848. He resided in Leicester from 1851 to 1871, and thereafter in Holden, where he died April 8, 1875. Mr. Cummings compiled a valuable Dictionary of Congregational Usages and Principles, See Hist. of Meriden Association, p. 183. (J. C. S.)

CUMMINGS, Seneca, a Presbyterian minister, was born at Antrim, N. H., May 16, 1817. He graduated from Dartmouth College in 1844, began to be theological studies at Lane Seminary the same year, and completed them at Union Seminary in 1847; was ordained a Congregational minister, Sept. 30, the same year; became a missionary to Foo Chow, China, in 1848; returned to the United States in 1856, and died at New Iwich, N. H., Aug. 12, of that year. See Gen. Cat. of Union Theol. Sem. 1876, p. 45.

CUMMINGS, Stedman, a Free-will Baptist minister, was born at Washington, Vt., Nov. 10, 1806. He was converted when fourteen years of age, ordained in 1826, and labored as an evangelist in Vermont and Canada. In 1834 he went to West, and about 1870 removed to Kansas, where he preached occasionally. He died at Kirwin, Kansas, Oct. 19, 1883. See Morning Star, May 14, 1884. (J. C. S.)

CUMMINS, Alexander, a Methodist Episcopal minister, was born in Albemarle County, Va., Sept. 3, 1877. He embraced religion in his twelfth year, and in 1890 entered the Western Conference. With the exception of one year's internment as supernumerary he labored zealously until early in 1823, when he became supernumerate. He died Sept. 27 of that year. See Minutes of Annual Conferences, 1825, p. 474; Meth. Mag., vii, 225.

CUMMINS, Asa, a Methodist Episcopal minister, was born at Thompson, Windham Co., Conn., Sept. 1, 1762. He was converted in his twenty-fifth year, licensed to preach in 1797, and in 1802 entered the itinerant ranks, and began travelling the Albury and Saratoga circuits. His latter years were in connection with the Oneida Circuit as a supernumerary. He died Sept. 5, 1836. See Minutes of Annual Conferences, 1836, p. 411.

CUMMINS, Charles, D.D., a Presbyterian minister, was born at Strasburg, Pa., July 15, 1776, of Scotch-Irish Presbyterian parents. He graduated from Dickinson College in 1799, was licensed to preach the New Castle Presbytery in 1801, and in 1804 was ordained pastor of the churches of Chestnut Level and Little Britain. In 1808 he accepted a call from a church in Florida, Orange Co., N. Y., where he remained until his death, Jan. 9, 1863. (W. P. S.)

CUMMINS, Charles P., M.D., a Presbyterian minister, was born in Franklin County, Pa., in 1806. He graduated from Jefferroux Medical College, Philadelphia, and practiced medicine in his native county until 1836; was licensed by the Carlisle Presbytery the same year, and installed pastor of Dickinson Church, where he remained until 1854. He was pastor of the Presbyterian Church of Clarion, Clarion Co., from 1847 to 1862, and died March 22, 1865. See Wilson, Preb. Hist. Almanac, 1866, p. 100.

CUMMINS, Francis, D.D., a Presbyterian minister, was born at Shippensburg, Pa., in 1759, of parents who had been Presbyterians in Ireland. He graduated from the college called "Queen's Museum," in North
CUMMINS, Frederick P., a Protestant Episcopalian clergyman, entered the ministry in 1871, doing service as a missionary, in connection with which he was rector of St. John's Church, Crawfordsville, Ind. The following year he was rector, not of St. John's, but also of St. Philip's Church in Covington, which two parishes he served until his death, Jan. 17, 1874. See Prot. Episc. Almanac, 1875, p. 144.

CUMMINS, George David, D.D., senior bishop of the Reformed Episcopal Church, has already been noticed under that denomination in Vol. VII. We here add that he was born in Del., Dec. 11, 1822, graduated from Dickinson College in 1841 was a preacher in the Methodist Church for two years; joined the Protestant Episcopal ministry, and ordained presbyter in 1847. For six years he was rector of Christ Church, Alexandria, Va., and afterwards of St. James's Church, at Richmond; Trinity Church, Washington, D.C.; and St. Peter's Church, Baltimore, Md. In 1866 Mr. CUMMINS was elected assistant bishop of the diocese of Kentucky. Seven years thereafter bishop CUMMINS withdrew on account of the Romanizing tendencies of the Episcopal Church, and founded the Reformed Episcopal Church, of which he was made the first bishop, in December, 1873. He died suddenly, June 26, 1876, at his residence in Lutherville, Baltimore, Md. Bishop CUMMINS was emphatically a Low-Churchman, of broad and evangelical views, of dignified and commanding presence, a ready and clear thinker, and a fine pulpit orator and platform speaker. See Memoir, by his wife (N. Y. 1878).

CUMMINS, John, an English Congregational minister, was born in Manchester, April 11, 1804. He was converted in youth, and in due time, after a preparation for the ministry, recommended to the London Missionary Society, was sent to Madagascar as an artisan missionary. Soon after his arrival Mr. CUMMINS was compelled to leave, in consequence of the death of king Radama I, and the accession of queen Ranavalona to the throne. Returning to England, he settled at Smallbridge, and afterwards successively at Blackpool, Holbeck, Kirkheaton, and Stubbin-Eisecar, where he labored fourteen years, and then retired to Sheffield, where he died, May 29, 1872. See (Lond.) Cong. Year-book, 1873, p. 321.

CUMMINS, W. C., a minister in the Methodist Episcopal Church South, was born in Harrison County, Ky., in May, 1848. He joined the Church in 1868, was educated at the Kentucky Wesleyan University, and in 1872 connected himself with the Kentucky Conference, in which he labored until his death, July 20, 1875. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 232.

CUMNER, John, a Methodist Episcopal minister, was born in Massachusetts, about 1789. He was licensed to preach in 1826, and in 1833 entered the Maine Conference, in connection with which he labored, with the exception of a three years' location, until his death, Feb. 6, 1861. See Minutes of Annual Conferences of the M. E. Church South, 1861, p. 109.

CUN.—See under CYN.—

CUNDIFF, William, a Methodist Episcopal minister, was converted in 1824, licensed to exhort in 1825, in 1826 to preach, and was admitted into the Kentucky Conference. In 1830 he removed to Illinois, and in 1837 joined the Illinois Conference. He died in 1839 or 1840, aged about thirty-five. See Minutes of Annual Conferences, 1840, p. 54.

CUNDINARES was the goddess of love of the Mexicans, in whose temple religious and secular assemblies were held.

CUNEGONDA, or Kringe, Saint, daughter of Bela IV, king of Hungary, and granddaughter of Theodore Lascaris I, emperor of Constantinople, married Boleslas, called the Chaste, king of Lesser Poland, but lived, like her husband, in a state of complete continence, devoting himself to sick in the hospitals. Her husband's death, in 1279, she retired to a monastery at Sandecz, and died there, Jut 24, 1292. She was canonized by Alexander VIII in 1680. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

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CUNGR, an early English anchorite, is said to have been the son of a prince at Constantinople, and went to Brit, about A.D. 71, establishing a monastery in Congresbury (named from him), on the Yeo, and afterwards one in the north of Wales.

Cungl (Congi, or Cugnl), three painters, brothers—Giovanni Battista, Leonardo, and Francesco—were natives of Borgo San Sepolcro, where they flourished in the middle of the 16th century. They were chiefly employed in the churches and convents in their own country, especially in the Church of San Rocco and the convent of the Osservanti at San Sepolcro.

Cunha, Don Rodrigo da, a Portuguese prelate and writer, was born at Lisbon in 1577. He first studied with the Jesuits, then went to Coimbra; after being admitted to the Royal College of St. Paul, took orders, and familiarized himself especially with canonical jurisprudence. He was promoted in 1615 to the bishopric of Portalegre, and some years later to that of Oporto. In 1626 he occupied the archiepiscopal see of Braga. He also became primate of an important part of the peninsula, and occupied the archiepiscopal of Lisbon from 1635, where he gave further proof of his patriotism and love of independence when the revolution of 1640 placed the duke of Braganza upon the throne. In the absence of the new sovereign, he was chosen by the people governor of the kingdom. He died at Lisbon Jan. 3, 1643. We are indebted to this prelate for an Ecclesiastical History of Oporto, Braga, and Lisbon, in which he was aided by Coutinho de Saldanha (Oporto, 1623, 1742). See Hoefer, Nouv. Biog. Générale, s. v.

Cunha (or Cugna), Theodosius da, an Augustinian and professor at Coimbra, who died April 26th, 1742, is the author of, Proemiorum Theologiae Universae .., —Tractatus de Inscriptione, de Adscitio, de Resurrec— tione, etc. See Keller, in Welte u. Weisse' Kirchen— Lexikon, s. v. (B. F.)

Cunibert. See CYNEBERT.

Cunibert (Runibert, or Chunebert), bishop or Cologne in the 7th century, was born in the bishopric of Trier. He was made bishop in 628, and died in 663. He took an active part in the religious and political affairs of his time. Under Sigebert III and Childeric II he exercised a great influence. See Gaufa.
CUNIBERT

CUNINGHAM

CUNINGHAM (as Spelled Cuninghame, Cuninghame, etc.), the family name of many Scotch clergymen. See also CUNINGHAM.

1. Adam, was licensed to preach in 1831; presented to the living of Crathes Episcopal in 1833, and ordained in 1836; transferred to Crail in 1843. See Fasti Eccles. Scotiæc, ii, 685.

2. Alexander (1), took his degree at the University of St Andrews in 1631; was presented by the king to the living at Elrick in 1641; refused to conform to episcopacy in 1662, and settled on his estate at Hyndhope, where his descendants reside two centuries afterwards. His son Alexander was minister to Venice, and was author of the History of Great Britain, from 1688 to the Accession of George i, translated from the Latin in 1787 by Dr. William Thompson. See Fasti Eccles. Scotiæc, i, 546.

3. Alexander (2), took his degree at Glasgow University in 1646; was admitted to the living at Glasserton before 1664, and died before 1674. See Fasti Eccles. Scotiæc, i, 731.

4. Alexander (3), took his degree at Edinburgh University in 1650; was appointed to the living at Comonell in 1666; transferred to Monkton in 1676; vested by the people at the Revolution in 1688, and died in 1693, aged about forty-nine years. See Fasti Eccles. Scotiæc, i, 766; ii, 154.

5. Alexander (4), born at Glengarnock, was appointed to the living at Dreghorn in 1695, and ordained. He died in August, 1712, aged forty-seven years. See Fasti Eccles. Scotiæc, ii, 164.

6. Alexander (5), was licensed to preach in 1729; presented to the living at Tranent in 1739; ordained in 1740, and died April 4, 1793, aged ninety-one years. See Fasti Eccles. Scotiæc, i, 360.

7. Charles (2), was licensed to preach in 1755; presented to the living at Lundie and Fowlis in 1757; ordained in 1758; transferred to Dalry in 1806, and died Aug. 10, 1815. See Fasti Eccles. Scotiæc, ii, 108; iii, 718.

8. David (1), was in orders prior to the Reformation, and in 1562 was the first Protestant minister at Lanark. He was provided by the pope's bull from Rome. He was transferred to Leuchmel in 1575, thence to Cadder in 1572, and in 1574 had Mainland and Leinzie in charge; was joint visitor for Ordinance, Renfrew, and Lennox in 1575, and was one of the officers who made the second book of discipline. He was elevated to the See of the Diocese of Aberdeen in 1577, the first of the reformed religion. He was commissioner for Aberdeen and Banff in 1578; accused of scandal in 1586; appointed visitor of King's College in 1594, and died Aug. 30, 1600. See Fasti Eccles. Scotiæc, iii, 493, 494, 884, 887.

9. David (2), took his degree at Glasgow University in 1800; was presented to the living at Dunmore in 1808; was a member of the Court of High Commission in 1810, and again in 1819; transferred to Peebles in 1818, and continued there in 1831. See Fasti Eccles. Scotiæc, ii, 472; iii, 572, 585.

10. David (3), took his degree at Glasgow University in 1650; was admitted to the living at Cambusbang in 1668, and died about 1688. See Fasti Eccles. Scotiæc, ii, 272, 278.

11. Gabriel (1), took his degree at Glasgow University in 1682; was admitted to the living at Kilveith in 1637, and died in September, 1665, aged about fifty-four years. See Fasti Eccles. Scotiæc, ii, 72.

12. Gabriel (2), took his degree at Glasgow University in 1642; was presented to the living at Dunlop in 1644; resigned in 1664 for not conforming to episcopacy, but restored in 1672. In 1674 he was charged with being a conventicle preacher; was called before the privy council in 1677 for not obeying the rules; and in 1688 was denounced, put to the born, his movable goods seized, and his stipend given to the widow of another minister; but returned to his living in 1687, and was restored by act of parliament in 1690. He preached the opening sermon of the first General Assembly after the Revolution; was on the committee for visiting colleges, and died in May, 1691, aged about sixty-nine years. See Fasti Eccles. Scotiæc, ii, 179.

13. George, was born April 24, 1766; licensed to preach in 1799; for some time taught in an academy at Westruther; presented to the living at Dunse in 1797, and ordained. He died suddenly, Jan. 9, 1847.

14. Henry, was licensed to preach in 1791; presented to the living at Tranent as successor to his uncle Charles in 1784, and died July 20, 1801. He published A Short Explanation of the Ten Commandments:—Sermon on the Death of his Mother:—Account of the Parish. See Fasti Eccles. Scotiæc, i, 369.

15. James (1), took his degree at Glasgow University in 1579; was reader at Dumbarton in 1589 and 1586; was appointed the first Protestant minister at Bonhill in 1588; continued in 1591; transferred to Cardross in 1596, and died before May 10, 1603, aged forty-four years. See Fasti Eccles. Scotiæc, ii, 346.

16. James (2), took his degree at Glasgow University in 1602; was presented to the living at Buchanan in 1604; transferred to Dunlop in 1606, thence to Cumnock in 1608; was a commissioner to reside at Edinburgh for the ministers at the Tables in 1611; a member of the Committee of Assembly in 1640 and 1644, and died about the latter date, aged sixty-three years. See Fasti Eccles. Scotiæc, ii, 108, 166, 348.

17. James (3), took his degree at the University of St Andrews in 1646, residing in Edinburgh; was called to the Dissuas went in 1659, and was prorogued by act of parliament in 1662, after the Restoration. See Fasti Eccles. Scotiæc, i, 290.

18. James (4), took his degree at Edinburgh University in 1701; was licensed to preach in 1709; called to the living at Smallholm in 1710, and ordained. He died May 12, 1743, aged about sixty-two years. See Fasti Eccles. Scotiæc, i, 582.

19. John (1), was admitted to baptize and solemnize marriages at Kirkmichael, in 1567; presented to the vicarage of Kirkculter-Internett in April, 1571, where he was probably reader; promoted to the living at Dailly in 1574; admitted in 1575, having also Girvan and Kirkcowald under his care; removed to Girvan as the first Protestant minister there in 1590; continued in 1608, and died before April 6, 1612. See Fasti Eccles. Scotiæc, ii, 106, 155.

20. John (2), took his degree at Glasgow University in 1595; was admitted to the living at Houston in 1599; transferred to Killean in 1602, thence to Dalry in 1604, and died in April, 1635, aged about sixty years. See Fasti Eccles. Scotiæc, ii, 161, 214, 217.

21. John (3), took his degree at Glasgow University in 1621; was admitted to the living at Lecropt in
of St. Andrews in 1692; was licensed to preach in 1700; called to the living at Kemnay in 1702; and ordained; and died before Nov. 29, 1728, aged about fifty-seven years. See Fasti Eccles. Scoticae, ii, 483.

35. WILLIAM (4), son of the foregoing, took his degree at the University of St. Andrews in 1725; had a bursary; was licensed to preach in 1731; presented to the living of Millend in 1736; ordained to the living of Druideath in 1743; thence to Sanguar in 1758; and died Aug. 25, 1758. See Fasti Eccles. Scoticae, i, 469, 674, 684.

36. WILLIAM BRUCE, was licensed to preach in 1831; presented to the living of Kinglassie in 1833, and ordained. He joined the Free Secession in 1843. He published, Collegiate Education versus Collegiate Extension (1850)—Friendly Hints, a tract:—An Account of the Parish. He was living in 1860. See Fasti Eccles. Scoticae, i, 350.

Cunison (Cunisone), the family name of several Scotch clergymen:

1. ALEXANDER, son of John (2), was called to the living at Kilnichan and Kilvickion in 1706, and ordained in 1707. He was bitten by a mad dog, and caused himself to be bled to death, Nov. 15, 1717. See Fasti Eccles. Scoticae, ii, 549, 756.

2. JOHN (1), born at Dunkeld, took his degree at the University of St. Andrews in 1615; was presented to the living at Dull in 1624; and died before Jan. 4, 1628, aged about eighty-six years. See Fasti Eccles. Scoticae, i, 348.

3. JOHN (2), took his degree at the University of St. Andrews in 1644; was admitted to the living at Kilkinn before 1650; transferred to Kilbride, Arran, in 1655; deprived by act of Parliament in 1662; returned to the living in 1667; was restored by act of Parliament in 1690; was a member of the General Assembly the same year; transferred to Killean and Kilchenzie in 1692; resigned on account of old age in 1697, but lived in Killean till his death. See Fasti Eccles. Scoticae, ii, 692; iii, 41, 45.

4. JOHN (3), took his degree at the University of St. Andrews in 1676; was admitted to the living at Dull in 1682; and died in August, 1688, aged about fifty-eight years. See Fasti Eccles. Scoticae, ii, 818.

Cunnera. See CAINNER.

Cunningham, Alexander, a Presbyterian minister, was born in Mercer, Pa., Jan. 21, 1815. He graduated at Washington College in 1840; studied theology at the Western Theological Seminary; was licensed by the Presbytery of Erie, Sept. 4, 1842; ordained by the same, Oct. 5, 1848, and installed pastor of the churches of Gravel Run and Washington. He was released from this charge in 1851, and dismissed to the Presbytery of Allegheny. He died at Whitestown, Sept. 5, 1874. See Hist. of the Presbytery of Erie.

Cunningham, Alexander Newton, D.D., a Presbyterian minister, was born near Jonesborough, Tenn., March 16, 1807. He graduated at Washington College, Tenn., in 1826, and at Princeton Theological Seminary in 1829; was licensed by New Brunswick Presbytery, Aug. 28 of the same year; preached at Montgomery, Ala., from 1833 to 1836; at Augusta, Ga., from 1838 to 1842; was stated supply at Franklin, Tenn., from 1844 to 1858; also founded the Franklin Institute. He preached in Shelbyville from 1859 to 1862; then passed through the plains in the Southern army, and labored in the hospitals at Montgomery, Ala.; from here he returned to Franklin, and was professor in the Female Institute. In 1874 he became pastor in Fayetteville, and in Aberdeen, Miss., where he continued until his death, Sept. 5, 1878. He was an excellent preacher, of the most industrious student. See Necrology. Report of Princeton Theol. Soc., 1873, p. 26.

Cunningham, Amor D., a Methodist Episcopal minister, was born in Ripley County, Ind., July 12, 1833. He experienced religion and entered Brookville College
CUNNINGHAM

in his nineteenth year, spent some years in school-teaching, and finally entered the Indiana Conference. In 1880 he assumed the editorship of the *Daily Indiana Democrat*, and afterwards served some time as chaplain of the Illinois Central Railroad.

Cunningham, James, a Methodist Episcopal minister, was born in Philadelphia, Nov. 20, 1811. He was licensed in 1822, joined in 1839, and ordained in 1842, to exhort in the Philadelphia Conference in 1834, and labored there until his death, in 1881. See *Minutes of Annual Conferences*, 1868, p. 250.

Cunningham, John, a Presbyterian minister, was born in Pennsylvania, in 1802. In 1829 he was transferred to the North-west Indiana Conference; subsequently was elected president of Northern Indiana College; and died Aug. 9, 1868. See *Minutes of Annual Conferences*, 1868, p. 250.

Cunningham, John K., a Presbyterian minister, was born in 1834. He graduated from Jefferson College, and from Princeton Theological Seminary in 1857; was ordained by the Presbytery of New Brunswick, April 23, 1858; ordained in 1857; became a stated supply at Montour, Pa., in 1859, and then pastor of Freehold, N. J., in 1860; and was a stated supply at Waynesboro, Pa., in 1854 and 1855; and died at Wooster in the latter year. See *Gen. Cat. of Princeton Theol. Sem.*, 1861, p. 49.

Cunningham, John Whitley, D.D., a Presbyterian minister, was born in Salem, Tenn., in 1805. He graduated from Washington College in 1823, and from Princeton Theological Seminary in 1824. He was professor of Biblical literature and exegesis in Haverford Seminary, Ind.; and stated supply at Mill Creek from 1823 to 1834; and ordained by the Presbytery of Salem in the latter year; and was a stated supply at Journiborough, Tenn., until 1845; and stated supply of Second Church, Knoxville, for one year; and stated supply of Second Church, La Porte, Ind., from 1846 to 1849; and agent of the American Home Missionary Society from 1855 to 1862; and stated supply at North and Lena, Ill., for three years; and stated supply at Champaign in 1852 to 1865; and stated supply at Bellefontaine until 1861, and died there, Feb. 8, 1874. See *Gen. Cat. of Princeton Theol. Sem.*, 1881, p. 57.

Cunningham, John William, an English clergyman, was born in London, Jan. 3, 1780. He graduated at St. John's College, Cambridge; and was curate of Ripley, in Surrey; afterwards of Chatham; and in 1811 was a student of the Biblical Institute of the Church of England. His life and labors were described by the *Church Observer* eight years, beginning with 1850; and he was an earnest advocate of the missionary and Bible societies. See (Lond.) *Church Observer*, November, 1863, p. 276.

Cunningham, Joseph Parker, a Presbyterian minister, was born in Greene County, Ga., Jan. 21, 1799. He was educated in Transylvania University, Ky., and graduated from Princeton Theological Seminary in 1821; was licensed to preach by the New Brunswick Presbytery in 1822; and was ordained to the presbytery of Concord, N. C., in 1832. He was stated supply at Mt. Pleasant, Ky., and died there, Dec. 1853. See *Sprague, Annals of the Amer. Pulpit*, iv, 60; *Gen. Cat. of Princeton Theol. Sem.*, 1880, p. 56.

Cunningham, Nathaniel Pendleton, a Methodist Episcopal minister, was born in Pendleton County, Va., Aug. 1, 1807. He was converted in 1825; received license to preach in 1829; entered the Baltimore Conference; and in 1837 was transferred to the Illinois Conference, wherein he served till his death, July 7, 1848. See *Minutes of Annual Conferences*, 1848, p. 283.

Cunningham, Oscar F., a minister in the Methodist Episcopal Church South, was born in Grayson County, Va., May 1, 1813. He embraced religion in his youth; was licensed to preach in his twenty-first year; and in 1855 united with the Holston Conference. After travelling several years he located, but subsequently was made presiding elder, in which office he continued nearly to the close of his life, June 15, 1849. See *Minutes of Annual Conferences of the M. E. Church South*, 1849, p. 169.

Cunningham, Robert, a Baptist minister, was born in Halifax, N. S., in 1812. He began to preach in 1829; was ordained to the ministry by Wilmot Mountain, March 25, 1829; and remained there about twenty years. He was subsequently pastor at Digby, N. S., and died Jan. 15, 1888. See *Carrell, Bapt. Encyclopedia*, p. 300. (J. C. S.)

Cunningham, Robert, a Methodist Episcopal minister, was born in Butler County, Pa. He joined the Church in 1841, and in 1848 entered the Pittsburgh Conference, wherein he toiled until he became superannuated, in 1870. He died April 8, 1872. See *Minutes of Annual Conferences*, 1872, p. 41.

Cunningham, Robert M., D.D., a Presbyterian minister, was born in York County, Pa., Sept. 10, 1760. He removed with his father to North Carolina when he was in his fifteenth year; graduated at Dickinson College, Pa., in 1789; and was licensed to preach by the Presbytery of South Carolina in 1792; in 1802 removed to Lexington, Ky., and became pastor of the Church at that place, where he remained until 1822. He died July 11, 1839. See *Sprague, Annals of the Amer. Pulpit*, iv, 58.

Cunningham, Timothy, a Free - will Baptist minister, was born in March, 1756. He served in the Revolutionary war; was converted in 1790, and commenced preaching soon after. He was ordained Jan. 25, 1804, by the Edgecomb Quarterly Meeting, Me., and, after a ministry of great usefulness, died, Jan. 10, 1836. See *Free-will Baptist Register*, 1837, p. 67. (J. C. S.)

Cunningham, T. M., D.D., a Presbyterian minister, was called to succeed Dr. Duncan, in the Church which bore the latter's name in Baltimore, Md., but declined, and was pastor of the Presbytery of the Church in St. Louis, Mo. After some years he removed as pastor to Indianapolis, and thence to the Alexander Church, Philadelphia. For the benefit of his health he went to San Francisco, Cal., and became pastor of the Central Church. He identified himself with the Presbyterian Theological Seminary there, and crossed the Continent several times in its behalf. He died at Oakland, Cal., Feb. 22, 1880. He was a preacher of distinguished ability, and his sermons were eloquent and powerful. See (San Francisco) *Observer*, March, 1880. (W. P. S.)

Cunningham, William, a Presbyterian minister, was born at Blairsville, Pa., June 14, 1827. He graduated from Jefferson College in 1852; spent three years teaching at Harrodsburg, Ky.; studied one year at the Western Theological Seminary at Allegheny, Pa., and graduated from Princeton Seminary in 1864. He was licensed by the Presbytery of Blairsville, June 17, 1867. In June, 1868, he went as supply to Blairsville; served as chaplain to a regiment of Pennsylvania Volunteers one year; after which he devoted himself to study and occasional preaching until 1863, when he went West. He stated supply at Prospect Church, in the Presbytery of Peoria, and then the Church of Princeville, until 1865, teaching at the same time. Returning to Pennsylvania, he became pastor of Fairfield and Union churches, in the Presbytery of Blairsville. He died April 21, 1873. See *Neurol. Report of Princeton Theol. Sem.*, 1880, p. 44.
Cunningham, William Madison, D.D., a Presbyterian minister, was born in Jonesborough, Tenn., June 28, 1812. He was a student of Washington College,Study at Washington College, and was graduated in 1832, and afterwards from Princeton Theological Seminary in 1833; was ordained by the Lexington Presbyterian Church in 1834; served as pastor of Lexington, Va., until 1840; stated supply at Chattanooga, Tenn., for a short time; pastor at La Grange, Ga., from 1841 until his death, March 3, 1870. See Gen. Cat. of Pa and Va. (1881), p. 75.

Cunningham, W. I. W., a Methodist Episcopal minister, was born in Indiana about 1820. He was educated in early life; educated in part in Asbury (now De Pauw) University; engaged in teaching for a time, and began preaching in 1838. After supplying a circuit in the North-west Wisconsin Conference, he was received into the travelling ranks, where he continued for six years, then took a superannuation relation, and the next year was transferred to the Minnesota Conference, in which he labored until compelled to take a superannuated relation. He died April 3, 1882. See Minutes of Annual Conferences, 1882, p. 318.

Curled, became abbot of the monastery of Sta. Peter and Paul (afterwards St. Augustine's) at Canterbury, in 803, and died in 823.

Cunubertus. See Cynibrcht (2).

Cunulus. See Cynwulf.

Cunyngham. See Cunningham, Cunningham.

Cuenen, an English abbes in Mercia, A.D. 811.

Cup of Blessing, a cup which was blessed among the Jews in ceremonial entertainments, or on solemn occasions. Paul employs the expression (1 Cor. x. 16) to describe the wine used in the Lord's supper. [CUP, Eucharistic. See Chalice.]

Cup of Salvation, an offering, probably a libation of wine poured on the victim sacrificed on thanksgiving occasions, which the Jews of Egypt offered in their festivals for deliverance (2 Mac. vi. 27).

Cupé, Pierre, a French theologian, who lived in the latter half of the 18th century, was rector of Bois, in the diocese of Saintes, and wrote Le Ciel ouvert à Tous (1786), a work reputed to be profound. See Hoefer, Nouv. Biog. Générale, s. v.

Cupella, in Christian archaeology, is a small sepulchral recess for children, in catacombs. At present we have only one instance of its use, which is given by Marchi (Monumenti Primati, p. 114). The inscription upon it records the burial of her two children, Secundina and Laurentius, by their mother Secunda. The nuances in grammar and orthography of which it is full show that Secunda was a person of humble rank. The stone is preserved in the Museum Kirchermann.

Cupella is evidently the diminutive of cupa, explained to mean "urn," "sepulchral chest." This sense is a derivative one, from its classical meaning of a large cask, butt, or vat. It appears in pagan inscriptions but rarely. The use of the word survived until later times. The idea has been propounded that we may find in cupella, as a place of Christian burial, the etymology of the word cupel, chancel, which has so long perplexed philologists, and of which no satisfactory derivation has yet been discovered. The architectural term cupola is another form of the same root.

Cupellomancy, divination by means of cups. The practice is very ancient. It was known in Egypt in the time of Joseph (Gen. xli. 5), and is still practiced in England, among the ignorant, who profess to "read" in cups a sign of future events. See Divination.


Cupido (Cupid), in Roman mythology, was the god of loving desire, a translation of the Greek eros. The name is more poetical than mythical, and usually he is identified with Amor (q. v.).

Cupola (Ital.), a conical ceiling, either hemispherical or of any other curve, covering a circular or polygonal area; also a roof, the exterior of which is of either of these forms. The word is usually called a dome, and in Latin tholos.—Parker. Gloss. of Architect. s. v.

Cupules is the family name of several Scotch clergymen.

1. George (1), son of the minister of Kirkcudbright, was licensed to preach in 1752; appointed to the living at Swinton in 1764, and ordained. He died Sept. 14, 1798, aged seventy-one years. See Fests Eccles. Scotiæ, i, 447.

2. George (2), son of the minister of Swinton, was licensed to preach in 1807; became assistant at Dunbar; was presented to the living at Legerwood in 1811; ordained in 1814; elected presbytery clerk in 1820; transferred to the second charge, Stirling, in 1838; admitted in 1844; joined the Free Secession in 1848; and was admitted minister to the Free Church, Kilmadock, the same year. He died May 1, 1860, aged sixty-four years. See Fests Eccles. Scotiæ, i, 529; ii, 682.

3. William, took his degree at Glasgow University: was licensed to preach in 1717; presented to the living at Kirkcudbright in 1719; and was the first in Scotland who gave in a letter of acceptance with the presentation, according to the act of Assembly. He was ordained in 1720, and March 17, 1721, aged about sixty-one years. He published The Experiences of John Stevenson, Land-laborer of Daily (1729). See Fests Eccles. Scotiæ, ii, 121.

Cupra, in Roman mythology, was the name of Juno among the Etruscans. She had a temple at Firmum Piscenum, in Asia.

Cura (care), in Roman mythology, was an allegoric deity of which a fable is told. In thought, she was sitting by the shore of the sea, and watching the waves. Unconsciously to herself, her fingers formed out of clay a form—and behold! it was man. She begged Jupiter to give him life, which he did, but required that the man should belong to him, to which Cura was opposed. As she did not yield, Jupiter struck him, and, moreover, the earth on which he had been taken, would not agree. Saturn, as judge, said: Jupiter shall receive the body after death. Cura shall have it during life, and his name shall be homo (man), because he was taken from humus (the earth).

Curaçao is an island of the Caribbean Sea, belonging to the Dutch. A large proportion of the population consists of free negroes, and for their benefit the Netherlands Bible Society published in 1846 the Gospel of Matthew, to which, since 1865, the Gospel of Mark has been added by the American Bible Society.

Curae (care), in Roman mythology, were revenging goddesses, who lived at the entrance to Tantalus.

Curate. We add an account of the history of this office, retold by the Rev. John Walcott, S.T. Archæul, a. v.

"Until the 4th and 5th centuries in the East there were country curates, and Cyriacus mentions town clergy. In the large cities, from the 4th to the 5th century, in the East and at Rome, these churches had their own priests, who instructed the people, the communion being given only in the cathedral. In the beginning of the 4th century the bishop ordained a priest, with preparatory instruction before baptism and reconciliation of penitents. In the Greek Church cardinal priests distributed communion. In the beginning of the 5th century the bishop sent the exarch to distribute to the parish priests: they by degrees the latter received power to reconcile penitents in case of necessity and heresies in..."
Currie (Curcaí or Quoíraí) is the name of several Irish virgin saints, of whom only two are clearly traceable:

1. Commemorated March 8 or Aug. 8, is said to have been the sister of St. Finnian and daughter of Corppus, of a princely family in Ulster, and to have lived in the middle of the 6th century.

2. Commemorated July 21 as the patron saint of Knocknag, in County Roscommon.

Curcu, a deity of the ancient inhabitants of Prescia, who was believed to preside over eating and drinking, and who was frequently associated with the spirits of the dead, and ascribed to him the flowers and fruits of the earth, in honor of which he was annually kept in continuous fire, and the laurel, there burned, was regularly renewed.

Curcemia. See Corcan.

Curcedomus, an ancient dean commemorated in St. Cunigunda's Martyrology as a martyr at Auxerre on May 4.

Curde, James, a Scotch clergyman, took his degree at Edinburgh University. He was licensed to preach in 1621, ordained in 1623 as missionary at Tarbert, presented to the living of Gigha and Carr in 1626, and admitted in 1627. He was there in 1689. See Fusi Eccl. Scoticae, iii, 41.

Curé by Faith. See Faith-curé.

Curitum, in Greek mythology, were originally priests of the orgastic Jupiter cultus on Crete. They were sacred to the worship of the, and their worship consisted in weapon-lances. The latter was the case with the Corybantes and with the Idaean Daedalytes; therefore these three classes were eventually confused. According to Strabo, those Corybantes who were among the oldest inhabitants of Asia were different from the above.

Curia, Joachim, a Protestant theologian and philosopher of Germany, was born at Freiburg, in Silesia, Oct. 22, 1532. He studied at Wittenberg, and in 1548 was sent to his native city. He then went to Paris and Bologna for the study of medicine, and after his return, in 1539, settled as physician at Glogau, where he took an active part in the introduction of the Reformation, in the spirit of his friend Melanchthon. He died at Glogau, Jan. 21, 1573. One year after his death his Europae Perspectivum, etc., appeared, which caused the deposition and expulsion of all Philippians theologians by August of Saxony, because he believed them to be the authors of the same. See Grüniger, Commentatio de Joach. Curio (Marburg, 1833); Hepp, Geschichte d. Deutschen Prot. in Deutschland (ibid., ed.) i., 422 sq., 45-94; Herzog, Real-Encyclopädie, s. v. (B. P.).

Curia, Francesco, a Neapolitan painter, was born in 1388, and was a pupil of Gino, Filippo Crivellio; afterwards visited Rome, where he studied the works of Raphael. On his return to Naples he painted for the churches there. His masterpiece was a grand picture of The Transfiguration, in the Chiesa della Pietà. He died in 1410.

Curial (or Curiel), Juan Alfonso, a Spanish Benedictine, was professor of theology at Salamanca, where he died, Sept. 28, 1609. After his death were published Lectura in D. Thomæ Ap. 1, 2 (Douay, 1618; Antwerp, 1621); Controversiae in Diversa Locis S. Gregorii (Salamanca, 1611). See Le Mire, De Script.
Currie, John, a Free-will Baptist minister, was born at Meredith, N. H., May 13, 1809. He was converted at twenty-three; licensed to preach by the Durham Quarterly Meeting in May, 1838; and died in January, 1842. Soon after he removed to Rochester, where he preached but a short time, and died Nov. 2, 1843. See Free-will Baptist Register, 1844, p. 75. (J. C. S.)

Currie, Hiram M., a Methodist Episcopal minister, was born in Adams County, O., April 1818. He was converted in early life; in 1848 was admitted into the Ohio Conference; was transferred in 1863 to the Cincinnati Conference, and died March 3, 1874. See Minutes of Annual Conferences, 1874, p. 102; Simpson, Cyclop. of Methodism, a.v.

Currie, J. M., a Baptist minister, was born at Canning, N. B. He was appointed to a mission in Miramichi in 1860; ordained in 1864, at Norton; was pastor at Northampton, Rockland, South Richmond, Hampton, and Upham; and labored at Karo, Wickham, McDonald's Corner, Hammonds Ville, Petricidic, North River, and Shediac, all in New Brunswick. He died at Hillsborough, Feb. 8, 1880, aged forty-nine. See Baptist Year-book for Maritime Provinces, 1880; Bill, Fifty Years with the Baptists, p. 569.

Curry, Thomas M., a Methodist Episcopal minister, was born at Yorktown, Westchester County, N. Y., Feb. 15, 1831. He was converted at twenty-two; studied in the New York Conference Seminar; in 1856 entered the New York Conference, and died Sept. 17, 1868. See Minutes of Annual Conferences, 1869, p. 90.

Curry, William P., a Presbyterian minister, was born at Paris, Bourbon Co., Ky., July 23, 1800. He was educated at Transylvania University, Lexington; licensed by the New York Presbytery in 1825, and sent as a missionary to the northern part of Georgia, where his labors were abundantly blessed. About 1830 he was appointed general agent for the Home Missionary Society of northern Ohio. He died May 19, 1861. See Wilson, Pref. Hist. Almanac, 1863, p. 179.

Curruola, ecclesiae, were messengers employed in the early Christian Church, in times of danger, to give private notice to each member of the time and place of holding meetings for worship. It was also the term used to denote messengers sent from one country to another upon the important affairs of the Church.

Curruola Equi (post-horses), i.e. horses belonging to the "post-house," called also for shortness cursus, "the road," the Roman posting or mail service; —the distinction between the two belongs to a late stage of civilization—was established by Augustus. According to the Secret History of Pseudo-Procopius, the day's journey consisted of eight posts, sometimes fewer, but never less than five. Each stable bad forty horses, and as many stablemen. Bingham gives a quite incorrect idea of the system in describing the cursus equi as being simply impressed for the army and exchequer. The early Christian emperors made minute laws regulating these messengers, and some of them evince their regard for the life and safety of them. The clergy were exempt from this service, and from the tax for it. See Smith, Dict. of Christ. Antiq. a.v.

Curus is the original name of the brevisy (q. v.) in the Romish Church. The same term was used to denote the Gallican liturgy, which was used in the British churches for a long period, until the Roman liturgy came to be employed. See Liturgy.

Curcin (curtin, cutum, cutrum; ἐκκορ, ἐκκώρια, εὐκορία). Curtains were used in ancient churches for the following purposes: (1) to hang over the outer doorway of the church; (2) to close the doorway between the nave of the church and the church of the friars of some order: (3) to shut off the open panels or cancelis of the door, during the time of the consecration of the eucharist; (8) to fill the
Curtis, Thomas, D.D., an English divine, one of the prebendaries of the cathedral at Canterbury in 1735, rector of Seremonaks, in Kent, of St. Dionis Backchurch, London, and one of the preachers in convolution for the diocese of Rochester, died April 28, 1775. See Annual Register, 1775, p. 209.

Curtisius, Antonius, a Reformed (Dutch) minister, was born in Holland in 1698, and came to America in 1720. He was pastor at Hackensack until 1737; at Hackensack and Schraalenburg until 1755; at Brooklyn, Flatlands, Bushwick, Flattbush, New Utrecht, and Gravesend in 1756, when he died. See Corwin, Manual of the Ref. Church in America, 3d ed. p. 226.

Curti, Francesco, a Bolognese engraver, was born in 1693, and studied under Cherubino Alberti. The following are his principal plates: The Virgin and St. Catherine; The Virgin Teaching the Infant Jesus to Read; The Marriage of St. Catherine; The Infants Christ Sleeping. He died about 1670. See Hoeffer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Curi, Pietro, an Italian Hebraist of the Jesuit order, who was born in Rome, N. H., Feb. 11, 1809. He studied at Hancock Academy, and graduated from Gilmanton Seminary in 1843; Oct. 5 of that year was ordained pastor of Northfield and Sanbornton Bridge (the latter now Tilton), N. H., and was dismissed May 8, 1870. The next three years he was acting pastor at Boscawen, and thereafter resided at Tilton, without charge, until his death, Feb. 19, 1881. See Cong. Yearbook, 1882, p. 26.

Curtis, Chandler, a Baptist minister, was born at Wallingford, Conn., in 1875. In 1883 he went to the Indian country, under the direction of the American Board of Foreign Missions. The field of his labors was among various Indian tribes, from the Chowtaws, on Red River, to the Omahas, far to the northwest. After five years' service he removed to Griggsville, Ill., in 1894 to Massachusetts, was pastor for two years in Westminster, and died July 27, 1881. He published, in 1886, The Mystery of Iniquity, and two volumes on Christianity Delineated. See The Watchman, Sept. 8, 1881. (J. C. S.)

Curtis, Daniel, an English Baptist minister, was born in London in 1799. He was converted in youth; baptized at Hładford Street Church in 1815, of which he was deacon for many years; and in 1827 assisted in forming a new Church for the Jews. He removed to East Square, New York City, in 1854. Being an occasional preacher for some years, Mr. Curtis was ordained pastor at Homerton Row, in August, 1837, and died July 26, 1838. See (Loud) Baptist Hand-book, 1834, p. 48.

Curtis, David, a Baptist minister, was born at East Stoughton, Mass., Feb. 17, 1823. He graduated from Brown University in 1841. He was a founder of the Baptist Library in Providence, R. I., and for a year pastor of the village. For two years he preached in Harris, Mass., and for about the same time at New Bedford; lived eight years in Abington, serving part of the time as pastor. His next pastorate, of two years each, were at Fiskville and Chepapette, both in Rhode Island. The last twenty-five years of his life were spent in his native place, and he died there, Sept. 12, 1869. See Fuller, History of Harwich, p. 226. (J. C. S.)

Curtis, Grondison, a minister in the Methodist Episcopal Church South, was born in Ohio, July 22, 1818. He joined the Baptists in early life; removed to the Pacific coast in 1830; in 1832 joined the Methodist Episcopal Church South; soon after was licensed to preach, and continued as a local preacher until 1871, when he entered the Columbia Conference, wherein he labored till his death, which occurred near La Grande, Union Co., Or., Jan. 21, 1873. See Minutes of Annual Conference of the M. E. Church South, 1873, p. 906.

Curtis, Harvey, D.D., a Presbyterian minister, was born at Adams, N. Y., May 30, 1806. He graduated from Middlebury College, Vt., in 1831; studied the next year at Princeton Theological Seminary; was ordained pastor of the Congregational Church in Brandon, Vt., Feb. 18, 1836; in 1841 accepted a call from a Presbyterian Church in Madison, Ind., and remained there eight years. In 1852 he was called to the First Presbyterian Church in Chicago; in 1858 he was elected to the presidency of Knox College, Ill., and died at Galesburg, Sept. 18, 1862. See Wilson, Presb. Hist. Almanac, 1869, p. 292; Geu. Cat. of Princeton Theol. Sem. 1881, p. 81.

Curtis, Henry, a Baptist minister, was born at Ilston, Leicester, England, Oct. 11, 1800. He came to the United States in 1812; resided first in Otsego County, N. Y., and afterwards in the city of New York, where he joined the Baptist Church, and was licensed to preach, March 10, 1844. The same year he was ordained at Harpersville, N. Y.; in 1853 he became pastor of the Church in Bethany, where he remained fourteen years. He did much evangelical labor in Wayne County, during a period of thirty-five years, and thirteen churches were more or less under his pastoral care. He died about 1869. See Cathcart, Baptist Encyclopedia, p. 302. (J. C. S.)

Curtis, James, an English Methodist preacher, was born at Westwoodside, Lincolnshire, in 1757. Removing to Sheffield, he was converted at the age of seventeen, and devoted himself to Church work. In 1822 he entered the New Connexion ministry, and for thirty-three years travelled through twenty-two circuits, mostly in the important ones. He became a superannuate in 1855, and died in the city of York, March 8, 1874. See Minutes of the Conference.

Curtis, John, a Wesleyan missionary, after spending three years in the theological institution at Richmond, England, was in 1868 appointed to Honduras, Central America, where he labored in various circuits. He returned to England in impaired health, and was ordained at the Conference of 1872. He was next appointed to Turk's Island, Bahama district, but was seized with pulmonary disease, and died at sea, on his homeward voyage, Aug. 6, 1874. See Minutes of the British Conference, 1875, p. 54.

Curtis, John D., a Methodist Episcopal minister, was born at Plymouth, England, Feb. 29, 1816. He came to Philadelphia, Pa., with his parents, when but three years of age; began preaching at the age of twenty; in 1837 united with the Philadelphia Conference; in 1876 became superannuated, and retired to the city of Wilmington, where he died, July 25, 1877. See Minutes of Annual Conferences, 1878, p. 22.

Curtis, Jonathan, a Congregational minister, was born at Randolph, Mass., Oct. 22, 1788. He graduated from Dartmouth College in 1811; was ordained at Ephrata, N. H., in 1815; dismissed in 1825. His other charges were Sharon, Mass., Fitzfield, N. H., and South Woodstock, Conn. He died at Chicopee, Mass., Jan.
27, 1861. Mr. Curtis published several Sermons and Addresses. See Cong. Quarterly, 1861, p. 322.

Curtis, Joseph, an English Baptist minister, was born at Exeter in 1815. He labored as an evangelist while yet a layman in the Established Church; afterwards became a Baptist, gave up business entirely, and devoted himself to gratuitous labors from place to place, visiting the cottages, where he read, prayed, and conversed, announcing at each house his intention of preaching in the open air. He was some time pastor at St. Mary Ottery, and at Cranford, Middlesex. He died near Devon, Cornwall, Dec. 18, 1878. See (Loud.) Baptist Handbook, 1880, p. 294.

Curtis, Joseph B., a Presbyterian minister, was born at Wethersfield, Conn., Oct. 9, 1789. He graduated from Williams College, Mass., in 1815, and went to Virginia, where he was licensed by Hanover Presbyterian in 1828, and installed pastor of Powhatan Church, remaining there until 1842. He died at Montrose, March 1, 1839. See Wilson, Presb. Hist. Almanac, 1860, p. 69.

Curtis, Joseph Watt, a Congregational minister, was born in Vermont. He graduated from Dartmouth College in 1811; was ordained, July 6, 1816, pastor at Northfield, Vt.; preached at St. John’s, O., from 1820 to 1832; was chaplain of Vermont penitentiary for two years; missionary in Canada in 1835; without a charge in Vermont the next year; and pastor at Hadley, Mass., from 1836 until his death, March 16, 1867. See Trien. Cat. of Adver. Theo. Sem., 1870, p. 28.

Curtis, M. Ashley, D.D., a Protestant Episcopal clergyman, was rector for several years, until about 1850, in Society Hill, S. C. Shortly after he was rector of St. Matthew’s Church, Hillsborough, N. C., and in this pastorate he remained until his death, in April, 1872. See Prof. Episc. Almanac, 1873, p. 133.

Curtis, Otis Freeman, a Congregational minister, was born in Hanover, N. H., July 6, 1804. He studied at Kimball Union Academy; read theology with Rev. William A. Chapin at Craftsbury, Vt.; and was ordained an evangelist Oct. 23, 1826. He was pastor at Barton and Irasburg the two following years; evangelist in Derby and other towns in northern Vermont (Barre, Peacham, Glover, Plainfield) from 1830 to 1835; preached in Canton (Ill.), Chicago, Racine, Kenosha, Waukesha, and Milwaukee; shepherded from 1848 to 1850; installed at Emerald Grove, Wis., May 6, 1851; dismissed May 1, 1853; preached at Vassalbille, N. Y., among the United States Indians, from 1860 to 1867; was acting pastor at Dover, Ill., until 1874; without charge at Emerald Grove until 1878; and died at David City, Neb., July 1, 1879. See Cong. Year-book, 1880, p. 16.

Curtis, Reuben B., a Methodist Episcopal minister, was born in Lisbon, Me. He was converted in 1830; in 1840 joined the Maine Conference, in 1862 was transferred to the Wisconsin Conference, in 1868 became superannuated, and died May 21, 1872. See Minutes of Annual Conferences, 1872, p. 119.

Curtis, Thomas, D.D., a Baptist minister and educator, was born in England, and came to America about 1845, being then over fifty years of age. He preached for some time in Charleston, S. C., and eventually established a school for young ladies at Limestone Springs. He lost his life on a steamer that was burned on the Potomac in 1838. See Cathcart, Baptist Encyclopedia, s. v.

Curtis, Thomas F., D.D., a Baptist minister, was born in England in 1816. He educated in the South Carolina University, and pursued his theological studies under the direction of his father, the Rev. Thomas Curtis, D.D. After several years’ pastorate over a church near Boston, he was called to a professorship in Lewisburg University, Pa., where he remained until 1863. In 1863 he took up his residence in Cambridge, Mass., where he died in 1872. Dr. Curtis wrote the following volumes:
- A volume on Inspiration. He is also author of a work on Communion, and another entitled Progress of Baptist Principles in the Last Hundred Years. (J. C. S.)

Curtis, Timothy, an English Wesleyan minister, a native of Yorkshire, was sent in 1830 to Jamaica, and died at Falmouth, on that island, Dec. 24, 1854, in his forty-ninth year. See Minutes of the British Conference, 1855.

Curtis, William, a Congregational minister, was born in Hoxey, Lincolnshire, England, May 15, 1798. He first united with the Primitive Methodist Church and entered its ministry; came to Illinois in 1830, and joined the Methodist Episcopal Church, but withdrew in 1835. He organized a church at Albion, and was ordained its pastor; and eventually five other churches. He died June 15, 1877.

Curtis, William A., a Protestant Episcopal clergyman, graduated from the General Theological Seminary, N. Y. He was rector of St. Peter’s Church, Hobart, for many years, until his death, in Norwich, Conn., Oct. 31, 1862. See Prof. Episc. Almanac, 1863, p. 94.

Curtiss, Caleb, a Congregational minister, graduated from Princeton College, studied theology, and was ordained pastor at Charlton, Mass., in 1761. He was dismissed in 1776, after which he represented the town in the Provincial Congress, and served in other public capacities. He died March 21, 1802. See Alexander, Princeton College in the 18th Century.

Curtiss, Claudius G., a Methodist Episcopal minister, was born in Niagara County, N. Y., Jan. 16, 1823. He was converted in his twentieth year, and immediately joined the Methodist Episcopal Church. In 1854 he removed to Markham, Canada, where he was licensed to preach by the Canada Wesleyan Church. In 1860 he united with the Evangelical Association, was ordained, and appointed to Seneca charge. In 1867 he returned to the Methodist Episcopal Church, and was received as a member of the East Geneese Conference. He took a supernumerary relation in 1881, and retired to his home in Hammondspoint, where he died, Aug. 18, 1882. See Minutes of Annual Conferences, 1882, p. 320.

Curtiss, Samuel Ives, a Congregational minister, was born at Meriden, Conn., March 5, 1803. He studied in the preparatory department of the Bangor Theological Seminary, and in 1823 graduated from Yale Law School. In November of the same year he was ordained pastor in East Hampton, remaining there five years. From 1837 to 1839 he was acting pastor in West Woodstock, four years acting pastor at Union, and from April 12, 1843, regular pastor until his death, March 26, 1869. See Cong. Year-book, 1881, p. 26.

Curtiss, William M., a minister in the Methodist Episcopal Church South, was born at Norwalk, Herkimer Co., N. Y., Aug. 6, 1876. He received a liberal education; went to Mississippi when about twenty-two, and engaged in teaching; joined the Church in 1821; and in 1822 was licensed to preach, and admitted into the Mississippi Conference. In 1857 he located; in 1855 re-entered the effective ranks; in 1856 became superannuated, and died Feb. 9, 1863. See Minutes of Annual Conferences of the M. E. Church South, 1864, p. 456.

Curtius, Sebastian, a Reformed theologian of Germany, doctor and professor of theology at Marburg, where he died, Jan. 20, 1674, is the author of the following works: Ling. S. Hbr. (Weimar, 1629, 1645, 1649; Amsterdam, 1652): Manuale Hebraeo-Christi. Let. Belg. (Frankfort, 1668): Kleiner Juden Ketzerschmack (Cassel, 1650). See Jäger, A. J. Gelehrten Lexikon, s. v.; Steinhauser, Biblioth. Habil. s. v.; Wolf, Bibl. Hebr. ii, 551; Fürst, Bibl. Jud. i, 189 (where the first two works are erroneously ascribed to Curtius). (B. P.)

Curvius. See Cururan.

Curwen, Hugh, an Irish priest, was a native of...
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was ordained pastor of the Edwards Church, Boston, and remained there until April, 1851; from September following until September, 1868, was pastor in North Brookfield; for ten years, from 1867, was secretary of the American Congregational Union; from January to July, 1879, treasurer of the Massachusetts Home Missionary Society; from 1879 to 1885, one of the editors of the Congregational Quarterly, and was its sole editor and proprietor during the succeeding three years. In 1885 he became one of the overseers of the Charity Fund of Amherst College; from 1892 to 1895 he pre- pared and published the Annual Reports of the Brookfield Auxiliary Foreign Missionary Society. He also published many Sermons and Addresses. He died Oct. 23, 1881. See Cong. Year-book, 1882, p. 26.

Cushing, Jacob, D.D., a Congregational minister, son of Rev. Job Cushing, of Shrewsbury, Mass., graduated from Harvard College in 1748; was ordained pas- tor in Walpole, Nov. 22, 1752; and died Jan. 18, 1802, aged seventy-nine years. See Sprague, Annals of the Amer. Pulpit, i, 514.

Cushing, James Royal, a Congregational min- ister, was born at Salisbury, N. H., Nov. 24, 1800. He studied at the Thetford (Vt.) Academy; graduated from Bangor Theological Seminary in 1828; the next year, Aug. 12, he was ordained pastor of the Church in Palmer, Berkshire, Mass., where he remained until June 10, 1833; the next two years was city missionary in Boston; from June, 1835, until April, 1844, pastor in East Haverhill; from November following until May, 1854, pastor in Wells, Me. After this he was acting pastor in the following places: Taunton, Mass., until 1851; North Roch- ester till 1869; Cotuit Port the next year; Waquoit, 1871-74; subsequently resided without charge at East Haverhill until his death, June 11, 1881. See Cong. Year-book, 1882, p. 27.

Cushing, Job, a Congregational minister, was born at Hingham, Mass. He graduated from Harvard College in 1714; was ordained first pastor of the Church in Shrewsbury, Dec. 4, 1723; and died Aug. 6, 1760, aged sixty-seven years. See Sprague, Annals of the Amer. Pulpit, i, 514.

Cushing, Jonathan, a Unitarian minister, was born at Hingham, Mass., in 1800. He graduated from Harvard College in 1714; was ordained at Dover, N. H., Sept. 18, 1717; and died March 25, 1769. See Sprague, Annals of the Amer. Pulpit, viii, 74.

Cushing, Jonathan Peter, a Presbyterian min- ister, was born at Rochester, N. E., March 12, 1793. He studied at Phillips Academy, Exeter; graduated from Dartmouth College in 1817; went to Virginia, and be- came connected with Hampden-Sidney College, first as a tutor, then as a professor, and after the death of Dr. Hodge, in 1820, as president, in whose office he con- tinued until the close of his life, April 25, 1855. See Sprague, Annals of the Amer. Pulpit, iv, 524.

Cushing, Peres Lincoln, a Baptist minister, was born in Boston, Mass., March 6, 1822. He gradu- ated from Brown University in 1849; spent one year at the Newton Theological Institution, and was ordained in 1852. For six years thereafter he was chaplain of the Reform School at Westborough; and subsequently, for twelve years of the State Almshouse at Bridg- water. He was also a teacher at Middleborough for a time. He died at Santa Barbara, Cal., March 14, 1875. See Newton General Catalogue, p. 39. (J. C. S.)

Cushing, Samuel A., a Methodist Episcopal min- ister, was born at Brattleboro, Vt., Jan. 24, 1812. In 1831 he entered the ministry, and the following year joined the New Hampshire Conference, where he served eleven charges in New Hampshire. His health failing, he became superannuated, supplying, for a season, East Cambridge. Taking a transfer in 1844 to New England Conference, he filled four more pastorates; and from 1859 was again a superannuate,

CUSHING

was ordained pastor of the Edwards Church, Boston, and remained there until April, 1851; from September following until September, 1868, was pastor in North Brookfield; for ten years, from 1867, was secretary of the American Congregational Union; from January to July, 1879, treasurer of the Massachusetts Home Missionary Society; from 1879 to 1885, one of the editors of the Congregational Quarterly, and was its sole editor and proprietor during the succeeding three years. In 1885 he became one of the overseers of the Charity Fund of Amherst College; from 1892 to 1895 he pre- pared and published the Annual Reports of the Brook- field Auxiliary Foreign Missionary Society. He also published many Sermons and Addresses. He died Oct. 23, 1881. See Cong. Year-book, 1882, p. 26.

Cushing, Jacob, D.D., a Congregational minister, son of Rev. Job Cushing, of Shrewsbury, Mass., graduated from Harvard College in 1748; was ordained pas- tor in Walpole, Nov. 22, 1752; and died Jan. 18, 1802, aged seventy-nine years. See Sprague, Annals of the Amer. Pulpit, i, 514.

Cushing, James Royal, a Congregational min- ister, was born at Salisbury, N. H., Nov. 24, 1800. He studied at the Thetford (Vt.) Academy; graduated from Bangor Theological Seminary in 1828; the next year, Aug. 12, he was ordained pastor of the Church in Palmer, Berkshire, Mass., where he remained until June 10, 1833; the next two years was city missionary in Boston; from June, 1835, until April, 1844, pastor in East Haverhill; from November following until May, 1854, pastor in Wells, Me. After this he was acting pastor in the fol- lowing places: Taunton, Mass., until 1851; North Roch- ester till 1869; Cotuit Port the next year; Waquoit, 1871-74; subsequently resided without charge at East Haverhill until his death, June 11, 1881. See Cong. Year-book, 1882, p. 27.

Cushing, Job, a Congregational minister, was born at Hingham, Mass. He graduated from Harvard College in 1714; was ordained first pastor of the Church in Shrewsbury, Dec. 4, 1723; and died Aug. 6, 1760, aged sixty-seven years. See Sprague, Annals of the Amer. Pulpit, i, 514.

Cushing, Jonathan, a Unitarian minister, was born at Hingham, Mass., in 1800. He graduated from Harvard College in 1714; was ordained at Dover, N. H., Sept. 18, 1717; and died March 25, 1769. See Sprague, Annals of the Amer. Pulpit, viii, 74.

Cushing, Jonathan Peter, a Presbyterian min- ister, was born at Rochester, N. E., March 12, 1793. He studied at Phillips Academy, Exeter; graduated from Dartmouth College in 1817; went to Virginia, and be- came connected with Hampden-Sidney College, first as a tutor, then as a professor, and after the death of Dr. Hodge, in 1820, as president, in whose office he con- tinued until the close of his life, April 25, 1855. See Sprague, Annals of the Amer. Pulpit, iv, 524.

Cushing, Peres Lincoln, a Baptist minister, was born in Boston, Mass., March 6, 1822. He gradu- ated from Brown University in 1849; spent one year at the Newton Theological Institution, and was ordained in 1852. For six years thereafter he was chaplain of the Reform School at Westborough; and subsequently, for twelve years of the State Almshouse at Bridge- water. He was also a teacher at Middleborough for a time. He died at Santa Barbara, Cal., March 14, 1875. See Newton General Catalogue, p. 39. (J. C. S.)

Cushing, Samuel A., a Methodist Episcopal min- ister, was born at Brattleboro, Vt., Jan. 24, 1812. In 1831 he entered the ministry, and the following year joined the New Hampshire Conference, where he served eleven charges in New Hampshire. His health failing, he became superannuated, supplying, for a season, East Cambridge. Taking a transfer in 1844 to New England Conference, he filled four more pastorates; and from 1859 was again a superannuate,
During the Rebellion he entered the work of the Christian Commission, until himself prostrated by disease, which terminated his life at Waltham, Mass., March 10, 1861. See Minutes of Annual Conferences, 1861, p. 88.

Cushman, Chester Lemuel, a Congregational minister, was born at Stafford, Conn., March 29, 1831. He graduated at Amherst College in 1856; was ordained pastor at Townsend, Vt., Dec. 22, 1859; dismissed Oct. 15, 1866; became pastor at Ludlow and Phillipston, Mass., and at Ludlow Mills; and died April 21, 1880. See Minutes of Gen. Convention of Vermont, 1881, p. 49.

Cushman, Elisha, a Baptist minister, son of Rev. Elisha Cushman, was born at Hartford, Conn., July 4, 1813. In March, 1836, he commenced, with Mr. Isaac N. Bolles, the publication of what was subsequently known as the Hartford Semi-weekly, a political newspaper. In March, 1838, he began a religious paper, the Christian Secretary, the organ of the Baptists in Connecticut, which had been discontinued for a short time. In the autumn of 1849 he became a Christian, and united with the First Baptist Church in Hartford. Soon after he retired from the editorship of the political paper, of which he had had charge, and confined his attention to the Secretary. In April, 1840, he was licensed to preach, and was ordained pastor of the Baptist Church in Wilmington, Del., in the same year, of which he remained pastor for five years, when, in consequence of ill-health, he resigned. In a year or two his health was so far restored that he was able to resume his ministerial work, and in April, 1847, he accepted a call to the pastorate of the Church at Deep River, where he continued for several years. He afterwards acted as pastor of the Church in West Hartford for some time, and returned, at length, to his former position as editor of the Christian Secretary, for a season. His duties of pastor and editor at Deep River, and in Bloomfield, his death occurred at Hartford, Jan. 4, 1876. See the Cushman Genealogy, p. 409; Turnbull, in the Christian Secretary, Jan., 12, 1876. (J. C. S.)

Cushman, Isaac Jackson, a Presbyterian minister, was born in Ohio. He graduated from the Miami University, Oxford, O., in 1856, and entered the Theological Seminary at Xenia; was licensed to preach by the Presbytery in 1860, and ordained in 1866. He was ordained by the Cincinnati Presbytery at Murdock, where he remained till his death, Aug. 26, 1891, at the age of forty-nine. (W. P. S.)

Cushman, Isaac Somes, a Methodist Episcopal minister, was born at New Gloucester, Me., in 1826. He graduated from Bowdoin College in 1844; subsequently from the Medical College in the same college; and for three years practiced medicine in Saco. In 1851 he entered Concord Biblical Institute, and in 1853 joined the New England Conference. During the civil war he was chaplain of the Thirty-third Massachusetts Regiment, and afterwards surgeon of the First Massachusetts Cavalry. In 1864 he re-entered the pastorate in the Maine Conference; and in 1867 was transferred to the New England Conference, in which he continued until his sudden death, Sept. 6, 1870. See Minutes of Annual Conferences, 1871, p. 87.

Cushman, Job, a Congregational minister, was born at Kingston, Mass., Jan. 17, 1755. He studied at the King's Grammar School; graduated from Brown University in 1819; studied theology with Calvin Park, D.D., and was ordained in Springfield, N. H., July 6, 1825, where he remained pastor three years. During 1828 and 1829 he was acting pastor in Bristol; the next two years in Sullivan; 1832 in Westford, Conn.; from 1833 to 1835 in North Wrentham (now Norfolk), Mass.; until 1839 pastor in Precott; from 1841 to 1843 acting pastor in Tolland; from 1852 to 1854, in Palmer; and from 1856 to 1858 in Truro and North Truro, Mass.; until 1861 in Marlbor-ough, Vt.; 1862 in Plymouth, Mass. From 1863 to 1867 he resided in Plymouth without charge, and thereafter in Grinnell, Ia. He died Aug. 5, 1874. He published, Address on Washington's Birthday (1835):—The Law of God:—The Living and the Dead:—Religions of Ancient and Modern Times. In the Present Age:—A Complaint; Appeal to Churches of the Old Colony (1871). See Cong. Year-book, 1879, p. 40.

Cushman, Ralph, a Presbyterian minister, was born in Massachusetts in 1792. He graduated from Williams College in 1817, and from Andover Theological Seminary in 1820; was ordained Nov. 16, 1821; traveled as a missionary in Kentucky at that time until 1824; and then settled at Pittsfield, N. Y., until 1826, and at Manlius until 1830, when he acted for a year as an agent for the American Home Missionary Society; and removing to Ohio the same year, died at Wooster, Aug. 27, 1831. See Presbyterianism in Central N.Y., p. 544; Tram. Cut. of Andover Theol. Sem., 1870, p. 41.

Cushman, Richards, a Congregational minister, was born in Massachusetts in 1819. He graduated from Brown University in 1844, and studied one year thereafter in Andover Theological Seminary; was ordained in 1847 a missionary for the Foreign Evangelical Society to Hayti, where he remained until his death, June 17, 1849. See Tram. Cut. of Andover Theol. Sem., 1870, p. 175.

Cushman, Robert Woodward, D.D., a Baptist minister, son of Job Cushman, a lineal descendant of Robert Cushman, of the Pilgrim Fathers, was born at Woolwich, Me., April 10, 1800. For some time he was engaged in the watchmaking and jewelry business. Having become a Christian, and fitted for college, he entered Columbia College, Washington, D.C., and graduated in 1826. By his own efforts he paid his way while procuring an education, yet took a high rank as a scholar. He was ordained, August, 1826, pastor of the Baptist Church in T Douglass, N. Y., and a little more than a year afterwards removed to Philadelphia. In 1828 he established "a young ladies' institute" of a high order, still constantly employed as a preacher, and for a time was the editor of the Christian Gazette. In the various organizations for religious work, established by his denomination, he took an active interest. He was one of the early founders of the Baptist Publication Society. After nearly twelve years of labor in Philadelphia, he was called to the pastorate of the Bowdoin Square Church, in Boston, and was installed July 8, 1841. In the winter of 1847-48 he went to Westfield, Vt., to take charge of the East Society and Church in that city during the temporary absence of its pastor, Rev. G. W. Samson. He remained in Washington, and established a ladies' school, which he conducted for five years, and then returned to Boston, to become the principal of the "Mount Vernon Ladies' School." In 1863 he retired from active life on account of impaired health, and spent his closing years in Wakefield, Mass., where he died, April 7, 1868. (J. C. S.)

Cushman, Rufus Spaulding, D.D., a Congregational minister, was born at Fair Haven, Vt., Aug. 31, 1815. He studied at Castleton Seminary; graduated from Middlebury College in 1837; was a teacher in Pickens County, Ala., in 1838 and 1839, and in Lowndes County, Miss., in 1840. He became a member of Lane Theological Seminary in 1841, and graduated from Auburn Theological Seminary in 1843; was ordained at Orwell, Vt., Dec. 21 of the same year; dismissed May 7, 1845; and in the following year was installed pastor of the church at Manchester, and died May 18, 1877. See Gen. Cut. of Auburn Theol. Sem., 1883, p. 265.

Cushby, Alexander (1), a Scotch clergyman, took his degree at King's College, Aberdeen, in 1774; became schoolmaster of Foveran; was licensed to preach in 1782; presented to the living of Oyne in 1786; and ordained; and died Feb. 1, 1839, aged eighty-five years.
these places for purposes of piety and devotion; and that the function of these "keepers" was accounted a religious service appears from their having been exempted, by a statute of Theodosius, in the same manner as ecclesiastics generally, from personal tribute, out of regard to this their special employment.—Smith, Dict. of Chr. Antiq. s. v.

Custos (Ordre) is specially the treasurer or chief sacristan in a foreign cathedral. See Custos Archæorum.

There were also various others thus designated: the custos ordinis, one of the great monastic officers, the third and fourth priors, who acted as the rounles; the custos feretri, the shrine-keeper; the custos operis or fabularum, the canon in charge of repairs of the building, in secular cathedrals; the four custodes at Exeter, attendants in the sacristy, bell-ringers, and marshals in processions; and the custos pueroorum at Salisbury, a canon who had the supervision of the choristers.—Walcott, Soc. Archæol. s. v.

Custos Archæorum (keepers of the chest) was a name given to the archdeacon, as having charge of the treasury of the Church, and the care of dispensing the oblations of the people. In this capacity Caiusilian was accused by the Donastia of having prohibited the deacons from carrying any provision to the martyrs in orison. The fourth Council of Carthage directs the bishop not to concern himself personally in the care and government of widows, orphans, and strangers, but to commit the duty to his archdeacon or archdeacon—Smith, Dict. of Chr. Antiq. s. v.

Cusworth, Joseph, an English Wesleyan minister, was born near Rotherham, Yorkshire. He was converted in Sheffield in 1804; in 1807 he received into the ministry; from 1843 he was governor of Kingswood School, and to him is due the erection of the noble building at Lansdown, Bath; and for twenty-seven years was one of the treasurers of the Home Mission and Contingent Fund. He died March 19, 1857, in the seventy-first year of his age. See Minutes of the British Conference, 1857.

Cuthbald was a monk and at length abbot of Meleshamstede (afterwards Peterborough) in 680, and a man of great piety and wisdom. See also CUNIBALD.

Cuthbert was a presbyter of Lichfield, A.D. 863.

Cuthbert, archbishop of Canterbury, was born in Mercia, of noble parents, and was high in favor with the king. In 736 he was appointed to the see of Hereford, and in 741 was translated to the see of Canterbury, and proceeded to Rome soon after. He seems to have agreed with Boniface, that the centre of unity must be the see of Rome, and was ambitious of establishing this principle in the Church of England. He obtained the permission of the king to convene a synod, which in 747 met at Clovesho, and there he carried many of his points; but the proposal to bring the Anglican Church under subjection to the see of Rome, although noticed, was very quietly evaded. We hear very little of the provincial labors of Cuthbert after this council. He died in 738. See Hook, Lives of the Archbishops of Canterbury, i, 217 sq.

Cuthbert was also the name of two early English abbots:

1. Of Malmsbury, in the latter part of the 8th century. He was a disciple of Bote, and several of his Letters are extant. See Smith, Dict. of Chr. Biog. s. v.

2. Of Jarrow and Wearmouth, in the same century. He was a disciple of Bote, and several of his Letters are extant. See Smith, Dict. of Chr. Biog. s. v.

Cuthbert, Hayhurst, an English minister of the Society of Friends, was born in Yorkshire about 1652, and was among the first in that county who embraced the principles of the Quakers. Soon after reaching his majority he became an accredited elder and minister. More than once during the next few years he was subjected to great hardship on account of his religious opinions, being several times thrown into prison. In 1682 he ac-
Cuthbert, James (1), a Scotch clergyman, was licensed to preach in 1707; called to the living at Culross in 1708, and ordained. He died Oct. 1, 1715. He published, The Counter-Quarries Queried (1719); A Letter on the Danger of Considering the Influence of the Spirit as a Rule of Duty. See Fasit Eccles. Scotiacam., ii, 346.

Cuthbert, James (2), a promising young missionary of the British Wesleyans, embarked for West Africa in November, 1864, and died at Lagos, on his way to Abekuta, Feb. 22, 1865. See Minutes of the British Conference, 1865, p. 31.

Cuthbertson, Alexander, a Scotch clergyman, was licensed to preach in 1817; became assistant to Rev. Dr. Somerville of Jedburgh; was presented by the king to the living of Edrom in 1822, and ordained. He died June 4, 1849, aged fifty-six years. See Fasit Eccles. Scotiacam., i, 436.

Cuthbertson, John, an Associate Reformed minister, was born in Scotland in 1720. He studied for the ministry under the Rev. John McMillan, the father and founder of the Reformed Presbyterian Society in Scotland; emigrated to America in 1752, and for more than twenty years was the only Reformed Presbyterian minister in this country, having charge of the small Reformed Presbyterian societies scattered over the thirteen colonies. He entered cordially into the union in 1782, and, after this, his field of labor was restricted to his own immediate charge, Octorara, Pa., where he died, March 10, 1791. See Sprague, Ammula of the Amer. Pulpit. IX, iv, 7.

Cuthbertson, Robert, LL.D., a Scotch Congregational minister, was born at Paisley, Nov. 15, 1805. He was educated at the University of Glasgow, and at the Divinity Hall of the United Secession Church; was licensed to preach in 1830, and ordained pastor of the Chalmers Street Church, Dumfriemill, in 1833. He resigned in 1848; joined the Congregationalists in 1845, and became pastor at Cheekheaton in 1852; retired to Leeds in 1863, and continued to reside there until his death, Dec. 17, 1881. See (Lord), Cong. Year-book, 1881, p. 274.

Cuthburb (Cudgburb, Cudburn, Cuthbritba, or Cuthburga), sister of Ina, king of Wessex, was the foundress and first abbess of Wimborne, cir. A.D. 705. She had been the wife of Alfred, king of Northumberland, and a nun at Barking. She is commemorated, A.D. 31.

Cuthbyurt. See Cuthbert.

Cuthfrith was the twelfth bishop of Lichfield, about A.D. 765-769.

Cuthill, Alexander, a Scotch clergyman, was licensed to preach in 1809; called to the second charge at Ayr in 1814, and ordained. He died Feb. 17, 1852, leaving, Public Sina Aggravated by the Engraving of Great Public Blessings (1843); Discourses on Practical Religion (Ayr, 1851). 2 vols. 8vo.—An Account of the Parish. See Fasit Eccles. Scotiacam., ii, 95.

Cuthman (Cutmen, or Cutmannus), Saint, commemorated Feb. 8, was an English monk at Steninga or Steyning, in Sussex, in the 9th or 10th century. The Bollandists relate many legends of him.

Cuthred is the name of several early English ecclesiastics:
1. An abbot, probably of Mercia, in the middle of the 8th century.
Cutting, Leonard, a minister of the Protestant Episcopal Church, was born at Great Yarmouth, England, in 1724. When seventeen years of age he was admitted to Pembroke College, Cambridge University, and received his degree of A.B. in 1747. He came to Virginia, and became overseer of a plantation, and subsequently of a large farm in New Jersey. He was appointed tutor in the college at New York in 1756, and professor of Hebrew and Greek and Latin languages and classical philosophy. From November, 1757, to March, 1758, during the absence of president Johnson, Mr. Cutting had charge of the institution, and again in 1759. Having prepared for the ministry in the meantime, he resigned his professorship in October, 1763, and went to England for ordination. He was appointed missionary to Florida (now Stetson) and New Brunswick, N.J., by the Society for the Propagation of the Gospel in Foreign Parts. In 1766 he became rector of St. George's Church, Hempstead, L.I., conducting a classical school at the same time. His next pastoral was at Snow Hill, Md., in 1784, whence, in 1785, he removed to Christ Church, in Newbern, N.C., and thence, after eight years, to New York City. In September, 1792, he was a member of the General Convention, and was secretary of the House of Bishops. He died in New York, Jan. 25, 1794. See Sprague, Annals of the Amer. Church, v. 233.

Cutting, Sewall Sylvester, D.D., a Baptist minister, was born at Windsor, Vt., Jan. 19, 1815. He united with the Church in 1827, and commenced the study of law at the age of sixteen, but subsequently decided to prepare for the ministry. He was fitted for religious life at Yale College, New Haven, Conn., which he entered in 1837. He spent two years in Waterville College, now Colby University, and two years at the University of Vermont, where he graduated with the highest honors of his class in 1835. He was ordained March 31, 1836, as pastor of the Church in West Weymouth, Mass., and not long after was called to the Church in Southbridge, where he remained from 1837 to 1845. He next took editorial charge of The Baptist Advocate, in New York city, afterwards called the New York Recorder. For a short time he was corresponding secretary of the American and Foreign Bible Society, and for a year or two was engaged in editorial work in connection with the Watchman and Reviewer of Boston and the Christian Review. In 1835 he once more became editor of the New York Recorder, which, as consolidated with the Baptist Register, became The Christian Advocate. In 1855 he became professor of rhetoric and history in the University of Rochester; in 1868, secretary of the American Baptist Educational Commission; in 1875, secretary of the American Baptist Home Mission Society. After serving one year, he went abroad, and did not enter again upon any regular pastoral work until 1877. He died in New York City July 7, 1902. Among the best known of the publications of Dr. Cutting are his Struggles and Triumphs of Religious Liberty, and his Historical Vindications of the Baptists (1858). See Cathcart, Baptist Encyclopedia, p. 305. (J.C.S.)

Cuttriss, William, an English Baptist minister, was born in 1784. He was converted at sixteen; pursued a course of theological study under Dr. Hyland, at the Bristol College, and was ordained in 1808 as pastor of the Church at Arnhay, Leicester-shire. In 1818 he removed to Ridgemont, Bedforshire, and died there, Dec. 16, 1829. See (Lond.) Baptist Magazine, 1830, p. 490. (D. C. S.)

Cutulf was abbot of Evesham about A.D. 780.

Cutuspitae (Angust. Ep. 58; De Unit. Eccles. 6) is probably a corruption for Cotuspitae, i.e. Cotupitae or Cotupitae, a name given to the heretics called Circumcelliones (q. v.).

Cuyfert. See Cuthfrith.

Cuvier, Charles Christian Lépold, a French Protestant theologian, was born Oct. 24, 1728. He studied at Montebellard and Strasburg; in 1728 was appointed professor of history at the royal college of Strasburg, in 1728 professor of history at the university there, and occupied this latter position for nearly forty years. In 1789 he was elected dean of the faculty, but in 1800 resigned his professorship on account of broken health. On his retirement he was decorated with the cross of the Legion of Honor, and appointed honorary dean. The remainder of his life he spent in writing and improving the religious state of the Church. He died April 17, 1811, at Montebellard. He published, Exposition de la Doctrine Evangelique (Paris and Strasburg, 1784); —Exercices les Soirées des Heures (1843); —Le Petit Catechisme de Luther (1846); —Précis de l'Histoire des Missions Chrétiennes (ed.); —La Veuve du Sauveur (ed.); —Les Souffrances et le Triomphe du Sauveur (ed.); —Canons et Conséquences de l'Expiation: Cours d'Études Historiques (1860-62). He also edited Recueil de Pauvers et Contes, and a new edition of La Litturgie de la Confession d'Angoulême. See Zuchold, Bibl. Theol. i, 254; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (H. P.)

Cuyk, Henry van, a Dutch theologian and scholar, was born in 1646 at Kullenburg. For fourteen years he taught philosophy at Leiden. After having been vice-general of the archbishop of Mainz, he became bishop of Ruremond in 1596, and won the reputation of being a prelate both pious and instructive. He died Oct. 7, 1695. His principal works are, Orations Panegyricae (Antwerp, 1575); — an edition of the works of Cassianus (Ilsum, 1576); —Cassianus Consolationis, et Consacrations etc., (Coloniae, 1595; Louvain, 1601); —Epistola Parametrica. See Hoefler, Nouv. Biog. Générales, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

Chykedall, E. Nelson, a Methodist Episcopal minister, was born in 1826. He was converted in 1842; licensed to preach in 1847; in 1848 entered the Oberlin Conference; in 1857 became superannuated, and died Sept. 4 the same year. See Minutes of Annual Conference, 1856, p. 89; Simpson, Cyclop. of Methodism, s. v.

Cwenbuhr. See Cwenburh.

Cwiffen, a Welsh saint of the 7th century, commemorated June 3, was founder of Llanywern, in Denbighshire, and patron of Tudweiliog, in Carnarvonshire (Rees, Welsh Saints, p. 304).

Cybar (or Cibar) [Lat. Episcopus], a French archbishop, at first entered the monastery of Sedunia, in Perigord, but afterwards secluded himself in a cell near Angoulême, where he was patronized by Antonius II, the bishop of Angoulême, who ordained him priest. As he became popular, disciples flocked to him for instruction, and a monastery sprang up about him; he died in 780, having occupied his cell for thirty-nine years. He is commemorated July 1. See Smith, Dict. of Christ. Biog., s. v.

Cybi [pronounced Kuby] [Lat. Cebius, or Cebius], a Welsh saint, was a younger cousin of St. David. He was present at the synod of Breid, and his memory, near
CYNEBERHT (Cynberc, Cynberc, or KINBERHT; Lat. Chambrecus) is the name of two early British bishops:

1. The fourth bishop of the Lindisfar, in the see of Selinecera. His exact date is not known, but is between 706 and 733. It was from him that Bede received his information on the ecclesiastical history of Lindsey.

2. The twelfth bishop of Winchester, was present at the legatine synod of 787. Between 799 and 801 he went to Rome with the archbishop, and his successor appears in 803. He probably remained or died abroad.

Cynegyldun. See CENOLLUS.

Cyneheard (or Kinehard) was the eighth bishop of Winchester, in the ancient list. According to the Anglo-Saxon Chronicle he was appointed in 754 and his name is found appended to charters from 755 to 765. His death was probably prior to 788, the date given by some MSS. of Florence. Two letters of Cyneheard to
Cyneheardus was a presbyter who attested a dedication by Dunnauld to the church of St. Peter and St. Paul (afterwards St. Augustine, at Canterbury).

Cyneswitha (Cyneswith, Cyneswith, Kyne- with, Kyne-swith, Kyne-with, or Kine- witha), an English saint, was a daughter of Penda, king of Mercia, and his queen Cywine or Cynewith. Her sister Cyniburga and three of their five brothers, Etheldred, Merewald, and Mercelinus, were also reck- oned saints. She had been betrothed to Offa, king of the Angles, but gave him up to become a nun in her sister's convent, "Kineburgan Castrum or "Caste." Both the sisters were present at the hallowing of Meledeshamstede (afterwards called Peterborough), in the reign of their brother Wulfhere, and their names are attached to his charters. They were both buried in their own consecration, and in the 11th century their remains were removed to Peter- brough.

Cynethrith was an English abbess of some relig- ious house belonging to bishop Wilfrid. In A.D. 709 she received the silk robe on which his dead body had been laid, and through which a miracle is said to have been wrought.

Cynenalce (or Cynenhalce). See Coinwallach.

Cynenuls. See Cynewulf.

Cynewulf (Cynewulf, Cynawulf, Cumawulf, Cenewulf, or Cinmulf): Lat. Cynuwulfus, Cynewulfus, Cynuwulfus, Cumuwulfus, Cynuulfus, Cynawulfus, or Cineuwulfus was consecrated bishop of Lindseyfane. A.D. 740. In 750 he fell under the displeasure of Ethelfred, king of Northumbria, for giving shelter to prince Offa, who had taken sanctuary at Lindseyfane. The monastery was besieged, and Cynewulf imprisoned at Bamorough, the charge of his diocese hav- ing been delegated to Friholtho, bishop of Hex- ham. He was released, and in A.D. 780, worn out with years and labor, made Higbald his deputy in the bishopric, with the assent of the congregation. He spent the remainder of his days in retirement, and died 783.

Cynhafal, a Welsh saint of the 7th century, found- ed Llangeynhafal, in Denbighshire. He is commemorated Oct. 5 (Rees, Welsh Saints, p. 295).

Cynhafarn, a Welsh saint of the 6th century, was patron of Towy Cynhafarn, a chapel under Crucaland, in Carmarthen (Rees, Welsh Saints, p. 275).

Cynl. See Cynl.

Cynaldus, an English abbot, attested two charters of Cuthred, king of Wessex, A.D. 749. See Smith, Dict. of Christ. Biog. s. v.

Cynberth (Cynberth, or Kinbert; Lat. Cumper- thus). See also Cynberth.

1. Abbot of Hrentford or Redbridge. He baptized, A.D. 686, the two sons of Arrald, king of the Isle of Wight, before they were put to death by Caedwalla (Bede, H. E. iv, 16).

2. A deacon of Cuthbert. He was archbishop of Canterbury, and is mentioned in a letter from Boniface to his master (Boniface, Ep. ed. Giles, 1, 139).

Cynulf, brother of bishops Cadla and Ceadla, and of the presbyter Cadla, was a presbyter to Cadla. Bede gives his participation in the consecration of a site for the monastery of Lastingham (H. E. iii. 1).

Cynunberga (Kineburga, or Kinneburga), a Welsh saint, born in the latter part of the 7th century, was a daughter of Penda, the pagan king of Mercia, and sister of Cynewitha (q. v.). She married Alfric, king of Northumbria, but left him "pro amore Dei," and enter- ed the monastery which her brothers Wulfhere and Ethelred, kings of Mercia, constructed, and which was called after her "Kineburga Castrum" or "Caste." The two sisters were both present at the consecration of the site, in the reign of their brother Wulf- here, and signed the charter; and it is said that in the 11th century Aelfsio, abbot of this monastery (then called Peterborough), removed their bodies from Caste, where they died, to Peterborough. The account of these sisters resembles that of Cueneburga and Cuthburga, sikers of Ina, king of Wessex. See Smith, Dict. of Christ. Biog. s. v. See Cynburga.

Cynidr, a Welsh saint of the 5th century, was the possible founder of Llangynidr and Aberystwyth, two churches in Breconshire (Rees, Welsh Saints, p. 148, 149).

Cynfrid (or Cynfrith), abbot of Gilling, County of York, in Gaestlingum, was brother of Ceolfrid, abbot of Jarrow and Wearmouth. He died in the presence of A.D. 664.

Cynymund (or Cynemund) was a monk of Lindisfarne, and afterwards of Jarrow, in the time of Bede, who describes him as "s.eliissimuns mihi nostrae ecclesiae presbyter."  
Cynin, a Welsh saint of the 5th century, was found- er of Liangyin, near St. Cleer, in Cornwallshire, and said to have been a bishop (Rees, Welsh Saints, p. 144, 145).  
Cynillo, a Welsh saint of the 5th century, was found- er or patron of three churches in north Radnorshire, Nan- telm, Liangynilo, and Llanbister (Rees, Welsh Saints, p. 12, 133).

Cymer, a Welsh saint of the 6th century, was one of the companions of St. Teilo after his return from Armoricus (Rees, Welsh Saints, p. 238).

Cynog (or Cynawig), son of Brychan, was a Welsh saint in the 5th century, of eminent sanctity. He was patron of several churches in Breconshire, among which are Defynog, Mebyth Cynog, and Liangynog (Rees, Welsh Saints, p. 138, 139).

Cynog (Cynoc, Cinaeco, Cinauco, Cynauco, or Kinocbus) was bishop of Llanbadarn, and after-
wards successor of David, at St. David's. He died A.D. 606.

Cynon was a Welsh saint of the 6th century. He accompanied Cadfan to Bardsey, where he was made chancellor of the monastery. He is the reputed founder of the church of Tregynon, in Montgomeryshire, and the patron of Capel Cynon, subject to Llandysilo Gogo, in Cardiganshire (Rees, Welsh Saints, p. 216).

Cynred (Lat. Cyanredus). See Connred.

Cynudydd (or Cynwyddion), a Welsh saint of the 6th century, was dean of the college of Paibarn, at Llandowarr Fawr. It has been suggested that a stone in the church-yard of Llandowarr Fawr in Cardiganshire, inscribed "Cynwyddion," may have been a monument to his memory (Rees, Welsh Saints, p. 261).

Cynulf was one of four presbyters from the diocese of Dunwich, attesting an act of the Council of Clovesho, Oct. 12, 683.

Cynwulf. See Cynwulf.

Cynwyl (or Cynwydd), a Welsh saint of the 6th century, was one of the sons of Danod, Dinothius, or Dinott, and co-founder with him of the monastery of Bangor Iacod. He is himself deemed the founder of Cynwyl Gain, the church of Cynylli Gain, that of Llandowarr Fawr, of Cynwyd Elfed, in Carmarthenshire; and of Aberporth, in Cardiganshire. He is commemorated on April 30 (Rees, Welsh Saints, p. 206, 260).

Cynyw. See Cynwyd.

Cyprian is the name of several early saints and others:

1. A magician of Antioch, who is said to have been hired by one Idas to make a Christian virgin, Justinia, enamoured of him, but was converted himself, and was martyred with her at Damascus, under Decius, or at Nicomedia, under Diocletian. The whole story is very probably a fiction. He is the pretended author of the confession of Cyprian, found in some MSS. He has been confounded with the great Cyprian by Prudentialus (De Steph. p. 18), and by Gregory Nazianzen (Orat. 18).

2. A saint of Corinth, who is commemorated March 10 among the disciples of Quadratus, and of whom a romantic story is told, which is absurd. His martyrdom, if there be any reality in it, must belong to the persecution of Diocletian.

3. A learned presbyter, to whom Jerome writes from Bethlehem (Letter 140, ed. Vallis), expounding Ps. xc. 4. A deacon, mentioned by Jerome (Letter 112, ed. Vallis) as the bearer of three letters from Augustine to him, at Bethlehem.

5. Saint, and bishop of Bordeaux. He was the sixth bishop of that diocese, and took part in the Council of Agde (506) and the synod of Orleans under Clovis I (511). He appears to have succeeded St. Gallicanus after the interregnum caused by the Arian troubles.

6. Saint, and third bishop of Toulon. He was second patron of that city, and belonged to the principal family in Montpelier, Marseilles. He flourished in the time of Anastasius, Justinian, and Justinianus, emperors, of Clovis, king of the Franks, and of Childerbert, his son. He was born probably in 475 or 476, and ordained at thirty years of age by St. Cassarius of Arles, of whom he was a disciple. Cyprian was present at the fourth Council of Arles, A.D. 524. In 527 he subscribed to the Council of Carpentras, and the synodical letter to Agericus, bishop of Antipolis. In A.D. 529 he came to the third synod of Vaison. In the same year he took part in the second synod of Orange, and was sent by Cassarius to the council of the bishops beyond the Isar, at Valen- tia, where he outshone all in scriptural and patriotic knowledge. After the conquest of the Arian Goths, Cyprian went to the fourth Council of Orleans, A.D. 541. After the death of Cassarius, he remained in the bishopric in peace. But soon afterwards Albinus, king of the Goths, invaded Gaul with a large army, and devastated all the cities of Gallia Narbonensis with fire and sword, and slew, according to the people, and killed many bishops. They found Cyprian, together with his friends Mundinianus and Flavianus, in the church, cast them out, and killed them (Aug. 556). Such is the account of his death given by Gervaseus in Annal. Monast., but the Bollandists say that he was not martyred, but died a happy death, A.D. 549. He is commemorated on Oct. 3. He wrote a Life of Cassarius of Arles, in 530.

7. Saint, and abbot of Perigueux. He was also called Subranus. He took the religious habit in a monastery of which his brother's name was Sallavan, and having been a model to the whole community, retired to a solitude near the Dordogne, where he built a hermitage, which afterwards gave rise to the little town of St. Cyprien. He died towards the end of the 6th century, and Gregory of Tours recounts legends of several appropriate wonders, calling him a man of magnificent piety. He is commemorated Dec. 9.

8. A monk of Monte Cassino in the time of the emperor Constantius VI. and the empress Irene. He composed a Sapphic hymn on the miracles of St. Benedict. He sang four stanzas to be sung after the Mass of the dead (St. Gregory, Leg. 9.

9. A saint and martyr, lies buried in the Church of St. Francis, Boulogne, and is commemorated March 10.

10. A saint, and author of a poem on the resurrection, at the end of the works of Tertullian.


Cyprian, Ernst Solomon, a Lutheran theologian of Germany, was born Sept. 22, 1678, at Ostein, in Franconia. He studied at Jena and Helmstadt, was in 1699 professor extraordinarius of philosophy, and in 1700 rector of the gymnasium academicum at Coburg. In 1718 he was called to Gotha as member of coadjutorship, became vice-president in 1735, and died Sept. 19, 1745. He was one of the few defenders of Lutheran orthodoxy during the 18th century, and wrote, Historie der Aegypt. Konfession (Gotha, 1730: 3rd ed. 1736) — Allgemeine Annenhegen der Evangelischen Kirchen- und Ketzer. Historie (Helmstadt, 1700; 3rd ed. 1701) — Dissertation de Onomaphio Episcoporum, Grecomum (1698) — De Propagatione Hermetice per Ctenilinae (Coburg, 1678: Jena, 1715) — Tabularium Historiae Rom. sec. xxi. etc., (Frankfort, 1717) — Oeconomia Evangelica. Beziehung des Vorspruch und Wirktheil des Philosophumina (Gotha, 1743: 3rd ed. 1764). Fabricius, Historia Bibliothecae Fabriciani, iv. 455; Fischer, Leben E. S. Cyprians (Leipsic, 1749); Schulze, Leben Herzog Friedrichs II. von Gotha (1851); Herzog, Beschreibung der gelehrten Brüder der Gelehrten Bibliothek, s. v.; Döring, Die Gelehrten Bibliothek, s. v.; Wirtz, Handbuch der theolog. Lit. ii. 207, 328, 381, 533, 543, 544, 614, 639, 699, 678, 737, 738, 755, 842, 850. (B. P.)

Cyprianus, Johannes, a Lutheran theologian, was born at Rawicz, in Poland, Oct. 24, 1642. He studied at Jena and Leipsic, in 1678 licentiate, in 1699 doctor, and in 1710 professor of theology at Leipsic. In 1697 he was appointed canon of Zeitra, and spokesman of the Radziwills, and finally senior of the university. He died March 12, 1723, leaving, De Ferdinandico, et 6: e: De Priscus, et 6: De Fundamento Ecclesiae Evangelicae: De Apostasia a Christo et Fugitiva Gratia Institutam per Legam: De Propagatione Evangelii ad Gen. ii. 26: De Nomine Christi Ecclesiastico 5: e: De Baptismo Prosecto, ecclesiae communis: De Justificatione, De Justitiae, et De Jülicher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Cyprianus, Council of (Concilium Cypriano), held A.D. 401, at the instigation of Theophilus of Alexandria.
Cyril, see CYRILUS.

Cyrus, see CYRIAC.

Cyrilca was a martyr, A.D. 282, and is commemorated July 7.

Cyrilus, the name of a number of saints, martyrs, and others. See also CYRIAC; CYRIUS.

1. A martyr who, with his brother Theodosius, was put to death in the time of Hadrian. They are commemorated May 2.

2. A deacon of Rome. He is said to have suffered martyrdom there early in the 4th century, under Maximian. His commemoration is given variously March 16, Aug. 8, and July 13; the first, probably, being the festival of his martyrdom, the second, of the removal of his bones by pope Marcellus, the last, of a church dedicated to his name.

3. A disciple of Marcellus of Ancyra.

4. A saint, commemorated in the memoir of Basil as a man of Jerusalem, martyred with his mother by Julian the Apostate, his right hand being first cut off because his writings had made so many converts.

5. Bishop of Adana, in Cilicia. He was present at the Council of Constantinople in 381, and, by the permission of Dioscorus of Tarus, his metropolitan, re-married Nectarija, a deaconess of Constantinople, who had been unexpectedly raised from the rank of a laity to the archiepiscopal see of Constantinople. He was one of the three bishops commissioned by the council to convey their synodal letter to Damascus and the other bishops of the West.

6. See CYRIUS 1.

7. A presbyter of Antioch, addressed along with Cæcilius and Valerius and Diophantes by Chrysostom (Ep. 22, 61, 62, 66, 107, 130, 222), and alone by his exiled fellow-presbyter Constantius in a letter wrongly ascribed to Chrysostom (Ep. 241).

8. A deacon who, together with Paul, accompanied the deputation of bishops who conveyed to Rome Chrysostom's letter to Innocent, in 404 (Pallad. p. 11). He was unable to join his namesake, bishop Cyrilius, and his companions, in Rome in 405, his health not permitting him to take a long voyage (Ep. 146).

9. A bishop, apparently resident at Constantinople. He was a friend and correspondent of Chrysostom. From a letter to Olympia (Ep. ad Olymp. 12) it is evident he had sufficient influence to change the place of Chrysostom's exile. Two letters of Chrysostom to Cyrilus are extant.

10. A bishop of Smyrna, in Phrygia, friend and fellow-sufferer of Chrysostom, who, together with Eulysius, bishop of Apamea, embarked with him when expelled from Constantinople, in June, 404, and accompanied him on the first stages of his journey. The whole party was arrested at Nicomedia on suspicion of complicity in the confiscation of Constantinople, and thrown into chains. After a few days, Cyrilus and Eulysius were separated from Chrysostom and brought back and imprisoned at Chalcedon (Pallad. pp. 30-32, 75). Still, while they were in prison Chrysostom wrote them a consolatory and encouraging letter (Chrysost. Ep. 147). Being acquitted of the charge, Cyrilus was sent back to Constantinople, but was driven from the city by the law enforcing communion with Arsenius, Theophilus, and Photius. He fled to Rome, where he arrived towards the beginning of 405. He laid the statement of his own and Chrysostom's troubles before Innocent, his oral account being confirmed by the letters brought a few days afterwards by Eulysius (Pallad. p. 11). He accompanied the unfortunate western deputation to Constantinople in 406, and shared in the ill-treatment to which they were subjected (Chrysost. Ep. 154; Pallad. p. 15). He and his eastern colleagues were landed and put on board a vessel, and it was reported that they had been drowned. But they were purposely reserved by their enemies for insult and ill-usage. They were conveyed to places of exile in the most remote and desolate parts of the empire. Cyrilus was imprisoned in the Persian fortress of Palmyra, eighty miles beyond Epanae.


13. A bishop in Thessaly in the time of pope Boniface I. In a letter to Rufus, bishop of Thessalonica, Boniface tells him that he has separated from his communion Cyrilus, among other bishops, unless they obtain pardon through Rufus.


15. One of the two deacons appointed to summon the bishops to the sessions of the Council of Chalcedon.

16. Bishop of Tyana. He supported the demand of Julian and Severus for the condemnation of the Council of Chalcedon, and the Tome of Leo, but in 518 turned completely round and signed the "relation" to John, the patriarch of Constantinople, drawn up at the synod that met in that city, which asked for the restoration of the names of Leo of Rome, and Euphemius deposed from the see of Constantinople to the diptychs, and the condemnation of Severus and the other impugners of the decrees of Chalcedon. In the Latin acts he appears as "Dominicus" (Lambèce, Concil. iv, 1586; v, 167; Le Quien, i, 400).

17. Abbot of St. Andrew's at Rome, employed by Gregory the Great about A.D. 593 in the conversion of the Barbariceni in Sardinia.

18. Martyr at Tomi, commemorated June 20.

19. The anchorite (A.D. 448-557), commemorated Sept. 27.

Cyrilus of Carthage, who lived in the 11th century, in the time of Gregory VII, was one of the last Christian bishops of North Africa. He was highly esteemed by Gregory, who also recommended him to Severus, archbishop of Hippo Regius. See Jaffé, Regest. Pontif. ad ann. 1076, June; Gregory VII, Regist. iii, 19, 1. Wagemann, in Herzog's Real-Encyklop. s. v. (B. P.) Cyrilus (Quiricus, or Syricus) was bishop of Barcino (Barcelona) in Spain, about 662. He wrote two letters to Iliodorus of Toledo, in the first of which he thanks him, in language almost blasphemous in the extravagance of its praise, for having sent him his work in the Virgins of the Blessed Virgin Mary. In the second, he entreats him to devote his time to the elucidation of obscure passages of Holy Scripture.

Cyrilus (Cyr. or Curig; Lat. Cerius or Quiricus), is also the name of three early Christian martyrs.

1. A martyr of Tarus, in Cilicia, about 304. There is little doubt that this is the martyr Cyrilus, who, with his mother Julita, suffered in the Diocletian persecution. St. Cyrilus was venerated in the east of Scotland at an early period. He is to be distinguished from the Pictish king Cyril, Greg. or Gregorius, who had his chief residence at Dunottar, in the 9th century. He is commemorated June 16.

2. A martyr who suffered by drowning in the Hellespont, commemorated Jan. 3.

3. A martyr at Antioch, commemorated June 16.

Cyril (Lat. Cyrillus) is the name of several persons in the early Church, besides those mentioned in vol. ii:

1. A bishop of Antioch, who succeeded Timeus A.D. 283, and held the see to A.D. 304, when he was succeeded by Tyrannus. Eusebius speaks of him as his contemporary. During his episcopate Dorotheus attained
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celebrity as an expounder of Scripture (Euseb. II. E. lib. vii, c. 82; Chronicon ad ann. 4 Pref.). According to tradition he suffered martyrdom at the commencement of Dicletian's persecution, and is commemorated in the Roman martyrology July 22.

2. An intruding bishop of Jerusalem who, followed by Baranous and Trotter, was thrust into the see of his great namesake during his deposition, in succession to Héronius. The two Cyrils are identified by some.

3. A presbyter or bishop of Palestine, to whom Jerome had delivered a written confession of his faith. Jerome refers to this when applied to for proof of his orthodoxy.

4. A martyr of Heliopolis, in Syria, a deacon who suffered for the faith in the time of Julian, having previously displayed great zeal in the destruction of idols, in the reign of Constantine. He is commemorated March 20.

5. A bishop in Armenia, reconciled by St. Basil to the Church at Satala in 372.

6. Deacon to St. Hilary of Arles, by whom he was wonderfully cured, after having had his foot bruised by the fall of a large stone.

7. Bishop of Adana, in Cilicia Prima. He was one of the Antiochean party at the Council of Ephesus, A.D. 431, and held the remonstrance against the opening of the council by Cyril of Alexandria, before the arrival of John of Antioch and his companions, as well as the sentence of deposition passed by them on Cyril and his adherents. He also took part in the synod of Tarsus, A.D. 434.

8. Bishop of Cela, in Thrace, in the 5th century. In conjunction with Euprepius, bishop of Byza, he opposed at the Council of Ephesus (431) the custom of one bishop holding two or three sees, then prevalent in the East. The council authorized the custom, but afterwards special bishops were given to several towns.

9. Fourteenth bishop of Treves. He rebuilt the cell of St. Eucherius, near Treves, which lay burned and deserted. There he placed the bodies of the first three bishops of Treves, and his own remains were deposited with them after his death, which occurred about 498. He is commemorated May 19.

10. Bishop of Gaza, one of the prelates who signed the synodal letter of John of Jerusalem to John of Constantinople, condemnatory of Severus of Antioch and his followers, A.D. 518.

11. Twelfth bishop of Bethphan (Bethshan), so called from his birthplace, a hagiologist, flourished cir. 555. His father, John, was famous for his religious life. Cyril commenced an ascetic career at the age of sixteen. On leaving his monastery to visit Jerusalem and the other holy places, he was charged by the abbot to study under the instruction of John the Silentary, by whom he was commended to the care of Leontius, the abbot of the monastery of St. Euthymius, who admitted him as a monk in 542. Thence Cyril passed to the Laura of St. Saba, where he commenced his sacred biographies with the lives of St. Euthymius and St. Saba, deriving his information from the elderly monks who had seen and known those holy men. He also wrote the life of St. John the Silentary, and other biographies, affording a valuable picture of the inner life of the Eastern Church in the 6th century. They have been unfortunately largely interpolated by Metaphrases.


Cyrilla was a martyr under Claudius, and daughter of Decius. She is commemorated Oct. 28.

Cyrtonos, a Syriac hymn-writer, lived about the end of the 4th century. His name, as well as his hymns, are only known by a Latin translation of his hymns, with introduction and notes, was published by Bickell in 1872, at Kempten. See

Streater, in Wetter u. Welte's Kirchen-Lexikon, s. v. (B. F.)

Cyrinus (or Qurinus) is the name of several early ecclesiastics and martyrs. See Cyriacus.

1. Bishop of Chalcodon. He was an Egyptian by birth, and a relative of Theophilus, patriarch of Alexandria. In 401 he accompanied Chrysostom as a friend in his visitation of Ephesus and the Asiatic churches; but for some unexplained reason he became from this time his most violent enemy, accusing him of pride, tyranny, and heresy. He was prevented from taking part in the opening of the proceedings against that father, at Constantiopolis, in 403, by a bishop stepping upon his foot, producing a painful wound, which inflamed and gangrened, eventually producing his death. He was present, however, at the synod of the Oak, and never relaxed his persecution of Chrysostom, being one of the four bishops who, after his recall, took his condemnation on their own heads. His death, in 405, after twice resorting to amputation and enduring great suffering, was regarded by the friends of the persecuted father as a mark of the vengeance of Heaven.

2. A German Benedictine, also called Arizo. He became abbot of St. Dionysius, at Schleidorf, and in 760 the fourth bishop of Freising, in Bavaria. He died in 783. Cyrinus wrote the life of St. Corbinianus, the first bishop of Freising.

3. A martyr at Rome under Claudius. He is commemorated March 25.


Cyrion (1), bishop of Dolicha, one of the subscribers to the Semi-Arian Council of Seleucia. (2) Presbyter and martyr, commemorated Frb. 14.

Cyrus is the name of several early bishops:

1. Of Berons, succeeded Eustathius as bishop of that city in 325. He was persecuted, on account of his orthodoxy, by the Arian party, and deposed by Constantius.

2. Bishop of Tyre, was present at the Council of Ephesus in 431. He was a leading member of the party of John of Antioch and the Oriental bishops, against Cyril of Alexandria, and was chosen as one of the deputation to wait on Theodosius II to lay a complaint to the illegality of his proceedings, but being ill-disposed, Macarius of Laodicea took his place. He was deposed by Cyril in the name of the council.

3. Bishop of Aphrodisias, and metropolitan of Cairo. He was born of Christian parents, and was a monk when eleven years of age. He was elevated to the episcopate, under the title of the Church of Egypt, as bishop of Ephesus, in 431, for his vaillation, signing one day the act for the deposition of Nestorius, and on the next an appeal to the emperors against the legality of the acts of the council. Although still greater weakness of character was shown when, at the "Robber's Synod" in 449, he signed the act of condemnation of Flavian and Eusebius, yet he stood so high that in 466 he was specially exempted from the operation of a general law by the emperor, on account of his great merits.

4. Bishop of Thassos, in Colchos, and afterwards patriarch of Alexandria, 630-641. Although the plainly of Heraclius for the union of the monophysite party with the Church were at first unacceptable to him, he afterwards gave them his hearty support, and was rewarded by elevation to the patriarchate of Alexandria. He now succeeded in effecting a temporary union of the Egyptians, who, known as Theodians, with the Catholic body. But the agreement being such that both parties claimed a victory, it could not be lasting. Although counselled by pope Honorius I to give less attention to theological refinements, and more to true godliness, Cyril, called a council at Alexandria, which adopted the Ekthesis published by Heraclius in 645. This met with no better success than the former agree-
CYRUS-FILOUS. See PAULUS SILIENTIARIUS.

CYSLICUS, COUNCIL OR (Concilium Cyslicium), held A.D. 876, according to Mansi, being the meeting of Semi-Arians mentioned by Basil in his letter to Patrophilus, and spoken of as a recent occurrence. "What else did they dare I know not," says he; "but thus much I hear, that having been recited of the term Homoiouian, they now give utterance to the term Homoiousian, and join Eunomius in publishing blasphemies against the Holy Ghost.

CYSLICUS, THE MARTYRS OF, are commemorated April 29 (al. 28).

CSCHOHWITZKY, MARTIN, a Socinian teacher and preacher, who died at Lublin in 1668, is the author of Syntagma Justificationis Notoria per Christum. — De Auctoritate Sacrae Scripturae: De Pendibuloparturorum Origenes: — Dialogi viiij. de Variis Religionis Articulis. He also translated the New Testament into Polish, which he published, with notes. See Sandii Bibl. Antiquit.; Witte, Diarium Biographicum; Jocher, Allgemeine Geschichte Lus lobster; v.; Winer, Handbuch der theolog. Lit. ii. 184. (B. P.)

D.

Dabaiba, an idol of the inhabitants of Panama. This goddess was of mortal extraction, and, having led a virtuous life on earth, was deified after death, and called by those idolaters the mother of God. They sacrificed to her, and worshipped her by fasting three fo days together, and by acts of devotion, such as sighs, groans, and ecstasies.

Dabbaaathet. Tristram (Bible Places, p. 252) thinks this is the modern Duweitch, "between Joktan (Keimim) and the sea, along the south boundary of Carmel," thus making the line of Zebulun include the coast of Carmel, and double the distance to Duweitch, which the Ordinance Map lays down at one and one half miles north-west from Tell-Keinim, and which the Memoirs (i, 311) describe as "a heap of stones, well cut and of good size, apparently Byzantine work;" but Tristram Saunderson (Map of the Old Testament) adopts the suggestion of Jebatha, in vol. ii, p. 638, described in the Memoirs (i, 274) as "a small mud hamlet in the plain, said only to contain eighty souls."

Dabbs, RICHARD, a Baptist minister, was born in Charlotte County, Va. He was pastor first at Ash Camp, afterwards in Petersburg; in 1820, in Lynchburg; subsequently in Nashville, Tenn. He died May 21, 1890. See Cathcart, Baptist Encyclop. p. 306. (J. C. S.)

Daberath. The Memoirs (i, 563) accompanying the Ordinance Map of Western Palestine contain the following additional notice of this place: "Deabaria — a small village built of stone, with inhabited caves; contains about two hundred Moslems, and is surrounded by groves of figs and olive. It is situated on the slope of the hill. Water is obtained from cisterns in the village. "It has several Protestant families, the fruits of the English Church Mission" (Tristram, Bible Places, p. 253).

Daberna (Taberna, or Fornia), GIUSEPPE, a Sicilian theologian, was born at Camerata in 1559. He was a Capuchin friar, and died in 1617, leaving, Dissertatione della Scienza per Bene Fisica (Messina, 1652) — Harmonia della Bibbia (ibid. 1656) — Ceremonia per Collebrare la Messa (Palermo, 1669) — Il Vocabolario Tonico: — also some religious works in Italian. See Hoeber, Nouv. Bibl. Générale, s. v.

Dabbeoof, of Lough Derg, an Irish or Welsh saint, commemorated Jan. 1.

Dabillon, ANDRE, a French theologian, and for a time a Jesuit, became grand-vicar of Caumartin, bishop of Amiens, then rector of Magné, Saintonge, and died there about 1684, leaving, La Divinité Defendue: — Le Conclave de la Grâce, etc. A collection of his works was printed at Paris, 1645. They were attributed to Barcos, nephew of John Duverger of Hauranne, abbot of St. Cyr, in the Histoire Écclésiastique of Dupin. See Hoefer, Nouv. Bibl. Générale, s. v.

Dablia or Debisia, a Japanese deity, of which a large image of brass stood in the road from Osaka to Surongo, which was consulted every year by a spotless virgin.

Dabius (David), otherwise called Dobi, Bieteus, Mobliou, an Irish priest and saint, preached with great success in his own country and in Allia, and was patron saint of Domnach Cloona, now Donachchoney, in the county of Down, and of Kippen, in Scotland, where a famous church was dedicated under his patronage, by the name of Mooreen. We still have Kippendavie besides Dunblane. To him, probably, more than to St. David or Dewi of Wales, are the Celtic dedications to St. David to be assigned. He is commemorated July 22.

Dablon, CLAUDE, a French Jesuit missionary in Canada, New York, Michigan, and Wisconsin, was born in 1618. He began a mission at Onondaga in 1655, and in 1658 established another at Sault Ste. Marie and one among the Foxes. In 1670 he became superior of the Canada missions. He died in Quebec, Sept. 20, 1697. He wrote the Relation de la Nouvelle France, 1671-79 (printed partly at the time and partly later; reprinted, N. Y. 1810).

Dabney, JOHN B., LL.D., a Protestant Episcopal clergyman, began his ministry in 1862 by officiating in Campbell County, Va., serving in Moore Parish, where subsequently he became rector, and remained in that position until his death, April 28, 1868. See Prot. Episc. Almanac, 1869, p. 109.

Dabo is one of the snakes of Africa worshipped by the Widesas; it is attended by maidens as its priestesses, who, with the snake, receive great respect.

Dabonna is often given in the lists of nephews and nieces of St. Patrick, but much doubt rests on all his kindred. See Dureika.

Dabrecog (or Da-Breccoc), of Tuan-dreman, is an Irish saint, commemorated on May 9; probably the same given by some on this day as Dabrecin or Dabricin.

Dabdub. See DAVID, I.

Dabeul
Dace, John, an English Wesleyan missionary, was born at Wednesbury in 1754. He was converted young, in 1800 offered himself as a missionary to the West Indies, and died at St. Bartholomew, Sept. 5, 1821. See Minutes of the British Conference, 1822.

Dachlarog, "the saint of Airigel," is cited as a prophet. He may have been the Ulster saint Cirrac, Cirruc, or Mochearuach, who, with Breccan, was one of "the two heroes of purity who love Christ faithfully."

Dachonna is a very common name in the list of saints, either as Conna and Connan, or with the prefixes of veneration Du or Do and Mo. It was the baptismal name of St. Machar (q. v.).

The most famous saint of this name is commemorated May 15. He was bishop of Connor, and of the race of Eochuain, son of Niall. "St. Dachonna the pious, bishop of Condere," died in 726.

Dachsel, Georg Christoph, a German Hebraist and theologian, a native of Alt-Leining, pursued his studies at Leipsic, took his degrees, and became minister at Lechinitz in 1712, and at Gieringwalde in 1729, whither of finger (fasciculus), and from the grave, De Ursine Elmeri (Leipsic, 1708): Biblia Hebraica Academica (ibid. 1729). See Hoefler, Nouve. Biog. Générale, &c.

Dacianus (1), a persecuting officer in Spain, in 103 or 104, under Diocletian and Maximian. He was noted for his severity in carrying out their orders, especially against bishops, presbyters, and all ordained ministers.

(2) One of the forty-nine martyrs of Carthage in 304, in the persecution by Diocletian under the proconsul Annius. (3) Metropolitan of Byzacene, in Africa, in the 6th century. A rescript was addressed to him by Justinian I 141.

Dacius, Saint, bishop of Milan, was called to that see in 597. He exhorted the inhabitants of that city to defend themselves against the Goths, and on its capture took refuge at Corinth. He afterwards went to Constantinople, where the emperor, Justinian, who had published a constitution prejudicial to the clergy, wished him to sign it, but the prelate stoutly refused. He died February, 552. A MS. history, found in the library of Milan, is falsely attributed to Dacius. St. Dacius is commemorated Jan. 14. See Hoefler, Nouve. Biog. Générale, &c.

Decratione is the name of a supposed Benedictine abbey. He is the reputed author of Speculam Monachorum and Spiritualem Vita Document, ascribed to the 8th century. The name was probably feigned by Ludovicus Biosius, an abbott of the 16th century.

Dactyls Idolai, in Greek mythology, were daemons, to whom was ascribed, in Asia Minor, especially near the Trojan mountain Ida, the first discovery of metalurgy, and who received divine worship. Their origin and real signification were not known even in the most flourishing period of Grecian and Roman art. It is only surmised that they received their name from their dextero-tertiary finger (Dactyle), and from the mountain Ida. Their number is variously reckoned at from ten to one hundred.

Dactylomancy (Gr. dactylogos, a ring, and μαρ-


Dacius is the name of a saint who was one of the anchoresses said to have come with St. Petron to Bodmin, one of the most sacred sites in Cornwall, in the 6th century.
DAEGHELMB 219 DAGOBA

The latter were continually in disunity, and the arrival of the Duke Tengri strengthened one party to such an extent that a war resulted which lasted many millions of years.

Daeghelm is believed to have been abbot of Benl-
sey. He signed the act of the Council of Chroesu,
ct. 15, 890.

Daelmun, Karrel Ghislain, a Belgian theologian,
was born at Mons in 1670. He became successively
dector, doctor-regent, and professor of theology at Lou-
rain, rector of the university, president of the college
d'的到来, and canon of St. Peter, in the same city; then
- canon of St. Gertrude, at Nivelles. He died at Louvain,
Dec. 21, 1715, leaving, Théose sur le Système de la Grâce
(Louvain, 1706) — De Actibus Humanis: — Théologie
Scolastico-Morale (1788; republished several times);
also some Orationes Latines. See Hoefner, Nouv. Biog.
Générale, n. v.

Demonology of the later Jews. This subject is
inextricably involved with their angelology, although,
strictly speaking, angels are good spirits and demon-
bad ones. The views of the later Jews are thus summed
up by a recent writer (Supernatural Religion, i, 129
n.):

"In the apocryphal book of Tobit, the angel Raphael
prescribes, as an infallible means of driving out the amo-
uous demon Azazel, familiarization with the head and
chest of a fish; and the angel describes himself as one of
the angels who go forth from the presence of God.
The book of Enoch reiterates the full of the angels
through love for the daughters of men, and gives the
names of twenty-one of them and their leaders: Jequin
was he who seduced the holy angels; Asahel gave them
evil counsels and corrupted them; Gaddrel seduced Eve,
and also taught the children of men the manufacture and
use of murderous and military weapons; Penemee taught
them many mysteries, also the art of writing; Enoch taught
them all the wicked practices of spirits and devil-
ness, including magic and sorcery. The offspring of the
fallen angels and the daughters of men were giants whose
height was three thousand cubits, and they are the
demons still working evil on the earth. Azazel taught men
various arts, such as making bracelets and ornaments;
Uriel is the angel of thunder and earthquakes; Raphael
of the spirits of men; Rachael executes vengeance on the
world and the stars; Michael is set over the saints: Sa-
rakiel over the mixed souls of men; Gabriel over ser-
jeus, Paradise, and the cherubims. All the elements of
tone are presided over by special spiritual beings. Phi-
lophous and the Tsimud are full of similar notions; an
gem of the sun and moon is described in the Asmauton
Iewa.

Dae, James, a Scotch clergyman, who "came out
from Linlithgow," officiated in Antwerpen in January,
1896; in June confessed he had not entered the Re-
formation in 1685, and in August 1686 to commence a new
kirk in Elmton in March, 1896; officiated in Antwerpen in 1858; was a member of the
assemblies of 1595 and 1602; presented to the living by
the king in 1611; called before the Court of High Com-
misson in 1620; resigned before Jan. 4, 1638, and died
June 20, 1643. See Field Eccles. Societies, i.

Dafrosa was married with her husband, Fa-
bian, under Julian, at Rome. She is commemorated
Ja. 4.

Daghelm. See Daeghelm.

Dagamundus (or Dagamodus) was ninth ab-
bit of the monastery of St. Claudius, on Mount Jura,
his rule began in the last of the 8th, and covered the
last quartet of the 7th century.

Daghams was an Irish bishop and confessor, who
flourished at the close of the 6th and the beginning of
the 7th century. He was a strict maintainer of
traditional rites, giving way with great difficulty to
the reasoning of Augustine, and refused to eat even in the same house with the Roman Bishop. His
commemoration is variously given as March 22
May 29.

Dagob, bishop of Inibber Daole, now Enerkeley,
in the barony of Arklow, County Wicklow, was the son
of Colman, of the race of Labhradh Locre. His three
brothers were saints, and he was progenitor of the men
of Leinster. He was educated at Laithmor, under
St. Mochoemo or Pulcherius, and after visiting Rome
became abbot of Inibber Daole. He was a leader in the
Paishal controversy, and although mentioned as
intractable, is said to have been of a peculiarly mild
disposition. He is perhaps the same as Dagmous
(q. v.). He was born between 605 and 670, and died
Sept. 13, 651. Both March 12 and Sept. 15 are given
as his festival.

Dagg, John L., D.D., a Baptist minister, was born
at Middleburg, Loudon Co., Va., Feb. 18, 1794. He
was converted in 1809, baptized in 1816, ordained in 1817;
for several years preached to churches in his native
state, and in 1825 became pastor of the Fifth Baptist
Church in Philadelphia. He removed to Tuscaloosa,
Ala., in 1836, and for eight years was principal of
the Alabama Female Athesiun. In 1844 he was elected
president of Mercer University, Ga., where he also
gave instruction in theology. He resigned his office in
1846, and died June 11, 1884, at Haywood. He has
published, Manual of Theology (1857) — Treatise on
Church Order (1858) — Elements of Moral Science
(1859) — Evidences of Christianity (1868), and several
minor works, some of them of a controversial character.

Dagoll. See Dajal.

Daggett, Levi, Jr., a Methodist Episcopal minis-
ter, was born at Troy, N. H., in 1820. He was converted
in 1841, and after several years preaching united with
the Providence Conference. He died April 18, 1857.
See Minutes of Annual Conference, 1856, p. 39.

Daggett, Oliver Ellsworth, D.D., a Congrega-
tional minister, was born at New Haven, Conn.,Jan. 14,
1810. He graduated from Yale College in 1828; and
subsequently studied in the Law School and the Divinity
School. He was pastor of the South Church in Hart-
ford, from April 12, 1857, to June 23, 1843; in Canan-
dais, N. Y., from January, 1845, to October, 1867; for three
years of Yale College Church and Livingston
professor of divinity in the college; and from February,
1871, to September 17, 1875, pastor of the Second
Church in New London, Conn., and subsequently resided in
Hartford without charge. He died Sept. 1, 1880. See

Daglia was wife of a steward of Huneric, king of
the Vandals. Under the persecution of Generic
she was often in danger of death, but when,
in A.D. 483, under Huneric, she was flogged with whips and
staves till she was exhausted, and then exiled to a
barren desert, whither she went with cheerful-
ness. They afterwards offered to send her to a less
frightful place, but she preferred to remain where she
was.

Dagin, Francesco (called il Capella), an Italian
painter, was born at Venice in 1714, and studied
under Giovanni Battista Piazzetta. He was elected
a member of the Academy at Venice. One of his
best works is St. George and the Dragon, in the paro-
chal church of San Bonate, in Bergamo. He died in
1794.

Dagnus. See Deycus.

Dago, eleventh bishop of Orleans and successor
of St. Flouclos, lived about the end of the 6th or begin-
ing of the 7th century.

Dagoba (Sanscrit, ida, ida, or idha, an ossos relie,
d and leba, or garbha, the womb) is a conical structure
surmounting relics among the Buddhists. These build-
ings are sometimes of immense height, of circular form,
and composed of stone or brick, faced with stone or
stucco. They are built upon a platform, which again
rests upon a natural or artificial elevation, and is usu-
ally reached by a flight of steps. Of the relics preserved in them, the most conspicuous objects are generally vessels of stone or metal. They commonly contain a silver box or casket, and within that, or sometimes by itself, a casket of gold. Within these vessels, or sometimes in the cell in which they are placed, are found small pearls, gold buttons, gold ornaments and rings, beads, pieces of white and colored glass and crystal, pieces of clay or stone with impressions of figures, bits of bone or teeth of animals, pieces of cloth, and bits of bark. The dagouros are held in the utmost respect by the Buddhists, on account of the relics in them. See Gardner, Faithe des la Bonté, s. v.; Wilson, Ariana Antiqua; Harley, Eastern Monachism, p. 217 sq.

Dagouros (or Radabertus) was the twentieth archbishop of Tarantae, and lived about the end of the 8th century.


Daguerre, Jean, a French theologian, was born at La Ressource, at the foot of the Pyrenees, in 1738. He established and directed, for fifty-two years, a seminar there, founded a convent of nuns at Hassarpen, and died in 1788, leaving Abrégé des Principe de Morale (Paris, 1775, 1819, and 1825). See Hoefer, Nouv. Biog. Générale, s. v.

Daguet, Pierre Antoine Alexandre, a French theologian, was born at Baumes-les-Dames (Franche-Comté), Dec. 1, 1707. He belonged to the Jesuit order, and when it was dissolved, withdrew to Besançon, where he died in 1775, leaving Exercices Chrétiens des Gens de Guerre, etc. (Lyons, 1749):—Considerations Chrétiennes pour Chaque Jour du Mois (ibid. 1758):—Exercices du Christ (ibid. 1759):—La Consolation du Christ (ibid.). See Hoefer, Nouv. Biog. Générale, s. v.

Dagun, in Laman religion, is the official dress of the priests among the Mongolians. It is a large cloak or mantle, made of yellow silk, striped with red, and worn like a robe, with the red under the right shoulder.

Dagur (or Dag, i. e. day), according to the Norse mythology, is the son of Dellingur (twilight), the third husband of Not (night), the daughter of Niöfr (darkness), a giant who had his habitation in Jotunheim. Dagur and Not were adopted by Alfadur, who gave them each two stallions and two wagons, with which to journey around the earth once a day. Not rides with her steed Rhimfasi (dark mane) in advance. The earth is wet every morning from the frog (dew) running from the steed. Dagur's steed is called Skinfaxi (bright mane); from his shining mane everything becomes lighter.

Dahl, Johann Christian Wilhelm, a Lutheran theologian of Germany, was born Sept. 1, 1771, at Rostock. In 1788 he began his studies at his native place, and after having completed them at Jena and Göttingen, returned as lecturer to Rostock in 1787. In 1802 he was made professor of Greek literature, and in 1804 professor of theology; in 1807 he took his degree as doctor of theology, preaching for his thesis, De antiqvis Epitomatu Petri Posterioris atque Junioris. He died April 15, 1810. He published, Amos, neu überetzt und erläutert (Göttingen, 1795):—Observationes Philologicae atque Critica ad Gestum Propheciae Minorum Loca (Nure-Sterlitz, 1798):—Christiathum Philonum (Hamburg, 1800-1802, 2 vols.):—Lehrbuch der Homiletik (Leipsic, 1811). See Winer, Handbuch der theol. Lit. i, 91, 228, 226, 798; ii, 60, 97; Döring, Die Gelehrten Theologen Deutschlands, i, 304 sq.; Fürst, Bibl. Jud., i, 194. (B. P.)

Dahler, Jean Georg, a Franco-German Protestant theologian, was born at Strasburg, July 7, 1760, and died while professor of theology and Old Testament exegesis there, June 29, 1832. He wrote, Animadversiones in Versionem Graecam Proserbianum, Salomon, ex Veneris S. Marcis Bibliotheca Super Edam (Strasburg, 1786):—De Librario Bibliae Sacrae Italicissimo Adnotatione atque Fide (ibid. 1819):—Die Denk- und Sittenrätsel Salomos (ibid. 1810):—Jüremie Traduit sur le Texte Original, Accompagné de Notes (ibid. 1826-1830, 2 vols.). See Winer, Handbuch der theol. Lit. i, 52, 72, 215, 589; Fürst, Bibl. Jud., i, 194; Lichtenberger, Encyclopädie des Sciences Religieuses, s. v. (B. P.)

Dahman, John Jacob William, a German Reformed minister, was born at Elberfeld, Rheinland Prussia, June 29, 1801. He became a member of the German Reformed Church in Elberfeld in 1845; came to New York in 1848, and in 1851 was licensed to preach. He was pastor at Lancaster, Erie Co., N. Y., in 1848, and at Athens, Broome Co., in 1856. In 1868 he removed to Philadelphia, where he labored several years. His health failing, he divided his remaining days between Collegeville, Montgomery Co., and Philadelphia, where he died, Aug. 1, 1874. See Harbaugh, Fathers of the Germ. Ref. Church, v, 112.

Dahman, in Persian mythology, is a pure and holy genius, whose favor cannot be secured by sacrifices, but only by prayers and good deeds. The Persians made thirty prayers to this spirit for their relations, and, in consequence, sixty sins unto death were forgiven the dead. Dahman is the most noble benefactor of the inhabitants of heaven, as also of the human souls going there. His first work is to take the soul and bring it into the presence of God, after which it is entirely safe.

Dahme, Georg Christian, a Lutheran theologian of Germany, was born Oct. 7, 1739, at Jeinsen, a village in the province of Hanover. After being for some time court chaplain at the city of Hanover, he was appointed in 1792 general superintendent at Celle, and died while member of consistory and dean of Bartholomew, June 20, 1803, in Celle. His works include:—Briefe an Patreon (Brunswick, 1776);—Sieben kleine erregthopfe Aufsätze (Göttingen, 1791). See Döring, Die deutschen Kanzlerredner des 18. und 19. Jahrhunderts, p. 24 sq. (B. P.)

Dähne, August Ferdinand, a Protestant theologian of Germany, was born at Leipzig, Oct. 26, 1807. He commenced his academic studies at Halle in 1821, was in 1835 professor extraordinarius there, and died Nov. 30, 1878, leaving, De Provinciae Divinae cum Libertate Humanae Concordia (Leipsic, 1830):—De Trevores Clementis Alexandrinis (ibid. 1881):—Geschichtliche Darstellung der jüdisch-alexandrinischen Religions-Philosophie (Halle, 1843, 2 vols.):—Entwicklung des Philosophischen Lehrbegriffs (ibid. 1835):—Die Christenpartei in der apostolischen Kirche zu Corinth (ibid. 1841). See Zachold, Bibl. Theol. i, 237; Fürst, Bibl. Jud., i, 194; Winer, Handbuch der theolog. Lit. i, 295, 418, 522, 688. (B. P.)

Dahomey, Religion of. Dahomey forms a kingdom of considerable extent in the interior of Western Africa, lying behind the Slave coast. Its governmental and political system is a superstitious veneration for the person of their monarch, whom the natives regard as almost a divinity. It is even accounted criminal to believe that the king eats, drinks, and sleeps like ordinary mortals. It is needless to say that his orders are implicitly obeyed, however unreasonable or tyrannical they may be.
DAILY Celebration of the Holy Communion is mentioned in Acts ii, 42-46; and by Tertullian, Cyprian, Irenaeus, Ambrose, Gregory, and Stephen of Autun, and is provided for in the Church of England.

DAILY Prayer. See DAILY SERVICE.

DAILY Preface is the prefect used on all ferial days in the Church of England immediately before the Sancius, in the service of the holy communion.

Dai-Nitz-No-Rai, in Japanese mythology, is the great form of the sun, a god of the air and light, he from whom all light, even that of the sun and stars, comes. He is represented seated on a cow. See AMANO WATTA.

Dainzul, in Norse mythology, is the sword of king Hogni, the father of the sorceress Hiligur. The sword had been made by dwarfs; it was so that, once unsheathed, it must shed blood, and that the wounds made by it were incurable. The war, which originated between Hogni and Hedin, from the seizure of Hiligur, will continue, by force of the sword and Hiligur's strategy, to the end of the world.

Dairi, in Greek mythology, “the omniscient,” a divine being in the Eleusinian Mysteries, mother of Eleusis, by Mercury, is declared one sometimes with Venus, sometimes with Ceres, also with Juno and Proserpina.

Dairchell (or Daircholla), an Irish bishop of Glenalough, was the son of Garret. He died in 678, and is commemorated May 3.

Daire (or Daria) is the name of several saints given in the Irish calendars, but sufficient cannot be found to give them a well-defined individuality or place in history.

Dairi, the spiritual head or supreme pontiff of the Shinto (q. v.) religion of Japan. At one time he combined in his own person the offices of secular and ecclesiastical ruler of the country. Towards the end of the 17th century, however, the temporal power was taken from him, leaving him only the spiritual. His position is one of great dignity, and he attempts to maintain it with suitable display. The descendants of the royal family all belong to his court, and have now become so numerous that they are obliged to labor at the most humble occupations to maintain their outward dignity. The person of the Daiari, regarded as so sacred, even as above all mortal imperfection. When he dies, the next heir (of whatever age or sex) succeeds to the office thus made vacant. At such a time he is said to renovate his soul, that is, to be renewed in the form of his successor. The Daiari confers all titles of honor, and canonizes the saints.

Dais is (1) tabernacle work, canopies; (2) the raised platform for the principal table in the hall, hence called
Djak version

Djak, in Hindī mythology, is a powerful uncreated spirit, sprung from Brahma's thumb, and therefore one of the ten rulers of all beings. He had no son, but fifty daughters by his wife Prasudī, the daughter of Suvaṃbhu. These daughters were given away in marriage that they might bear him sons. Twenty-seven of the same were given to Chiandra, the god of the moon; thirteen to Kasyapa, Brahma's grandson; seven to Darma, the god of justice and beneficence; of the remaining three, Aki received one, Weroten another, and the last and most beautiful, Shakti, was given to Siva. The ten rulers, of whom Daksha was one, gave a great feast once, to which all the gods were invited. When Daksha entered the god, all arose out of respect to him, save Siva, who remained seated. Dakulia then insulted him, without Siva saying anything. Some time thereafter Daksha invited all the gods to another festival, but overlooked Siva and his wife Shakti. Although Siva sought to persuade her not to go, Shakti went to the festival, and was treated with insult. She then said she would lay aside the body she received from Daksha, and take on another. This took place, and she was born as Farwa; but Siva, in anger over his loss, tore a hair from his head, on which there came a plant, which cut off Daksha's head, set his house on fire, and burned his head up with it. The gods prayed Siva's forgiveness, which was granted. But as Daksha's head did not exist, he placed a goat's head in its stead.

Dakshina, or right-hand form of worship among the Hindies, that is, when the worship of any goddess is performed in a public manner, and agreeably to the Vedas or Puranas. The only ceremony which can be supposed to form an exception to the general character of this mode is the Hāla, an offering of blood, in which rite a number of animals, usually kids, are annually decapitated. In some cases life is offered without shedding blood, when the more barbarous practice is adopted of mummelling the poor animal to death with the fists; at other times blood only is offered, without injury to life. Such practices are not considered orthodox.

Dalada, the left canine tooth of Buddha, the most celebrated relic in the possession of his followers. To preserve this, the only portion which remains of the body of the holy sage, a temple has been erected, in which it is deposited, being placed in a small chamber, enshrined in six cases, the largest of them being upwards of five feet in height, and formed of silver, on the model of an agala (q. v.). The same shape is preserved in the fire inner one of them being covered with rubies and other precious stones. The relic itself is a piece of discolored ivory or bone, slightly curved, nearly two inches in length, and one in diameter at the base; and from thence to the other extremity, which is rounded and blunt, it considerably decreases in size. The history of this venerable relic is given by Hardy, in Eastern Monachism, p. 224 sq.

Dalai-Lama, the great high-priest of the inhabitants of Tashir and Thibet. See LAMAISME.


Dalberg, Wolfgang de, chamberlain of Worms, was chosen to the dignity of archbishop and of elector of Mentz. He died in 1607. See Hoefer, Nouv. Biog. Générale, s. v.

Dalbey, John, a Methodist Protestant minister, was born in Ohio, June 1, 1810. He was converted in early life; in 1828 licensed to preach in the Methodist Episcopal Church; in 1839 joined the Methodist Protestant Church, and served successfully on various circuits in Ohio and Pennsylvania. In 1841 he was elected president of the Pittsburgh Conference, and in 1843 to the presidency of the Muskingum Con-
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Dale, I. A., a Baptist minister, was born in DeKalb County, Tenn., in 1825. He united with the Church in 1849; the same year was licensed to preach and joined the Southern Convention in June, 1853; located in the southern part of Illinois; and died at Sandoval, Jan. 18, 1875. See Minutes of Ill. Associations, 1875, p. 7. (J. C. S.)

Dale, James Wilkinson, D.D., a Presbyterian minister, was born at Odessa, Del., Oct. 16, 1812. He received his preparatory education in Philadelphia under Mr. Cleannahelt; graduated from the University of Pennsylvania in 1833; and began the study of law in Philadelphia. In the fall of 1832 he entered Andover Theological Seminary; joined the middle class in Princeton Theological Seminary in the fall of 1833; the next year returned to the seminary at Andover, and graduated in 1835. He was licensed by Andover Association, April 16, visited the churches of Long Island, and those of eastern Massachusetts the year following, presenting the missionary cause, and was ordained at Dracut, Aug. 29, 1837, as an appointee of the American Board of Commissioners for Foreign Missions; but the financial condition of the society preventing it from sending him abroad, he studied medicine in the University of Pennsylvania, graduating April 6, 1838, and supplying at the same time the Fifth and Fifteenth Presbyterian churches in that city. He was an agent of the Pennsylvania Bible Society; and through the state for the next seven years; was pastor of Ridley and Middletown churches, Delaware County, from May 17, 1846, to April 8, 1858; at Media, in the same county, from Oct. 26, 1866, to Aug. 3, 1871; and at Wayne from Sept. 29, 1871, to Oct. 25, 1876. He died at Media, April 19, 1881. Dr. Dale published many works, the chief of which are a masterly series on Baptism (Philadelphia and London, 1867, 4 vols. 8vo), in opposition to the views of Baptists. Prof. A. C. Kendrick reviewed the volume entitled Classical Baptism, in the Baptist Quarterly, April, 1869; Prof. Broadus in the Baptist and Christian Baptist, in the same Review, 1875, p. 245; and Dr. Whitten gave a general reply to Dr. Dale's works in the Baptist Quarterly, April, 1877. See also the scholarly and valuable book by David B. Ford, entitled, Studies on the Baptist Question, including a Review of Dr. Dale (Bost. 1878, 8vo).

Dale, Jeremiah, a Baptist minister, was born in Danvers, Mass., in 1787. He was converted at the age of eighteen; in 1816 removed to Zanesville, O.; in 1828 was ordained, and performed much itinerant service, both in Ohio and Virginia; in the spring of 1831 returned to Danvers, where he died, Sept. 4 of that year. See Christian Watchman, Sept. 16, 1851. (J. C. S.)

Dale, Jonathan, an English Congregational minister, was born at Gosport, Cheshire, Aug. 13, 1727. He joined the Wesleyans; studied at Richmond College; was preacher for nearly four years at Leicester; then united with the Independents; and in 1855 became pastor of Allanton and Shalawton, in Leicester. In 1856 he removed to London; in 1867 became pastor of the united churches of Repton and Barrow, where he remained until his death. May 29, 1872. See (Lond.) Cong. Year-book, 1873, p. 522.

Dale, Samuel, a Methodist Episcopal minister, was a member of the Delaware Conference, and after many years of active service died at Middletown, Del., Nov. 15, 1875, aged seventy-three. See Minutes of Annual Conference, 1876, p. 77.

Dale, Thomas, an English divine and poet, was born in London in 1637. He was educated at Cambridge, ordained in 1629, and after several successive appointments as curate and lecturer, was professor of English literature in London University from 1628 to 1660. In 1685 he became vicar of St. Bride, Fleet Street; in 1686 professor of English literature in King's College, London; resigned in 1689; and was canon of St. Paul's; and in 1670 dean of Rochester. He died May 14 of the
same year, leaving several volumes of *Sermons* and *Poems.*

Dalen, Cornelius van, a Flemish engraver, was born at Antwerp about 1640, and was called the Younger to distinguish him from his father. He was a pupil of Cornelis Visscher, and executed a number of pictures after his style, among which are, *The Adoration of the Shepherds; The Virgin with the Infant Jesus.* See *Hoeckers, N. Boog, Gravure, a. s. v.; Spooner, Boog. Hist. of the Fine Arts, a. v.*

Dalfinus, bishop or archbishop of Lyons, flourished in the middle of the 7th century. It is said that when Wilfrid made his visit to Rome, he was hospitably entertained by Dalfinus, who became warmly attached to him and wished to make him his heir. On his return in 698 he was named to Lyons three years, during which time Dalfinus, with eight other bishops, was put to death by Baldild, widow of Clovis II, king of the Franks. She was afterwards a canonized saint, and the story is inconsistent with her character.

Dalgarthia, John Bernard, an English priest of the Oratory, was born Oct. 21, 1818. He studied at Oxford, became an adherent of Dr. John Henry Newman, shared with him the monastic life in Littlemore, near Oxford, assisted him in the edition of *Lives of the Holy Saints,* became a Roman Catholic in 1845, and received holy orders at Langres, in France. He then went to Rome, and after his return to London he became a member of the Oratory there, and died April 8, 1876. Besides contributions to the *Dublin Review* and *Contemporary Review,* he wrote The Sacred Heart and Heaven. See *Bellew, Lives of Weiter u. Welte's Kirchen Lexikon, a. v.* (B. P.)

Dalgarthia, William, a Scotch clergyman, graduated at King's College, Aberdeen, in 1851; officiated at Walls and Flotta for two years; was admitted to the living in 1857, and resigned on account of his age in 1859. See *Fusi Eccles. Scoticae,* iii, 404.

Dalgarthia, Andrew, a Scotch clergyman, graduated at King's College, Aberdeen, in 1846; was ordained minister at Pensicuick in November, 1856; collated in October, 1862; transferred to Kirkmahoe in 1863; continued April 27, 1864; transferred to Mauchline in 1865; presented by the king to Dunyveg in 1869; transferred to St. Fergus in 1876; admitted April 18; and died in 1866, aged seventy years. See *Fusi Eccles. Scoticae,* i, 222, 305, 587; iii, 404, 639.

Dalgarthia (or Dalgeschla), the family name of numerous Scotch clergymen:

1. Alexander (1), was accepted and sent to preach the gospel to the heathen, but died on the way, between Montserrat and Darzin, in November, 1699. See *Fusi Eccles. Scoticae,* i, 490.

2. Alexander (2), was licensed to preach in July, 1668; called to the living at Abercon in June, 1699; ordained Jan. 1 following; called to Dunfermline, April 7, 1697; transferred to Linlithgow, May 3, 1699; and died May 20, 1726. See *Fusi Eccles. Scoticae,* i, 101, 165.

3. Colin, graduated at Edinburgh University in 1670; was called to the living at Parton in 1675, translated to Old Luce in 1684, and became a papist about 1686. See *Fusi Eccles. Scoticae,* i, 719, 766.

4. David, graduated at the University of St. Andrews in 1599; was an expectant there in 1608; was appointed to the living at Cupar, second charge, in 1614; ordained in 1617; presented to the living at Abercon in 1686; transferred to the first charge at Carse in 1642; was injured in a journey to Edinburgh, and died May 7, 1652, aged about seventy-three years. See *Fusi Eccles. Scoticae,* ii, 461, 464.

5. John (1), graduated at the University of St. Andrews in 1662; was licensed to preach in 1667; became chaplain to the Prince of Orange, and ordained at Roxburghe, and died in 1673, to the living at Roxburghe, to which he was ordained in March, 1673; was without a cure till 1688, when he was appointed to Queensferry; transferred to Roxburghe in 1690, and to Old Machar in 1696; continued at Roxburghe through imprisonment in 1700, but transferred to Duncon in 1700, and died after Nov. 1, 1715, aged seventy-four years. See *Fusi Eccles. Scoticae,* i, 198, 476, 700; iii, 692.

6. John (2), graduated at Edinburgh University in 1672; was called to the living at Kirkcudbright in 1683; transferred to Strathaven after 1684, and died at Edinburgh in June, 1699, aged about forty-seven years. See *Fusi Eccles. Scoticae,* i, 690; ii, 292.

7. Nicoll, regent in St. Leonard's College, St. Andrews, was appointed minister to the second charge at St. Guthlac's in 1587; tried by the presbytery for non-compliance in 1584, and convicted of concealing treasonable correspondence, and a scaffold was erected for his execution, but he was pardoned, released, and returned to his charge; transferred in September, 1588, and settled at Pitfour in 1594; became chaplain to the Earl of Forfar. He took an active share in the business of the Church; was a member of the assemblies in 1595, 1590, 1591 (when he was elected moderator), 1592, 1593, 1595, 1597, and died in 1608. See *Fusi Eccles. Scoticae,* i, 128; ii, 464, 669.

8. Robert (1), son of Alexander, minister at Linlithgow, was licensed to preach in 1719; called to the living of the second charge at Linlithgow in 1720; transferred to the first charge in 1726; presented to the living in January, 1727, and died Aug. 9, 1738, aged sixty-four years. He left two sons, Robert and William, in the ministry. See *Fusi Eccles. Scoticae,* i, 162, 163.

9. Robert (2), D.D., son of the minister at Ferryport, was born June 5, 1731; graduated at the University of St. Andrews in 1750; licensed to preach in 1756; presented by the king as successor to his father at Ferryport-on-Craig, in December, 1759; ordained in May, 1760; resigned his charge in November, 1794, and died April 19, 1803. He published An *Account of the Parish.* See *Fusi Eccles. Scoticae,* ii, 428.

10. Walker, graduated at Edinburgh University in 1745, was licensed to preach, and submitted to the living at Girthon in October, 1665; transferred to Tongland in 1666, and to Westerkirk in 1668; deprived on account of the test in 1682, and died at Luceholm in February, 1698, aged forty-seven years. See *Fusi Eccles. Scoticae,* i, 607, 718, 724.

11. William, son of a skipper of Queensferry, graduated at Glasgow University in June, 1707: became buried there in 1710; studied theology under Dr. Mark, at Leyden; was licensed to preach in 1717; called to the living at Carnbee the same year, and ordained in 1719; transferred to Ferryport-on-Craig in 1739; succeeded to the family estate in Scotscraig, and died there Aug. 6, 1759, aged seventy years. See *Fusi Eccles. Scoticae,* ii, 414, 426.

Dalham, Florentius (or Florian), an Austrian geometer, doctor of theology, and librarian at Salzburg, was born July 22, 1713, at Vienna, where he also acted for some time as professor of philosophy, and died Jan. 29, 1759. He is the author of *Conicorum Geometriae Synopsis Dacorum* (Augsburg, 1788, fol.). See *Winer, Handbuch der theol. Lit.* i, 663; *Hiscoe, Nov. Blug. Générale,* a. v.

Dalley, John, a Scotch clergyman, graduated at Edinburgh University in 1610; was licensed to preach
in 1614; became a schoolmaster at Prestonnokans; was licensed to the living at Prestonkirk in 1619; continued July, 1669, and died before Nov. 3, 1682. See "Feitt. Eccl. Scotiaca," p. 138.

DAIIEIL, Mungo, a Scotch clergyman, graduated at Glasgow University in 1608; was presented to the vicarage of Coldingham by the king; transferred to the living at Craunshaws in 1615; continued; but the charge was vacant in 1652. See "Feitt. Eccl. Scotiaca," p. 465.

Daling, Alexander, a Scotch clergyman, was licensed to preach in November, 1739; called to the living of Cleish in February, and ordained in July, 1743; was one of three suspended from sitting in synods or presbyteries or general assemblies, regarding the settlement of livings heitings; was released in June, 1745, and died Aug. 11, 1750, aged seventy-eight years. See "Feitt. Eccl. Scotiaca," p. 592.

Daling, William, a Scotch clergyman, son of the foregoing, was licensed to preach in July, 1786; ordained assistant minister to his father at Cleish, in October, 1788; succeeded in 1790, and died Nov. 18, 1835, in his eightieth year. See "Feitt. Eccl. Scotiaca," ii. 481.

Dalziel, in later Hebrew demonology, is a fallen spirit, whose office is to wield a fiery switch, with which he drives the lost to the seventh region of hell.

Dall, Harry, a Scotch clergyman, graduated at the University of St. Andrews in July, 1699; was called to the living at Kirkcally, second charge, in August, and retained in November, 1704; transferred to the first charge in October, 1711, and died in February, 1724, aged about forty-five years. See "Feitt. Eccl. Scotiaca," ii. 516, 519.

Dall, John, a Scotch clergyman, graduated at the University of St. Andrews in July, 1663; became chaplain to the laird of Duninold; was presented to the living of Kinnaird in September, 1676, and died in 1698, and about fifty-five years. See "Feitt. Eccl. Scotiaca," iii. 829.

Dall, Robert, an English Wesleyan minister, was converted at the age of seventeen, entered the itinerancy under Wesley in 1722, labored in Great Britain, Ireland, and the Isle of Man with great success, became a superintendent, and died Oct. 10, 1828, aged eighty-one years. See "Minutes of the British Conference," 1829.

Dall, William (1), a Scotch clergyman, was called to the living at Barrie in September, 1720; ordained the month following; and died Sept. 27, 1775. See "Feitt. Eccl. Scotiaca," iii. 792.

Dall, William (2), a Scotch clergyman, was licensed to preach in 1727, called and ordained to the living at Manse Mauritius in 1743, and died May 25, 1762. See "Feitt. Eccl. Scotiaca," iii. 725.

Dallan Fongall, (properly Eochard Bigeesa, or Rich Bigeesa), of Clunia Dallan, an Irish saint of the 6th century, was the son of Colia, of the race of Colia Na, who was monarch of Ireland, A.D. 826-826. He was born on the borders of Connaught and Ulsate, at a place called Massige and Cathrige Sleacht, afterwards Teallach Eastach. He was early recognised as the royal poet, and the greatest scholar in Ireland. In his day the bard had become very turbulent and angring to royalty, and since king Asd refused their requests, they threatened to satirize him in their bardic lyre. The king issued a decree of banishment. At a convention of the estates of the nation, which met at Drumceat (now Daisy Hill, in the county of Londonderry), the question of the bards coming up, St. Columba pleaded successfully for their retention, as a useful body. In gratitude to St. Columba, Dallan composed the Aduma Chadumadu, or Praines of St. Columba, which, though largely glossed, remains to this day. It is written in very old and almost unintelligible Irish. It was long used as a charm, and the reciting of it was believed to be a safeguard in danger, and a sure remedy in blindness. Dallan himself having, it is said, received his sight on the completion of his poem at St. Columba's death. He is also said by Colgan (Acta Sanctorum, 294) to have composed other panegyrics in praise of St. Senan of Iniscahe and St. Conall of Iniscael, which had the same wonderful effects. He is said to have been made chief Uillam, or special master of education and literature, at the reformation then inaugurated in Ireland. In or about the year 594 Dallan was killed by the pirates on the island of Iniscael (now Inishkeel, in Gweebarah Bay, County Donegal), and was buried in the church of St. Columba of Iniscael, where his memory was long held in great veneration. He is popularly connected with several churches, as with Maighin, a church in Westmeath; Killidallain, now Killidallan or Killidallan, in the diocese of Kilmore, County Cavan; Disert-Dallain; Tullahch-Dallain, in the diocese of Banle; and Cluain-Dallain, now Clunian, in the diocese of Dromore, County Down. He is commemorated Jan. 29.

Dally, Alexander, a Scotch clergyman, was licensed to preach in 1700, called and ordained to the living at Kinnell in 1708, and died Jan. 20, 1705. See "Feitt. Eccl. Scotiaca," iii. 800.

Dallan, Alexander R.C., an English divine, was admitted a fellow-commoner at Wadham College, Oxford, in 1820; in 1821 accepted the curacy of Radley; became bishop of Jamaica in 1824; was appointed chaplain to the Rev. Dr. Summer in 1826; entered upon the ministry at Wusont in 1828, where he continued about forty years, and died Dec. 12, 1869. Mr. Dallas was a powerful advocate of the missionary cause, and a great champion of anti-Catholicism in Ireland. He was the author of, A Voice from Heaven to Ireland:—Practical Sermons on the Lord's Prayer:—Pastoral Superintendence, its Motive, Detail, and Support:—Curate's Offering:—Village Sermons:—Miracles of Christ:—Parables of Christ:—Progress and Prospects of Romanism:—Scriptural View of the Position of the Jews:—Cottager's Guide to the New Testament, and many other valuable works. See (London) Christian Observer, February, 1872, p. 98; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dallan, James, a Scotch clergyman, was licensed to preach in 1786; missionary at Stornoway, and schoolmaster there in 1787; schoolmaster at Kincardine in 1791; presented to the living at Contin in 1792, but his ordination delayed for a year on false charges; ordained in August, 1798, and died Sept. 18, 1825, aged seventy-one years. See "Feitt. Eccl. Scotiaca," iii. 294.

Dallan, John (1), a Scotch clergyman, was admitted to the living at Tain before July 4, 1649, and continued Oct. 5, 1658. See "Feitt. Eccl. Scotiaca," iii. 309.

Dallan, John (2), a Scotch clergyman, was born at Bude; admitted to the living of Ardersier before April, 1665; deprived by Act of Parliament in April, 1691; intruded in 1691, and died about 1708. See "Feitt. Eccl. Scotiaca," iii. 244.

Dallaway, James, an English clergyman, was born at Bristol in 1768, and educated at Trinity College, Oxford. He became rector of South Stoke, in Sussex, in 1793, and vicar of Leatherhead, Surrey, in 1801. He was for some time chaplain and physician to the British residence at Vienna, and much attached to antiquarian pursuits. He died in 1834. His publications include Letters of Bishop Randell to Mrs. Somlyo (1789, 2 vols.):—Constantinople, Ancient and Modern (1787):—Notices of Ancient Church Architecture in the 15th Century (1825), and other works, chiefly of antiquarian interest. See Allibone, Dict. of Brit. and Amer. Authors, s. v.
Dallewell, John, an English Baptist missionary, was born in Sunderland, Nov. 14, 1816. For a time he was a Methodist local preacher, but in 1836 united with the Scotch Baptist Church in his native town. In December, 1840, he was publicly set apart for evangelical work in Jamaica, and embarked for the field of his labor in January, 1841, but died there Oct. 11 following. See (Lond.) Baptist Hand-book, 1844, p. 55. (J. C. S.)

Dalliker, (de la Cour), Friedrich, a German Reformed minister, was born Feb. 2, 1798. He was licensed in 1757; was pastor at Arnwell, N. J., until 1770; Rockaway Valley, Alexandria, and Foxenburgh, until 1782; at Goshenhoppen, Pa., until 1784, and died at Faulkner Swamp, Jan. 5, 1799. See Harbaugh, Pioneers of the Baptist Church, ii, 382.

Dalliston, John, an English Baptist minister, was born in Bury St. Edmunds in 1815. He was early converted, and united with the Church in his native place; was ordained pastor at Sible Hedingham, in Essex, and was drowned Aug. 30, 1843. See (Lond.) Baptist Hand-book, 1844, p. 16. (J. C. S.)

Dalmatica. See Dalmatic.

Dalmatian, James, a Scotch clergyman, was an ex- horser lover. He was born in 1657, when the Reformed faith came in; resided there in 1754, with four other places in charge in 1758, and continued in 1580. See Fori Eccles. Scoticae, ii, 696.

Dalmatio, Lippo Scannabecchi (called Lippo dalle Madonne), an Italian painter, was born in Bologna. He was a pupil of Vitale da Bologna, and as early as 1575 far surpassed all his contemporaries. There is a picture, painted by him, of The Virgin, in the Church of San Petronio, at Bologna. He died about 1410. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Dalmatia, Anton, a Croatian theologian, who lived in the last half of the 16th century, wrote, Reformatio des Glaubens die Carol V, etc. (Tubingen, 1562; a translation made in collaboration with Primus, Truber, and Stephen Consul) — Novum Testamentum Gratiae (Tran, 1652 or 1655). See Hoefer, Nouv. Biog. Générale, s. v.

Dalmatia, Council of (Concilium Dalmaticum), Held in 1195, by John, chaplain to pope Innocent III, and Simon, his sub-deacon, both legates of the Roman see. In this council the Church of Dalmatia submitted itself to the authority of Rome. Twelve canons were published.

1. Expulita that a bishop convicted of taking any fee for ordination be deposed forever.
2. Directs that the secrecy of confession shall be kept inviolate under pain of deposition.
3. Confirms those lay persons who present to benefices, and those of the clergy who receive them at the hands of the laity.
4. Communicates husbands who forsake their wives, without waiting for the judgment of the Church.
5. Forbids the ordination of bastards, and of the sons of priests.
6. Forbids the ordination of any one as priest under thirty years of age.

The acts are subscribed by seven bishops, besides the legates and the archbishop Dominicus.—Labbe, Concil. xi. 7; Landon, Manual of Councils, s. v.

Dalmatic. Although this is described as a species of long-sleeved tunic, there are fair grounds for believing that its original form, as worn by men, was a short-sleeved or sleeveless tunic, equivalent to the chasuble. This is shown by the way in which the two words are used synonymously, as in Epiphanius. Again, in the edict of Diocletian fixing the maximum price of articles throughout the Roman empire, the two words are used as equivalents. We first meet with the dalmatic as a secular dress, of a stately or luxurious character, worn by persons in high position. Thus there would necessarily be something exceptional in the use of it; and then, like other articles of Roman apparel, it became adopted by the Church as a vestment for ecclesiastics. Lampridius charges Commodus with unseemly behavior in that he appeared in the streets in a dalmatic. If at this time it had short sleeves, there would be an obvious unseemliness in a person of rank being seen abroad without an upper garment. Others, who hold that even then the dalmatic was a long-sleeved dress, refer the cause of the censure to the implied effeminacy of the wearer. The edict of DIOCLETIAN furnishes us with much interesting information as to the different varieties of this garment in use in the Roman empire at the end of the 3d century, A.D. It was made of various materials, wool, silk, linen; sometimes the ornamented stripe was present, sometimes absent. Dalmatics both for men's and women's use are mentioned. Three different qualities are given for each sex, the price varying both according to the quality and the place of manufacture. In later times the dalmatic was worn by sovereigns at their coronation and on other great occasions. See Coronation.

The ideas, then, of dignity and stateliness were associated with the dalmatic as a secular dress. The earliest notice of its ecclesiastical use is, if the document be genuine, in the Acta Martyrum of St. Cyriacus. Here, where the vesture is evidently that ordinarily used by the bishop (if, indeed, a distinction between the everyday dress of the Christian minister and that used in divine service had yet arisen), we find first the under linen garment, over this the dalmatic, and finally the surplice or cloak. Pope Sylvester I (A.D. 353) ordered that deacons should for the future wear dalmatics instead of cubula. Whether a new vestment was introduced or the existing one modified, the result was the introduction of a long-sleeved in the place of a short-sleeved tunic. Walaeus Strabo (659) says that when the priests began to use chasubles, dalmatics were permitted to the deacons, but that at this time the permission was not given to all to do what now almost all bishops and some priests think they may do; namely, wear a dalmatic under the chasuble. It is noticeable that this ordinance had special reference to deacons, and that the dalmatic was in some special way associated with the local Church of Rome. Thus, when Cæsarius, bishop of Arles, visited Rome, pope Symmachus granted him, as a special distinction, the privilege of wearing the pallium (q. v.), and to his deacons that of dalmatics, after the Roman fashion. Also Gregory the Great, in a letter to Agrius, bishop of Vapunicum, accords to him and his archdeacon the sought-for privilege of wearing dalmatics. Indirect evidence pointing to the same result may be gathered from the fact of the absence of any mention of the dalmatic in the acts of the fourth Council of Toledo (A.D. 633), among the regulations as to the dress of the Christian ministry, showing that this vestment was not one then in use in Spain. The dalmatic thus being a vestment which even in the West had primarily only a local acceptance, we are prepared to find that

Mosaic in the Church of San Vitale at Ravenna, exhibiting Ancient Forms of the Dalmatic.
is the East there is nothing which, strictly speaking, answers to it. The "sticharion," however, is the representative of the general type of white tunic, which, under whatever name we know it, alb, dalmatic, or tunic, is essentially the same dress.

One or two further remarks may be made in conclusion, as to the ornamental stripes [see CLAVUS] of the dalmatic. As to the color of these, it is stated by Mariott that he had met with exclusively black stripes in all ancient pictures of ecclesiastical dalmatics prior to the year 660, as in the well-known Ravenna mosaic (see above), the earliest exception being a mosaic of the date 640, in which the apostles have red stripes on their tunics. The red or purple stripes afterwards became common, and are spoken of as worn back and front; but whether this was the case with the original type of the dalmatic may perhaps be doubted. Further, these ornamental stripes are found on the borders of the sleeves, and on the left side, in later days, was a border of son Faustus, and went to receive instruction from the abbot Isaac, who had dwelt in the desert from his infancy. Isaac, at his death, made him Hegumenus, or superior of the monastery, under the patriarch Atticus. Consulted by councils, patriarchs, and emperors, he remained in his cell forty-eight years without quitting it. After the Nestorian party at Ephesus had deposed Cyril and Mennion, bishop of Ephesus, and imprisoned them, news of their distress reached him by secret conveyance. While he prayed he believed that he heard a great voice summoning him forth from his retreat. Accompanied by the monks of all the monasteries, with their abbeys at their head, he appeared before the palace. The abbeys were admitted with him to the imperial presence. The outcome was that the emperor came to a knowledge of the truth from Dalmatius, as the council acknowledged, and ordered a deputation of each party to appear before him.

4. Bishop of Cyzicus. The archbishop had nominated Proculus, but the people, according to the canons, chose the monk Dalmatius. He was present at Ephesus in 431.

5. Saint, third bishop of Rodez, from 524 to 580. He was present at the Council of Clermont in 525, at the first Council of Arvernium in 535, and at the Council of Orleans in 541. Dalmatius was once condemned to death for the faith, at Briare and Gaillarde. St. Anistes interceded for him with the tribunal who had condemned him, but his intercession was of no avail, and Dalmatius was actually led out to execution. Anistes then prayed for him, the execution was hindered by some extraordinary atmospheric phenomena, and the condemned man lived to a good old age. He is commemorated Nov. 2.

6. Saint, a French prelate of the Benedictine order, and regular priest of Letran or Notre Dame de l'Ormeau. He assisted, in 1668, at the Council of Vienne, in which four canons were passed against those who had repudiated their wives in order to espouse others, against simony, and incestuous marriages, disorders then very common. Dalmatius was elected archbishop of Narbonne in September, 1661, and presided in September, 1688, at the council held in the abbey of St. Etienne of Bagnols. He died at Rieux, Jan. 17, 1697. See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict., s. v.

Dalmatius. See Dalmatius, 3.

Dalympyle. (written also Dalrumpill, etc.), the family name of several Scotch clergymen:

1. Andrew, graduated at Glasgow University in 1640; was called to the living of Auchinleck in 1650; deprived by the privy council in 1662; accused of preaching and teaching irregularly in 1669; fined half his salary for not keeping the Restoration festival in 1673, and died in June, 1676, aged fifty years. See Fasti Eccles. Scotiae, ii, 96, 139.

2. David, a natural son of lord Drummore, was schoolmaster of Kettle in November, 1622; licensed to preach in 1696; appointed and ordained minister at Dundaross in May, 1698; and died Feb. 23, 1747. See Fasti Eccles. Scotiae, iii, 221.

3. James, was reader at the first General Assembly, in 1566, "though qualified to preach and administer the sacraments." entered Belyth in 1568; the same year was presented to the living of Ayre, and died in 1580. See Fasti Eccles. Scotiae, ii, 84.

4. John, graduated at Edinburgh University in June, 1667; was licensed to preach in 1702; called and ordained to the living at Monkton, April 1704; resigned in January, 1706; and died in Edinburgh, Feb. 10, 1716, aged thirty-six years. See Fasti Eccles. Scotiae, i, 840.

5. Robert, son of David, was licensed to preach in December, 1728; presented to the living at Dallas in June, 1748; ordained in February, 1749, died in April, 1758, for fornication; the sentence was revoked.
in 1776. He died March 20, 1778. See Fasti Eccles. Scotiacae, iii, 179.

6. William, D.D., was born at Ayr, Aug. 29, 1723; licensed to preach in 1745; called to the second charge at Ayr in August, and ordained in December, 1746; transferred to the first charge in May, 1758; was moderator of the General Assembly, May, 1751; and died Jan. 28, 1814. He was a man of meek temper, warm zeal, amiable manners, and sincere piety. He published, _Three Sermons_ (Glasgow, 1776):—_Family Worship Explained_ (1787):—_A History of Christ (ed.);—Sequel to the History of Scotland:—The Monthly Account of the Creation_ (1794):—_Meditations and Prayers_ (1795):—_Legacy of Iying Thoughts_ (1796):—_Solomon's Ethics; or the Book of Proverbs made Easy_ (1799):—_The Scripture Jewish History_ (1806):—_An Account of the Parish._ See Fasti Eccles. Scotiacae, ii, 89, 92.

Dalrymple, Edwin A., D.D., a Protestant Episcopal clergyman, was born in Baltimore, Md., in 1818. He was educated at St. Mary's College, Baltimore, and then studied theology at the Alexandria Episcopal Seminary. His first charge was Old Church, Hanover County, Va., and the church at New Kent Court-house. He then became rector of the high-school near Alexandria, which he made eminently successful for several years; visited Europe, and afterwards resided in Baltimore as the president of the School of Letters of Maryland. He was for many years one of the examining chaplains of the diocese, and rector of the House of Refuge at the time of his death, Oct. 30, 1881. For many years, up to 1874, he taught school in the University Buildings on Mulberry Street, Baltimore.

Dalrymple, Samuel B., a Protestant Episcopal minister, was ordained deacon in 1865, and presbyter the following year; and was rector of Grace Church, Housesdale, Va., at the time of his death, Oct. 27, 1868, at the age of thirty years. See Amer. Quart. Church Rec. Jan. 1864, p. 469.

Dalrymple, William H., a Baptist minister, was born at Watertown, Mass., Feb. 20, 1806. He studied at the South Reading Academy, and at the Newton Theological Institution two years (1830-35); was ordained at South Abington, Mass., April 29, 1835, where he remained until 1837; was pastor at Northborough from 1838 to 1840; at South Gardner from 1840 to 1842; in Woodville from 1844 to 1846; agent of the American Peace Society from 1846 to 1851; pastor at Barnstable in 1849 and 1850; at Fitzwilliam, N. H., from 1851 to 1858; Hudson, from 1855 to 1858; Stratham, from 1860 to 1862; and thereafter at Haverhill, Mass., where he died, Sept. 10, 1879. See Gen. Cist. of Newton Theol. Inst. p. 16. (J. C. S.)

Dalrymple, William Miller, a Methodist Episcopal minister, was born in Philadelphia, Feb. 2, 1824. He was converted at the age of nineteen, began preaching in 1832, and in the following year entered the Philadelphia Conference, in which he labored until his death, June 27, 1875. See Minutes of Annual Conferences, 1875, p. 90.

Dalton, Jacob, an English Independent minister, was educated at Mile End by Dr. Condor, and was ordained in 1768. He was settled first at the Silver Street Church, London; at Christmas, 1769, he removed to Coventry as assistant to Patrick Simpson, and was chosen sole pastor in 1778. He gave way to drinking, and sank into obscurity. In 1772 he published a volume of fifteen Sermons. See Wilson, _Dissecting Churches_, iii, 119.

Dalton, John, D.D., an English clergyman, was born in 1709 at Dean, Cumberland, and was educated at Lowther, Westmoreland, and at Queen's College, Oxford, where he was preacher for some years. In 1750 he was presented to the rectory of St. Mary, at Hill. He died at Worcester, July 21, 1763, leaving a volume of _Sermons_ (1757):—_Two Epistles_ (1744, 4to, written in 1735):—and some single _Sermons_. See Chalmers, _Biog. Dict. s. v.; Allibone, _Dict. of Brit. and Amer. Authors_, s. v.

Daly, Daniel, an Irish Dominican, was born in County Kerry in 1595, and as a monk adopted the name of _Dominicus a Rosario_. He was educated at Trier and in Flanders; attained considerable reputation for his great learning; was invited to Lisbon to assist in founding a monastery for the Irish Dominicans, and was elected its first superior. In 1655 he was appointed ambassador to Louis XIV of France, by the duke of Braganza, to negotiate a treaty of alliance and affinity between Portugal and France. He died at Lisbon, June 20, 1662. One book only of his is known, _Liberum, In- crementum, et Exstitia Familiae Gilduinorum_ (Lisbon, 1655, 8vo). See Chalmers, _Biog. Dict. s. v.; Allibone, _Dict. of Brit. and Amer. Authors_, s. v.

Dalsey, Andrew, a Scotch clergyman, was licensed to preach in July, 1754; presented to the living of Stony-kirk; ordained in September, 1789; and died Nov. 22, 1755. See _Festi Eccles. Scotiacae_, i, 772.

Dalsey, Ninian, a Scotch clergyman, was the first Protestant minister at Dumfries in 1657; removed to Caerlaverock in 1674, with three other places in charge; became a schoolmaster at Dumfries; denounced the Protestant faith; corrupted the youth sent to his care; was deposed from his church on the assembly of 1579; and died at Leith, April 21, 1587. See _Festi Eccles. Scotiacae_, i, 567, 573.

Daman, Joseph Brooks, a Baptist minister, was born at Hanover, Mass., Nov. 13, 1809. Without a college education, he took the full course of study at the Newton Theological Institution (1838-41); was pastor of churches in West Dedham, Mass., Woonsocket, R. I., East Killingly and Lyme, Conn., and Lake Village, N. H., where he died, in 1865. (J. C. S.)

Damascene, a French preacher at the close of the 18th century, was a Minorite of the Franciscan order, and provincial of the Recollets of Paris. He wrote, _Discours sur les Evénements_ (Paris, 1668, 1699):—_Discours Éclaircissants et Monastiques_ (ibid. 1708).

Damberger, Joseph Ferdinand, a German scholar, was born at Passau, March 1, 1795. He studied at different universities, was made a priest in 1818, and joined the Jesuit order in 1887. In 1845 he was made professor of history at Lucerne, and died May 1, 1859, leaving _Plutarchos der Europäischen Staatsgeschichte_, (Regensburg 1859), _Die Dynachronometrie_, _Die Kirche und Welt in Mittheilten_ (ibid. 1859-1863, 15 vols., the concluding vol. being edited by Rattinge). See Janner, in _Wetzer u. Weite's Kirchen-Lexikon_, s. v. (B. P.)

Damthun, in Mongolian mythology, is a green horse, the steed of the god Midari, the last Borcan, who descended to earth in order to oxalt men again to their former duration of life, their virtue, and their beauty. The green horse is a great idol (Dolon Erlian), which, with six other idols, is placed on the altar of the Mongolian temples.

Dame, Friedrich, a Lutheran theologian of German- many, was born in Holstein, July 22, 1567. He studied at Rostock and Königsberg; was in 1592 rector at Eger- hoe; in 1594, deacon at Flensburg; in 1600 pastor, and in 1604 provost there. He died Dec. 18, 1655, leaving _Völligste Dei erga Genus Humanum: —Die Reformationes Mortuorum._—_Aprilia de Anima Immortalitate, etc._—See Möller, _Gemeinsc. Literatur_; Jöcher, _Allgemeines Ge- lehrten-Lexikon_, s. v. (B. P.)

Dammatt, an Irish saint of Sliabh Beith, now Slieve Beagh, in Tyrone. She is commemorated June 13.

Dama, a goddess among the ancients, said to be the wife of Faunus. She was so chaste that she never saw
neatly any other man than her own husband. Her works, which was always offered in private houses, with windows and doors shut, was called Damian. No man, nor picture of a male, was suffered to be present, or were women allowed to reveal what they passed.

Damian (Damianus, or Damiani, Petrus), Hymns or. Of these the following have become especially known: Catari me terrare pulea, etan dies ultima. "This awful hymn," says Mr. Neale, "is the dies irae of individual life. The realization of the hour of death is shown, not only by this hymn, but by the commentary prayer, used from his (the author's) time in the Roman Church, which begins, 'To God I commend thee, beloved brother; and to him whose creature art I commit thee.'" In the translation of Mr. Neale the first stanza runs thus:

"O what terror in thy forethought, Ending scene of mortal life! Heart is sickned, veins are loosened, Thrills each nerve, with terror rife, When the austral heart dejecteth. All the anguish of the strife!"

Another translation, given by P. S. Worley, in Lyra Medicinica, runs thus:

"Revel with dread thou booneth, last day of my earthly life; Heart and melting veins within me shudder at the mortal strife; When I would inform my spirit with what horrors thou art rife."

Another hymn is his Crux mundi beneficium, which Mr. Neale rendered—

"O Cross, where by the earth is blest, Certain redemption, hope, and gladness, Once as the Tree of Torture known, Now the bright gate to Jesus' Throne."

Better known in his Ad persennam ruina sintem, "the noblest he has left us," and which, in R. F. Littledale's translation in Lyra Medicinica, reads thus:

"For the Feast of life eternal is my thrilling spirit rife, And my prison soul would gladly burst her feely bars in twain, While the exile straggles and struggles on to win her home agaun.


Damiani, Felice, an eminent Italian painter, was born at Gubbio, and flourished from 1584 till 1616. He studied under Benedetto Nucci, and painted principally for the churches in his native city. His most esteemed work is the Baptism of St. Augustine, in the church of that saint, at Gubbio, painted in 1594. Another is the Ecclesiation of St. Paul, in San Renazanti, at Castel-Nuovo. About 1586 he decorated two chapels in the Church of the Madonna del Lami, at San Severino, with scenes from the life of the Virgin and the infancy of Christ. See Hoefer, Nouv. Biog. Générale, a. v.; Spooner, Biog. Hist. of the Fine Arts, a. v.

Damiani, Johann, a Hungarian theologian, was born at Tübingen, June 21, 1710. In 1726 he went to Rome, studied at Fermo under the auspices of pope Benedict XIII, and on March 5, 1785, he entered orders. Returning to Rome, he was welcomed by pope Clement XII, who proposed him for the cardinalship of Praesburg. He occupied various other positions in the ecclesiastical hierarchy; and died about 1796. His principal works are: Doctrina per Christi Exclam (Osen, 1762);—Jean BĂłsispis Council, etc. (Ibid, 1765). This was a treatise concerning means for bringing dissenters into the normal Church. See Hoefer, Nouv. Biog. Générale, a. v.

Damiani, Wilhelm Friederich, a Hungarian theologian, brother of the foregoing, was born Jan. 18, 1714. After having studied at Fermo he was chosen by Clement XII for prince of the kingdom. He died at Presburg, June 17, 1760, leaving Synopsis vitae Missionis Miraculorum et Evangeliorum Martyrum Lutheri et Jonnalis Calvini (Osen, 1761);—Synopsis Dogmata Martyrum Lutheri et Johnnalis Calvini (Ibid. ed.). See Hoefer, Nouv. Biog. Générale, a. v.

Damianus, the name of several early Christians:

1. A missionary sent by pope Eleutherius to Britain.

2. Bishop of Sidon, was a member of the synod at Antioch in 444, and also of the Council of Chalcedon in 451, when he gave his vote for the deposition of Dioscorus.

3. A companion of St. Regulus. One of the churches of St. Andrews was dedicated to him. He is commemorated June 1.

4. Fifth bishop of Rochester, was consecrated by archbishop Deusdedit about 655.

5. Saint, bishop of Ticinum (now Pavia), where he was born; and, while a presbyter, attended the synod held by Manuetcus, archbishop of Milan, against the Monothelites, in 679. He was deputed by the synod to draw up the exposition of faith to be sent to the emperor, which was received by acclamation in the Council of Constantinople in 680. He succeeded Anastasius the latter year as bishop, and died in 710.

Damini, Pietro, an Italian historical painter, was born at Castel-Francio in 1592, and studied under Giovanni Battista Notti. There are many of his works in Castel-Francio, Vicenza, Credin, and Padua. In the church of St. Santo, at Padua, is his principal work, The Crucifixion, with the Virgin Mary and St. John. In the monastery of the Padri Serviti, at Vicenza, are several of his works, representing scenes from the life of St. Filippo. He died at Venice in 1681. See Hoefer, Nouv. Biog. Générale, a. v.; Spooner, Biog. Hist. of the Fine Arts, a. v.

Damiron, Jean Philibert, a French philosopher, was born in 1734, at Belleville. He was professor of philosophy at Paris, and died in 1802, leaving, Cours de Philosophie (Paris, 1843) :—Essai sur l'histoire de la Philosophie en France au Dix-septième Siècle (1846, 2 vols.):—also Au Dix-huitième Siècle (1842, 2 vols.):— and Au Dix-neuvième Siècle (3d ed. 1834). See Franz, Moralphile et Philosophes (Paris, 1872); Lichtenberger, Encyclop. des Sciences Religieuses. (B. P.)

Damm, Christian Tobias, a Lutheran theologian of Germany, was born at Gechain, in Saxony, Jan. 9, 1699. He studied at Halle, where he also for some time acted as teacher at the orphanage. In 1780 he was called to Berlin as con-rector at the Könlinse gymnasium, was made in 1742 pro-rector, and finally rector. He died May 27, 1788, having published, Brief des Apostol Jacobi, übersext mit Anmerkungen (Berlin, 1747).—Das Neue Testament von neuem übersext und mit Anmerkungen beigeg. (Ibid. 1764, 1765, 3 vols.); a work which caused his deposition from office, because he therein advocated Socinian doctrines.—Vom historischen (Glauben (Ibid. 1772);—Betrachtungen über die Religion (Ibid. 1778). See Menzel, Gelehrte Deutsch- länd; Jücher, Allgemeine Gelehrten- Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 171. (B. P.)

Damm, Georg, a Lutheran theologian of Germany, was born at Rostock in 1638. In 1663 he was deacon at St. Mary's, in that city; in 1667, pastor of the same; in 1707, in Königslmberg, and member of consistory, the same year taking his degree as doctor of theology at Greifswlde. He died May 11, 1679. He wrote, De die omnium Priuato:—De Ritu Baptismatis super Sepulchra:—De Officio Pastoris Eeluscho et Joh. zvi. 8. See Arnold, Historie der König. Jaachopti. Bet.: Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Dameetis. See RICULPHUS.

Damon, David, D.D., a Congregational minister,
was born in 1781. He graduated from Harvard College in 1811; was settled at Lunenburg in 1815, and died in 1840. He published one or two Sermons, and an Address on Temperance, delivered at Amesbury, Mass., in 1829. (J. C. S.)

Dampierre, Antoine Esmoin de, a French ascetic writer, was born at Beaune in January, 1748. He was successively counsellor and president at the parliament of Burgundy, president of the chamber in the royal court of Dijon, 1811, and member of the general council of the Cote d'Or, 1817. He died Sept. 11, 1824, leaving, Vérité Divine pour le Cœur et l'Esprit (Lausanne, 1823)—Historique de la Révolution (Dijon, 1824). See Hoefer, Nouv. Biog. Génial., s. v.

Da Mula. See AMULIO.

Damyans, in Greek mythology, was the swiftest of the giants, whose body was employed by the centaur Chiron, in order to strengthen that of Achilles. DAn, Thomas, an English minister of the Society of Friends, was born at Nutfield, Surrey, in 1704, and became a preacher in 1734. The field of his labors was chiefly in England. He died Feb. 25, 1769. See Fiery Promised, ii, 438. (J. C. S.)

Dana (a gift), the term used by Buddhists of Ceylon to denote alms. Alms given to priests are restricted to four articles only—robes, food, a pallet to lie upon, and medicine or sick diet. Almsgiving is the first of virtues among the Buddhists, and superior to the observance of all the precepts. It brings a greatly increased reward in a future birth, including, if the duty be properly discharged, both wealth and attendants.

Dana, Anna J., a Methodist Episcopal minister, was born at Putneyville, Ontario County, N. Y., March 24, 1820. He was converted in his twelfth year; received license to exhort in 1868, to preach in 1889, and the same year united with the Oberlin Conference, where he labored zealously till his death, Oct. 5, 1887. See Minutes of Annual Conferences, 1888, p. 88.

Dana, Charles B., D.D., a Protestant Episcopal clergyman, was rector, for many years, of Christ Church, Fairfax Parish, Alexandria, Va., and remained in that office until 1860, when, after residing for a short time without charge in that place, he removed to Port Gibson, Miss., as rector of St. James's Church. In 1866 he went to Natchez, as rector of Trinity Church, of which he was incumbent at the time of his death, Feb. 25, 1867, aged sixty-six years. See Prot. Episc. Alumnae, 1874, p. 188.

Dana, Gideon, a Congregational minister, was born at Oxford, Mass., Sept. 11, 1805. In 1880 he graduated from Brown University, and in 1836 from Bangor Theological Seminary—although part of his professional studies were pursued at Princeton, N. J. For a time he preached at North Paltmouth, Mass.; Jan. 5, 1889, he was ordained pastor at South Amherst, where he remained until 1840. Subsequently, for four years, he labored in Holyoke, and was one year in the service of the American Tract Society. He preached in Harmer, O., from 1845 to 1850; spent several months in the service of the Western Seminary's Friend Society, and then took charge of the Second Presbyterian Church at Delware. He removed to Strongsville in June, 1852, and in November, 1855, to Oberlin, as agent for the American and Foreign Christian Union. From 1850 to 1860 he served the Church in Buxyron; in June, 1868, he removed to Wauseon, but in 1869 returned to Oberlin, where he died, May 9, 1187. See Cong. Quarterly, 11873, p. 328.

Dana, James D., D.D., a Congregational minister, was born at Cambridge, Mass., in 1735. He graduated from Harvard College in 1755, and remained there as a resident scholar for several years, and was ordained pastor at Wallingford, Conn., notwithstanding the opposition of the Consociation on doctrinal grounds, and a church quarrel ensued, which was not healed until about 1772. When the Revolutionary struggle began, Mr. Dana became very popular on account of his decided stand for American liberty. Rev. James Noyes became his colleague in May, 1786. Four years after, Dr. Dana was called to the pastorial charge of the First Church in New Haven, and retired in December, 1800.

He died in New Haven, Aug. 18, 11812. See Sprague, Annals of the Amer. Pulpit, i, 565.

Dana, Joseph, D.D., a Congregational minister, was born at Pomfret, Conn., Nov. 2, 1742. He graduated at Yale College in 1760; was ordained over the South Church in Ipswich, Mass., in 1765, and continued pastor there until his death, Nov. 16, 1827. Dr. Dana published several Sermons and Addresses. See Sprague, Annals of the Amer. Pulpit, i, 597; Cong. Quarterly, 11859, p. 42.

Dana, Simeon, M.D., a Free-will Baptist minister, was born at Lebanon, N. H., December, 1876. After practicing medicine some years, he began preaching in New Hampshire, and divided his time between his own church, that in Holderness, and that in North Holderness. He died Sept. 28, 1855. See Free-will Baptist Register, 1855, p. 89. (J. C. S.)

Dana, William Coombs, D.D., a Presbyterian minister, was born at Newport, Mass., Feb. 13, 11810. He graduated from Dartmouth College in 1828; was then elected tutor, teaching, became a student in Andover Theological Seminary, and also in Andover Divinity Seminary; was licensed, and spent a part of a year in Princeton Theological Seminary. He was ordained Feb. 14, 1856, pastor of Central Church, Charleston, S. C.; and died there, Nov. 30, 11860. He published a translation of Félon on the Education of Daughters (1851);—A Transatlantic Tour (1845):—The Life of the Rev. Daniel Dana, his father (1860); and compiled a volume of Hymns. See Gen. Cat. of Princeton Theol. Sem., 1851, p. 98.

Dance, a name given to the obolus, or coin which the ancient Greeks were wont to place in the mouth of the dead, to pay Charon for carrying them in his boat across the Styx to Hades.

Danavandri, in Indian mythology, is the god of the healing art, a special incarnation of Vishnu. There are no separate temples built for him (pagodas), but his image, a statue representing an old, bearded man, reading in his hands, is set up on Vishnu's altar. He was produced when the gods turned the Mandar mountain into the sea of milk, to prepare amrita. Then he came out from the sea with a vessel which contained this ambrosia.

Danavas, in Hindu mythology, a numerous train of evil spirits, who often caused destructive wars, and were in continual discord with the kingdom of Indra. Twice Vishnu delivered his sovereign from the control of the demons, and Vishnu also once came to his assistance.

Danex, the reader, of Aulon in Illyria, fed with the sacred vessels from a rustic riot against the Christians at a place by the sea, miles from the town, but his enemies pursued him, let themselves down to him by ropes, bade him sacrifice to Bacchus, and, as he would not, cut him down with their swords and cast him into the sea, Jan. 16 (year not specified).

Dance, Matthew Mazz, a Methodist Episcopal minister, was born in Dinwiddie County, Va., June 29, 1790. He was converted about 1807; spent the next five years in teaching and study; entered the Virginia Conference in 1812, and was appointed to the Berrie Circuit; in 1814 became private secretary to bishop Asbury; located in 1822, settled in Prince Edward County, and died there, March 8, 1873. See Minutes of Annual Conferences of the M. E. Church South, 1873, p. 789.
DANCE OF DEATH is a series of pictures in which death, portrayed as a skeleton, is the principal figure, and represents all the animation of a living person, sometimes amusingly ludicrous, and at others melancholy, but always busily employed. It is interesting, as it exhibits the costumes of all ranks and conditions of life at the period. Hans Holbein painted a dance of death in the royal galleries at Whitelhall. There was also a fine example in the cloisters of the monastery of St. Anne, called the Piarini Church House, on the north side of St. Paul's, in London, which dated from the reign of Henry V.; and others were painted in the cloisters of the Holy Innocents at Paris, at Basle and Lubeck in the 15th century, at Minden in the 14th century; and at Dresden, Leipsic, and Ansbach. In the 16th century it is alluded to in the "Vision of Pietro Plowman," and has been said to have been acted as a spiritual masque by clergymen. Prior speaks of "imperial death leading up Holbein's dance." Possibly it was a memorial of a fatal plague as well as a moral lesson.

It was known also under the title of the Dance Macabre, either from an imaginary poet of Germany called Macabar, who said he had written the appropriate distichs placed under each set of figures, or more probably the hermit saint of Egypt, Macarius, who is still portrayed on pictures in Greek monasteries, as he was frequently introduced. The English name was Dance of Politi (St. Paul's).

Dancel, Jean Charles Richard, a French prelate and theologian, was born in 1761 at Cherberville. He went to Paris: entered the society called the Societies of students of the Sorbonne as soon as he obtained a chair of philosophy; in 1792 went to England, and there taught mathematics; returned to France in 1801, after the concordat; entered the chapter of Coutances; became bishop, then rector of Valognes and archdeacon in 1805. Oct. 26, 1827, he was consecrated bishop, and distinguished himself by his zeal for the extension of the seminaries. He died April 20, 1836, leaving Apologie du Serment Cirque (1790). See Hoefer, Nouv. Biog. Générale, s. v.

Dankwerts, Hermann, a Lutheran theologian of Germany, was born April 4, 1814, at Plate. He studied at Göttingen; was in 1843 pastor at Bienenbittel; in 1853, superior at Bittenbory; in 1860, pastor at Göttingen, and finally superintendent there. He died July 26, 1881. He was an excellent preacher, who led many in the way of righteousness. (B. P.)

Dandam, in Hindu mythology, is a staff with seven sheep knots, which the Sambais, or Indian sausages, carry, and whose knots they must daily moisten with water from the Ganges, whereby they are protected against all influences of evil demons.

Davatven, in Hindu mythology, is a new birth and the third incarnation of the giant—demon Renukashasibab, one of the two Didyas. He was subdued and slain by Vishnu, according to the Avatara.

Dandesuren, in Hindu mythology, was a holy ascetic and favorite of Siva, who commanded the same worship to be paid to this saint as is given to the god himself. Therefore Dandesuren's statue stands in the temple of Siva, side by side with that of the great destroyer.

Dandini, Cesare, an Italian painter, was born at Florence in 1556, and studied successively with Currdal, Panciulli, and Cristofano Allori. He executed many pictures and altar-pieces for the churches and convents at Florence. He died in 1598. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Dandini, Ottaviano, an Italian painter of the middle of the 16th century, was the son of Pietro, by whom he was instructed. He painted several of his works in convents and churches at Florence, highly praised. There are some paintings of sacred subjects by him, in the Church of San Lorenzo; also in the Church of Santa Maddalena, at Peschi. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Dandini, Pietro, an Italian painter, was born at Florence in 1646, and received instruction in the art when but four years of age, from Valerio Spada. He afterwards travelled through Italy, studying the best masters, and at the same time executed a number of paintings for the churches and convents of Florence. One of his most important works was the cupola in the church of Santa Maria Maddalena. In the Church of Santa Maria Maggiore is his picture of St. Francesca. He died in 1712. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Dandis, one of the Yasinaha (v. c.) sects among the Hindis, and a legitimate representative of the fourth Arama or mendicant life, into which the Hindis is believed to enter after passing the previous stages of student, householder, and hermit. A Brahmin, however, does not require to pass through the previous stages, but is allowed to enter at once into the fourth order. The Dandi is distinguished by carrying a small dand or wand, with several projections from it, and a piece of cloth dyed with red ochre, in which the Brahminical cord is suspended, attached to which he shaves his hair and beard, wears only a loin-cloth, and subsists upon food obtained ready dressed from the houses of the Brahmins once a day only, which he deposits in the small clay pot that he always carries with him. They are generally found in cities, collected, like other mendicants, in marks.

Dandolo, Faustino, a Venetian theologian, was born about 1379. He was successively apostolic prothonotary, legate a latere, and governor of Bologna; and died in 1449, leaving Compendium pro Cathedrae Fidei Instrussiones. There has also been attributed to him Tractatus de Beneficiis; Responsionem Quaestionum Juridicarum. See Hoefer, Nouv. Biog. Générale, s. v.

Dandy, James II., a Methodist Episcopal minister, was born in Ireland, Sept. 8, 1798. He entered the Philadelphia Conference in 1826, and, by subsequent changes in the conference lines, was a member, first of the New Jersey, and afterwards of the New England Conference. From April 9, 1873, he maintained a correspondence relation, and in the latter year was superannuated. He died in 1882 or 1883. See Minutes of Annual Conferences, 1882, p. 84.

Dane, Francis (1), a Congregational minister, was partly educated in England, and completed his theological studies in America. About 1648 he became pastor at Andover, Mass. In March, 1682, the Rev. Thomas Barnard became his assistant. During the witchcraft frenzy in 1692, it is said that intimations of Mr. Dane's implication served somewhat to check the delusion, as it was not believed that so pious a man could be in league with the devil. He died Dec. 17, 1699, aged eighty-one years. See Sprague, Annals of the Amer. Pilgrim, i., 198.

Dane, Francis (2), a Methodist Episcopal minister, was born at Andover, Mass., May 1, 1782. He was converted in early life, and in 1810 joined the New England Conference, wherein he preached until 1840, when he was superannuated. He was again licensed to preach by being elected to the Massachusetts State Legislature. He died Oct. 16, 1861. See Minutes of Annual Conferences, 1865, p. 42.

Dane, John, a Congregational minister, was born at Andover, Mass. He graduated from Dartmouth College in 1860; was ordained pastor of the Church in Pittsfield, Mass., Feb. 3, 1853, and was placed to be examined on account of gross immoralities in 1804. See Sprague, Annals of the Amer. Pilgrim, ii., 379.
DANIEL

DANIEL, Giovanni Stefano (*1651–1721), a Milanese painter, was born at Treviglio in 1658, and studied under Cavaliere Moncalvo. He executed many works in the churches and convents of Milan, among them The Martyrdom of St. Justina, in the Church of Santa Maria Pedone. He died at Milan in 1689.

DANIEL, Giuseppe, an Italian painter, brother of the foregoing, was born at Treviglio in 1616, and studied under Guido Reni, at Bologna. He went to Turin, and executed some admirable pictures for the churches of that city, among them the fine altar-piece representing The Massacre of the Innocents. He died in 1698.

DANIEL, Pierre, a French scholar and bishop, was born at Paris in 1497. When quite young, he entered the College of Navarre, where, under Guillaume de Béthune, he was appointed first professor of Greek in 1530. In 1546 he was present at the Council of Trent, and his address, which he delivered there in the following year, was printed in the instance of Francis I. When Henry II ascended the throne, he appointed Daniel, in 1547, as tutor to the dauphin, afterwards Francis II. In 1548 he was elected to the see of Lavaur, and died at St. Germain des Prés, April 23, 1577. He wrote a number of historical works and addresses. See Abrégé de la Vie du Coll. Pierre Daniel (Paris 1779); Jocundus, Histoire de l'Académie de Lyon, s. v.; Hoefer, Nouve. Dict. Général, v. 2 (II. P.).

DANIEL, Pierre Louis, a Flemish theologian, was born at Cassel, Flanders, in 1684. He taught philosophy at Louvain, and was rector of St. James's at Antwerp in 1714, graduate-canon at Ypres in 1717, then president of the episcopal seminary, and presbyterium. In 1732 he returned to Louvain, and succeeded to DULMANN in the chair of philosophy. He died at Louvain, May 28, 1736, leaving Institutiones Doctrinae Christianae (Louvain, 1718 and 1768; this is an abridgment of an excellent theological work): — Orationes et Homiliae (ibid. 1735). De Graue, Spec. et Charitiae (ibid. ed Notification). See Hoefer, Nouve. Dict. Général, v. 3 (II. P.).

DANFORTH, A. H., a Baptist minister, was born in 1818. Immediately upon completing his educational course at Hamilton in 1847, he went as missionary to Assam, India, but after eleven years labor there, ill-health obliged him to return, and he settled with the Baptist Church at Milestone, Pa., where he labored as pastor there and where, after leaving the Christian Commission some time in the Army of the Potomac, he died Feb. 18, 1864. See Appleton's Annual Cyclopædia, 1865, p. 633.

DANFORTH, Francis, a Congregational minister, was born in New Hampshire in 1754. He graduated from the Dartmouth College in 1819, and from Andover Theological Seminary in 1822; was ordained June 11, 1823; pastor at Greenfield, where he remained until 1831; at Winchester until 1839; of the First Church of Hadley, Mass., until 1842; was without charge until 1844; was at Byron and Medina, N. Y., in 1845; started the Presbyterian Church at Claremont from 1846 to 1852, and thereafter without charge at the same place until his death, Jan. 29, 1854. See Tric. Cat. of Andover Thel. Sem. 1870, p. 50.

DANFORTH, John, a Congregational minister, son of Rev. Samuel Danforth, Sr., was born Nov. 5, 1660. He graduated at Harvard College in 1677; was ordained the seventh minister of the Church in Dorchester, June 28, 1682, and occupied that position until his death, May 26, 1730. He left several published discourses, among them two Sermons on the Earthquake in 1737. (J. C. S.)

DANFORTH, R. Edmund, a Methodist Episcopal minister, was born at Mertville, N. H. He was converted in 1854; received license to preach in 1855; and in 1856 entered the Biblical Institute at Concord, N. H., where he remained two years, meantime joining the New Hampshire Conference, in which he labored till his death, June 28, 1863. See Minutes of Annual Conferences, 1864, p. 75.

DANFORTH, William Burke, a Congregational minister, was born at Farmard, Vt., Feb. 21, 1848. He studied at Royalton Academy, graduated at Dartmouth College in 1871, and from Yale Divinity School in 1874; was ordained pastor of the Church in Gilead, Conn., July 9 of the same year, and died there July 4, 1875. See Cong. Quarterly, 1876, p. 428.

DANGRFEED, Joan, an English martyr, was the wife of William Dangerfield, and on account of her faithfulness to her religion she was taken from her home, with a child only fourteen days old, and cast into prison amid thieves and murderers. She remained there for some weeks, when she was taken to the place of execution and burned, with three other martyrs, in 1556. See Fox, Acts and Monuments, viii, 251.

DANGFEED, William, an English martyr, was a citizen of Woolton-under-Edge, not far from Bristol. He was suspected by some of his adversaries, and put into prison, where he remained until his legs were almost frettet off with iron. After much suffering he recanted, against the advice of his wife, who was a princess of the royal family; he had no sooner obtained the jail, than, his conscience upbraiding him, he began to pray for forgiveness, for which he was soon put to the stake and burned, in 1556. See Fox, Acts and Monuments, viii, 251.

DANIL, Eldad had—See Eldad had-Dani.

DANIL, Gioe, a famous Servian linguist, was born at Novosar, April 4, 1825. In 1856 he was appointed librarian at Belgrade, in 1859 professor at the lyceum there, and in 1858 professor of Slavonic philology at the college. In 1867 he went to Agrafe, where he was made secretary of the academy. In 1873 he was recalled to Belgrade, but in 1879 he went again to Agrafe to continue his large Serbo-Croatian dictionary, which was published by the academy. He died Nov. 17, 1882. His chief work lies in his linguistic publications concerning the Servian language, but he also holds an honorable position on account of his excellent translation of the Old Testament into the Servian language. (H. P.)

DANIEL, sometimes Daniel, was the name of a number of early bishops and presbyters:
1. Presbyter, said to have been martyred in Persia, Feb. 21, in the thirty-fifth year of Sapor (A.D. 444), with a virgin, whose name in Chaldean meant Rose, after five days' torture and three months' interrogation, excelling in brief acts given from a Vatican MS. by Assemani (Mart. Orient. p. 169.)
2. One of the abbas of Scetë in Egypt, in the 4th or 5th century. He was a disciple of Paphnutius, and served him in the capacity of deacon at the altar. He is the speaker in the fourth of the Collations of Johannes Cassianus, who had met him during a tour in Egypt.
3. A disciple of the solitary Arsenius, about 442, who performed for him the duties of hospitality to strangers arriving at his cell.
4. Bishop at a council assembled by Cyril at Alexandria in 440, for the condemnation of Nestorianism. He was one of the four bishops selected to carry to Constantinople the letter written by Cyril in the name of this council, together with the letter of pope Celestine in the name of a Roman council on the same subject.
5. A presbyter at Alexandria, sent in A.D. 436 to Acacius, bishop of Meletiana, Theodotus of Ancyra, and Firmus of Casarea, with a credential letter by Cyril of Alexandria, to show them the situation of affairs and the reply he proposed to send to the Oriental bishops at Antioch.
6. Bishop of Charra (Tara) in Mesopotamia, in the middle of the 5th century. He was the nephew of the
Daniel, Saint of Africa, was provincial of the order of Minorities of Calabria. In 1221 he embarked for Africa, at the head of a mission composed of brothers Samuel, Angelus, Donno, Ugelino, Leo, and Nicolo, for the purpose of overthrowing the conversion of the Moors. They landed at Ceuta and commenced preaching. The people seized them, and led them to Mhammed the green, king of Morocco; this prince treated them, scourged them, threw them into prison, and finally beheaded them, Oct. 8, 1221. They suffered with valor, joy and courage. Some years after, the child—prince of Portugal, son of king Alfonso the Fat, obtained their bodies of the king of Morocco, and presented them to Spain. In 1516, pope Leo X added them to the number of saints. Their festival is celebrated Oct. 15. See Hoefer, Nouv. Biog. Générale, s. v.

Daniel de Saint Joseph, French theologian, was born at St. Malo in 1601. He entered the novitiate of the Carmelites of Rennes at the age of fifteen, and nine years afterwards taught philosophy at Caen, and subsequently theology, with great repute. He became provincial of his order in the province of Toulouse, and died at Guilo, Feb. 5, 1666, leaving Vie de Saint André Cortis (Rome, 1600):—Manuel de la Congrégation de la Sainte Famille de Jésus (Angers, 1640):—Le Théologien François sur le Mystère de la Sainte Trinité (Lyons, 1618, in Latin and French):—De Collatione et Diuturno omnino Numeris Septem et Explicatione Fornicata Columba (Avignon, 1622). See Hoefer, Nouv. Biog. Générale, s. v.

Daniel, James Taylor, a minister of the Bible Christians, was born in Devon, England, March 5, 1806. He was converted when twenty years of age; for two years labored with great acceptability and usefulness as a local preacher on the Holsworthy Circuit, and in 1864 entered the itinerant ministry. After thirteen years of successful labor, he died suddenly, May 2, 1877. See Minutes of the Conference, 1877.

Daniel, John, a Methodist Episcopal minister, was born in Philadelphia, Pa., in 1807, of Quaker parents. He was converted in early youth, licensed to preach in 1828, and in 1832 joined the Indiana Conference, in which he rendered effective service until 1852, when he was transferred to the California Conference. He at length became superannuated, and died Oct. 19, 1900. See Minutes of Annual Conferences, 1881, p. 316.

Daniel, Mark, an English Wesleyan minister, was converted in early life, began to preach in 1794, and died Feb. 21, 1821, aged fifty-five years. See Minutes of the British Conference, 1821.

Daniel, Robert, a Bible Christian minister, was born in the parish of St. Austell, Cornwall, England. He was converted in 1864, and entered the ministry in 1833. His health failed in 1838, and he died Dec. 11, 1839.

Daniel, Robert T., a Baptist minister, was born in Middlesex County, Va., June 10, 1778. He removed to North Carolina; in 1802 united with the Church at Holly Springs, Wake Co., and was ordained in 1803. He labored as an itinerant evangelist in different parts of North Carolina, Virginia, Mississippi, and Tennessee; and died in Paris, Tenn., Sept. 14, 1840. See Cathcart, *Baptist Encyclopedia*, p. 806. (J. C. S.)


Daneels, Amos, a Free-will Baptist minister, was born at Hartford, Conn., in 1787. He was converted in August, 1806, and joined the Methodists, among whom he was a preacher for about eight years; but afterwards united with a Free-will Baptist Church, and was ordained in 1822. He labored much among the feeble churches, and for twenty-five years was the pastor of the Virgil and Deyden Church, N. Y. He died at his residence in Vestal, April 29, 1873. See *Morning Star*, Dec. 24, 1873. (J. C. S.)

Daneels, Edmund, an English Congregational minister, was born at Waltham, near Canterbury, in 1837. He early united with the Wesleyan Methodists, and in his sixteenth year was an acceptable lay preacher. After studying at Didsbury College, he was appointed to Hereford, Cornwall, and Norfolk.

In 1866 he joined the Congregationalists, and labored at Tyldeley, Hollingworth, and Bolton. In 1874 he removed to Felling, near Gateshead, and finally to Byker, where he died, April 26, 1878. See (Loud, *Con. Year-book*, 1878, p. 308.

Daneels, Henry, an English Wesleyan minister, was born at Ecclesfield, near Sheffield, in 1802. He was converted in early life; commenced his ministry in 1829; spent thirty-seven years of toil, almost entirely in the counties of Devon and Cornwall; and died at St. Austell, Nov. 8, 1869. See Minutes of the British Conference, 1870, p. 21.

Daneels, John H., a Baptist minister, was born in Caroline County, Va., Jan. 15, 1811. He was converted in 1832, ordained in 1833, and preached in Kentucky about three years; in 1836 settled in Cass County, Ill., and preached for the churches of Princeton, Richmond, Sangamon Bottom, and other places; thence removed to Bath, Mason Co., where he preached until his death, May 20, 1881. See Minutes of Ill. Annual Conference, 1881, p. 25. (J. C. S.)

Daneels, John H., a Congregational minister, was born in Bremen, Germany, in 1784. He was converted in 1824; immediately became an earnest exhorter, for which he was severely persecuted; labored some years as a city missionary with marked success; came to America in 1866, and settled in Marietta, O., where for some years he preached with large success in the Lutheran Church. About three years later he united with the Cincinnati Conference, and in it continued faithful and laborious until 1869, when he became superannuated, and retired to Marietta, where he died, March 12, 1861. See Minutes of Annual Conferences, 1861, p. 166.

Daneley, LeRoy C., a minister of the Methodist Episcopal Church South, entered the Kentucky Conference in 1840; travelled circuits until 1849, when he located; was reappointed in 1855; became superintend- enry in 1859, superannuated in 1869, and died July 27, 1873. See Minutes of Annual Conferences of the M. E. Church South, 1873, p. 861.

Dann, Christian Adam, a Lutheran theologian of Germany, was born at Tübingen, Dec. 24, 1758, where he also prepared himself for the ministry. In 1793 he was appointed deacon at Göppingen; in 1794, assistant at Stuttgart; in 1800, pastor at Münsingen; and in 1823, again at Stuttgart, as archdeacon at the Stiftskirche. In 1825 he became pastor at St. Leonhard, and died March 19, 1837. His writings, mostly ascetical bro- chures, are enumerated in Zuchold, *Bibl. Theol.*, i, 258–260. See also Winer, *Handbuch der theol. Lit.*, ii, 257, 322, 367, 374; Herzog, *Real-Enzyklop.*, a. v.; Hofacker, *Lebenb. der Liebe* (Stuttgart, 1857); Albert Knapp, in his *Christiorty* (1847); M. A. Knapp, *Sechs Lebensbilder* (1875). (B. P.)

Dannah. For this place Lieut. Conder at first strongly advocated the modern Dornach [see DUMAH], two miles north of ed Dhuhibeiyt (Quar. Statement of the "Pal. Explorers," Jan. 1776, p. 233). It is now called Danah and has since more plausibly suggested (ibid. Iliam-book, p. 408: Text-work, ii, 336) Dannah, which, however, is northwest instead of south-west from Hebron. See Jedea.

Dannecker, Anton von, a Roman Catholic theologian of Germany, was born in 1816 in Ratzenburg. In 1866 he became a priest, in 1845 chaplain, and in 1849 pastor at Stuttgart. In 1860 he became a member of the Rottenburg chapter, which he also represented from 1808 to 1876 in the house of representatives at Wittenberg. In 1865 and 1876 he acted as theological counsellor to the Wittenberg paschad at Rossau, and died while capitation and papal prelate at Rottenburg, June 6, 1881. (B. P.)
DANIEL, JOHANN FRIEDRICH, a Lutheran theologian of Germany, who died while member of consistory and pastor of St. Eidrich at Quedlinburg, Feb. 10, 1772, is the author of Kräftige Trachtgründen der Religion wider die Schrecken der Tod[en] (Helmstädt, 1749);—Der Goti-
vacker, die Auserwählte, und das Geschick (Quedlinburg, 1798). See Hamburger, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. V.)

Dannelly, JAMES, a minister of the Methodist Epis-
copal Church South, was born in Columbia County, Ga., Fe. 4, 1786. He was converted at the age of thirty, and in 1819 received license to preach and was admitted into the South Carolina Conference, in which he labored faithful and happy, but two years later was intermitted and super-
supernated, until 1831, when he again became supernanated. He died April 28, 1855. See Minutes of Annual Confer-
ence of the M. E. Church South, 1855, p. 627; Simpson, Cyclop. of Methodism, s. v.; Sprague, Annals of the Amer.
ican Church, vii, 606.

Dannenmeyer, MATTHIAS, a Roman Catholic theolo-
gian of Germany, was born Feb. 12, 1741, at Oepfingen, in Württemberg. He studied at Freiburg, and was ap-
pointed in 1773 professor of church history there. In 1778 he was called to Vienna, but exchanged his position for that of a custos in the university library, on account of feeble health, in 1803. He died July 8, 1805, leaving Behindes Nachts sein Historiorknab in Historiographici Scriptores Historiae Teutonicae (Friburgi, 1778);—Historia Sacrorum Con-
versarium de Librorum Symbolicorum Autoritate in
er Lutheranor Agitatuarum (ibid. 1780);—Institutiones Ecles.
s. N. T. (1783);—Institutiones Ecclesiasticae Norii Trumau (Vienne, 1784; 2d ed. 1806). See Döring, Die gelehrten Theologen Deutschlands, 1, 209 sq.; Moeller, Handbuch der theolog. Lit. i, 529, 541; Hoffer, Neue. Biogr. Générale, s. v. (B. V.)

Danni-Devaru (Cold-water gods), a title given by the Beulas of India to the Mahalinga idols, which were supposed to enable their priests to walk upon hot coals as if they were cold water.

Dany, ERNST JACOB, a Lutheran theologian of Germany, was born March 12, 1741, at Reilau, near Danzig. He studied at Helmstädt, and in was 1765 appointed rector of the Johannes school at Danzig. He accepted a call as professor extraordinary of theology to Jenne 1768, and drowned himself March 18, 1792, leaving De Vera Verborum Sermonum Hebrewis Natüra (Stettin, 1748);—De Charitae Sacris Elerorum (Gleiwitz, 1746);—De Vera Natura et Indole Verbi N. S. (Stettin, 1765);—De ratio Christiani Jevet nati
veys Theologia Dogmatique (ibid. 1772-78);—De Epis

Dante, GIROLAMO, a Venetian painter, was a scholar of Titian, and painted from his own designs. There is a fine altar-piece, by him, in the Church of San Giovanni Novo at Venice. He flourished in the first part of the 16th century. See Spooner, Biogr. Hist. of the Fine Arts, s. v.; Hoffer, Neue. Biogr. Générale, s. v.

Dantecourt, JEAN BAPTISTE, a French theologian, was born in Paris, June 24, 1648. He joined the regu-
lar clergy at St. Genevieve in 1709, and was 1710 appointed chancellor of the University of Paris in 1716; and pastor of St. Étienne-du-Mont in 1764. He re-

Dantforth, CHARLES, a Presbyterian minister, was born at Rupert, Vt., Aug. 29, 1800. He gradu-
ated from Williams College in 1826; studied at Auburn Theological Seminary; was licensed by the Presbytery of Cay-
guga in 1829, and ordained an evangelist; soon after went to Ohio and Indiana; labored several years in the parishes of the Presbyteries of Miami and Chillicothe, Ohio; in 1838 became a member of the Presbytery of Erie; in 1840 removed to Springfield, Pa.; afterwards resided at Oberlin, Ohio, preaching as he was able, until his death, April 29, 1867. See Hist. of the Presb. of Erie.

Danti, GIROLAMO, an Italian painter, was born at Perugia in 1547. There are some of his works in the Church of San Pietro, in his native city. He died in 1580. See Spooner, Biogr. Hist. of the Fine Arts, s. v.

Danti, IGNAZIO, a Dominican friar, was born at Perugia in 1587. He painted four subjects from the New Testament, by order of pope Gregory XIII. He died at Rome in 1596. See Spooner, Biogr. Hist. of the Fine Arts, s. v.

Dantine, FRANCOIS, a learned Benedictine monk of the congregation of St. Maur, was born at Gournay, in the diocese of Liege, April 1, 1688. He studied at Douay, taught in various schools of France, and died Nov. 3, 1746. He edited an improved edition of Du-
cange’s Glossary in 1736; assisted Clementcet in the great work Le Livre de Vérifier les Dates, and wrote a Traduction des Psychéa (Paris, 1739, 1740). See Biogr. Universelle, s. v.

Danukobi, in Hindustani mythology, is a celebrated pool, or bath, which Vishnu dug for himself and Siva. It lies near Pondicherry, on the peninsula this side of the Ganges, near a large temple of Siva. The spot is sacred for another reason. It was the place where the ape-king Hanuman met Rama, when they both undertook the journey to Ceylon. This bath is visited by innumerable parties of pilgrims; whoever bathes in it is purified from all sin, but he must bring water from the Ganges with him to wash the Lingam of the pagoda, and he is obliged to sleep on the bare earth, without covering, during the entire pilgrimage.

D’Anvers, HENRY, an English Baptist, born of re-
spectable parents, was a colonel in the Parliamentary army in 1648, governor of Stafford, and a magistrate well-beloved of the people, as he refused bribes. He became a Baptist during the Commonwealth, and after the Restoration made over his estates to trustees in order to save their confiscation by his persecutors. In 1663 he was joint-pastor of a Church in Aldgate. In 1674 the gov-
er offered a reward for his apprehension, and he was sent prisoner to the Tower; but his wife procured his release in 1676. He afterwards defended the duke of Monmouth, and for safety fled to Holland, where he died in 1686. In 1674 he published a Treatise on Bap-
tism, which made him many adversaries. Some of his brethren defended him against his antagonists. He also published, A Treatise of the Legitimacy of Hands, with the History Thereof (1674). In another book, called Theophilus, he fully considers “the Dragon, the Beast, and False Prophet.” He was a worthy man, of uns/pointed life. See Wilson, Dissenting Churches, 1, 393; Benefici, Hist. of the Baptists; Haynes, Baptist Cyclop., i, 13-16.

Danzer, JACOB, a Roman Catholic theologian of Germany, was born March 4, 1743, at Leugenfeld, in Suabia. He joined the order of the Benedictines at Inny; was in 1784 professor of moral and pastoral theology at Salzburg, but had to resign his position in 1792 on account of his liberal tenetences. In 1792 he was se-
curred on this account. In 1787 he was at Jenne, and there published, Anleitung zur christlichen Moral (Salzburg, 1787-91, 1792, 3 vols.);—Über den Geist Jesu und seine Lehre (ibid. 1795, 1797);—Beiträge zur Reformation der
christlichen Theologie (Ulm, 1783); — Magazin zur Ver-
besserung des dogmatischen Lehrbegriffs der Katholiken
(1774). See Döring, Die gelehrtcn Theologen Deutsch-

DARIA, a Tonguinese idol, who presides over travel-
ers.

DAN, ROGER FRANÇOIS, a French theologian, was
born at Briqueville, diocese of Bayeux, in 1678. He
was a priest in 1699; taught theology at Avranche;
as was afterwards made governor of the smaller seminaries
at Reune; and was successively superior of the semina-
ries of Avranche, Senlis, Caen, and Sees, where he died,
Aug. 16, 1749, leaving Le Tribunal de la Pistance, etc.,
(Paris, 1738);—Pratique du Sacrement (Caen, 1740); —
Méthodes des Conférences Spirituelles, etc. (ibid. 1744):
— La Consoiiple des Ames (Paris, 1753);—Cathohisme pour
les Ordinaires, etc.—Instruction à l'Amour de Dieu:—
Règles de Vie pour un Prétre. See Hoefer, Nouv.
Biogr. Générale, s. v.

Daphnontanía, in Greek paganism, was the art of
prophesying from the twig of a laurel-tree. It
was thrown into the fire, and its cracking and bending was
carefully noticed, from which the answer was concluded
as being prophetic. See Divination.

Daphnus, second bishop of Vaison, lived in the
time of Constantine the Great (c. 314). He came to the
Council of Arles with Victor, an exorcist, at the or-
der of the emperor. See Smith, Dict. of Christ. Biog. a. v.

DAPP, RAYMUND, an evangelical minister of Ger-
many, was born Sept. 22, 1744, at Geisingen, near Ulm,
and died May 1, 1813, near Berlin. He is the author of
Gemeinwohliges Magazin für Prediger (Berlin, 1805-
1816, 7 vols.);—Predigerbuch für christliche Landleute
(ibid. 1797); — Kurze Predigten und Predigtentwürfe
(1793-1803, 6 vols.); — Gebetbuch für christliche Land-
(B. P.)

Dara, in Lamasan, was the name of two goddesses
who sprang from two tears of Jasikh, who let fall over
the fearful destiny of the damned. They were personifications of love and sympathy.

Dararíana, the name of a heretical Mohammadan
sect, derived from their founder Darari. They flour-
i shed in the district of Syria, and in the coast of Syria and of the
province of Lebanon. Darari was an impostor, who came from Perga
to Egypt about A.D. 1000, and endeavored to persuade
the people that the caliph Hakem was God. For
this blasphemy he was put to death by the indigent people.

Darbelín was an Irish saint, given as one of the
four virgin daughters of Mac Iar, living at Cill-ná-
ninghen, now Killiney, County Dublin. They were
Darbullin, Darbelin, Caol, and Coingheall. She is com-

Darblie (or Derbhledh), an Irish saint, was
daughter of Cormac, son of Brecchias. She was ac-
cepted as patron saint of the descendants of Anghaldaih, her
son of Fiaschra, in the place of St. Cormac. She flour-
i shed about the middle of the 6th century, and is also
known as Darbeli and Deriva of Iraas. The church in
which she lived, died, and was buried is in Monet, baro-
ny of Erris, County Mayo. She is commemorated Aug.

Darboy, GEORGES, a French ecclesiastic, was born
Jan. 16, 1818. He became teacher of philosophy and
theology at St. Bonaventure, of Langres in 1839, bishop
of Nancy in 1850, and archbishop of Paris in 1863. He
was a firm opponent of papal infallibility in the Vatican
Council, but yielded to the decision of the majority. He
was arrested by the Communiste April 5, 1871, and
when the government troops entered the city he was
shot. See the Communiste April 5, 1871, and
among his most important works are Les Saints Femmes (1850):

— Les Femmes de la Bible (5th ed. 1859); — La Vie de St.
Thomas à Becket (2d ed. 1890). See Wetzer u. Weite,
Kirchen-Lexikon, s. v. (B. P.)

Darby, Deborah, a minister of the Society of
Friends, born in London, Nov. 18, 1800, and died at Bournemuth, April 28, 1882.
She was noted as the head of the Darbies at Plymouth Breth-
ren (q. v.). She is also known on the Continent by her
writings, which have been translated into German, and
for which see Zuchold, Bibl. Theol. i, 261 sq. (B. P.)

Darby, M. W., a Protestant Episcopal clergyman,
was rector of Grace Church, Montrose, La.; at the
time of his death, at Port Jervis, N. Y., July 20, 1878. See
Prot. Episc. Almanac, 1879, p. 188.

Dare, James, an English minister, originally a
Methodist, joined the Congregationalists about 1872,
and was appointed to Rutherglen and Walsingham,
Victoria, where he labored until his death, Jan. 13, 1876. See
(Lond.) Congr. Year-Book, 1877, p. 858.

Daroca, a reputed Irish saint, is said to have been
the sister of St. Patrick. Her father was Calpurnius,
a British nobleman, and her mother Cornesia, sister or
niece of St. Martin of Tours. Colgan says that she
bore to two husbands, Conis and Restitus, seventeen
sons, who were bishops, and two daughters, who were
virgins. In her old age she devoted herself to God,
and took charge of the altar vestings, with her sisters
Lupita and Tigrila. Later writers have thrown dis-
credit upon the whole story. She is commemorated
March 22.

Daret, Jean, a Benedictine monk, was born at
Mantes in 1667. His opposition to the bull Unigenitus
made him famous in his day, and he composed contro-
versial writings which are now forgotten. He also as-
sisted Magallon in his great works. He died Jan. 3,

Daret, Pierre, a French engraver, was born in
Paris in 1610. The following are some of his prin-
cipal works:—St. John Sinking in the Desert; The Vir-
gin and Child, entwined by the Holy Dove; St. Peter
Delivered from Prison; The Entombment of Christ; The Holy Family,
with an Angel Presenting Fruit to the Infant Jesus; The
Dead Christ, with the Marys; The Virgin and Infant.

Darg, Patrick, a Scotch clergyman, was minister
at Forry in 1599; had letters of "disputation and
mortification" from the advocate, Edinburgh, in Sep-
tember, 1629, and died about 1662. See Fasti Eccles.
Scoticorum, iii. 666.

Darg, Walter, a Scotch clergyman, graduated at
King's College, Aberdeen, in 1628; was the first minis-
ter at Deskford after it was separated from Foroyee
in 1630; was suspended in 1650, and deposed in 1651
for insufficiency; was accused of marrying persons ir-
regularly in 1666 and 1674. See Fasti Eccles. Scoti-
corun, i. 674.

Dargavel, John, a Scotch clergyman, graduated at
Edinburgh University in 1665; was presented to the
living at Southside in August of that year; transferred
to Prestwick in 1670, and collated thereto in March;
acquitted Sept. 1, 1670, of fornication. See Fasti Eccles.
Scoticorum, i, 378, 512.

Darla, wife of Nicander, martyr in Messa, under
Maximus, in the persecution of Galerius, bravely en-
couraged her husband to martyrdom; and when the
judge menacingly said that she only wanted another
husband, she offered to die first. She was sent to pris-
manship, but was executed before her husband's death,
and was present. See Smith, Dict. of Christ. Biog. a. v.
DARIDA

DARIDA, in Hindö mythology, was a powerful de- mon, who challenged Siva to battle. The latter im- pressed Vinhno’s help, who came out of Siva’s eye in the form of the eight-headed giantess, Bradrakali, and slew the demon.

Darrinill, an Irish saint of Cill-na-minghen, was one of the virgin daughters of Mac Isar. She is commemo- rated Oct. 26. See DARRINIL.

Daritso, a martyr at Nicea, commemorated Dec. 19.

Darkin, CHARLES, an English Baptist minister, was born about 1603. He was converted at the age of seven- teen; joined Dr. Cox’s Church, Mare Street, Hack- ney; entered Stepney College; became pastor at Wood- stock, Oxfordshire, in June, 1825; and in 1841 removed to Greenoost, where he died in 1852. See (Lond.) Bapt. Hand-book, 1854, p. 49. (J. G. S.)

Darley, THOMAS, a Methodist Episcopal minister, a native of England, entered the travelling ministry in 1801; located in 1806, but continued his labors with characteristic zeal and fidelity until 1814, when he was re- admitted into the Georgia Conference, and therein continued till his death, April 16, 1832. See Minutes of Annual Conferences, 1833, p. 215.

Darling, the family name of several Scotch clergy- men:

1. Andrew (1), graduated at Edinburgh University in 1670; was presented by the king to the living at Sitchel; ordained May 1, 1688; deprived by the pri- vacy council in 1689 for not praying for the king and queen; and deposed for drunkenness in 1692. See Fusti Eccles. Scoticae, i, 474.

2. Andrew (2), a native of Galashiels, graduated at Edinburgh University in 1698; was ordained minister at Holdam, Oct. 13, 1896; transferred to Kinross before December, 1897; admitted in January, 1898, and dispossessed Aug. 17, 1924, aged fifty-nine years. See Fusti Eccles. Scoticae, i, 629; ii, 648.

3. Hugh, graduated at Edinburgh University in July, 1855; licensed to preach in August, 1859; called to the living at Innerwick in April, and ordained in Au- gust, 1859. He died at Edinburgh, Sept. 29, 1701, aged about twenty-five years. He had two brothers in the ministry, Andrew and Robert. See Fusti Eccles. Scoticae, i, 375.

4. James, son of the minister at Eves, was called in January, and ordained, in March, 1734, to Kint- kel; transferred to Buckie in January, 1738, and died March 29, 1742. See Fusti Eccles. Scoticae, iii, 585, 589.

5. Peter, graduated at Edinburgh University in 1635; was licensed to preach in 1637; called and or- dained in June, 1638, to the living at Boyndie; and died in 1679, aged about fifty-five years. See Fusti Eccles. Scoticae, iii, 671.

6. Robert, graduated at Edinburgh University in July, 1663; had a unanimous call to the living at Eves: was ordained Nov. 20, 1664; called to Gaol in 1669, but declined, and died Dec. 1, 1716, aged forty- seven years. See Fusti Eccles. Scoticae, iii, 636.

Darling, David, an English Congregational min- ister, was born in 1786. In 1816 he was sent by the London Missionary Society to Eastern Polynesia; and after laboring for sixteen years in the Society Islands, went to the Marquesas and took part in the translation of the Scriptures into the language of that group. He afterwards removed to Tahiti, where he continued to labor until 1859, when he retired, on account of age and infirmity, to Sydney, and died there, Dec. 6, 1867. See (Lond.) Comp. Year-book, 1869, p. 234.

Darlgogoch (Darlichuscha, Derlogoch, or Derlichuscha), abbot of Kildare, has a Scotch, Irish, and Continental connection. He succeeded his brother, St. Brigid, in the abbacy of Kildare, about 293, and died a year afterwards. A romantic story is told of her early history by Barling-Gould, Lives of the Saints, ii, 22.

Darnalt, Jean, a French theologian, lived about 1618. He was priest of St. Croix at Bordeaux, and wrote, La Vie de Saint Momosolin (Bordeaux, 1818):— Statuta et Decreta Reformacionis Congregat. Benedict, etc. (Paris, 1695). See Hoefer, Nouv. BioGénérale, s. v.

Darney, William, an English Wesleyan preacher, commenced his ministry according to Hill, Alphab. Arrang. in 1742, and was instrumental in raising several societies in the North of England, which for some time were called "William Darney’s Societies." For an account of his malfatment by mobs see Wes. Meth. Magaz., 1829, p. 129; Stevens, Hist. of Meth- odism, ii, 131. He finally settled in Colne, Lancashire, but preached as he was able, until his death in 1779 or 1780. He published, A Collection of Hymns (Leeds, 1751, 12mo, pp. 296)—The Fundamental Doctrines of Holy Scripture, etc. (Glasgow, 1755, 16mo). See At- more, Meth. Memorial, 1801, p. 150.

Darney was rather Calvinistic in his creed, fearless of danger, and extensively useful. His doggerel hymns greatly increased the good taste of Wesley. One of them was spun out to one hundred and four stanzas. "A hard Scotchman," says Everett, "called on his head." See (Lond.) Centenary Taktiv, (Lond., 1841, 3d ed.), i, 321; Jackson, Life of Charles Wesley (N. Y.), pp. 451-458; Christopher, Epworth Singers and other Poets of Methodism (N. Y. and Lond. 1874), p. 215-216; Wesley, Works (Lond. 5d ed.), xii, 935; xiii, 186, 191.

Daronatsi, Paul, an Armenian abbot, was born in 1643, in the province of Daron. He was noted for his profound knowledge of philosophy and theology. He died in 1712, leaving a letter, which he wrote (1101) in favor of the Monophysites against Theophistes (print- ed at Constantinople in 1752; Galanus has inserted from it about twenty passages in his Conciliatio)—also a Treatise against the Greek Church.—A Commentary on Daniel. See Hoefer, Nouv. BioGénérale, s. v.

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Derogoch, the family name of several Scotch clergy- men:

1. Dougald, graduated at Glasgow University in 1638; was admitted to the living at Kilcaimmon and Kilberry in 1641: had a recommendation in 1646 to the committee of money, was transferred to Campbel- lins in 1649: appointed the same year one of the translators of the Shorter Catechism into Irish; intrusted with the translation of the Brief Sum of Christian Doctrine in 1660, and had to translate the Second Book of Kings into Irish, as part of the whole Bible; was de- prived by the privy council in 1662, and died about 1694 or 1665. See Fusti Eccles. Scoticae, iii, 35, 43.

2. John (1), graduated at Glasgow University in 1625; was minister at Jura and Colonsay in 1639; de- posed in September, 1646, "for preaching to and gross compliance with rebels," and died before May 9, 1649. See Fusti Eccles. Scoticae, iii, 53.

3. John (2), was a student at Glasgow University in 1665; recommended for license to preach in 1669, and called that year to the living at Kilcaimmon and Kil- berry; had charge of a Presbyterian congregation at Glenarm, Ireland, in 1667; was a member of the General Assembly in 1690; recalled to Kilcaimmon in 1691; transferred to Craignish in May, 1692, and died in May, 1730. See Fusti Eccles. Scoticae, iii, 45, 44.

4. Maurick, had charge of the parish of Kilcaimo- nell in 1629; died March 10, 1638, aged sixty-three years. See Fusti Eccles. Scoticae, iii, 48.

5. Robert, graduated at Glasgow University in 1579; was chosen minister at Kilmarnoch in 1580; was a member of the General Assembly in 1581; regent in Glasgow University in 1588; transferred to Stobhouse in 1585, and to Kilbride in 1586; had the parasogage of
DARROW

Torrens presented to him by the king in 1587; was appointed in 1592 to give information against the Papias. In 1597 he was commissioned to consider grievances; in 1606 was chosen constant moderator for the presbtery, but died the same month, aged about forty-eight years. See Fasti Ecclesi. Scotici, ii, 289, 302, 357.

G. William, son of the minister of Craigneish, studied theology in Glasgow University; was licensed to preach in 1700; called to the living at Kilcherlen and Dalavich in 1701; deceased in January, 1710, for neglect of family worship, and afterwards became insanity deranged. See Fasti Ecclesi. Scotici, iii, 71.

Darrow, Francis, a Baptist minister, was born at Waterford, Conn., in 1727. He was converted under the preaching of his grandfather, Zadoc Darrow. He was ordained, in 1809, assistant in Waterford; in 1827 became sole pastor, and remained until his death, in November, 1850. See Watchman and Reflector, Nov. 21, 1850. (J. C. S.)

Darrow, Nathan, a Presbyterian minister, was ordained and settled at Homer, N. Y., Jan. 2, 1803; went to Cleveland in 1808, and afterwards to Vienna, Ohio, where he resided till his death. See Presbyterianism in Central N. Y. p. 505.

Darrow, William V., a Methodist Episcopal minister, was born in Camden County, N. J., March 20, 1813. He joined the Church in 1842; received license to exhort in 1849, to preach in 1850, and in 1851 was admitted into the New Jersey Conference, wherein he labored till his death, Jan. 24, 1856. See Minutes of Annual Conferences, 1856, p. 28.

Darrow, Zadoc, Sr., a Baptist minister, was born Dec. 15, 1728. He was ordained pastor in Waterford, Conn., in 1769, and his influence extended throughout the eastern part of the state. He died in 1827. See Carhart, Baptist Encyclop. p. 308; Sprague, Annals of the Amer. Palmy, vi. 109.

Darrow, Zadoc, Jr., a Baptist minister, was born at New London, Conn., June 11, 1788. He was converted at the age of seventeen, baptized in March, 1788, and licensed in 1792. In 1807 he removed to Chenango County, N. Y., where he preached to three different churches; in 1819 went to Missouri, lived in St. Louis three years, and in 1823 purchased a tract of land and settled in the vicinity of Rock Spring, Ill.; was ordained in 1825. Married Aug. 22, 1824, and removed in 1849 to Collinville, where he died July 18 of that year. See Minutes of Ill. Annual conference, 1849, p. 6. (J. C. S.)

Darahan, Moses. See Moses ha-Darshan.

Darahan, Simon. See Saba, Simeon.

Darstius, G. H., a German Reformed minister, was settled pastor in Bucks County, Pa., about the year 1731, preaching in both the Dutch and German languages. In 1748 he removed to Holland. See Harbaugh, Fathers of the Germ. Ref. Church, ii, 875.

Darte, Feekman, a Free-will Baptist minister, was born at Salisbury, N. Y., Aug. 22, 1803. He was converted in 1822; joined the Church in 1834; not long after commenced to preach, and was pastor in Erie and Catskill Counties. He died suddenly, Jan. 22, 1808. See Murray's Star, Feb. 14, 1808. (J. C. S.)

Daruj, in Persian mythology, was a division of the evil demons, brought forth by Ahriman, as opposed to the creations of light from Ormuzd.

Darvand, in Zendie mythology, are six evil spirits created by Ahriman, in opposition to the Amashtapandis of Ahuramazda. Their names were Akomano, Ato, Antigur, Naziy, and Zard. These were mostly the same as the deities of the Vedas, only changed into demons by the Zendas.

Dawilam. See Evolution.

Dasana-bala is a term employed to denote ten attributes or modes of wisdom possessed by Buddha. They are as follows: 1. The wisdom that understands what knowledge is necessary for the right fulfillment of any particular duty; 2. The knowledge that gives information of other beings; 3. That knowledge that gives the result or consequences of karma, or moral action; 4. That which knows the way to the attainment of nirvana, or annihilation; 5. That which sees the various sakradas or systems of worlds; 6. That which knows the arts of other beings; 7. That which knows that the organs of sense are not the self; 8. That which knows the purity produced by the exercise of the dhyana, or abstract meditation; 9. That which knows where any one was in all his future births; 10. That which knows how the results proceeding from karma, or moral action, may be overcome "(Hardy, Manual of Buddhism).

Dasas-dandu are ten prohibitions which are enjoined upon the Buddhist monks, to be studied during their novitiate, as follows: 1. The eating of food after mid-day; 2. The seeing of dances or the hearing of music or singing; 3. The use of ornaments or perfumes; 4. The use of a seat or couch more than a cubit high; 5. The receiving of gold, silver, or money; 6. Practicing some deception to prevent another priest from receiving that to which he is entitled; 7. Practicing some deception to injure another priest or deceive him into danger; 8. Practicing some deception in order to cause another priest to be expelled from the community; 9. Speaking evil of another priest; 10. Uttering slanders in order to excite dissension among the priests and weaken the community. The first six of these crimes may be forgiven, if the priest bring sand and sprinkle it in the court-yard of the sthāna; and the second five may be forgiven after temporary expiation " (Hardy, Eastern Monachism, p. 28).

Dasa-ll are ten obligations which must be repeated and meditated upon by the Buddhist priest three hours after the take of his novitiate. They are: 1. I will observe the precept, or ordinance, that forbids the taking of life; 2. I will observe the precept, or ordinance, that forbids the taking of that which has not been given; 3. I will observe the precept, or ordinance, that forbids sexual intercourse; 4. I will observe the precept, or ordinance, that forbids the saying of that which is not true; 5. I will observe the precept, or ordinance, that forbids the use of intoxicating drinks, that leads to indifference towards religion; 6. I will observe the precept, or ordinance, that forbids the eating of food after mid-day; 7. I will observe the precept, or ordinance, that forbids attendance upon dancing, singing, music, and masks; 8. I will observe the precept, or ordinance, that forbids the adornment of the body with flowers, and the use of perfumes and unguruth; 9. I will observe the precept, or ordinance, that forbids the use of high or honorable seats or couches; 10. I will observe the precept, or ordinance, that forbids the receiving of gold or silver "(Hardy, Eastern Monachism, p. 24).
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ter, was born in Maryland, Aug. 2, 1793. He graduated at the University of Pennsylvania; was ordained by the Presbytery of Philadelphia; became successively pastor of the Mariners' Church, Philadelphia; of First Church, Jacksonville, Ill.; president of a female academy, Nash- ville, Tenn.; licentiate preacher at the College of New Jersey; president of the Western Theological Seminary, for nineteen years at Shelbyville, and finally resided in Brooklyn, N. Y., until his death, March 18, 1881. See Norton, Hist. of the Presb. Church in Ill.

Dahiel, Benjamin D., a minister of the Meth- odist Episcopal Church South, was born at Vienna, Md., Sept. 21, 1831. He removed with his parents to Texas in 1837, was licensed preacher at Monroe, in 1852; admitted into the Texas Conference on trial the same year; located in 1861; re-entered the conference in 1869, continuing in the itinerant ranks until 1890; and died Jan. 14, 1882. See Minutes of Annual Conferences of the M. E. Church South, 1892, p. 120.

Dahiel, George, a Protestant Episcopal min- ister, was born at Steyny, Somerset Co., Md.; was admitted to orders, and preached in Delaware, in South American Parish, Kent Co., Md., in Chester, and in St. Peter's, Baltimore. In 1816 he set up an independent church, claiming and exercising the authority to ordain ministers. He died in the city in April, 1852. He was distinguished for his eloquence. See Sprague, An- nals of the Amer. Pulpit, v. 318.

Dahiel, Robert Laurensen, D.D., a Meth- odist Episcopal minister, was born in Salisbury, Md., June 25, 1825. He was converted at the age of fifteen; graduated from Dickinson College in 1846, and in 1848 entered the Baltimore Conference. His fields of labor were West River Circuit, Md., and Loudon, Va.; four years at Union and Wesley chapels, in Washington, 1856 and 1857, Eutaw Street, and 1858 and 1859, Charles Street, Baltimore; 1860 and 1861, Central Church, New- ington, N. J.; 1862 and 1863, Trinity, Jersey City; 1864 to 1866, St. Paul's, Newark; 1867, First Church, Orange; in nearly all of which he had large and lasting churches. In 1868 he was elected president of Dickinson College; resigned in 1872, and was made presiding elder of Jer- sey City district; but, in May of that year, was chosen missionary secretary, which office he continued to hold to the close of his life, March 8, 1890. Dr. Dahiel was a man of extraordinary gifts and graces, and left a rare record of success. His spirit was free and genial, his temperament poetical, his nature radical, his zeal outstanding, his friendship lasting. See Minutes of An- nual Conferences, 1890, p. 38; Simpson, Cyclop. of Meth- odism, s. v.

Dastuz. (1) A soldier, in the time of Dio- cle- sian and Maximian, at Dourados, where it was the custom to offer a human sacrifice to Saturn on Nov. 20. He, being selected for the purpose, preferred to die as a Christian, which meant dying by torture.

(2) A martyr at Nicomedia, with Zoticus, Gaius, and twelve soldiers. He is commemorated Oct. 21.

Dasamnti Dandis (im-named Dandis), among the Hindis, are the primitive members of the order of Dan- dins (g. v.), who refer their origin to Sakkaru Acharya (q. v.). There were ten classes of mendicant, descended from this remarkable man, only three of whom have so far retained their purity as to entitle them to be called sakkaru's Dandics. They are numerous, especially in and about Benares; and to these the chief Vedanti writers belong. The remaining members of the Dasamni class, who have degenerated from the original pure of practice which distinguished the primitive Dandics, are still religious characters, only they have given up the use of clothes, money, and ornaments; they prepare their own food, and admit members from any order of Hindus, whereas the original Dandins admit only Brah- mins.

Dasari, Ishuru, a Presbyterian minister, was born at Futtapoor, India, in 1826. He was educated in the mission-school there, and, on a visit to America, entered Lafayette College, Easton, Pa., but was compelled to return to his native land without graduating. He continued his studies, and, in 1856, was licensed by Furrabalah Prebendary, and stationed at Futtapoor, where he died, May 2, 1867. He wrote a prize essay on Female Education in India. See Wilson, Hist. Preb. Alumnac, 1866, p. 68.

Dasell, Christian Conrad, a Lutheran theologian of Germany, was born at Harlesbüttel, March 16, 1708. In 1754 he was teacher at Hanover, and in 1756 preacher at Schloss-Rickelungen, in 1800 at Hohenbostel, and in 1806 first preacher at Stadthagen, where he died, in 1826. He wrote: Uber den Verfall des öffentlichen Religionsschul in theologischer Hinsicht (Neustadt, 1818),—Der homoeorrhezer Landeskatechismus als Lese- und Erbauungsbuch (Hanover, 1800);—Commentar über der homoeorrhezer Landeskatechismus (Göttingen, 1811). See Winer, Hdb. Theol. It. i, 496; ii, 219; Zuchbold, Bibl. Theol. i, 304. (B. P.)

Dassier, Lazare, a French preacher, lived about 1665. He was of the order of St. Dominic, and published a number of Sermons, for which see Hoefer, Nouv. Diction. Générale, 6th ed., 1753, p. 190.

Dassow, Nicolaus, a Lutheran theologian of Germany, was born at Hamburg, Dec. 11, 1659. At Greifswald, where he took the degree of doctor of theology, he was also professor, senior of the theological faculty, consistorial, and professor of St. Mary's. He died Aug. 8, 1708, leaving De Primo Nicolaitiorum Heresi:—De Veris Pontifici:—De Glorificatione Christi. See Moller, Cimbrica Litteratur; Jörcher, Al- lgemeine Gelehrten-Lexikon, s. v. (B. P.)

Dassow, Theodor, a German theologian, brother of Nicolaus, was born at Hamburg. He studied at Giessen and Wittenberg; was in 1678 professor extra- ordinarius of Oriental languages, and in 1688 professor ordinarius at the latter place, where he also took his degree as doctor of theology, in 1699. He accepted a call to Kiel, and died Jan. 6, 1721, while general superintendent of Holstein and provost of Rendsburg. He wrote: Aria Unige Sect. Inge Sacrice. Oklak. (Wit- tenberg, 1697).—De Ekhthasei Sacramentorum Vocum ex Vet. Hist. Hebr. (Paris, 1714).—De Judae Ecuum in Popu- loc. Tullianea. (Wittenberg, 1735).—De Ritiis Mesu- rae (ibid. 1714).—Disquisition Pontif. Rom. et Hebr. (ibid. 1715).—Imagini Hebraeorium Rum, qua Nostro. Etate Circumspexit et Veritates Habeat (ibid. 1715).—De Typis Hebr. (1714).—De Distributione de Resurrectione Mortuorum (1760).—One Monastie et Naziriorum (1736):—Scholia Criticae (1707). See Moller, Cimbrica Littera- tura; Jörcher, Allgemeine Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 148, 202, 694; Flütt, Bibl. Auct. i, 197; Steinmetzhein, Bibliogr. Handbuch, s. v. (B. P.)

Datan, in Slavonic mythology, was a god of the Poles, who was said to dispense blessings, prosperity, and plenty, especially in fruits of the field.

Dathe, Hieronymus, a Lutheran theologian of Germany, was born at Hamburg, Feb. 4, 1667. He studied at Giessen and Wittenberg; was in 1694 pro- vost and superintendent at Mainz; in 1700 at Ame- berg, and died, a doctor of theology, June 14, 1707, leaving, De Sacramento Baptismi, de Peccato et Libero Arbitrio.—Orationes in Patienia Christi. See Moller, Cimbrica Litteratur; Jörcher, Allgemeine Gelehrten-Le- xikon, s. v. (B. P.)

Dathweyl, Gregor, an Armenian theologian, who lived in the middle of the 14th century, was monk in a monastery at Dathew. After having studied under the celebrated John Orodes, he taught theology and philosophy. He died in 1410, leaving about twenty works, of which the best known is a Book of Questions, printed at Constantinople, and held to be heretical.
There was also another Gregory Dathevari, who was martyred in the 17th century by the Kurds; and this one, according to the opinion of Sercio, is commemorated in the Armenian liturgy. See Hoefer, Nouv. Biog. Générale, q. v.

Datti, Leonardo (1), an Italian theologian, was born at Florence about 1360. He entered the order of the Dominicans, and became celebrated for learning and piety. He was sent, in the year 1400, to the Council of Constance. After having accomplished diplomatic missions to the Armenian king of Bohemia, in 1409, and the emperor Sigismund, in 1413, he was elected general of his order in 1414; and died in April, 1425, leaving several theological works, the only ones of which that have been printed are, *Sermones de Petitionibus* (Lyons, 1618, 6vo)—*Sermones de Fugelgia Precesuram* (ibid. sod. 4to). See Hoefer, Nouv. Biog. Générale, s. v.

Datti, Leonardo (2), an Italian theologian, was born at Florence in 1408. He was canon of Florence, and afterwards secretary to popes Calixtus III, Pius II, Paul II, and Sixtus IV. He was appointed, in 1467, bishop of Massa, and died at Rome in 1472, leaving in MS. many works in prose and verse. Mehus published the first three of his Letters (Florence, 1742, 8vo). See Hoefer, Nouv. Biog. Générale, s. v.

Datus, bishop of Milan, was consecrated about 507. He brought ruin upon his countrymen by the part he took in instigating the revolt of Liguria from Vitiges, the Gothic king of Italy. When Milan was sacked by the Goths he fled to Constantinople. In 547 he united with pope Vigilius in opposing Justinian's condemnatory edict of the three articles, by refusing to sign it; and the two controversialists took refuge in the church of St. Peter, at Constantinople, in 551, from which the imperial troops vainly endeavored to drag the pope by force. A second refuge was taken in the church of St. Eugenia, at Chalcis, where the pope, afraid to leave his asylum, appointed Datus one of his representatives in the approaching discussions. Datus died about 555. See Smith, Dict. of Christ. Biog. s. v.

Dativa was a female martyr in Byzacian, Africa, in 484; commemorated Dec. 6, with seven others.

Dativus is the name of several early Christians of eminence.

3. Bishop of Bade, in Numidia, a frontier post towards the Ghetul, was the author of several epistles.

2. Seventh bishop of Limoges, succeeded Adelphius in the latter part of the 8th century. He was deposed at the end of nineteen years, during the persecution of Diocletian.

3. A celebrated senator, was martyred under Diocletian, at Carthage, in 304. He and forty-eight others were surprised while worshipping at Abitina, and, after severe torture, died—some from starvation. He is commemorated on Feb. 11. See Smith, Dict. of Christ. Biog. s. v.

Datta (or Dattatreya), an incarnation of a portion of Vishnu, and therefore venerated by the Vaishnavas (q. v.). He was also eminent for his practice of the Yoga, and hence in high estimation by the Yogis (q. v.).—Gardner, Faiths of the World, s. v.

Daubenton, Guillaume, a French Jesuit, born at Auxerre in 1649, went to Spain as confessor to Philip V; was sent back in 1706, but returned in 1716. He died in 1729, leaving *Oraison Funèbres et une Fête de Saint François Régis.* See Hoefer, Nouv. Biog. Générale, s. v.

Daubenton (or Dabenton), Jeanne (called also Pieronne Daubenton), a French female fanatic, born at Paris, was burned there, July 5, 1732, for setting herself in the marketplace at the head of the Turqueries or "Brothers of the Company of Poverty." See Hoefer, Nouv. Biog. Générale, s. v.

D' Aubigné. See Mérle.

Dâublé, G., a Baptist missionary, was born in Switzerland about 1820. Under the auspices of the Bâle Missionary Society, he was laboring in Dacca, Bengal, when he became a Baptist, and was baptized at Tezpur, on the Brahmaputra, Jan., 4, 1860; and appointed a missionary at Nowgong, on the other side of the river. He died March 21, 1858. See The Missionary Jubiler, p. 245. (J. C. S.)

Daubus, Charles, a French Protestant ecclesiastic and philosopher, born at Auxerre, was for some time minister at Nerc. Among several productions, he wrote, *L'Écoute de Jacob* (Geneva, 1705, 8vo)—*Les Éthiobiens des Mômes* (12mo)—*Bélarmin Réformé* (1813, 8vo). See Hoefer, Nouv. Biog. Générale, s. v.

Dâuđ, an Arabic philosopher, son of Nasair, belonged to the tribe of the Thal, died A.D. 770. See Hoefer, Nouv. Biog. Générale, s. v.

Daudé, Pierre (1), a French Protestant theologian, was born at Marrejols (Lozère), Sept. 26, 1654. He studied theology at Paylaurens, and from 1674 to 1680 at England, where he completed his studies; was active for some time in the evangelical ministry, and for twenty-eight years was clerk of the exchequer. He died in London, Jan. 20, 1728, leaving several tractsary pieces (Amsterdam, 1730). See Hoefer, Nouv. Biog. Générale, s. v.

Daudé, Pierre (2), a French Protestant divinian, nephew of the foregoing, was born at Marrejols (Lozère) in 1681, and died in England, May 11, 1754, leaving the following works, which were published anonymously, *Vie de Michel de Courrentes, Trad. de L'Espagnol de Monsieur et Sienne* (Amsterdam, 1740, 2 vols.)—*Trad. de la Foi, Trad. du Livain de Burnet* (ibid. 1729). According to Barbiier and Burnet, he co-operated in the publication of the *Bibliothèque Historique,* 1733-47. See Hoefer, Nouv. Biog. Générale, s. v.

Daunderstadt, Christoph, a Lutheran theologian of German origin, was born at Naumburg in 1560. He studied at Leipsic and Wittenberg, and was in 1605 consecrated at Zeitz, in 1608 rector, in 1617 at Saleck, and in 1617 pastor at Skeuditz. In 1625 he went to Freiburg, and died in 1654. He wrote, *Apologia Minstria:* —*Pascio Secundum, Quattuor Evangelica:—Medit. Septem Verborum Christi in Orac.—Anti-Chris. Orientalis.* See Schamelius, Naumburgi Literaturum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Daughaday, Thomas, a Methodist Episcopal minister, was born in Baltimore County, Md., in 1777. He was converted young; in 1798 entered the Baltimore Conference, and in 1816 was elected in Maryland, Virginia, and Pennsylvanian until 1802, when he located; but retained the effective ranks in 1805, and labored to the close of his life, Oct. 12, 1810. See Minutes of Annual Conferences, 1811, p. 192.

Daughtery, James, D.D., a Congregational minister, was born in Park, near Lairmount, County Longevity, Ireland, April 9, 1796. He went to America in 1819, and went to South Hero, Vt. After preparatory studies with the Rev. Asa Lyon, and in St. Albans' Academy, he graduated from the University of Vermont in 1830, studying theology with Rev. O. S. Hoyt, of Hinesburg, and also with W. Smith, D.D., of St. Albans. He was ordained as an evangelist, Jan. 19, 1832, and for some time labored for the Colonial Missionary Society; was also a teacher at Frost Village and Shefford, Canada; was installed at Milton, Vt., Sept. 28, 1836, and dismissed July 5, 1848. He next was agent for the Foreign Evangelical Society one year; then acting pastor at Fairfax, Vt., from 1840 to 1851. Nov. 12, 1857, he was installed at Johnson; dismissed March 19, 1867, and remained there without charge until his death, June 10, 1878. (W. P. S.)

Daughtry, Joshua B., a minister of the Methodist Episcopal Church South, joined the Tennessee Conference in 1816, became supernumerary in 1845; entered
the Mississippi Conference in 1850; again became super-
intendent in 1853; and died late in that year or early in
1864. See Minutes of Annual Conferences of the M. E.
Churc South, 1854, p. 529.

Dauill, Jean, an eminent French engraver, was
born at Abbeville in 1707, and settled in Paris, where
he was admitted a member of the Academy in 1749.
He died there, April 23, 1763. The following are some
of his principal plates: The Magdalen; Diogenes with
his Lantern. See Hoefer, Nouv, Biog. Générale, s. v.;
Sponsé, Biog. Hist. de l'Art des Arts, s. v.

Daumer, Georg Friedrich, a Roman Catholic
citizen of Germany, was born at Nuremberg, March 5,
1806. He studied theology and became acquainted with the
learned, where he belonged to the so-called pietists. The
letters of Schelling made him give up theology, which
he exchanged at Leipsic for philology. In 1822 he was
appointed teacher at the Latin school, and in 1827 at
the gymnasium of his native place. In 1831 he re-
signed his position, joined in 1834 the Roman Catholic
Church, and died Dec. 14, 1875, at Wurzburg. He
published, Urgeschichte des Menschengeistes (Nurnberg,
1827) — Philosophie, Religion and Alterthum (1833):—
Ueber die Entstehung dgyptischen Eigenthums im alten
Egypte (1832), and the smaller number by Sporer — Polnische
Blatter, betreffend Christentum, Bibelgebeken and Theol-
ogie (ibid. 1834) — Züge zu einer neuen Philosophie der
Religion und Religionsgeschichte (ibid. 1835) — Anthropo-
logie und Kritikum des Gegenwart (ibid. 1844): —
Glaubens der Wahrheit der religiose und konfes-
sionellen Kriegern der Gegenwart (ibid. 1845) —
Sudak, Medok and Tubu (ibid. 1839) — Der Feuer- and
Mohammedan der alten Hebräer (Bonnauich, 1842): —
Die Geheimniss des christischen Alterthums (Ham-
burg, 1847, 2 vols.) — Die Religion des neuen Weltalters
(ibid. 1850, 3 vols.) — Keine Conception Ein Stück Ge-
braue und Zeitgeschichte (Mayence, 1859).

Dauis, George, a Scotch clergyman, graduated at
King's College, Aberdeen, in 1772; was schoolmaster
at Alves; nominated for presidential offices in 1780 and
1771; appointed to the living at Insch in 1790, and died
May 21, 1821, aged seventy years. See Fasti Eccles. Scoticae, iii, 397.

Dauis, Francis (1), a Scotch clergyman, gradu-
ated at Marischal College, Aberdeen; was licensed
to preach in 1757 in Scotland; ordained in June, 1743;
transferred to Banchory- 
Sunday, June 1758; and died April 2, 1800, aged eighty-one years.
See Fasti Eccles. Scoticae, iii, 323, 356, 357.

Dauis, Francis (2), a Scotch clergyman, was
licensed to preach in May, 1709; called to the living at
Krithall and Kinkell in 1710; transferred to Kem-
navy in 1719, and died Nov. 7, 1745. See Fasti Eccles. Scoticae, iii, 583, 588.

Dauis, Louis, a French theologian, was born at
Milhas (Rouergue) in 1655. He became a Dominican,
went to Paris, and founded there the community of
resemblance called St. Valere, in the suburb of St. Ger-
main, with the object of gathering together young girls
who had been led into debauchery. He died there, May
10.1728, leaving L'Eglise Protetimee Debreu par Elle 
Générale, s. v.

D'Auriol, Anthony. See Averell, Anthony.

Dauiss was a martyr in 561. He was
one of a way by Sapor II when they
look Bezaile or Phoinixis. Heiridouros, the bishop, be-
ign taken ill, consecrated Dauiss, and gave him charge
over all the captives who had escaped the rack. When
they assembled to worship, it was reported to the king
that they met to curse him, and the Christians, to the
number of three hundred, were collected, and com-
manded to embrace fire-worship or die. Dauiss encour-
gaged his flock, telling them that they would be deliv-
ered from bondage and restored to their country. Two
hundred and sixty-five of them were slain, twenty-five
fled, and the fate of the other ten is unknown. See
Smith, Dict. of Christ. Biog. a. v.

Dauisque (or Dauisquy; Lat. Dausquius), a
French scholar, was born at St. Omer, Dec. 5, 1586.
He joined the Jesuits, but left them in 1610, and became
canon of Tournay. He died about 1638, leaving, among
other works, Basili, Selectissimae Episcopi, Homilior
(Heidelberg, 1630); trans. from the Greek, with notes: —
Sermon Duplex, etc. (Douay, 1610) — Sancti Pauli Sanctificato
Générale, s. v.

Daut, Johann Maximilian, a journeyman shoe-
maker of Frankfurt-on-the-Main, was one of those en-
thusiasts who appeared after the beginning of the 18th
century, and proclaimed the coming judgment of God.
At the divine behest, as he said, he wrote, in 1710, his
Helle Dolnompasch, in which he cries the woes espe-
cially over Frankfurt and the Roman empire. Only a
few copies of this tract could be saved for the marriage
of the Lamb, after Turks, Jews, and heathens have been
converted. Against the Lutheran clergy he was es-
pecially severe. Expelled from Frankfurt, he went to
Leyden, where he soon had a conflict with Ueberfeldt,
against whom he wrote, calling his adherents "Judas 
brerchers." He was afterwards, however, again on good
terms with Ueberfeldt. In and about Ulm he succeed-
ed with his notions, in consequence of which the mag-
istrate issued an edict against these meddling preach-
ers, and prohibited the reading of Daut's writings, to
which also belonged his Gräzische Beobachtungen, pub-
lished in 1711. John Fric, a pastor and professor of
theology, who was appointed to bring him back from his
errors, succeeded in his mission, and again reconcil-
ed him with the Church. See Waich, Rel. Strittig-
keiten in der lutherischen Kirche, ii, 794; v, 1051; Pfaff, 
Introductio in Hist. Theol. ii, 372; Burgus, Cereris
de Sutoribus Francicis (Leipsic, 1780); Fuhrmann, 
Handbuch der Rel. und Kirchengeschichte, s. v.; Hagen-
bach, in Herzog's Real-Encyklop. s. v.; Jocher, Alge-
meines Gebirten-Lexikon, a. v. (B. F.)

Davina, an early Chaldean goddess, the wife of 
Hea, and the mother of Manduk. She has been sup-
posed to represent a female form of Hea, as the god of the waters. Her analogue was the Phoenician goddess Bohu.

Davenport, Addington, a clergyman of the
Church of England, graduated from Harvard College
in 1719, and went to England for ordination. For a
while he was pastor of the Church in Scituate, Mass.;
became assistant rector of King's Chapel, Boston,
April 15, 1737; and in May, 1740, rector of Trinity
Church in the same city. He died there, Sept. 8, 1746. See Sprague, Annals of the Amer. Paulp, v, 122.

Davenport, Benjamin, an English Baptist min-
ister, was born at Bournceath, Bromsgrove, in 1826.
He was converted at seventeen; joined the Baptist
Church at Holy Cross, and began to preach at Cathibili
and Stony Stratford. He settled as pastor at Brington,
Northamptonshire, in 1854, and died July 30, 1857.
See (Long.) Baptist Hand-book, 1858, p. 49.

Davenport, Ebenezer, a Congregational min-
ister, graduated from Princeton College, was settled
over the First Church at Freight, Conn., in 1767, and
resembled there until his death in 1792.

Davenport, James, an eccentriic Prebysterian
minister, was born at Stamford, Conn., in 1716. He
graduated from Yale College at the age of twenty-two.
In 1738 the Philadelphia Prebystery gave Maidenhead
and Hopewell leave to call him, but he preferred to set-
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tle at Southold, L.I., and was ordained by a council, Oct. 26, 1738. He was not an eloquent speaker, and in preaching exhausted himself, exhibiting strange contortions of face, and a strange, singing tone, which was disliked by many Baptists of South Whitefield, who met him in 1740, styles him "one of the ministers whom God had sent out, a sweet, zealous soul." Davenport had considerable success in Southold, and was the means of a great revival in Baskingridge, N.J., where he preached for a season. He visited Connecticut in 1741. At Stonington, one hundred persons were converted by his first sermon. Twenty of the Niantic Indians were converted under his preaching at East Lyme, and many of the Mohican tribe, also. At New Haven he came into conflict with the pastor. He was afterwards arrested at Rippton for disorderly proceedings and carried to Hartford, where he sang all night in prison. The grand jury presented him as a defamer of the ministry: he was treated as insane, and carried to his home. In March, 1743, he went to New London and organized a separate church, his followers making a bountiful of religious books and fine clothing. After a severe illness, his mind underwent a change: he bewailed his errors, and in July, 1744, made ample retraction. In 1746 he became a member of the New Brunswick Presbytery. Having recovered his health, he spent two months in 1750, in England and also labored with some success at Cape May, N.J. He was called to Maidenhead and Hopewell, and was installed Oct. 27, 1754. As moderator of the synod of New York he preached the opening sermon, which was printed with the title The Faithful Minister Encouraged. He remained pastor for three years, but his labors were not greatly blessed. Many of the extravagances charged against him were untrue, coming from scoffers and worldly men. Davenport died in 1757, and was buried in the New Light graveyard, near Pennington, N. J. (W. P. S.)

Davenport, John, a Presbyterian minister, was ordained by the Presbytery of Suffolk, June 4, 1775, and served the congregation in Southold, L.I., for two years. On Aug. 12, 1793, he was settled at Deerfield, N. J., but resigned in 1805. He died July 13, 1821. See Alexander, Princeton College in the 18th Century.

Davenport, Robert Dunlevy, a Baptist missionary, was born in Williamsburg, Va., March 25, 1809. He joined the Baptist Church in Virginia; was ordained at Richmond in August, 1833; received his appointment as a missionary to labor among the Siamese in September following, and arrived in Bangkok in July, 1836. Being a practical printer, he took with him a press, type, in Chinese and Siamese, and a lithographic press, and was the means of doing great good, by the publication of religious literature for the people of whose spiritual welfare he was laboring. At the end of about nine years' service he returned to America on account of his health, and died at Alexandria, La., Nov. 24, 1846. (J. C. S.)

Davenport, Silas D., a Protestant Episcopal clergyman, was rector, in 1862, in Wadesboro, N. C., whence he removed to Corpus Christi, Texas, in 1861, and subsequently, in 1865, performed missionary work at Waco. In 1866 he was rector of Trinity Church, in Marshall, whence he removed to Dallas in 1868, as rector of St. Matthew's Church, and there remained until his death, Jan. 1, 1877. See Prot. Episc. Almanac, 1878, p. 168.


David. Among the Egyptians, an archimandrite, or any head of a monastery, of whatever rank, was called David; so that, when a monastic head gave letters of commendation to any one, he subscribed himself as "D. dilectus loci" (Gratian, De Formata, quoted by Ducas). David, a frequent name in early Christian history. See also Dania.

1. One of the four luminaries of the Barbelon system. See Dania.

2. A bishop of the 5th century. About 440 he carried a leprosy to the Great to the bishop of Manhattan, and is praised by the pope.

3. A deacon, and treasurer of the Church of Edessa, was one of the witnesses produced by the presbyters against Ibas before Photius of Tyre. His testimony was rejected by the judges.

4. This is a common form of the Irish Dubh, Mobi, etc. The most famous of the name was David, called sometimes "Legate of all Ireland," who succeeded St. Dubhthach as bishop of Armagh in 548. He died in 550.

5. A martyr, together with three boys, is commemorated June 25.


David, a Scotch prelate, was chamberlain to the king, and was consecrated bishop of St. Andrews on St. Vincent's day, Jan. 22, 1233, by William, Gilbert, and Clement, bishops of Glasgow, Caithness, and Dumblane. In 1242 he held a provincial council at Perth; and in 1249 performed the ceremony of anointing King Alexander III, at Scone. He died at Northampton in 1258. See Keith, Scottish Bishops, p. 16.

David, another Scotch prelate, was bishop of Argyle in 1380 and 1350. See Keith, Scottish Bishops, p. 287.

David, a Carmelite of the 15th century, was born in Cherbury, Shropshire. Leland says he was Theologiae copulatrix clarus. Going over to Ireland he was made bishop of Dromore (1427-39). He wrote some books, but they are not mentioned by Bale (De ScriptoribusBrit.); nor by sir James Ware (De Scriptoribus Hibernicis), so they were few or obscure. Returning to England, he was 1249 performed the ceremony of anointing King Alexander III, at Scone. He died at Northampton in 1258. See Keith, Scottish Bishops, p. 16.

David Almasser, a Jew of Moravia, who lived about the end of the 12th century, professed to be the Messiah. He pretended to make himself invisible at pleasure; and the ignorant Jews submitted to his call and followed him in masses. The governor (who was alarmed by the agitation) promised him pardon if he would surrender himself to his hands. David did so with confidence, and was put in prison. He escaped, however, and the Jews, being threatened with severe fines, delivered up David, who this time no more escaped the eye of the executioner. See Hoefer, Nouv. Biog. Générale, s. v.

David Alrju (Alroy or el-Roi, i. e. "the seeing," also called Melechah ben-Salomon) is known in Jewish history as one of the false Messiahs who arose from time to time. About the year 1150 he appeared among the Persian Jews, and proclaimed himself as sent from God to free the Jews from the Mohammedans and to bring them back to Jerusalem. David brought trouble upon his countrymen, and his timely death—his father-in-law had invited David to a supper, and while in a state of drunkenness the latter was beheaded—stopped the persecution of the sultan against the Jews. D'Israeli has taken up the historical event as the plot of his A. Lory. See Lent, De Judæorum Prædæmoniis (2d ed. Herborn,
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David, Jean (2), a French canon, was born at Carcassonne, and flourished about 1672. He was com- mendatory of the abbey of the Bons-Hommes, near Angers, and was sent to Rome on a mission by Louis XIV, where he died. His principal works are, Dictionnaire de l’Économie Politique et des Canones des Évêques (Paris, 1671) — Réponse aux Remarques de M. de Lamoine (ibid. cod.). See Hoefner, Nouv. Biog. Générale, s. v.

David, Jerome, a French engraver, brother of Charles, was born at Paris in 1608. The following is a list of some of his principal works: Adam et Eve Driven from Paradise; The Assumption of the Virgin; St. Francis of Paula. He etched forty-two plates from the designs of Montano, of churches, tombs, and altars at Rome. See Hoefner, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

David, John Baptist, a Roman Catholic bishop, was born near Faenza, in 1760. He became a priest of St. Sulpice in 1784; came to America with Flaget and Badin in 1792 as missionary in Maryland; in Kentucky in 1811; was bishop of Mauricinco in partibus and coadjutor of Bardstown in 1819; and died June 12, 1841. See De Courcy and Shea, Hist. of the Cthk. Church in the U. S., p. 70, 125.

David, Lodovico Antonio, an Italian painter, was born at Lugano in 1648, and studied under Cavaliere Cairo and Eroe Procaccini at Milan. He became a painter of eminence, and executed many works for the churches and convents at Milan and Venice. In the Church of San Silvestro, in Venice, is a Nativity by this artist, which is said to be remarkable. He died about 1730. See Hoefner, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.


Davidge, James, an English Baptist minister, was born at Motcomb, Dorsetshire, Oct. 14, 1803, of Wesleyan parents, and was blind from his birth. At the age of fifteen he was placed in the blind asylum at Bristol to learn the trade of basket-making. Returning to his native village, he awakened much interest as "The Blind Preacher." Being also a musician and poet, he composed his own hymns and tunes, after singing which, his preaching was especially attractive to his hearers. Having become a Baptist, he was or- dained at Irvine Minster, July 25, 1833, where he con- tinued till his death, Jan. 6, 1872. See (Lond.) Bap- tist Hand-book, 1873, p. 255. (J. C. S.)

David, Francis, a German Socinian, was born in Transylvania about 1510. At first a zealous Romanist, he became a Protestant, and defended the Lutheran doc- trines against the Zwinglians. He soon joined the latter, and finally became a Socinian, through the influence of Georg Blundrata, who also succeeded in causing the removal of the Lutheran court-preacher, Dionysius Ale- sius, and putting Davidi in his place. Davidi's influence over prince Sigismond was so great that he was ap- pointed superintendent of Transylvania. When the synod at Torda was held, in 1568, Davidi openly de- clared that Jesus Christ was nothing but a man, with- out any claim to adoration. Being accused of intrigues against the state, he was condemned to imprisonment in the fortress at Deva, where he died, June 6, 1579. Some of his published writings are found in the Biblia.
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othecum Fratrum Polonorum. See Jöcher, Allgemeines Geschicht-Lexikon, s. v.; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (V. P.)

David, Arthur Lumley, a Jewish writer, was born in London in 1811, and died July 17, 1892. Before he was delivered he, in the presence of the "Society for the Cultivation of Hebrew Literature," on The Philosophy of the Jews, replete with deep learning and profound research, and published in 1838. He also wrote a Grammar of the Turkish Language, with a Preliminary Discourse on the Language and Literature of the Eastern Nations (London, 1839), a work which called forth the most unqualified praise from the most competent judges of the subject. See Fürst, Biblioth., ii, 202. (V. P.)

Davidson (occasionally written Davidson or Davidsoun), the family name of a large number of Scotch clergymen:

1. Adam, graduated at Edinburgh University, June 28, 1607; was licensed to preach Dec. 7, 1608; called to the living at Easie-with-Newav, Aug. 27, 1701; ordained Dec. 30, 1702, and died Oct. 4, 1720, aged forty-three years. See Fasti Eccles. Scoticae, iii, 747.

2. Alexander (1), was licensed to preach in 1740; called to the living at Walkintraque; ordained in 1744; and died July 20, 1759. See Fasti Eccles. Scoticae, i, 288.

3. Alexander (2), was licensed to preach in 1758; presented to the living at Stenton in 1766; ordained in February, 1767; and died Jan. 24, 1801, aged seventy years. See Fasti Eccles. Scoticae, i, 394.

4. Alexander (3), was licensed to preach in 1802; presented to the living of Garvannock in 1809; ordained in 1810; transferred to Slamannan in August, 1826; and died Oct. 29, 1855, leaving a son, Thomas, in the ministry. See Fasti Eccles. Scoticae, i, 601, ii, 705.

5. Alexander (4), a native of Dyke, graduated at King's College, Aberdeen, in 1826; became teacher in the family of Irvine of Shivas; was licensed to preach in 1831; elected to the living at Northke in 1838; ordained in 1839; resigned in 1844; and died April 5, 1856, aged fifty-three years. See Fasti Eccles. Scoticae, ii, 288.

6. Alexander Dyck, D.D., was tutor in the family of James Blairie, provost of Aberlour; was licensed to preach March 31, 1839; presented by the town council to the Church of Beadhill in 1832, and ordained in August; transferred to the West Church, April 14, 1836, and joined the Free Secession June 15, 1845. He published four Sermons (Aberdeen, 1836—1848):—The Position and Duties of Christ's Church (Edinb., 1844); Letters on the Book of Esther (Edinb., 1844), ii, 436, 419.

7. Archibald, D.D., son of the minister at Crawfordjohn, was presented to the living at the second charge, Paisley, and ordained Sept. 7, 1788; transferred to Inchinnan Sept. 30, 1791; was appointed principal of the University of Glasgow, but resigned in October, 1786, and died July 7, 1800. See Fasti Eccles. Scoticae, ii, 201, 221.

8. David (1), D.D., native of Fowls-Wester, was baptized in February, 1758; licensed to preach in August, 1773; ordained Jan. 2, 1778; became assistant to Mr. Robert Walker, of Monzie; was presented to the living at Kippin in May, 1776; transferred to Dundee in July, 1782; and died Dec. 22, 1825, aged seventy-five years. See Fasti Eccles. Scoticae, i, 781; iii, 694.

9. David (2), was licensed to preach in February, 1320, transferred to the living at Cumbernauld, and ordained, Sept. 17, 1801; and died April 11, 1814, aged forty-seven years. See Fasti Eccles. Scoticae, in 68.

10. David (3), son of the minister at Dundee, studied theology at Edinburgh University; was licensed to preach July 31, 1822; unanimously elected the first minister of the church of Doughty Ferry, Oct. 25, and ordained Dec. 13, 1827; joined the Free Secession, Aug. 22, 1843, and died three days afterwards, aged forty-one years. He published a Sermon (1830). See Fasti Eccles. Scoticae, iii, 726.

11. He was promoted from being reagent in Aberdeen University, and presented by the king, in February, 1574, to the living at Rathen, as the first minister; in 1583 Lunny was under his care. He was moderator of the assembly in August, 1587, and continued in 1588. See Fasti Eccles. Scoticae, iii, 697.

12. Elliot William, was licensed to preach in 1788; appointed by the king assistant and successor to his father, Isaac, in September, 1789, and died Aug. 21, 1846, aged eighty years. See Fasti Eccles. Scoticae, i, 740.

13. Georgina (1), graduated at Edinburgh University in June, 1658; was admitted to the living at Barrick in 1664; transferred to Anwoth in 1666, and to Whitemore in 1668; continued in October, 1684; and died before Feb. 3, 1686. See Fasti Eccles. Scoticae, i, 430, 652, 721.

14. Georgina (2), graduated at King's College, Aberdeen, March 31, 1809; was licensed to preach Nov. 22, 1814; ordained in March, 1819, as missionary at Berriedale; presented Feb. 22, and admitted June 15, 1820, to the living at Latheron; and joined the Free Secession, March 15, 1834; a member of the Parliament of the Parish. See Fasti Eccles. Scoticae, iii, 364.

15. Georgina Ramsay, was licensed to preach June 25, 1823; presented by the earl of Kintore, in March, 1829, to the living at Drumblade, and ordained May 8; translated to lady Glenorchy's Church, Edinburgh, July 14, 1842; joined the Free Secession, June 29, 1843. He published, Privilege and Duty; a Pastoral Address to Lady Glenorchy's Congregation (Edinburgh, 1845)—Britain's Past Policy, Present, and Future, a sermon (Edinb., 1857)—An Account of the Parish. See Fasti Eccles. Scoticae, iii, 658.

16. Henry, was born at Eckford in 1687; graduated from Edinburgh University in 1705; was licensed to preach in March, 1712; and ordained minister at Galmshiel in December, 1714. He was one of twelve ministers who petitioned the General Assembly, in 1721, against the Murder of Modern Divinity, for which they were scoffingly called the Twelve Apostles. About 1735 he adopted the principles of the Independents, but retained his living till his death, Oct. 24, 1756. He published three Sermons; and Letters to Christians (Edinburgh, 1811). See Fasti Eccles. Scoticae, i, 560.

17. Hugh, was licensed to preach in March, 1759; appointed schoolmaster at Maybole in 1811; presented in January, and ordained April 24, 1817, minister at Eaglesham; and died April 27, 1829, aged fifty-six years. See Fasti Eccles. Scoticae, ii, 446.

18. Isaac, D.D., minister of a Presbyterian church at Ratcliffe Highway, London, graduated from Edinburgh University in 1775; was admitted minister at Sorbie the same year; transferred to Whithorn in 1794; and died Dec. 26, 1810. See Fasti Eccles. Scoticae, i, 745, 749.

19. James, graduated at the University of St. Andrews in March, 1580; was presented to the vicarage of Wigtoun in 1590, and Kirkmadryne in 1596; transferred to Whithorn about 1598; continued in 1606, and adhered with forty-one others to the protestation against the introduction of episcopacy. He died before April 17, 1617. See Fasti Eccles. Scoticae, i, 729, 746.

20. John (1), was appointed the second Protestant minister at Hamilton in 1567, and had charge, also, of Dawlie, Dally, Cambusbethan, and Blantyre, in 1574; was a member of the assembly in 1581; appointed by the secret council, in March, 1589, one of the commissioners for the maintenance and defence of true religion, and continued in 1596. See Fasti Eccles. Scoticae, ii, 237.

21. John (2), graduated at the University of St. Andrews; was settled at Liberton in 1579, and was a
28. Robert (1), graduated at Edinburgh University in July, 1628; was a member of the commission of assembly in 1647; and died in November, 1657, aged about fifty years. See *Fusti Eccles. Scoticani*, i, 383.

29. Robert (2), was licensed to preach in February, 1708; became chaplain to lady Blantyre; was called to the living at Greenock, 1712; ordained in November, 1713; and died Jan. 7, 1749, aged sixty-seven years. He left two sons, Archibald and John, in the ministry. See *Fusti Eccles. Scoticani*, ii, 322.

30. Thomas (1), studied theology at Glasgow University; was licensed to preach by the Scotch Presbytery at London, Dec. 12, 1700; received by the Presbytery at Edinburgh, 1702, elected sole lecturer in the Tron Church, Edinburgh, Sept. 11, 1706; commissioned chaplain by queen Anne at Stirling castle, and ordained Oct. 18, 1709; promoted to White Kirk in 1713; transferred to Dundee, Jan. 5, 1732; and died Nov. 27, 1760, aged eighty-two years. His son Hugh became rector of Kirkby, in Yorkshire; and his son Thomas Randall was minister at Inchurch, then at Stirling. See *Fusti Eccles. Scoticani*, i, 893, ii, 664.

31. Thomas (2), studied at the universities of Aberdeen and Glasgow; became schoolmaster at Dorn in 1629; was licensed to preach, and ordained minister at Killimarie, April 4, 1626; made missionary at Tarbert, April 18, 1629; presented to Salen in December, 1686; joined the Free Church of Scotland, May 24, 1645. See *Fusti Eccles. Scoticani*, iii, 113, 114.

32. William (1), graduated at the University of St. Andrews in 1590; was appointed to the living at Reay in 1601; transferred to Farr before 1607; and continued in 1608. See *Fusti Eccles. Scoticani*, iii, 360, 366.

33. William (2), graduated at the University of St. Andrews in 1603; was an expectant in the synod in 1611; admitted to the living of Auchinnoar and Kearn before November, 1633; was a member of the General Assembly in 1639; and continued April 16, 1647. See *Fusti Eccles. Scoticani*, iii, 548.

34. William (3), a native of Kintore, was minister at Rathen in 1603; present at the Aberden Assembly in July, 1605, contrary to the king's order; confessed his error to the privy council in October, and was admonished and returned to his charge. He was admitted a burgess and guild-brother of Aberdeen, Aug. 1, 1639; was a member of the commission of assembly, 1646; and died in 1657. See *Fusti Eccles. Scoticani*, iii, 638.

35. William (4), had been a minister in Ireland who fled at the time of the insurrection in 1641. After a stay in England and the south of Scotland, he was invited to the living at Canisbay in 1652, and admitted Feb. 17, 1655; transferred to Birnie Oct. 18, 1656; lost his sight May 23, 1673, and died after Sept. 9, 1660. See *Fusti Eccles. Scoticani*, iii, 358, 393.

36. William (5), graduated at King's College, Aberdeen, July 12, 1660; and was admitted to the living at Killillean, Feb. 25, 1669. See *Fusti Eccles. Scoticani*, iii, 263.

37. William (6), a native of Aberdeen, became schoolmaster of Navar; was licensed to preach Aug. 19, 1741; called to the living at Lethnot and Navar; and ordained Sept. 25, 1746; and died March 12, 1773, aged seventy-three years. See *Fusti Eccles. Scoticani*, i, 893.

38. William (7), graduated at King's College, Aberdeen, April 20, 1751; became schoolmaster at Inverury in June, 1751; was licensed to preach Feb. 14, 1759; ordained assistant minister, and successor at Inverury, Sept. 6, 1767; and died Jan. 19, 1799, aged sixty-eight years. He left two sons in the ministry, William and Patrick. See *Fusti Eccles. Scoticani*, iii, 583.

39. William (8), was ordained in October, 1762, minister of the Presbyterian congregation, Castlegar, Newcastle-on-Tyne; presented in January, and admit-
Davidson, John Edward, a Presbyterian minister, was born in Fairfield District, S.C., June 16, 1827. He graduated from Princeton Theological Seminary in 1853; was ordained an evangelist by the Presbyterian Church in the same year near Portage, Wis. He took a pastorate at Minden, Ala., in 1854, and died there Oct. 80 of that year. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 176.

Davidson, Joseph, a Presbyterian minister, was born in Fairfield District, S.C., April 11, 1818. He was licensed to preach by the Presbytery of Red River, Jan. 7, 1841; organized a church in 1846, and supported his family by teaching and working on the farm; organized several churches and saw many revivals; and died at Homer, Oct. 21, 1881. See S. H. Presbyterian, Nov. 1, 1881. (W. P. S.)

Davidson, Robert, D.D., a Presbyterian minister, one of the brothers of Rev. R. Davidson, D.D., second president of Dickinson College, was born at Carlisle, Pa., Feb. 23, 1803. He graduated from Dickinson College in 1828, and from Princeton Theological Seminary in 1831; the following year took charge of the McChord (or Second) Church of Lexington, Ky., was ordained there in March, 1833, and became distinguished for his pulpit eloquence and his earnest work as a pastor. In 1840 he became president of Transylvania University, Kentucky; in 1842 was appointed superintendent of public institutions, but after holding that office a short time and declining a professorship in Centre College and the presidency of Ohio University, he accepted the pastoral charge of the First Presbyterian Church in New Brunswick, N.J., May 4, 1843. In 1859 he became pastor of the Spring Street Church, New York city. From 1864 to 1868 his pastoral charge was the First Church of Huntington, Long Island, and afterwards resident in Philadelphia, Pa., until his death, April 6, 1876. Dr. Davidson served the General Assembly as its permanent clerk from 1845 to 1850. For a quarter of a century he was a member of the Board of Foreign Missions; for ten years a director of Princeton Seminary, and in 1869 was one of the delegates to the General Assembly of the Free Church of Scotland. He was a frequent contributor to the periodical literature of the day. He published a large number of pamphlets, sermons, etc., and wrote several able articles for the Princeton Review. He was also the author of a number of volumes, the largest and best known of which is his History of the Presbyterian Church in Kentucky. "He was a man of fine culture, a scholar, a writer of great purity and elegance. As a minister of Christ he won and maintained to the end a high reputation."—See Necrol. Report of Princeton Theol. Sem., 1867, p. 26.

Davidson, Thomas Leslie, D.D., a Baptist minister, was born in Edinburgh, Scotland, Sept. 6, 1825. He went to Canada in 1838; in 1841 united with the Church; in 1843 entered the Baptist College in Montreal; in August, 1847, was ordained pastor in Pickering, Ont., continuing there till December, 1850, when he went to the city of Brantford, and remained there till April, 1860. During this pastorate he baptized three hundred and eight persons, and built two churches. He was at the same time editor of the Canadian Messenger, now the Canadian Baptist, assuming that position in 1846. In 1857 he was chosen secretary of the Baptist Missionary Convention of Ontario, and held the office for fifteen successive years. He was afterwards pastor at St. George (1860-66), Elgin (1866-73), and Guelph (1873-77). For one year after leaving the last, he was general financial agent, and secretary of the Ontario Baptist Convention. His last pastorate were in Chatham and Tiverton, Ont. In 1858 he published a work on Baptism and Communion. He died in October, 1885. See Cathcart, Baptist Encyclop. p. 390; Chicago Standard, Oct. 30, 1885. (J. C. S.)

Davidson, W. Fayette, a Protestant Episcopal clergyman, was a deacon for several years in the dio-
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Davies, Alexander, a Scotch clergyman, studied at the University of St. Andrews; was presented by the king to the living at Inchture in 1759, and ordained in August of that year; licentiate by the presbytery in 1811, but the charge was withdrawn; the parishioners bought a new charge against him in 1812, which, after three years' litigation, was declared "not proven," in May, 1815. He died Sept. 5, 1840, aged seventy-seven years. See liturgi Eccles. Scotican, iii, 370.

Davies, John, a Scotch clergyman, intruded in the living of Strickathrow in 1701, and in November, 1713, "coming in with near eighty men under arms, with bearing drums and flying colors, and preaching a little." He continued till February, 1716, and was deposed in October following, at which time he was factor to James, earl of Souten. See liturgi Eccles. Scotican, iii, 406.

Davies, J. T. M., a Reformed (Dutch) minister, came from the Presbytery of North River in 1833; served the Church at Flatlands, L. L., from 1833 to 1861, and died in 1862. See Corwin, Manual of the Ref. Church in America. 3d ed., p. 230.

Davies, Benjamin (1), D.D., an English Independent minister, son of an independent minister in Wales, was educated at Carmarthen, settled first at Aberavon, and was tutor of an academy there. In 1738 he went to London as pastor at Fetter Lane, and tutor in the Hammon Academy. He was one of the six Merchant Lecturers from 1788. He filled his varied duties with great respectability and acceptance till his health failed, and he died after July, 1795. He published several Sermons. See Wilson, Dissenting Church, iii, 462, 463.

Davies, Benjamin (2), a Welsh Baptist minister, was born at Llangan, Carmarthenshire, in 1777. He was baptized in 1795; had a good education; was ordained at Ffairfayn in 1792, and after a life of great usefulness died there, Aug. 16, 1828. See (Lond.) Baptist Magazine, 1829, p. 181. (J. C. S.)

Davies, Benjamin (3), an English Baptist minister, was born at Dorchestcr, Aug. 81, 1833. He was converted at the age of sixteen; for a few years was engaged in secular business, but in October, 1854, became pastor of the Church in South Chard, Somersetshire; in eighteen months removed to Linsdale, and preached till the close of 1858, when he went to Greenwich, where he was pastor until his sudden death, May 11, 1872. See (Lond.) Baptist Handbook, 1874, p. 265. (J. C. S.)

Davies, Daniel (1), a Welsh Baptist minister, was born in Pembrokehire in 1814. He graduated from Pontypool College in 1841; became co-pastor with Rev. Robert Williams at Ruthin, Denbighshire, for a few years; pastor at Llanlly, near Aberavon, for twelve years, and afterwards at Cowbridge, Glamorgan, until his death, Dec. 14, 1867. See (Lond.) Baptist Handbook, 1869, p. 139. (J. C. S.)

Davies, Daniel (2), an English Congregational minister, was born at Malmsbury, Pembrokeshire, in 1790. He was early converted to Christ; ordained at Berrycrae, Flintshire, in 1808; five years later removed to Cardigan, and remained there until his death, Jan. 18, 1867. See (Lond.) Cong. Year-book, 1866, p. 295.

Davies, Daniel (3), an English Congregational minister, was born at Hawley Mill, Rainthorpe, April 17, 187? He was converted and received to the ministry at Wrexham College; was ordained at Wrexham, in 1879, and there he labored ten years, thence removed to Wollerton, Salop, where he continued until his death, March 20, 1883. See (Lond.) Cong. Year-book, 1885, p. 216.

Davies, Daniel (4), an English Congregational minister, was born at Castle Villa, Pembrokehire, in 1791. He joined the Church at the age of eighteen; began preaching in the following year; in 1812 entered Abergavenny Academy; in 1819 was ordained co-pastor at Trefgarn and Penybont; afterwards had oversight of the churches at Gower, Glamorganshire, at Wiances, at Penygraig, and finally at Zions Hill, Pembroke- shire, where he died, Sept. 28, 1859. See (Lond.) Cong. Year-book, 1860, p. 181.

Davies, Daniel (5), D.D., a Welsh Baptist minister, was born in Carmarthenshire, Dec. 13, 1797. He became blind at the age of seven; studied for a time in the Liverpool College for the Blind, and for a short period was a preacher among the Welsh Presbyterians. At the age of twenty-three he became a Baptist, and for five years was pastor of a Welsh Church in London, where he removed to Bethesda, Swanes, and there had charge of the church for thirty years. In 1855 he removed to Cardigan, where he was pastor for several years. He died in Glamorganshire, but the exact date does not appear. See Cathcart, Baptist Kyclop. p. 800. (J. C. S.)

Davies, Daniel (6), a Welsh Baptist minister, was born in Carmarthenshire, 1829. He joined in the Church at the age of thirteen; in 1858 became pastor at Lix- worne, Flintshire, where he remained seventeen years, and at Penyfyn and Halkin, until his death, May 30, 1859. See (Lond.) Baptist Handbook, 1861, p. 97. (J. C. S.)

Davies, David (1), a Welsh Congregational minister, was born at Llanyn-y-bred, Carmarthenshire, in 1784. He was a preacher at the age of thirteen; in 1800 became pastor at Lix- worne, Flintshire, where he remained seventeen years, and at Penyfyn and Halkin, until his death, May 30, 1859. He was president of the college at Carmarthen twenty-one years. See (Lond.) Cong. Year-book, 1865, p. 233.

Davies, David (2), a Welsh Baptist minister, son of the Rev. Benjamin Davies, was born at Denant, March 2, 1794. He was brought up a carpenter, converted under the last sermon of his father in 1812, and soon began to preach. He studied under Rev. Micah Thomas, at Aberavon, and afterwards at Stepane College, London. In 1822 he was chosen assistant minister at Evesham; subsequently was pastor at Haverfordwest; and after being for some years tutor of the college at that place, died there, March 19, 1856. See (Lond.) Baptist Handbook, 1856, p. 6.

Davies, David (3), a Welsh Congregational minister, was born in Llanyn-y-bred, Carmarthenshire, in June, 1788. He joined the Church at the age of fif- teen; before he was twenty, through the request of the Church, began preaching; was ordained at New Inn, near Pontypool, in 1818, where he continued to preach until his death, Dec. 14, 1876. See (Lond.) Cong. Year- book, 1877, p. 355.

Davies, David (4), a Welsh Congregational minister, was born at Blaenpantyvi, in the parish of Tredy- roer, in 1806. He was converted about 1822, while attending the Neathuill Academy, in 1828 began preaching, and was ordained pastor at Capel-y-crec- cel- tan; in 1839 removed to Lampeter, where he labored till his death, Dec. 17, 1871. See (Lond.) Cong. Year- book, 1873, p. 522.

Davies, David (5), a Methodist Episcopal minister, was born at Newtown, Montgomeryshire, Wales, June 10, 1867. He embraced religion in early life; re- ceived license to preach at the age of sixteen; came to America in 1881, and in 1833 united with the Onset Conference. He became so affected by blindness that he was obliged to retire from all active work in 1873, and died Feb. 2, 1878. See Minutes of Annual Confer- ences, 1878, p. 67.
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Davies, David (6), a Welsh Congregational minister, labored eleven years, and then suffered two years of indisposition and inability to perform his pastoral duties, when he died at Glantaf, Glamorganshire, July 16, 1851, at the age of forty years. See (Lond.) Cong. Year-book, 1851, p. 214.

Davies, David (7), a Welsh Baptist minister, was born at Cwlycwm, Carmarthenshire, in 1818. He began to preach in 1836; entered Pontypool College in 1841; in 1844 ordained pastor of the Old Church at Wain- trodad, Bellwas, where he ministered with great accept ance and success for twenty years. His next pastorate was with the Charles Street Church, Newport, Monmouthshire; and his last with the Church in Bellwas, where he died, Jan. 11, 1872. See (Lond.) Baptist Hand-book, 1873, p. 265. (J. C. S.)

Davies, David Milton, a Welsh Congregational minister, was born near Lampeter, Cardiganshire, Nov. 28, 1827. He joined the Church in 1840; studied two years at Hanover, and four years at Brecon College; was ordained at Hay, Brecon, in 1853; about a year later became pastor at Wen and Penycae, in Cardiganshire, with great zeal and success, until 1858, then removed to Llanfyllin, Montgomeryshire, and remained until his death, June 7, 1869. For some years he was one of the responsible editors of the Tywysogedig, a denominational monthly. See (Lond.) Cong. Year-book, 1870, p. 295.

Davies, David Rowland, a Congregational minister, was born in Ystradfellte, Glamorganshire, South Wales, in 1809. In 1843 he emigrated to America, and was ordained June 17 as pastor of the Church at Brady's Bend, Pa., where he died, Aug. 16, 1881. See Cong. Year-book, 1892, p. 29.

Davies, Ebenezer, F.G.S., an English Congregational minister, was born at Ruthin, North Wales, April 3, 1808. He was educated at Rotherham College, and settled at Tabernacle Church, Stockport, in 1838. After one year of unexampled success, he accepted a call of the London Missionary Society to go to New Amsterdam, in Berbice, British Guiana, where he labored faithfully until 1848. He then returned to Eng land, and became the minister of a chapel in London, where he remained twenty-four years. His last years were spent in Southport. He died at Brynichi, Ruthin, Feb. 3, 1882. See (Lond.) Cong. Year-book, 1888, p. 275.

Davies, Edward (1), a Welsh Baptist minister, was born in 1765. He began to preach in 1789, and finally was pastor of the English and Welsh Church at Maesteg, Glamorganshire, where he died, Nov. 8, 1843. See (Lond.) Baptist Hand-book, 1844, p. 16. (J. C. S.)

Davies, Edward (2), a Welsh Congregational minister, was born at Llanhaisad-y-Mochant, May, 1796. He was converted in youth; began his ministry in 1815, at Capel Helyg and Rhoslan; in 1822 became pastor of the churches at Penystryt and Maesteg; relinquished his pastoral work in 1856, but continued to preach in different places till near his death, at Trawsy frydd, Jan. 15, 1872. See (Lond.) Cong. Year-book, 1873, p. 325.

Davies, Edward (3), A.M., an English Congregational minister, was born near Newport, Shropshire, March 15, 1796. He was converted at sixteen years of age; in March, 1813, joined the Church at Harwood; entered North Wales Academy; at Llanfyllin, in January, 1817; in 1829 was appointed tutor of classics, and in January was ordained as co-pastor, at Newtown, Montgomeryshire, and as pastor of the neighboring church of Bwylichyn. In 1839 he removed with the academy to Brecon, retaining his office as classical tutor until his death, Feb. 23, 1857. See (Lond.) Cong. Year-book, 1858, p. 196.

Davies, Evan (1), an English Congregational minister, was born at Hengwm, Cardiganshire, in 1805. He was carefully trained as a Calvinistic Methodist; experienced conversion in early manhood in London, whither he had gone to engage in business; joined the Congregational Church at the New Church at Chatham; settled at the Chatham Academy, and at the Western Academy; and settled as minister first at Great Torrington, North Devon, for a short time; was sent by the London Missionary Society, after ordination, in 1836, to Penang, China, where he devoted himself incessantly to the study of the Chinese language, established a Christian school for native children, and preached to the English soldiers stationed there. Mr. Davies returned to England in 1840, traveled as missionary agent until 1841, when he accepted the oversight of the Congregational Church in Richmond, Surrey. In 1857 he removed to Heywood, Lancashire, remained there two years, then went to Bolton, and finally to Honem, where he died, June 18, 1864. Mr. Davies was the author of the following works: China and her Spiritual Claims:—Memories of the Rev. Samuel Dyce:—An Appeal to the Reason and Good Conscience of Catholics:—Lectures on the Sabbath; and editor of the following works: Letters of the late Rev. Samuel Dyce to his Children; Lectures on Christian Theology, by the late Rev. Dr. Payne; and The Works of the late Rev. Dr. Edward Williams of Bethlehem, Philadelphia, on Original Sin, which appear in his edition of Dr. Williams's works, and evince great power as a thinker. See (Lond.) Cong. Year-book, 1860, p. 284.

Davies, Evan (2), a Welsh Wesleyan minister, was born at Cellan, near Lampeter, in November, 1819. He was converted in 1839, entered the ministry in 1846, and died at Llêvary, Jan. 11, 1877. See Minutes of the British Conference, 1877, p. 27.

Davies, Francis Barton, a minister of the Methodist Episcopal Church South, was born in Savannah, Ga. He was converted in early life; began his ministry in the Holston Conference, but afterwards gave up preaching for a time, on account of failing health; in 1865 again entered the itinerant ranks in the North Georgia Conference, in which he labored until his death, at Decatur, April 25, 1881, in the forty-seventh year of his age. See Minutes of Annual Conferences of the M. E. Church South, 1881, p. 382.

Davies, George, an English Wesleyan missionary, was sent out by the British Conference in 1863 to West Africa, where, after a few months of earnest and useful labor in the mine, he returned to England. Returning to the West, he was appointed in 1865 to the South Bristol Circuit; but died at Cardiff, Aug. 8, 1866, in the twenty-fifth year of his age. See Minutes of the British Conference, 1866, p. 89.

Davies, George Palmer, an English Congregational minister, was born at Narberth, Pembrokeshire, April 30, 1826. He was educated at Carmarthen and Homerton colleges, and at the age of twenty-four entered upon the pastorate of the Church at Wansworth, where he remained three years. Retiring to recuperate his failing health, he sojourned in Bonn and subsequently in Berlin, pursuing his theological studies. He re fused the chair of theology at Carmand, and accepted the agency of the British and Foreign Bible Society in south Germany. For several years he lived in Frankfort; but in 1869, having been called to superintend the entire work of the Bible Society in Germany and Switzerland, he removed to Berlin, where he continued to reside until his death, April 23, 1881. He wrote, Erinnerungblatter von Freundshand (Berlin, 1881). See (Lond.) Cong. Year-book, 1882, p. 292.

Davies, Henry (1), a Welsh Baptist minister, was born at Llangollen, Pembrokeshire, in 1788. He began to preach at the age of nineteen or twenty: studied two years at Abingdon College; and in 1811 was chosen co-pastor in his native town, where he remained until his death, Aug. 23, 1862. For twenty-eight years
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he was secretary of the association in his shire. See (Land.) Baptism Hand-book, 1963, p. 113. (J. C. S.)

DAVIES, Henry (2), an English Wesleyan minister, was born at Barnstable, Oct. 23, 1799. He was converted at sixteen; was appointed to the West Indies in 1811; returned to England in 1824; was henceforth engaged in the home work; became a superintendem in 1835; re-entered the itinerancy in 1839; retired in 1866; and died in Cambridge, Jan. 19, 1870. See Minutes of the British Conference, 1870, p. 22.

DAVIES, Henry (3), an English Congregational minister, was born in London in 1817. He studied at New College, Oxford, and was subsequently at Godmanchester, Ryde, and Lavenham; and died March 22, 1877. See (Lond.) Cong. Year-book, 1878, p. 312.

DAVIES, Henry (4), a Welsh Congregational minister, was born at Blwch-y-gwyn, Carmarthenshire, May 21, 1820. He joined the Church at the age of fifteen; began preaching in the following year; served for the ministry at Pencar-fach Abbey; and was ordained in 1842 at Bethania, Llanon, where he labored successfully until his death, Feb. 1, 1871. See (Lond.) Cong. Year-book, 1872, p. 311.

DAVIES, Howell, a Welsh Baptist minister, was born at Trellech in 1818, and brought up an Independent. In 1844 he was immersed and began to preach. In 1850 he moved to Mawsic, Glamorgan; and while keeping a school, and serving as pastor of the Baptist Church there, he died, April 25, 1866. See (Lond.) Baptist Handbook, 1866.

DAVIES, Isaac (1), a Welsh Baptist minister, was born near Corwen, Oct. 21, 1817. He studied at the college in Bradford in 1845; became pastor of the united churches of Swannick and Richard's, in Derbyshire; in November, 1850, removed to Cupar-Fife, Scotland; and in September, 1853, to Newcastle-on-Tyne, where he remained three years, and died July 19, 1860. See (Lond.) Baptist Handbook, 1862, p. 106. (J. C. S.)

DAVIES, Isaac (2), a Welsh Wesleyan minister, was born at Myndd-bach, Carmarthen. He united with the Methodist society in early life; preached for some time in the Welsh language; was accepted for the ministry in 1857, and sent to Ireland, where he labored six years; was appointed to an English charge in 1863; and died suddenly at Chipping-Norton, Oxfordshire, April 23, 1868. See Minutes of the British Conference, 1868, p. 24.

DAVIES, Jacob, an English Baptist minister, was born at Newtown, Montgomeryshire, Wales, Feb. 22, 1815. He was converted and baptized at the age of seventeen, and soon afterwards began to preach. In 1840 he entered Bradford College; and in 1844 was sent to Ceylon by the Baptist Missionary Society; in 1847 his health failed, but he continued to labor as he had strength till his death, at Colombo, in April, 1892. See (Lond.) Baptist Handbook, 1856, p. 44.

DAVIES, James Adams, a Presbyterian minister, was born in York District, S. C., May 20, 1829. He was converted in early life; educated in Davidson College, N. C.; graduated from the theological college at Columbia, S. C., in 1855, when he was licensed by the Bethel Presbyterian; was ordained, in 1857, pastor of Berea Church, and died at Yorkville, March 18, 1867. See Wilson, Prob. Hist. Almanac, 1868, p. 325.

DAVIES, James E., a Presbyterian minister, was born in Mecklenburg County, N. C., Oct. 20, 1877. He was converted in 1880, and removed to Illinois, and was licensed to preach by the Illinois Presbyterian; became pastor at Hopedale, and died there, Oct. 22, 1922. See Wilson, Prob. Hist. Almanac, 1883, p. 414.

DAVIES, John (1), D.D., a Welsh clergyman and antiquary, was born in the latter part of the 16th century in Herefordshire, and educated by William Morgan, afterwards bishop of St. Asaph, and at Jesus College, Ox-

ford. He was rector of Malloidy, in Merionethshire, and canon of St. Asaph. He was a fine Greek and Hebrew scholar. The time of his death is unknown. His works are, Antiqua Lingua Britannica (1612, 1840); — Dictionarium Latino-Britannicum. He also assisted in translating the Bible into Welsh in that correct edition which came out in 1626. See Chalmers, Bibl. Dict. a. v.; Alibone, Dict. of Brit. and Amer. Authors, a. v.

DAVIES, John (2), D.D., an English clergyman and an eminent critic, was born in London, April 22, 1769. He was educated at the Charterhouse School and Queen's College, Cambridge, where he took the degree of A.B. in 1790; was a fellow of King's College in 1792, and became proctor in 1797. In 1791, having distinguished himself by several learned publications, he was collated to the rectory of Fen-Ditton, near Cambridge, and to a prebend in the Church of Ely, taking the same year the degree of L.L.D. In 1796 he was chosen master of Queen's College. He died March 7, 1792. Dr. Davies was not the author of any original work, but employed himself in publishing some correct editions of Greek and Latin authors of antiquity. See Chalmers, Bibl. Dict. a. v.; Alibone, Dict. of Brit. and Amer. Authors, a. v.

DAVIES, John (3), an English Congregational minister, was born in Pescadilly, London, March 4, 1792. He studied at Hoxton College; was first settled at Bath, but soon accepted an invitation to Rodborough, Gloucestershire, where he remained a considerable period; was for many years pastor of the Rev. George Whitefield's chapel in Bristol; resigned on account of ill-health; remained some years without a charge, and then accepted a co-pastorate at Taunton. He afterwards settled at Oswestry, where he remained six or seven years, and then became pastor of the Independent chapel at Welshepool, where he died in March, 1861. See (Lond.) Cong. Year-Book, 1851, p. 218.

DAVIES, John (4), an English Congregational minister, was born at Langyfui, Carmarthenshire, Wales, Aug. 30, 1769. He joined the Calvinistic Methodists in 1786; studied at Trevecca and Cheshunt colleges; was ordained at Spu Fields in 1796; settled first at Handsworth, and subsequently at Tetsbury, Lodgsmill, and Whistable; in 1829 retired to Residing, but soon after urged to accept the pastorate at Bracknell, Berkshire; thither he removed, and, after fourteen years of earnest labor, was disabled by paralysis, and died March 2, 1861. See (Lond.) Cong. Year-Book, 1862, p. 227.

DAVIES, John (5), an English Congregational missionary, was born in 1771. He left England, May 5, 1800, and arrived at Tahiti, Polynesia, July 10, 1801, when the island was sunken in barbarism and idolatry. On account of the fierce war that broke out in Tahiti in 1808, he was obliged to retire to Hauheine; after remaining there a year, went to Port Jackson, where he reached Feb. 17, 1810; returned to Sydney in September, 1811; but in 1818 again removed to Hauheine, and thence to Papara in 1820, where he labored till his death in 1865. See (Lond.) Cong. Year-Book, 1857, p. 173.

DAVIES, John (6), a Welsh Wesleyan minister, was born in Flintshire in 1784. He joined the Methodist society at the age of sixteen; entered the ministry in 1806, and died Dec. 21, 1845. See Minutes of the British Conference, 1846.

DAVIES, John (7), a Welsh Congregational minister, was born at Esgerynwent, Carmarthenshire, in 1799. He was converted at the age of ten; studied six years at Carmarthen College, began in 1818 in supplying, meanwhile, several vacant churches; was ordained in 1826, at Summerfield Chapel, Neath, Glamorganshire; resigned in 1838, but continued to preach at various places to the time of his death, Aug. 3, 1862. See (Lond.) Cong. Year-Book, 1864, p. 206.

DAVIES, John (8), a Methodist Episcopal minister,
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was born in Liverpool, England, March 5, 1799. He was converted at the age of nine; became a local preacher nine years later; emigrated to New York city in 1837, where for years he did valiant work as a city missionary; and in 1836 entered the New York Conference, wherein he labored until his death, July 2, 1876. See Minutes of Annual Conference, 1877, p. 42.

Davies, John (9), a Congregational minister, was born Sept. 9, 1800, near Aberystwith, Cardiganshire, Wales. He was converted at fourteen years of age; served as a local preacher at Wrexham; at the age of sixteen entered the college at Llandaff; was pastor at Llandow, Dewisland, four years; and in October, 1826, became pastor at Davenport, where he remained until his death, June 27, 1857. See (Lond.) Cong. Year-book, 1858, p. 137.

Davies, John (10), a Welsh Congregational minister, was born at Cilissaeron, Cardiganshire, April, 1805. He joined the Church very early in life; studied at the Presbyterian College, Carmarthen; was ordained pastor at Llwyffryd, Montgomeryshire; twelve years later retired to Llanfair, and preached occasionally at various places until his death, June 24, 1872. See (Lond.) Cong. Year-book, 1878, p. 822.

Davies, John (11), an English Congregational minister, previously a Methodist local preacher at Ebenezer, Newport, Pembroke sheriff, was ordained pastor at Gideon, April 19, 1848; resigned in 1871, but was able for some time to preach occasionally; and died Aug. 22, 1886, in the midst of the celebration of the fiftieth year of his age. See (Lond.) Cong. Year-book, 1881, p. 869.

Davies, John (12), a Welsh Congregational minister, was born in the parish of Mothwey, Carmarthenshire, May 1, 1823. He was converted in his twelfth year; began to preach when but sixteen; completed a course at Brecon College; was ordained at Llanelli, Breconshire, in 1846; became pastor at Abermarlog, Pembrokeshire, in 1854; in 1863 removed to Cardiff, and in 1866 resigned his Welsh charge, and became pastor of an English congregation which he had organized in Cardiff; in which capacity he continued until his death, May 8, 1874. He edited the Bwrcyad, a Welsh quarterly, from its commencement in 1865 until a few months of his death. See (Lond.) Cong. Year-book, 1875, p. 821.

Davies, John (13), a Congregational minister, was born in Wales in 1824. He was a student at Bala College, Merionethshire; was ordained pastor at Conway, Dec. 19, 1849; subsequently served at Henryd, where he was ordained in 1859; then was a local preacher at Amwythig, and in 1864 at Ruthyn. From 1868 to 1875 he was engaged in farming, and in the latter year arrived in America. From January, 1890, he was acting pastor in Mineral Ridge, O., until his death, Feb. 5, 1881. See Cong. Year-book, 1882, p. 28.

Davies, John (14), a Baptist minister, was born in Birmingham, England, April 11, 1837. He was educated at Baden College, Yorkshire, ordained in 1862 in his native city, where he was pastor of the Bond Street Church five years; came to the United States in 1867, and for four years took charge of the Church in South Norwalk, Conn. In 1872 he became pastor of the Central Church, Norwich, where his health suddenly failed, Dec. 28, 1873. He returned to England, and died in Birmingham, April 19, 1880. See The Christian Secretary, April, 1880. (J. C. S.)

Davies, John (15), a Welsh Congregational minister, was born at Caergarw, Glamorganshire. He was baptized in the British school, gave up the town, and became a pupil-teacher in Aberdare; afterwards entered the Normal College at Swansea as assistant master, whence he went to the Carmarthen Presbyterian College. Sept. 4, 1871, he was ordained pastor of the English Church at Maesteg and the Welsh Church at Ystradgynldd, where he held the pastorate in good standing until his death, Jan. 25, 1887. He was a man of great ability, and he left a large body of work in the Llangatog Grammar-school, in which position he died, May 21, 1879, at the age of thirty-five. See (Lond.) Cong. Year-book, 1880, p. 319.

Davies, John (16), a Welsh Baptist, minister, was born at St. George's, near Cardiff, Sept. 17, 1851. He joined the Church at the age of fifteen, and early decided to enter the ministry, preaching his first sermon when about eighteen. In 1872 he entered Cardigan Grammar-school, and afterwards spent three years in Haverfordwest College. In June, 1876, he became pastor of the Baptist Church at Pencaer, North Wales, where he remained until the summer of 1879. Thence he went to Porth, Rhondda Valley, Glamorganshire; and died June 9, 1880. See (Lond.) Baptist Hand-book, 1882, p. 300.

Davies, John David, an English Congregational minister, was born at Braintree, Essex, Feb. 10, 1829. He was converted when about eighteen years old; studied at Hackney College; was settled at Blackney, Glouces tershire, seven years; was sent by the Colonial Missionary Society to Melbourne in 1863, and was soon called to the pastorate at Kew, in the vicinity. After three years he returned, in ill-health, to England; and accepted the pastorate at Wareham, Dorset, where he continued until his death, March 4, 1871. See (Lond.) Cong. Year-book, 1872, p. 312.

Davies, John Jordan, an English Baptist minister, was born at Cardigan, Wales, and brought up in the Church of England, but changed his views, was baptized, and studied for the ministry at the Baptist College in London. He was successively pastor at Bath: in 1829 at Tottenham, London; and in 1849 at Luton, Bedfordshire, where he died, Oct. 4, 1858.

Davies, John Le Roy, a Presbyterian minister, son of the Rev. John B. Davies, was born in Chester District, S. C., Nov. 3, 1799. He received a thorough academic education; graduated from the University of North Carolina; was a student at Princeton Seminary, N. J., in 1824; was licensed by the New Brunswick Presbytery, and ordained by Bethel Presbytery, then in connection with the synod of North Carolina, June 7, 1827. His first charge was Catholic Presbytery, in Chester District, S. C., where he labored for eleven years; in 1839 he became pastor of Prospect and Centre churches, in Concord Presbytery, N. C.; in 1845 gave up the latter; in 1850 returned to South Carolina, and supplied several churches in his native region; in 1859 visited Arkansas, and, returning to South Carolina, died June 16, 1860. See Wilson, Presb. Hist. Almanac, 1861, p. 88.

Davies, John Philip, a Welsh Baptist minister, was born at Bangor, Cardiganshire, March 12, 1766, and was the son of Rev. David Davies, a clergyman of the Established Church. In his fifteenth year he began to frequent meetings of Dissenters, and at length, with his father's reluctant consent, joined the Baptists in his eighteenth year. He became pastor at Holtwell, in North Wales, and shortly afterwards of a small congregation of Welsh Baptists in Liverpool, but after a time removed to London; soon returned to Wales and became pastor at Ystradgynldd, Carmarthenshire. After several years he took up his residence at Tredegar Iron Works, Monmouthshire, where he died, Aug. 28, 1832. See (Lond.) Baptist Magazine, 1836, p. 271. (J. C. S.)

Davies, Jonathan, a Welsh Congregational minister, was born near Neaunddwyd, Cardiganshire, Oct. 26, 1802. He joined the Church in his youth; studied at Neuaddwyd Academy; in 1828 became pastor at Har wood, Flintshire; soon afterwards he removed to Caer wigw, where he labored until 1860, when he retired to Abergele, Denbighshire, and there died, May 24, 1871. See (Lond.) Cong. Year-book, 1872, p. 511.

Davies, Joseph, a Welsh Baptist minister, was born at Betws, Cardiganshire, in February, 1838. He was baptized and joined the Church at ten years of age; was first pastor at Eardisland for two years, then
Davies, Richard (1), a Welsh minister of the Society of Friends, was born at Welshpool in 1655. He was educated in the Church of England; in 1676 became a Friend, and was more than once imprisoned for frequently making missionary tours through different parts of Great Britain; in 1674 was brought into intimate relations with George Fox, and died Jan. 22, 1707. See Friends' Library, xiii. 1. (J. C. S.)

Davies, Richard (2), a Wesleyan Methodist missionary, was born in Pembroke, South Wales, Oct. 24, 1812. He was converted under the Methodist preaching and accepted by the conference in 1837; spent one year at the theological institution; sailed for Jamaica in October, 1838; preached at Savana La Mar, Bath, and Port Antonio, and died Nov. 1, 1844. See West. Meth. Magazine, 1847, p. 1041; Minutes of the British Conference, 1845.

Davies, Richard F., a minister of the Methodist Episcopal Church South, was born in Shrewsbury, England, March 12, 1838. He emigrated to Canada with his parents when twelve years old; was converted among the Wesleyans in 1852; removed to Louisiana and joined the Church South in 1863; remained to preach in 1858; went to Lewisville, Ark., in 1869; and in 1865 entered the Little Rock Conference, in which he labored zealously until his death by assassination, Feb. 24, 1871. See Minutes of Annual Conference of the M. E. Church, 1871.

Davies, Robert, an English Congregational minister, was born at Carron, Wales, Sept. 9, 1815. He joined the Church at twelve years of age; after studying at the college at Blackburn, was ordained at Ripley, in Hampshire; three or four years later removed to Biston, near Wolverhampton; after twelve years resigned; became pastor at Burton, in Surrey, March 6, 1861; in 1872 resigned, and removed to Bath, where he died, June 1, 1879. See (Longd.) Cong. Year-book, 1880, p. 320.

Davies, Samuel, a Welsh Wesleyan minister, a native of Flintshire, was converted early, called into the ministry in 1807, became a superannuate at Holywell in 1846, and died at Denbigh, May 7, 1864. He wrote many valuable books. See Minutes of the British Conference, 1854.

Davies, Samuel Ambrose, an English Congregational minister, son of Rev. Edward Davies, was born at Ipswich in 1800. He entered Wymondley Academy in 1816; labored first at Lindfield, Sussex, a few years, and then was ordained at Eildfield, where he ministered twenty years, and died Feb. 20, 1865. See (Longd.) Cong. Year-book, 1866, p. 246.

Davies, Sneyd, D.D., an English clergyman, was born at Shrewsbury, and educated at Eton and King's College, Cambridge, taking his degrees in 1737 and 1739. He was collated to the canonry of Lichfield in 1751; soon after presented to the mastership of St. John's Hospital, Lichfield; was also archdeacon of Derby, and rector of Kingsland, in Herefordshire. He died Feb. 6, 1769. He wrote several of the anonymous imitations of Horace in Duncombe's edition (1767), and at the end of volume four; given the character of the ancient Romans, from a poem by him, entitled, The Progress of Science. See Chalmers, Biog. Dict., s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Davies, Stephen, a preacher of the United Methodist Free Church, was born at Camborne, Cornwall, Jan. 7, 1816. He was converted at nineteen, and joined the Methodist church, entered the ministry of the Methodist Free Church in 1852, and died at Ripley, Derbyshire, July 18, 1874. See Minutes of the 17th Annual Assembly.

Davies, Theophilus, an English Congregational minister, was born at Hanover Chapel Parsonage, near Abbergeley, Oct. 19, 1777. His father, Rev. John Davies, being a young man, with two other ministers, was sent to Hanover to preach occasionally until his death, in February, 1822. See (Longd.) Evangelical Magazine, 1839, p. 598.

Davies, Joshua, a Welsh Congregational minister, was born near Newcastle Emlyn, Carmarthenshire, in 1683. He joined the Church in 1699, and at the Congregational College at Bale was ordained at Newport, Flintshire, in 1683, and labored there until his death, July 5, 1689. See (Longd.) Cong. Year-book, 1870, p. 254.

Davies, J. F., a Welsh Baptist minister, son of Rev. Daniel Davies (1), was born at Cwmduin, in the parish of Tal-y-bont, Merionethshire, April 4, 1848. He was converted by his father at the age of fifteen; studied for three years at the college of Haverfordwest; was recognized as pastor at Abernant, Aberdare, in August, 1868; and died May 26, 1872. See (Longd.) Baptist Hand-book, 1873, p. 256. (J. C. S.)

Davies, J. G., a Welsh Congregational minister, was born in Brecknockshire in 1820. He joined the church in early life; studied at Brecon Independent College; and in 1857 was ordained at Penywenk, Downia, where he labored until his death, Jan. 21, 1870. See (Longd.) Cong. Year-book, 1871, p. 310.

Davies, Miles, a Welsh clergyman, in the beginning of the 19th century, was born in Tre'r-Abbott, in Whiteford parish, Flintshire. He was a very zealous free churchman, and in 1747 he paid the protestant fervent loyalty to George I and the Hanoverian succession. He went to London and published a few works, among which are his Atene Britannicus (1715, 5vo); —and A Critical History of Pamphlets (1718). Little is known of him. See Chalmers, Biog. Dict., s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Davies, Owen, a Welsh Wesleyan minister, was born at Wrexham in 1752. He was converted through Methodist instrumentalism; became a local preacher in London, and in 1789 was sent by Wesley to Manchester. He next traveled the Bedford, Lynn, Bristol, Northampton, Chester, Oxford, and Penzance circuits, until, in 1800, he was sent to North Wales. He preached there for fifteen years, and was often called "the Welsh bishop." He was superintendent of the Liverpool circuit for two years, and died Jan. 80, 1830. See Welsh Meth. Magazine, 1832, p. 389, 465, 541; Smith, Hist. of Ind. Methodism, ii, 390-393; Minutes of British Conference, 1830.

Davies, Philip, an English Baptist minister, was born at Whitchurch, Hampshire, Oct. 21, 1778. After his conversion he joined the Independent Church at Reading, and in 1802 the Baptist Church there; soon after became pastor in Oakingham; in 1808 removed to his native town, where he labored until his death, Sept. 7, 1840. See (Longd.) Baptist Hand-book, 1841, p. 32. (J. C. S.)

Davies, Philip L., a Baptist minister, was born in Wales in 1831; baptized at the age of fourteen, in Biscester, Monmouthshire; soon after came to Pottsville, Pa., and began to preach to the Welsh people. For three years he was a student in the University of Pennsylvania, and was ordained, Dec. 25, 1859, pastor at Carbondale, where he remained three years, and then took charge of the English Church at Blakelye. In 1863 he became pastor in Camden, N. J., resigning after seven years' successful ministry, to become the successor of Dr. John Dowling, in the Bereal Church, New York city, where he died, July 30, 1875. See Cathcart, Baptist Encyclo. p. 1305. (J. C. S.)

Davies, Rees, a Welsh Independent minister, was born at Llanwyrdy, Brecknockshire, in 1773. He was educated at the Presbyterian College, Carmarthen; in 1801 was ordained in Mill Street, Newport, where he remained until 1809; and afterwards continued to preach occasionally until his death, in February, 1832. See (Longd.) Evangelical Magazine, 1839, p. 598.
Davies, Thomas (1), a missionary of the Church of England, was born at Kingston, Herefordshire, Dec. 21 (O. S.), 1736. His father settled in the town of Litchfield, Conn., and the son graduated from Yale Col-

lege in 1757, after three years of theological study; was ordained in England in August, 1761; returned to America under the auspices of the Society for the Prop-
gation of the Gospel in Foreign Parts, and preached at New Milford, Roxbury, Sharon, New Preston, and New Fairfield—to which Litchfield was soon added. He also held occasional services in Washington, Kent, Cornwall, Salisbury, Great Barrington, and Woodbury. He died in New Milford, Conn., May 12, 1766. See Sprague, *Annals of the Amer. Pulpit*, v. 265.

Davies, Thomas (2), an English Baptist minister, was brought up a stone-mason; delivered a lecture on Monday evening, in Angel Alley, London; was minis-
ter at Petticoat Lane, London, for about fourteen years, and died very suddenly, June 15, 1763. See Wilson, *Discoursive Churches*, iv. 426.

Davies, Thomas (3), a Welsh Congregational minister, was born in the parish of Llangeler, Carmar-
thenshire. He joined the Church at the age of nine-
teen, and, after preaching some years in his own neigh-
borhood, was ordained at Penneath, Isle of Anglesey, in 1825; afterwards ministered at Ffentenog, Aberdaron, and Moelfro, and retired to Bodfodd, where he died, April 26, 1865. See (Lond.) *Cong. Year-book*, 1866, p. 246.

Davies, Thomas (4), a Welsh Congregational minister, was born in the parish of Treichi, Carmar-
thenshire, in 1820. He joined the Church at the age of sixteen; in his twenty-first year began to preach; entered Brecen College in 1843, and in 1847 was or-

Davies, Thomas Frederick, a Congregational minister, was born in 1738. He graduated at Yale Col-

lege in 1813; spent the two following years teaching in New Haven, meantime pursuing his theological studies; was licensed to preach in 1816; in 1817 was or-
dained at Huntington; in 1819 removed to New Haven, and became the editor of the *Christian Spectator*, and sev-
eral years later was connected with the *Religious In-
telligencer*. From 1829 to 1839 he was pastor of the Church at Green Farms, now Westport; the next ten years residing in New Haven, and died at Westport, Feb. 16, 1865. See *Applin's Annual Cyclopedia*, 1865, p. 634.

Davies, William (1), a Welsh Congregational min-
ister, was born at Caerlem, Devonshire, Dec. 24, 1785. He was converted in youth; began to preach at the age of seventeen; studied under a private instructor at Clynder; and in the same way completed his theological studies at Pembroke; was ordained in his twenty-
first year at Fishguard, South Wales, where he labored until 1865, when he resigned the regular pastorate. He died Jan. 4, 1875. See (Lond.) *Cong. Year-book*, 1876, p. 325.

Davies, William (2), a Welsh Wesleyan minis-
ter, was born at Lanfyllin, Montgomeryshire, in 1787. He was converted at the age of eight; in 1809 com-

menced his ministry, the last fifteen years of which were spent near Brecon, where he died, Oct. 15, 1869. See *Minutes of the British Conference*, 1870, p. 19.

Davies, William (3), a Welsh Congregational

minister, was born in the neighborhood of Pembyrga-

el, Cardiganshire, Dec. 21, 1792. He was converted in his twentieth year; educated at Newcastle and Lan-
ffyllin academies; ordained in 1822 at Llangollen; and in 1826 removed to Rhyddychaesiad, where he died, June 17, 1861. See (Lond.) *Cong. Year-book*, 1862, p. 227.

Davies, William (4), a Welsh Baptist minister, was born at Coedcanlas, Pembrokeshire, May 1, 1735. In March, 1816, he was converted and baptized at Hav-
nerford, and soon afterwards began to preach in coun-
try places. In 1819 he educated Stepney College, and supplied the church at Hailsham during a vacation. The aged pastor resigned in his favor, and he settled there, after various trials from ill-health. In 1838 he removed to Canterbury, and there died, Jan. 26, 1853. See (Lond.) *Hospital Hand-book*, 1862; (Lond.) *Baptist Magazine*, 1861, p. 429.

Davies, W. Pollard, an English Congregational minister, was born at Coventry, July 8, 1791. He joined the Church at the age of sixteen; entered Hoxton Acad-

emy about a year later; was ordained at Wellin-

borough when about twenty-one years old; labored eight years at Newburyport, Mass.; removed into Delaware, where he remained some time without a charge; served at Plymouth eight years; was pastor at Ashburnton eleven years; resided some time at Petworth; preached at Putney six years, and finally retired to Leamington, where he died, March 12, 1872. See (Lond.) *Cong. Year-


Davies, W. R., an English Baptist minister, was born in 1800. He joined the Church in his youth; preached occasionally in Pembrokeshire, Wales, and in 1838 became pastor at Dowlia, Glamorganshire, where he died, Aug. 1, 1849. See (Lond.) *Baptist Hand-book*, 1856.

Davilma, the Accadian goddess of nature, spouse of Fama.

Davila, Francisco, a Spanish theologian, was born at Avila, of a noble family, and took the habit of the Dominicans. He followed, in 1596, his cousin, the card-
inal Davila, to Rome, where Clement VIII appointed

him to the Congregation of the Index. Davila distin-

Davies, Absalom, a minister in the Methodist Episcopal Church South, was born in Wayne County, Ky.; was converted in manhood; labored several years as a layman; entered the Methodist Episcopal South Carolina Conference, wherein he continued until his death, Sept. 30, 1858. See *Minutes of Annual Conferences of the M. E. Church South*, 1858, p. 8.

Davies, Absalom L., a minister in the Methodist Episcopal Church South, was born in Tennessee, May 10, 1812. In early life he removed to Indiana, where he

was converted and united with the Methodist Episcopal

Church. In 1864 he joined the Methodist Episcopal Church South, in Illinois, and in 1867 became a mem-


Davila, Alphena, a Methodist Episcopal minister, was born in Paris, Oneida Co., N. Y., Dec. 18, 1807. He was converted at the age of thirteen; in 1816 admitted into the travelling ministry; in 1820 became super-
annuated, and died Oct. 8 the same year. See *Minutes of Annual Conferences*, 1821, p. 862.

Davie, Amos, a minister in the Methodist Episcopal

Church South, was born in Bullock County, Ga., in 1843. He was converted and licensed to preach in 1854; became a member of the Florida Conference subsequen-
tly, and labored until his death, March 16, 1864.
See Minutes of Annual Conferences of the M. E. Church South, 1854, p. 522.

Davis, Aquilla, a Methodist minister, was born in Bertie County, Pa., Oct. 20, 1844. He was converted in his seventeenth year; entered the ministry of the United Brethren Church; followed mercantile pursuits, became a minister of the Evangelical Association, and died in Ogle County, Ill., April 11, 1879. See Evangelical Messenger.

Davis, Arthur, a minister in the Methodist Episcopal Church South, was born in Stewart County, Tenn., Feb. 17, 1811. He was reared under Baptist influence; converted in 1836, and joined the Methodist Church; received license to preach in 1861, and was present on the organization of the Memphis Conference to the White River Conference, and died in April, 1879. See Minutes of Annual Conferences of the M. E. Church South, 1879, p. 117.

Davis, Caleb Bailey, a Baptist minister, was born at Wrentham, Mass., July 3, 1867. Without taking a college course, he studied theology at the Newton Theological Institution from 1864 to 1867; was ordained to the ministry in Paris, Me., June 27, 1868, and died at Portland, Jan. 12, 1865. (J. C. S.)

Davis, Charles S., a Methodist Episcopal minister, was born in 1833 as teacher in Hammondsport, N. Y.; in 1838 admitted into the East Genesee Conference; located and resided near Havana, N. Y., from 1860 to 1861, eventually became a superintendent, and died Nov. 5, 1870, in his sixtieth year. See Minutes of Annual Conferences, 1871, p. 158.

Davis, Claburine Albert, D.D., a Cumberland Presbyterian minister, was born in Hardin County, Tenn., Nov. 8, 1825. While he was quite young his parents removed to Illinois, and subsequently the family moved to St. Louis County, Mo. The Platte Presbytery received him as a candidate for the ministry in Oct., 1845; in April, 1846, he was licensed as a probationer; and in April, 1847, ordained. The first six months he devoted to missionary work, chiefly in the cities of St. Joseph and Platte; in 1847 he became pastor in Platte; in 1854 in Lexington; in 1859 succeeded Rev. Dr. A. M. Lyon as pastor in Memphis, Tenn., where he died, Oct. 31, 1867. Dr. Davis was recognized as one of the foremost preachers in that city. The General Assembly appointed him, in May, 1866, a delegate to the General Assembly of the Presbyterian Church. See Barr, Biographical Sketches, 2d series, p. 360. (J. C. S.)

Davis, C. B., a minister of the Methodist Episcopal Church South, was born in Muhlenberg County, Ky., July 19, 1813. He embraced religion in his seventeenth year, and very early entered the ministry of the Methodist Episcopal Church. His itinerant life was all spent in the Tennessee Conference, first in the Methodist Episcopal Church, then, after 1844, in the Methodist Episcopal Church South. He died at McMinnville, Tenn., June 3, 1882. See Minutes of Annual Conferences of the M. E. Church South, 1882, p. 90.

Davis, C. C., a Methodist Episcopal minister, was born at New Springfield, Mahoning Co., O., in October, 1820. He was converted in his twelfth year; received license to preach in 1846; and in 1860 entered the Pittsburgh Conference, in which he labored until within a short time of his death, Oct. 17, 1866. See Minutes of Annual Conferences, 1867, p. 70.

Davis, Daniel Gatewood, D.D., a colonial bishop of the Church of England, was educated at Pembroke College, Oxford; graduated in 1814; after filling various offices in the Church at home, was consecrated in Westminster Abbey as bishop of Antigua, West Indies, in 1822, and died in London, Oct. 23, 1857. See Amer. Quart. Rev. 1858, p. 623.

Davis, David, a Baptist minister, born in Pembroke, South Wales, in 1707, but was brought to America in 1710. He was pastor of the Welsh Tract Baptist Church at Pembered Hundred, New Castle Co., Del., from May 27, 1748, until his death, Aug. 19, 1769. See Sprague, Annals of the Amer. Pulpit, iv, 117.

Davis, Ebenezer, an English Baptist minister, son of the Rev. Richard Davis of Walworth, was born in 1800. He was baptized at fifteen, and for some years was a follower of Mr. Murray, the publisher of the Baptist magazine. In 1834 he was chosen pastor at Deal, Kent; afterwards had a pastoral charge at Lewes, Romford, Wcombe, and Southsea, and finally settled at Belvedere, Kent, where he had a stroke of paralysis in 1868, and died Oct. 29, 1870. See (Lownd.) Baptist Hand-book, 1872.

Davis, Edward, D.D., a Protestant Episcopal minister, who died at South Baltimore, Md., Nov. 19, 1866, aged fifty-nine years, was the founder and first rector of the parish of Calvary Church, Burnt Hills, N. Y. See Amer. Quar. Church Rev. Jan. 1, 1864, p. 669.

Davis, Edward Lee, an English engraver, was probably born in Wales, and went to France, where he learned the art of engraving. He returned to his native country and settled in London about 1670. The following are some of his plates: St. Cecilia, with Angels; Ecce Homo; The Holy Family. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Davis, Eliel, an English Baptist minister, was born at Folkestone, Kent, June 5, 1803. At nineteen years of age he went to London as a draper's assistant, and joined the Church under Joseph Tolme. He began to preach in the villages, and entered St. Stephen's Chapel, London, in 1826. In 1829 he became a pastor in the Isle of Wight; in 1834 removed to Lambeth; in 1841 to Ely, in Suffolk; in 1842 to St. Ives, where he suddenly died, March 29, 1849. See (London) Baptist Hand-book, 1830, p. 41.

Davis, Elzathan (1), a Baptist minister, was born in Maryland in 1794. In 1777 he moved to North Carolina, and was ordained in 1764; labored in that state thirty-four years, and then went to South Carolina, where he served his Master in the ministry till his death, the date of which does not appear. See Cathcart, Baptist Encyclopedia, p. 311. (J. C. S.)

Davis, Elzathan (2), a Congregational minister, was born at Holyoke, Mass., Aug. 19, 1817. He graduated from Williams College in 1834; studied two years at the Theological Institute of Hartford; and, having been appointed missionary to South Africa by the American Board of Commissioners for Foreign Missions, was ordained at his native place, May 9, 1836. Changing his plans, he afterwards engaged in home missions, in south Michigan and north Indiana. In 1845 he labored in the American Peace Society; in September, 1846, was installed pastor at Ashburnham, Mass.; in 1849 was sent as a delegate to the World's Peace Convention in Paris; in 1850 became secretary of the American Peace Society; for fourteen years was pastor in Fitchburg, Mass.; then, for a time, secretary of the American Missionary Association; and from 1869 to 1879 pastor in Auburn, Mass., where he died, April 9, 1881. See Hist. Cat. of Thol. Inst. of Conn., 1881, p. 15. (J. C. S.)

Davis, Emerson, D.D., a Congregational minister, was born at Ware, Mass., July 15, 1798. He graduated from Williams College in 1821; studied theology with Dr. Griffin while tutor there; was preceptor at Westfield Academy until February, 1836; ordained pastor in Westfield the same year, and remained there until his death, June 8, 1866. Dr. Davis was a member of the Massachusetts Board of Education. See Cong. Quarterly, 1859, p. 52; 1866, p. 315.

Davis, Francis Henry, a Baptist minister, was born at Kingsville, O., July 17, 1837. He graduated from the University of Rochester in 1860, and from the Theological Seminary there in 1863; was pastor at White Pine, Mich., from 1865 to 1867, and at Napoleon thereafter until his death, April 2, 1872. See Gen. Cat. of Rochester Theol. Sem. p. 27. (J. C. S.)
Davis, Franklin, a Congregational minister, was born at Bangor, Me., Jan. 24, 1816. He graduated from Bowdoin College in 1839; and from Bangor Theological Seminary in 1843. He was pastor at Warren, Me., Oct. 6, 1847; in 1849 became acting pastor at East Orono; in 1854 at Alton, N. H.; in 1856 at North Wrentham (now Norfolk), Mass.; in 1860 at Berkeley; in 1864 at Newington, N. H.; and from 1876 at Tamworth, until his death, which occurred on a railroad train at Ipswich, Mass., Oct. 26, 1882. See Cong. Year-book, 1883, p. 21.

Davis, Frederick Bruce, a Protestant Episcopal clergyman, entered upon his ministry in 1868 as missionary in Lancaster and Clarendon, S. C.; in 1870 was rector of St. Mark's, in Clareendon, and also in charge of the Church of the Holy Comforter in Sumter, where he remained until 1872; and then removed to Union as rector of the Church of the Nativity. He died Jan. 21, 1873. See Prot. Episc. Almanac, 1874, p. 138.

Davis, Garret, a minister in the Methodist Episcopal Church South, was born about 1814. He was converted about 1856 in Lexington, Ky., and in 1841 entered the Kentucky Conference, wherein he served to the close of his life. July 18, 1844. See Minutes of Annual Conferences of the M. E. Church South, 1846, p. 56.

Davis, George, an English Baptist minister, was born in the Forest of Dean in 1825. He was converted in 1840, and in 1847 a Primitive Methodist. For a time for several years; in 1846 changed his views and was publicly immersed; for three years studied theology at Monmouth; settled over the Church at Tethbury; and was ordained in 1850. His health failed a year afterwards, and he died March 22, 1852. See (Lond.) Baptist Hand-book, 1853, p. 87.

Davis, George Atherton, a Presbyterian minister, was born at Lunenburg, Vt., Jan. 3, 1813. He graduated from Dickinson College in 1838; taught in Maryland from 1839 to 1841; graduated from Union Theological Seminary in 1844; in April, 1845, was pastor at Hanover College, Va.; and died there, Oct. 9, 1846. See Gen. Cat. of Union Theol. Sem., 1876, p. 92.

Davis, George S., a Protestant Episcopal clergyman, was for many years rector of St. Paul's Church, Medina, O. In 1870 he became rector of Grace Church, Ravenna, to which parish was added, in 1872, Christ Church, in Kent; the next year he was missionary at Miami and Niles; in 1877 he removed to Cleveland, as missionary at large, an office which he continued to hold until his death, in May, 1880. See Whittaker, Alma and Directory, 1881, p. 172.

Davis, George W. (1), a Methodist Episcopal minister, was born in Morgan County, Ga., in 1808. He was converted in 1824, and in 1828 entered the Georgia Conference, in which he labored to the close of his life, Nov. 27, 1832. See Minutes of Annual Conference, 1833, p. 215.

Davis, George W. (2), a Free-will Baptist minister, was born in Greenbrier County, Va., Jan. 12, 1830. At the age of nineteen he removed to the state of Illinois, was converted in June, 1856; licensed in March, 1857, by the Walnut Creek Quarterly Meeting; went in October of that year to Hillsdale, Mich., to study, preaching at the same time; was ordained April 29, 1860; returned to Illinois, and died at Kewanee, May 5, 1861. See Free-will Baptist Register, 1852, p. 91. (J. C. S.)

Davis, Gustavus Fellowes, D.D., a Baptist minister, was born in Boston, Mass., March 17, 1797. He was converted about 1813; began at once to preach; was ordained June 13, 1816, at Preston, Conn.; in 1818 removed to South Reading (now Wakefield), Mass.; in 1829 became pastor of the First Church in Haverhill, Conn.; and died Sept. 17, 1856. See Christian Secretary, September, 1836. (J. C. S.)

Davis, G. B., a Baptist minister, was born in Delaware in 1792. He was converted in 1814; removed to Illinois in 1834 as agent for the American Bible Society; subsequently was agent of Shurtleff College, and pastor of the Baptist Hill Church, Ill.; afterwards labored to promote the interests of the Indian Mission Association in Tennessee and Alabama; and died near Lumpkin Hall, Ill., Aug. 29, 1822. See Minutes of Ill. missionaries, 1832, p. 9. (J. C. S.)

Davis, Henry (1), D.D., a Congregational educator, was born at East Hampton, N. Y., in 1771. He graduated from Yale College in 1796; for seven years was tutor in Williams and Yale colleges; professor of Greek in Union College from 1805 to 1810; president of Middlebury College, Vt., from 1810 to 1817; president of Hamilton College, Clinton, N. Y., from 1817 to 1853, and died there, March 7, 1852. His published works are his Inaugural Address, on assuming the presidency of Hamilton College, and a Sermon which he preached before the American Board of Commissioners for Foreign Missions. See Allen, Amer. Biog. s. v. (J. C. S.)

Davis, Henry (2), D.D., a Baptist minister, was born at Clinton, Sangamon Co., N. Y., April 23, 1800. Early in life he became a prominent figure in the city of New York; subsequently was engaged in teaching at Ogden, Monroe Co., where he was converted, and joined the Baptist Church in the fall of 1818; graduated from the theological institution at Hamilton, June 7, 1827, and the next day was ordained to the ministry, as an agent for the American Baptist Mission in Detroit, Mich., and planted the first church of his denomination in that city. His other pastorate were, Palmyra, N. Y., Brockport, Jordan, Cannon Street, New York city, Second Church, Rochester, Columbus, O., New Cuyohoga and Rock Island, Ill. He died at Danville, Ill., Apr., 1878. See Minutes of Ill. missionaries, 1876, p. 69. (J. C. S.)

Davis, Henry Edward, an English theologian, was born at Windsor, Middlesex, July 11, 1756, studied at Balliol College, Oxford, and died Feb. 10, 1784, leaving Examination of Gibbon's History. See Chaillers, Biog. Dictionnaire de.

Davis, Henry M., a Protestant Episcopal clergyman, was employed as a missionary at Dilk, N. Y., in 1835; in 1857 became rector of St. John's Church, in that place; in 1861 rector of the Church of Charity Foundation, Brooklyn; in 1864 missionary at St. Paul's Church, Salem, N. Y., of which subsequently, in 1875, he became rector until his death, Sept. 29, 1875, at the age of sixty-six years. See Prot. Episc. Almanac, 1876, p. 150.

Davis, Isaac G., a Free-will Baptist minister, was born at Stanstead, Canada East, March 1, 1819. He was converted at the age of seventeen: in 1836 commenced to preach; was licensed June 22, 1839; ordained at Huntington, Vt., Sept. 26, 1840; entered the Biblical School at Lowell, Mass., laboring, meantime, at Roxbury; for a few years was at Portsmouth and Deerfield, N. H., and on a missionary tour in Nova Scotia and New Brunswick; in 1848 went to the West, and with the exception of a year or two spent in Elgin, Ill., devoted himself to missionary labors in Boone and McHenry counties, and as pastor in Fayette, Wis., where he died in December, 1862. See Barrett, Memoirs of Eminant Preachers, p. 249. (J. C. S.)

Davis, Jairus B., a Free-will Baptist minister, was born in New England in 1818, and was one of the early missionaries of his denomination in New York and the Western states. He died at North Reading, Mich., Dec. 3, 1870. See Free-will Baptist Register, 1871, p. 82. (J. C. S.)

Davis, James, a Baptist minister, was born at Hopkinton, N. H., Nov. 6, 1772. He graduated from Dartmouth College in 1798; was ordained as an evangelist in 1818; in 1813 was immersed; ordained as a pastor, evangelist Nov. 14, 1816, at Lyme, Conn.; preached in
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various places, but chiefly dedicated to missionary and educational causes, and died May 28, 1821. See *Baptist Ministry Magazine*, new series, iii, p. 201, 208. (J.C.S.)

Davis, John (1), a Baptist minister, was born at Pensacola, Fla., Sept. 10, 1721. He was licensed to preach in 1761; the same year became pastor at Winter ran Harford Co., Md., where he remained until his death in 1809. See Sprague, *Anals of the Amer. Pul pit*, vi, 69.

Davis, John (2), a Baptist minister, was born in New Castle County, Del., in 1737. He graduated at Philadelphia College in 1768; was licensed to preach in 1769; in 1770 was called to the pastorate of the Second Baptist Church of Boston, and died Dec. 13, 1772. See Sprague, *Anals of the Amer. Pulpit*, vi, 117.

Davis, John (3), an English Wesleyan minister, was born at Darley, Gloucestershire, Oct. 27, 1780. He joined the Methodist Society at the age of seventeen, served the ministry in 1798, became a superannuate in 1845, and died May 16, 1852. See *Minutes of the British Conference*, 1852.

Davis, John (4), A.M., a Baptist minister, was born in Liverpool, England, Nov. 8, 1803. He studied at Horngate College, Bradford; was ordained pastor at Portsea, Hampshire, Jan. 13, 1829; was minister to several churches, of which was Port Mahon, Sheffield. In 1845 he became pastor at Stoke, near Manchester, in 1845; in 1847 was licensed to the Second Baptist Church of Boston, and died March 13, 1857. See *Minutes of Annual Conferences of the M.E. Church South*, 1875, p. 239.

Davis, John N., a Methodist Episcopal minister, was born in Mecklenburg County, N.C., Nov. 11, 1804. He was converted in 1822; received license to preach in 1828; and entered the South Carolina Conference in 1834; in 1853 became superannuated, and died in June, 1844. See *Minutes of Annual Conferences*, 1845, p. 591.

Davis, John R., a Methodist Episcopal minister, was born in Carteret County, N.C., in 1812. In 1857 he joined the Methodist Conference; received license to exhort in 1842, to preach in 1843, and in 1845 entered the North Indiana Conference; in 1860 became superannuated, and died May 17, 1877. See *Minutes of Annual Conferences*, 1878, p. 54.

Davis, John Wheelwright, a Presbyterian minister, was born at Newburyport, Mass., June 4, 1800. He was licensed by the Philadelphia Presbytery in 1824; served as a missionary in various parts of the state of New York; subsequently became an agent for the American Tract Society in Philadelphia, and died there, Aug. 5, 1867. See *Wilson, Pres. Hist. Almanac*, 1868, p. 196.

Davis, Joseph (1), an English Baptist minister, was born at Chipping-Norton, Oxfordshire, in August, 1878. He was converted in early life; was baptized at Oxford, and experienced bitter persecution from the civil authorities. He died in London, Feb. 16, 1706, leaving a work entitled *My Last Legacy*, which was printed in 1720. See *Croly, Hist. of the English Baptist Church*, ii, 328. (J.C.S.)

Davis, Joseph (2), a Free-will Baptist minister, was born at Marlbury, N. Ill., in 1792. He was con-
minister, was born about 1796. He served in the war of 1812; joined the Church in 1822; graduated from Union College in 1828, and from Auburn Theological Seminary in 1831; was ordained the same year; in 1865 took charge of the church in Springfield, N. Y.; afterwards preached in Bridgewater, and died June 13, 1842. See Presbyterian Register, Nov. 14, 1842.

Davis, Robert, an English Congregational minister, was born at Edsworthy, Hampshire, April 19, 1791. He joined the Church in 1810; became a student at Gosport in 1811; was ordained at Totton in 1818; in 1821 removed to Credenhill; in 1825 to Spalding, where his stay was very brief; afterwards preached successively in Lyme Regis, Devonshire; in Lincolnshire; in Wilberforce, Turvey, Brackley, in Northamptonshire; Sawston, Cambridgeshire; and finally retired to his native town, where he died, April 16, 1871. See (Lond.) Cong. Year-Book, 1872, p. 315.

Davis, Rowland, LL.D., an Irish divine, was born near cork in 1743, and educated at Trinity College, Dublin. Having entered into holy orders, he was made deacon of Cork, and was afterwards vicar-general of the diocese. He died in 1721, leaving two sermons, entitled Christian Loyalty (1716, 4to), and a Charity Sermon (Dublin, 1717, 8vo). See Chalmers, Biog. Dict. s. v.

Davis, Samuel (1), a Methodist Episcopal minister, was born at Holland, Lancaster Co., Pa., Oct. 7, 1783. He was converted in 1812, and in 1814 entered the travelling connection of the Baltimore Conference, wherein he toiled faithfully to the close of his life, Sept. 16, 1822. See Minutes of Annual Conferences, 1822, p. 401; Meth. Magazine, v, 439.

Davis, Samuel (2), an English Congregational minister, was born at Leominster, March 17, 1803. He studied at Highbury, preached two years at Bliston, Staffordshire, then removed to Needham Market, where he was ordained as co-pastor in 1834; in 1841 removed to Bow, afterwards to Barnet, where he continued to labor until within a few months of his death, July 8, 1865. See (Lond.) Cong. Year-Book, 1866, p. 247.

Davis, Samuel Chalmers, a Protestant Episcopal clergyman, was born in Baltimore, Md. For several years he was a Methodist preacher; was ordained in 1837; in 1839 became rector of William and Mary's parish, St. Mary's County; removed to New York in 1844, and after serving in several places went back to Maryland in 1849; officiated in Holy Trinity and Ascension parishes, Carroll County; also in Trinity parish, Charles County; in 1852 returned to New York, and died there, May 8, 1862, aged fifty-six years. See Amer. Quart. Church Rev., April, 1863, p. 148.

Davis, Samuel H. (1), a Presbyterian minister, was born in Delaware in 1802; the sever of his labors in the ministry from 1787 onwards, was the church he planted at Mr. Makemie in Maryland, and those in their immediate vicinity. He finally succeeded Mr. Hampton as minister of Snow Hill, and died in the summer of 1725. See Spenge, Annuale of the Amer. pulpits, iii, 3.

Davis, Samuel H. (2), a Presbyterian minister, was born in Frederick County, Md., Oct. 14, 1833. He graduated from Hampden-Sidney College, Va., in 1853; studied theology at Union Seminary; was licensed by the Presbytery of Baltimore in 1856; preached at Amelia and Lawrence, Va., and died July 19, 1858. See Wilson, Preb. Hist. Almanac, 1860, p. 70.

Davis, Samuel S. D.D., a Presbyterian minister, was born at Baltimore, N. Y., July 12, 1793. He entered Union College at Schenectady, but graduated at Middlebury College in 1812; took charge of an academy at Canastota, Vt.; in the fall of 1815 entered Princeton Seminary, where he was graduated in 1818, and in 1819 he was ordained as tutor at Union College; returned again in 1847, and graduated in 1819. He was licensed by the Presbytery of Albany, Oct. 12 of the same year; soon afterwards was commissioned to collect funds for a seminary in New York, which was eventually located at Columbia, S. C. He was ordained at Albany, Aug. 12, 1821; became pastor at Marietta, Ga., Dec. 16 of the same year; after two years went to Camden, S. C.; in 1833 accepted an appointment as agent of the General Assembly in the southern states; in 1847 he was professor of Latin in Oglethorpe University, Middleburg, Ga.; from 1845 to 1851 served at Camden, S. C. a second time, and died June 21, 1877. See Necrology, Report of Princeton Theol. Sem., 1878, p. 9.

Davis, Seth, a Protestant Episcopal clergyman, was born at Providence, R. I., July 18, 1802. He graduated from Phillips Exeter Academy; was admitted to the General Theological Seminary; was ordained deacon in 1833, officiating at Seneca Falls, N. Y.; became rector of Trinity Church, Cleveland, O., where he was ordained presbytery, and remained four years; returned to western New York, laboring in several parishes, and a part of the time engaged in teaching; in 1814 went to Connecticut, and took charge of the parishes in Woodbury, North Haven, and Northford; in 1857 was pastor at Monroe, where he died, July 6, 1862. See Amer. Quart. Church Rev., April, 1863, p. 149.

Davis, Silas Newton, a Cumberland Presbyterian minister, was born in Livingston County, Ky., May 29, 1806. He graduated at Princeton in 1829; married Miss Elizabeth Smith and removed to DeKalb, Ill., Nov. 14, 1829; shortly after he entered a theological school conducted by Rev. Richard Beard, D.D., at McMurray, Tenn.; Sept. 11, 1828, he was licensed as a probationer; the following year was appointed to what was the Livingston district; after spending the summer in study at Cumberland College, was ordained in the fall of 1830; until 1834 his time was chiefly spent in itinerant work in Tennessee; for several years he was pastor of the Elkton Congregation; in 1850 he removed to Cumberland College, and died Sept. 26, 1854.

Davis, Stephen (1), an English Baptist minister, was born at Andover, Hampshire, Oct. 30, 1788. He was converted at thirteen years of age; baptized in London in 1802; began to preach at twenty, and became an evangelist in Ireland in 1815. He afterwards was the travelling agent of the Irish Baptist Society, and as such visited America in 1822 and 1823. In 1827 he located in London, and visited over England and Scotland as the advocate of the society till 1845, when, with great obligation to his country, he continued to preach, as he had strength, till his death, Feb 5, 1856. See (Lond.) Baptist Handbook, 1856, p. 47.

Davis, Stephen (2), a Methodist Episcopal minister, was born in Gloucester County, Va., about 1765. He travelled about seven years in the itinerant connection, and died in August, 1785. See Minutes of Annual Conference, 1786, p. 66.

Davis, Stephen Joshua, an English Baptist minister, was born at Woolwich, Kent, in 1605. He was converted in his youth; studied at Bristol College in 1626; attended the ministry of Rev. Robert Hall; first settled at Weymouth; was called to London in 1677; was many years secretary of the Baptist Home Missionary Society and of the Irish Missions, and in 1686 settled as pastor at Aberlen, Scotland, where he died, May 11, 1696. See (Lond.) Baptist Handbook, 1807, p. 132.

Davis, Sylvester, a Baptist minister, was born at Royalton, Mass., in 1809. He was converted in 1830; studied at Hamilton, N. Y.; was ordained at Evans Mills; subsequently settled in Casville, and in February, 1848, went to the Sandwich Islands, where he died, Feb. 5, 1852. See Amer. Baptist Register, 1852, p. 416. (J. C. S.)

Davis, Thomas (1), an English Baptist minister was born at Newport, Isle of Wight, about 1730. He was converted at Woolwich, Kent, joined the Church
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there, was called as pastor to Reading, Berkshire, and died Dec. 27, 1796. See Rippon's Register, ii, 614.

(J. C. S.)

David, Thomas (?), a Protestant Episcopal clergyman, was admitted to orders in England in September, 1717, and came to America; settled in Windsor, Connecticut; was in 1792 in St. Stephen's parish; in 1795 became rector of Christ Church, Alexandria, and died there some time before 1810. See Sprague, Annals of the Amer. Church, v, 406.

(D. F. Jr., a Protestant Episcopal clergyman, was rector in 1833 at Henderson, N. C.; in the following year became assistant minister of Grace Church, Camden, S. C., in which position he remained until his death in 1866. See Prot. Episc. Almanac, 1867, p. 101.

David, William (1), a Baptist minister, was born in Orange County, Va., Jan. 7, 1765. He was immersed at a Baptist Church in Orange County, called "Blue Ban," in his fifteenth year; soon after began publicly to exhort; at sixteen became a soldier in the Revolutionary army, and was wounded in the head. He was licensed to preach in 1788; ordained in Georgia in 1793; served one church in Elbert County twenty-three years; then at Beaver Dam twelve years; Clark's Station nineteen years; and died Oct. 31, 1881. See Campbell, Georgia Baptists.

(J. C. S.)


David, William (3), a Canadian Methodist preacher, was born in Dublin, Ireland, June 5, 1851. In 1854 his parents emigrated to Toronto, Canada. He was converted in 1869, under the Primitive Methodists, and began to preach; was accepted by the Bible Christians in 1873; travelled in several circuits; and died April 19, 1913, at Peterborough, Canada.

David, William C., a Presbyterian minister, was born in 1760. He was received as a candidate under the South Carolina Presbytery in 1787; licensed in 1788; accepted a call from the Nazareth Church in 1788; ordained in 1789; in 1806 became pastor at Bullock Creek, S. C.; was deposed April 8, 1811, for erroneous doctrine; and died Sept. 29, 1811. See Sprague, Annals of the Amer. Pulpit, iv, 122.

David, William F. P., a German Reformed minister, was born in Paradise, York Co., Pa., Oct. 1, 1831. He completed his classical and theological studies at Lancaster in 1863; the same year was licensed and ordained; for some time was pastor at New Oxford, in Adams County; then of the Sinking Spring charge, in Berks County; and died at Reading, June 11, 1888.

(D. H. H.)

David, William H., a Baptist minister, was born in Jasper Co., Ga., Aug. 18, 1826; graduated from Mercer University in 1853; was ordained the same year, and was in Burke County, Ga. For seven years (1865-73), besides preaching, he was engaged in teaching in the Hezibah High-school; and died Sept. 18, 1873. See Catheart, Baptist Encl. p. 816. (J. C. S.)

Davidson, John, a Canadian Methodist minister, was born near Newcastle-on-Tyne, England, Nov. 28, 1798. He was a member of the first Primitive Methodist Society formed in England in 1784; and at nineteen years of age made his first attempt at preaching. In March, 1828, he was appointed, with certain others, to the Shields and Sunderland missions. Afterwards he was appointed to the Hexham Station. Subsequently he travelled on seventeen stations, extending over a period of twenty years. In 1849 he was licensed as superintendent of missions. He resided in Toronto three years; then, after filling four appointments, he was in 1859 appointed general missionary secretary and book-steward, which brought him to Toronto again, where he continued to reside until his death, March 1, 1884. In 1840 Mr. Davidson compiled the journal of William Clowes, and in 1854 published the life of that evangelist. He commenced a monthly paper, The Evangelist, which in 1858 was merged into the Christian Journal, and had the charge of it until 1866. He also compiled the first Book of Discipline of the Canadian Methodists. See (Toronto) Christian Guardian, March 19, 1884.

Davidson, John Wiles, a Methodist Episcopal minister, was born in Cambridgeshire, England, Dec. 17, 1810. He was converted at the age of thirteen; emigrated to Wilkesbarre, Pa., in 1833; in 1840 joined the Oneida Conference; about 1856 removed to Illinois, and in the following year connected himself with the Rock River Conference. He became a superannuate in 1870, and died Jan. 12, 1876. See Minutes of Annual Conferences, 1876, p. 131.

Dawke (the female Earth), in Greek-Babylonian mythology, was the wife of Aos, and the mother of the dimemius Bel. She was also called Dascina.

Davy, William, an English divine, was born about 1748. He studied at the Exeter Free Grammar-school; graduated from college, and became curate at Lustleigh; was presented to the living of Winkleigh, Devon, and died June 13, 1826. He published System of Divinity (Exeter, 1785, 6 vols. 12mo., 1825, 5 vols. 8vo., 1827, 3 vols. 8vo.; Lustleigh, 1786-1807, 26 vols. 8vo.). See (Lond.) Annual Register, 1826, p. 258; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Davy, George D., D.D., a bishop of the Church of England, graduated at Christ College, Cambridge, in 1803, and became a fellow; subsequently was curate of Littlebury, and in 1814 of Chesterford; afterwards of Swaffham Prior; removed to Kensington, and was appointed tutor to the princess Victoria; was advanced to the see of Peterborough in 1839, and died April 19, 1864, aged eighty-four years. In theology Dr. Davy belonged to the more rigorous section of his church, although he took no part in theological controversy. See Amer. Quar. Church Rec. July, 1864, p. 826.

Daw, John, a Scotch clergyman, took his degree at St. Salvador's College, St. Andrews, in 1663; became chaplain to the laird of Dumaisd; was presented to the living at Kinnaird; admitted Sept. 26, 1676; and died in 1698, aged about fifty-five years. See Pasti Ecles. Scoticae, iii, 829.

Dawes, Mark, an English Wesleyan minister, was born at Ridgway, near Sheffield. He was converted early; entered the ministry in 1809; and died at Brislart, June 1, 1844, in the fifty-ninth year of his age. See Minutes of the British Conference, 1844, p. 13.

Dawke, Clendenon, an English Baptist minister, was said to be a native of Wellingborough. He settled in early life at Wapping, about 1719, but in 1726 took charge of a newly formed church in Collier's Reins, Southwark. About 1734 he was chosen afternoon preacher, of the London Monthly Society; and connexion of that society in 1751, removed to Hemel-Hempstead, Herts, where he died, Dec. 8, 1758. See Wilson, Dissenting Churches, i, 581.

Dawson, Joseph, a Baptist minister, was born in Calaway County, N. C., in 1826. His family moved to Tennessee in 1827. He was baptized in 1849, ordained in 1851 or 1852, and at nineteen years of age of the Antioch Church. In 1857 he moved to Kentucky, and
preached two years for the Columbus Church, and four years for the Cane Run Church. During the war he resided in Tennessee, but at its close returned to Ken- tucky, where he died at Ruthersford, Tenness, March 1, 1872. See Borum, Sketches of Ten. Ministers, p. 200. (J. C. S.)

Dawson, Benjamin, L.L.D., an English Presbyterian minister, grandson of a clergyman ejected in 1662, took his degree at Glasgow; settled at Congleton, Chesh- ire, in 1722; removed to St. Thomas's Church, South- wark, about 1740; in 1750 he was appointed a master of Eng- land, became rector of Burgh, Suffolk, and died in July, 1814, aged eighty-five years. He published, Lectures in Defence of the Trinity (1764);—Dialogue on the Question of Liberty and Necessity (1780);—two tracts on The Intermediate State:—An English Dictionary on a New Plan. See Wilson, Discoursing Churches, iv, 815-817.

Dawson, Charles Cornelius, an English Baptist minister, was born at Shenfield, Essex, Nov. 13, 1817. He was converted at twenty, and was baptized by the Rev. W. Upton; sailed for Ceylon in 1840, and for some time did the printing at the mission press there; afterwards took charge of the station at Moram, till his health failed, and sailed for England Feb. 10, 1850, but was never again heard of. See (Lond.) Baptist Hand-book, 1851, p. 54.

Dawson, James (1), a Scotch clergyman, son of Rev. John Dawson, took his degree at Edinburgh University, Nov. 3, 1722; studied divinity at Glasgow University in 1726; was licensed to preach the same year; presented to the living at Langton, and ordained Aug. 16, 1727; transferred to the West Kirk, St. Cuthbert's, Edinburgh, Jan. 31, 1738; and died Jan. 22, 1735, aged thirty-three years. See Fasti Eccles. Scotiacum, i, 122, 419.

Dawson, James (2), a preacher of the United Methodist Free Church, was born at Lowestoft, Suffolk, in 1794; was sent to the Free Methodist Sunday-school, where he was converted; in 1816 became a local preacher, and in 1844 a home missionary. He travelled in three circuits, and died in the autumn of 1868. See Minutes of the 13th Annual Assembly.

Dawson, John (1), a Scots clergyman, took his degree at Edinburgh University, July 9, 1694; was called in May, 1698, to Langton; ordained July 14 following; and died in November, 1726, aged about fifty-three years. See Fasti Eccles. Scotiacum, i, 419.

Dawson, John (2), an English Wesleyan minister, was a native of Portsmouth. He was converted in early life; received into the ministry in 1886, and died at Newport, P. R., Sept. 6, 1875. See Minutes of the British Conference, 1876, p. 14.

Dawson, John Edmonds, D.D., a Baptist minister, was born in Washington County, Ga., March 7, 1805. He united with the Church in 1827; was ordained Jan. 14, 1855; and died Nov. 18, 1860. His ministerial life was spent chiefly in the middle and western parts of the state, and he rose to the highest rank as a preacher. See Cathcart, Baptist Encyclop. p. 1298. (J. C. S.)

Dawson, Joseph, an English Wesleyan minister, was born at Wineswold, Leicestershire, Feb. 28, 1847. He was converted at twenty-one; appointed to Cardiff in 1875; and died Feb. 15, 1877. See Minutes of the British Conference, 1877, p. 29.

Dawson, Robert, a Scotch clergyman, had the gift of a barony in Edinburgh University in November, 1747; was licensed to preach in November, 1752; became assistant to Mr. Archibald Lundie, minister of Salton; was presented by the king to the living at Staly, and died Sept. 23, 1799; and died March 26, 1800, aged eighty-one years. He published An Account of the Parish. See Fasti Eccles. Scotiacum, i, 534.

Dawson, Samuel, a minister in the Methodist Episcopal Church South, was born in Rockingham Coun- ty, Va., Nov. 10, 1796. He joined the Church about 1814, and entered the Mississippi Conference in 1841, where he continued until his death, in 1858. See Minutes of Annual Conferences of the M. E. Church South, 1858, p. 35.

Dawson, Samuel G., a Baptist minister, was born in Virginia in 1834. He was converted when young; in May, 1859, was ordained near Marietta; about four years afterwards engaged in missionary work in East Toledo; was chosen secretary of the convention in January, 1862, and served five years. See Cathcart, Baptist Encyclop. p. 817. (J. C. S.)

Dawson, Thomas, a Baptist minister, was born in England in 1730. He was, in early life, an officer in the English army; but, at the age of twenty-five, was baptized, and came to the United States in 1818. The following year he was ordained, and soon after sent as a missionary to the Cherokee in North Carolina. After their removal by the government, he went to South Carolina, and for twenty years preached among the mountains, and was a missionary among the colored people on the coast. He died June 29, 1860. See Cathcart, Baptist Encyclop. p. 817. (J. C. S.)

Dawson, William (1), an eminent Wesleyan lay- preacher, was born at Garforth, Yorkshire, March 30, 1778, and died suddenly at Colne, June 5, 1841. He was at first a member of the Established Church; became a local preacher in 1801; and, making his home at Barnbow, near Leeds, went up and down the kingdom, preaching, raising collections, speaking at missionary meetings, followed sometimes from town to town by colliers and yeomen; having congregations so large that he was compelled to preach in the open air. One who heard him says, "The effect of his sermons on the immense and eager audiences I never saw before nor expect to see again. Not a man, woman, nor child could resist him; and there was so much Scripture in his representations, and all said in honor of Christ, that the speaker, with the sacred, magic wand, was hid in the glory of his divine Redeemer" (Wakeley, Heroes of Methodism, p. 860). Dr. George Smith considers him "the most eminent lay-preacher that has ever appeared in Methodism;" and Adam Clarke exclaimed, "What an astonishing mind he has." He "possessed a strong, highly original, noble and generous mind, with an equally catholic spirit, and his whole character was as bright as the light, and warm as the sun's own ray; and although not an educated man in the strictest sense of the term, much less refined, yet he possessed, along with earnest, manly sense, and a vigorous intellect, striking originality and a rich power of conception which, although not free from occasional eccentricity, bespeaks the man of true genius." Dawson published an address on the death of Rev. William Bramwell, short memoirs, speeches on passing events; and a volume of his private letters—tender, faithful, forcible, graceful—a "spiritual treasury," was edited by Everett, and issued in London in 1842. See Everett, Memoirs of William Dawson (Lond.1842, pp. 547); West, Sketches of Wesleyan Preachers, p. 299 sq.; Stevens, Hist. of Methodism, iii, 179-184, 271, 275; Smith, Hist. of Wesleyan Methodism, iii, 432-434 (see Index); Minutes of the British Conference, 1841, p. 137.

Dawson, William (2), an English Wesleyan minister, the son of the foregoing, was born at Chester, near York, Oct. 19, 1807. He was converted at the age of sixteen; entered the ministry in 1830; was appointed to his last circuit (Holmworth) in 1858, and died Aug. 19 of the same year. See Minutes of the British Conference, 1859.

Dawson, William (3), an English Congregational minister, the son of the preceding, was born at Vizagapatam, a sea-port of Orissa, India, Jan. 16, 1816. He was converted early; studied at Madras, and began his ministry in 1838, as an assistant missionary, first at
Day, George (1), a Roman Catholic prelate of the 16th century, was born in Shropshire, and was successively scholar, fellow, and provost of King's College, Cambridge, which he resigned when he became Bishop of Chichester, to which he was consecrated in 1543. He was a most pertinent Romanist, for which he was deprived of his benefice under Edward VI, and restored by queen Mary. He died in 1556. See Fuller, Worthies of England (ed. Nutter), ii. 59.

Day, George (2), an English Baptist minister, was born at Bidford-on-Avon in 1688. He was pastor first of an Independent church in his native town; and subsequently of a Baptist church in the same place; and died March 10, 1836. See (Lond.) Baptist Hand-book, 1861, p. 98. (J. C. S.)

Day, George Tiffany, D.D., a Free-will Baptist minister, was born at Concord (now Day), Saratoga Co., N.Y., Dec. 8, 1822. While a lad, he went into a cotton factory at Hebronville, Mass. At the age of twelve he lived for a time with an elder brother, and subsequently at Lunadale, R.I. He was converted in the winter of 1839-40, and was baptized by Rev. Martin Cheever, of Oliveville, with whose church he united. Two years later he became a student in the Smithville Seminary, and subsequently went to the theological school of his denomination at Whitestown, N.Y. Dec. 1, 1846, he commenced preaching in Enfield, Mass., and was ordained at Oliveville, May 20, 1847. In the spring of 1851 he became principal of George Seminary in Ohio, at the same time taking charge of the church there, until, in July, 1852, he removed as pastor to Oliveville, R.I., also serving as one of the editors of the Free-will Baptist Quarterly. In April, 1857, he visited Europe, and on his return was called to the Roger Williams Church, in Providence, where he remained about nine years. At once he secured a high position among the ministers of the city. In 1866 he again visited Europe, and extended his trip to the Holy Land. The remainder of his life was spent as editor of the Morning Star. He died in Providence, May 21, 1875. See Bowen, Memoir. (J. C. S.)

Day, George W., a Baptist minister, was born in Russell County, Va., Feb. 15, 1807. He joined the Meth- odists Feb. 24, 1838, but soon after united with the Baptists; was licensed in La Grange, Tenn., April 14, 1839, and engaged in itinerant labors in the Big Hatchie Association. He ordained as pastor 1845; was pastor of the Big Black Church, near Den- mark, Madison Co., Tenn., also having charge of the Bethel Church in Hardeman County, for ten years, as well as of several others in Tennessee; and finally of the churches at Maple Springs, Denmark, and Arrant— all in Madison Co., and Woodland, Haywood Co. He died in August, 1881. See Burm, Sketches of Tenn. Ministers, p. 191. (J. C. S.)

Day, Ira, a Free-will Baptist minister, was born at Burlington, Otsego Co., N.Y., Oct. 6, 1818. When about thirteen years old he joined the Congregational Church at Plainfield, Vt., in 1836 removed to Wilbraham, where he joined the Free-will Baptists, and where he was subsequently licensed and ordained pastor. Finally he occupied the same relation in Fabius for three years, and died there, July 29, 1888. See Morning Star, Nov. 7, 1888. (J. C. S.)

Day, Isaac D., a Methodist Episcopal minister, was born at Petersburg, Va., April 9, 1808. He was conv- erted in his sixteenth year; in 1849 entered the Cin- cinnati Conference; two years later was transferred to the Ohio Conference, wherein he labored until his death, which occurred March 30, 1856. See Minutes of An- nual Conferences, 1856, p. 118.

Day, Israel, a Congregational minister, was born at Attleborough, Mass.; ordained over the Church in Killingly, Conn., in 1785; dismissed in 1826; and died in Killingly, Dec. 10, 1831. See Cong. Quarterly, 1860, p. 185.

Day, Jeremiah, a Congregational minister, was born at Colchester, Conn., Jan. 25 (O. S.), 1737. He graduated at Yale College; taught in various schools in Sharon until Dec. 1, 1777, when he began the study of theology with the Rev. Dr. Joseph Bellamy; after a year and a half taught school again about two years in Essexus, N.Y.; settled on a farm on Sharon mountain, still continuing his studies; and in 1766 and 1767 was representative in the General Assembly. Not long after, he resumed his theological studies under the Rev. Cotton Mather Smith, and, after preaching at Danbury and other places, was ordained pastor at New Preston, Jan. 31, 1770. In the fall of 1778 he made a missionary tour through western Vermont. In 1794 he made another tour, this time to the settlements on the Shrews- burough, in the state of New York, and on the Susquehanna, in Pennsylvania. From the establishment of the Connecticut Evangelical Magazine, in 1800, he was one of the editors until the close of his life, at Sharon, Sept. 12, 1806. See Sprague, Annals of the Amer. Pulpit, i, 688.

Day, John, an English clergyman, was born in Aldersgate Street, London, in 1666, and was educated at St. Alban's Hall, Oxford; in 1688 was elected a fellow of Oriel College; entered into holy orders, and became a favorite preacher in the university; travelled three years previous to 1695, when he obtained the vicarage of St. Mary's, in Oxford; and died at Thurold, Suff-olk, in 1627. He published some sermons, among which the best are Considerations of Clerum (Oxon, 1612, 1615):— Also Commentaries on the First Eight Psalms (Ibid. 1620). See Chalmers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Day, John Steele, a Methodist Episcopal minis- ter, was born at Guildhall, Essex Co., Va., June 4, 1816. He was converted at the age of fifteen, and licensed to preach in 1839; in 1843 joined the New England Con- ference, in which he became a superannuate in 1848; in 1861 resumed active work; in 1878 took a superannu- numery; and, in 1880, a superannuated relation; and died at Winthrop, Mass., March 1, 1882. See Minutes of Annual Conferences, 1882, p. 92.

Day, Joshua, a Baptist minister, was born at Reading, Berkshire, England, in 1837. He came to the United States in 1853, and took up his residence in Grover- ville, N. Y.; soon after entered the ministry, settling first at Northville, and removing afterwards to New- ark; he became pastor of the North Baptist Church, and subsequently of the Calvary Church, in Albany, where he died, June 20, 1877. See Baptist Weekly, June 28, 1877. (J. C. S.)

Day, Jotham, a Baptist minister, was born in
Maine about 1790; was ordained in Kennebunkport in 1821; in 1828 became pastor of the Second Church in Lisbon; and after 1866 preached for the Second Church in Howland, N. Y. See Millet, Hist. of the Hospitals of Maine, p. 441. (J. C. S.)

Day, J. C., a Lutheran minister, was born at Germantown, Pa., Oct. 10, 1808. He was a student at Gettysburg in 1834; was licensed to preach in 1836; first labored at Friesburg, N. J.; then for ten years was pastor at Saddle River and Ramapo; six years in Chinoe and Readville; and for nineteen years in New Germantown, N. J.; removed, without charge, to Mount Vale, and died there, March 25, 1882. See Lutheran Observer, April 28, 1882.

Day, Mark, an English Wesleyan minister, was born near Dewsbury, Yorkshire. He was converted at the age of seventeen; commenced his ministry in 1808; and died at Huddersfield, June 30, 1832, aged thirty-eight years. See Minutes of the British Conference, 1823.

Day, Mulford, a Methodist Episcopal minister, was born at New Providence, N. J., April 8, 1801. He was converted in 1819; in 1833 entered the Philadelphia Theological Seminary; and was subsequently received to the New Jersey Conference, and labored in his death, June 26, 1851. See Minutes of Annual Conferences, 1832, p. 28.

Day, Pliny Butts, D. D., a Congregational minister, was born at Chester Village (now Huntington), Mass., April 21, 1806. He entered the academy at Amherst in 1823; entered and graduated from Amherst Col. in 1824, and from Andover Theological Seminary in 1827; during the winter months of his senior year at Andover performed missionary work among the Catholics in Canada. The First Congregational Church in Derry, N. H., installed him pastor, Oct. 4, 1837, and he continued there for more than thirteen years. During the summer of 1851 he visited Europe, and his letters of travel were published in the Congregational Journal. On his return he became pastor at Hollis, N. H., July 7, 1852, and remained until his death, July 6, 1869. He was remarkable for saintliness of character, superior business capacity, and thoughtful discourses. See Cong. Quarterly, 1871, p. 481.

Day, Reuben, a Baptist minister, was born Feb. 11, 1809, in Russell County, Va. In 1827 he removed to Tennessee; in 1841 united with the Church in Savannah, Hardin Co.; was licensed to preach in 1842; ordained November the same year, and acted as pastor in Savannah in 1843; spent 1844 in missionary work, in West Tennessee; had a short pastorate at Cotton Grove, in Madison Co.; took charge, in 1846, of the Pleasant Plains Church, where he remained seven years; afterwards served several churches in Madison, Henderson, Gibson, and Hardeman counties, for ten or fifteen years, including Cane Creek and Liberty Grove. He died in 1880. See Borum, Sketches of Tenn. Ministers, p. 197. (J. C. S.)

Day, Richard (1), an English martyr, was burned at the stake for the defence of the Gospel, with three others, in June, 1558, at Salisbury. See Fox, Acts and Monuments, vii, 467.

Day, Richard (2), an English clergyman and print- er, was educated at Eton School and King's College, Cambridge, where he became a fellow about 1571, and being ordained, supplied the place of minister at Rye- gate, in Surrey. He afterwards turned his attention principally to printing. He translated Fox's De Christo Triumphante Confessore (1579), and wrote a preface and conclusion to the Testaments of the Twelve Patriarchs. See Chalmers, Brev. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Day, Robert (1), an English Baptist minister, was born at Wiltshire, Somersetshire, July 2, 1721. He was converted at the age of nineteen; two years later united with the Church at Row Green, Wellington; in 1745 commenced his studies at Bristol, preaching occasionally to neighboring churches; was ordained pastor in Wellington on May 31, 1747, and died there, April 1, 1791. See Hippon, Register, 1791, p. 260. (J. C. S.)

Day, Robert (2), an English Wesleyan minister, was born at Dewsbury, Nov. 8, 1794. He was converted in 1809; called to the ministry in 1820; became asupernumerary in 1829; resided at Lowestoft, and died March 27, 1864. See Minutes of the British Conference, 1843, p. 202.

Day, Samuel, a Congregational minister, was born at Wrentham, Mass., April 14, 1808. He graduated from Williams College in 1833; for a time taught in Wrentham and at Troy, N. Y.; preached for two years in West Troy; Sept. 23, 1840, was ordained pastor in Wobocottville, Conn., remaining until June, 1846; eight years following was agent of the American and Foreign Christian Union; then became acting pastor at Balm's Falls, Y, in 1854; Princeton, Ill., in 1859; Amboy, in 1860; chaplain of the 8th Regiment Illinois Vol- unteers in 1861; in 1865 removed to Ann Arbor, Mich., without charge, and died in Brooklyn, N. Y., April 8, 1881. See Cong. Year-book, 1882, p. 28.

Day, Samuel Stearns, a Baptist minister, was born in Leeds County, Ont., in 1806. He joined the Baptists in 1825; graduated from the theological institute at Hamilton, N. Y., in 1856; was appointed by the Missionary Union to labor in the East, in August of the same year, and arrived in Calcutta on the February following; in 1837 went to Madras for purposes of study, and in due time entered upon his work among the Teluguos. In 1840 he went to Bellore, and, with the exception of a short visit to his native country in 1845, labored most faithfully for eighteen years among the native tribes, after which he once more returned in broken health to the United States, and died at Cortlandville, N. Y., in October, 1871. See Baptist Missionary Magazine, November, 1871. (J. C. S.)

Day, Simon, an English Wesleyan minister, was born in 1745. He was converted while at a boarding-school at Bristol; soon began to preach in the village of Somerset; in 1766 was appointed for Cornwall, but after a while retired from the ministry; in 1779 again entered the itinerant work; in 1817 became a super- numerary at Frome, and died March 17, 1882. See Minutes of the British Conference, 1882.

Day, Warren, a Congregational minister, was born at Shrewsbury, Mass., Dec. 11, 1749. He graduated from Dartmouth College in 1814; preached at Richmond, N. Y., from 1816 to 1828; at Orangeville, two years; at Enfield, from 1838 to 1844; at Richmond, from 1845 to 1850; resided at Watamos, Wis., from 1854 to 1863, and died at Richmond, N. Y., May 19, 1864. See Cong. Quarterly, 1865, p. 207.

Day, William (1), an English presbyterian, brother of George Day, bishop of Chichester, was admitted to King's College, Cambridge, in 1545; became proctor of Cambridge in 1558; was made, by queen Elizabeth, provost of Eton and dean of Windsor; and made bishop of Winchester, which office he enjoyed scarcely a year, dying of extreme old age in 1566. Unlike his brother, he was a zealous Protestant. See Fuller, Worthies of England (ed. Nuttall), iii, 60.

Day, William (2), an English divine, was born about 1675. He was ordained to the curacy of Dewsbury, Yorkshire, in 1788, where he remained six years and a half; afterwards removed to Benghazi, Wessox- nshire, in which he spent a similar period; in 1801 became assistant to the Rev. T. T. Bidulph, at St. James's, Bristol, with whom he continued till 1810, when he was transferred to the vicarage of St. Philip's by the corporation, at the same time laboring at other places in the chancery, which he held till 1822. See (Lond.) Christian Guardian, November, 1835, p. 425.
Dayken, Alexander, a German martyr, who had been the means of doing much good in other countries, went to Dornick, and for preaching there to the people was apprehended, beheaded, and burned, in 1562. See Foxe, A. M., 294.

Dayton, A. C., a Baptist minister, was born at Plainsfield, N. J., Sept. 4, 1813. He joined the Presbyterians at the age of twelve, graduated from the New York City Medical College, and, after practicing a short time, went to Florida for his health; three years afterwards removed to Vicksburg, Miss.; in 1852 united with a Baptist Church, and began at once to preach; subsequently became an agent of the Bible Board of the Southern Baptist Convention, residing in Nashville, Tenn., where he was the associate editor of the Tennessee Baptist, at the same time writing Theodicea, also Isadella's Daughter, and several other books for Sunday-schooL During the civil war he was engaged in teaching and in literary pursuits, until his death at Perry, Ga., June 11, 1865. See Cathcart, Baptist Encyclopedia, p. 819. (J. C. S.)

Dayton, Ezra Fairchild, a Presbyterian minister, was born at Mendham, N. J., June 6, 1806. He graduated at the New Jersey College in 1826; was principal of an academy in Baskingridge, from 1826 to 1829; spent part of a year in Princeton Seminary; was ordained an evangelist by the Presbytery of Newark, Jan. 14, 1834; was stated supply at Augusta, from 1833 to 1836; at Sparta, from 1837 to 1839, and died there in October of the latter year. See Gen. Hist. of Princeton Theol. Sem., 1881, p. 76.

Dean, Antonio, a Spanish theologian and ecclesiastical historian, was born at Valladolid, and lived about 1535. He took the habit of the Franciscans, became overseer of the convent at Valladolid, minister of the province of Conception, and comissary-general of his order under Gregory XV. He wrote, Las Chronica de la Orden de S. Francisco (Valladolid, 1611): Histo- ria de las Llagas de S. Francisco (Madrid, 1612): Vida de no jueves de la Cruz, de la Tercera Orden de S. Francisco (ibid. 1613): Exercicios Espirituales (translated into Italian by Antonio de Lione, Rome, 1616): La Perpetua Concepcion de Nuestra Senora (Madrid, 1611): Vida de Pedro Reguillo (ibid. 1627). See Butler, Noue. Biog. Generale, s. v.

Death. BEATING THE. See CHIBBUT HAK-KEBIR.

Death. BURNING OF THE. See CREMATION.

Death. COMMUNICATION OF THE. The practice of placing the eucharist within the lips of the dead prevailed in all parts of the Church for some centuries. This and the baptizing of the dead were forbidden at the Council of Trent. Gregory Nazianzus utters a serious warning against them. Even when the better sense of the Church rejected the more revolting usage, the custom continued in a form hardly less superstitious, of placing a portion of the consecrated bread upon the breast of the corpse to be inted with it, as a charm against the attacks of malignt spirits.

Death. FESTIVAL OF THE. See ALL-SOULS' DAY.

Death. PLAYING FOR THE. See MASS.

Death. TREATMENT OF THE. See BURIAL; FERIAL.

Dealtry, Thomas, D.D., a missionary bishop of the Church of England, was born at Notting-ham, near Pontefract, in 1736, and was the son of James Dealtry, de- servedly considered the most illustrious of the ancient family of Dealtry of Lofthouse Hall, near Wakefield, Yorkshire. He was educated at St. Catharine's Hall, Cambridge, where he graduated as Litt. D. in 1892; was created archdeacon at Calcutta in 1855, and held that office until consecrated bishop of Madras, in 1849. He died March 4, 1861, leaving sermons on various occasions. See Amer. Quor. Church Rev., 1861, p. 396.

Deambulatoria (or Deambulacra) were covered porticoes for walking in, more particularly those surrounding a church. They were sometimes of two stories, and occasionally contained altars. The term is also used for the walks of a cloister (q. v.).

Dean, Henry, archbishop of Canterbury, was born about 1450, and was probably educated at St. Mary's College, Oxford, but also studied at Cambridge. He seems to have been one of the black canons, and was prior at Lanthony, in Monmouthshire, before 1481. On Sept. 13, 1494, he was constituted lord chancellor of Ireland; was consecrated bishop of Bangor, Oct. 6, 1496, where he accomplished wonders in the way of restoring cathedrals, and rebuilding the palace. He was translated to the see of Salisbury, Aug. 23, 1499, and was at the same time appointed registrar of the Order of the Garter. He occupied the see of Salisbury little more than a year. During this time he received the great seal, under the title of lord-keeper. He was appointed to the see of Canterbury about 1501. His health began to fail in 1502, and he died Feb. 15, 1503. See Hook, Lives of the Archbishops of Canterbury, v, 500 sq.

Dean, Paul, a noted Universalist and Unitarian minister, was born at Barnard, Vt., in 1789. He held the doctrine of the Restorationists, and was pastor of churches in Boston and Easton, Mass. He died at Framingham, Oct. 1, 1860. He published numerous Sermons, etc.

Dean, William, an early Presbyterian minister, was educated at the Log College, N. J.; was taken on trial by the New Brunswick Presbytery, Aug. 8, 1741; licensed Oct. 12, 1742, and was sent to Neshaminy and the Forks of Delaware, a region inhabited by the Lenape, or Delawares, and other tribes. In 1745 he went with Byram of Mendham into Augusta County, Va., where a great awakening attended their labors, and continued until 1751. He was ordained, in 1756, pastor of the Forks of Brandywine, and received a call also from Timber Ridge and the Forks of James River, but it was not put into his hands. He died July 9, 1758. (W. P. S.)

Dean, James, a judge and missionary to the Indians of New York, was born at Groton, Conn., Aug. 20, 1748, and graduated at Dartmouth College in 1773. He having been associated in religious work among the Six Nations at the age of twelve, after leaving college he was sent as missionary to the Canes in Indiana, and used his influence in the interests of peace. He served in the Revolution with the rank of major, and acted as interpreter at Fort Stanwix. After the war he was long a judge in Oneida County, N. Y., and held other important offices. He died at Westmoreland, in that county, Sept. 10, 1826.

Dean, Samuel (1), D.D., a Congregational minister, was born at Westerly, Mass., July 30, 1768. He graduated from Harvard College in 1781; was settled in 1764 at Falmouth, as colleague to the Rev. Thomas Smith, and died Nov. 12, 1814. See Sprague, Annals of the Amer. Pulpit, ii, 327.

Dean, Samuel (2), a Congregational minister, was born March 28, 1784, at Mansfield, Mass., and graduated from Brown University in 1806. In 1810 he became pastor of the Second Congregational Church in Scituate, where he remained until his death, Aug. 9, 1881. He published a History of Scituate (1881), besides several poems and sermons.

Deasaul (Celt. deas, "the south", and stali, "a way"), a Druidical ceremony consisting in pacing thrice round an earthen walk, which encompassed the temple externally, and which was still visible at Stonehenge (q. v.). The route represented the course of the sun, being from the east southward to the west. This custom, as a religious rite, is of great antiquity, and very extensive. The beneficence of the Deasaul was long used in Ireland, Wales, and the Scottish Highlands, and is said to
be at present not entirely extinct.—Gardner, Fruit of the World, s. v. See DRILLS.

Debir, in the mountains of Judah. Licut. Conder gives an extended argument (Quarr, Statement of the "Pal. Explor. Fund," Jan. 1875, p. 49 sq.) in favor of locating this place at the modern ed-Dhokretjek [see Denmark, vol. ii, p. 672], which may be summed up thus: (1) Both names signify the back, i. e. ridge, of the mountains, on which this place is conspicuous; (2) it has ancient remains, consisting of cave dwellings, wells, and cisterns; five old roads lead from it, and large stones, at the distance of about three thousand cubits around it, seem to mark the limits of a Levitical city; (3) there are fine springs in the neighborhood, namely, those of Seil Dibeh, six miles west of Juttah, which feed a brook that runs several miles. To this identification Tristan (Useful Places, p. 81) and Treawney Saunders (Map of the O. T.) accede. The argument, however, is rather spasmodic than strong: (1) The names do not agree in etymology, and the resemblance in meaning is very doubtful; (2) the ruins show, indeed, an ancient site, but not necessarily the one in question, and the Levitical bounds are particularly dubious; (3) the springs are too distant to indicate any special connection with this locality, which, moreover, is farther from Hebron than we should expect.

DEBLOIS, Francois Louis. See Blohuis.

DeBlois, Stephen W., D.D., a Baptist minister, was born in 1827 at Halifax, N. S. He graduated from Acadia College in June, 1846; studied theology at Newburn; was ordained Feb. 26, 1848, in Chester; and in 1855 became pastor of the First Church in Horton, where he remained twenty-seven years. He died at Wolfville, Feb. 4, 1884. See Cathcart, Baptist Encyclop., p. 522. (J. C. S.)

Debo (or Bebo) was the twenty-second bishop of Aragon, about 429. He was previously a senator of Aragon, and was universally beloved for his justice, mildness, and every good work. In 433 he restored the Church of St. Paul, which had been destroyed by the Vandals, and afterwards dedicated it to St. Peter and Paul.

DE BOLLANDT, Sebastian. See Bollandus.

Debris, a French doctor of theology in whom the papacy, was one of the four theologians whom Charles IX sent to the Council of Trent. He wrote, Instruction a l'Archevéque de Paris (Paris, 1542) ; Bref Aquisillon a Aimer l'État de Religion Chrétienne, etc. (Ibid. 1544). See Hoefl, Nouv. Biog. Générale, s. v.

Decavalcato (making bald). See Corporal Inquisitions and Punishments.

Decanatus (or Decania), (1) the office of a dean; (2) the district of a rural dean; (3) sometimes a farm or monastic grange, in late charters.

Deckni (or Deens), an order of men instituted in the 9th century, to assist the bishops in the inspection of their dioceses. Seven of the most enlightened men of the congregation were appointed under the name of deans, to take charge of the rest. See Dean.

Decanodium was the pastoral staff borne before the patriarch of Constantinople on solemn occasions, delivered to him in the first instance by the emperor. Punicchus, however, states that it was a silver mace.

Decanorum (Decania, or Decanica) was an ecclesiastical prison in which criminal clerks were incarcerated by their ecclesiastical superiors. The word is derived from the decani, who were jailers. By a false etymology it is sometimes written diceanum and dicranum. The clergy, instead of being beheaded or hung for misdemeanors, had suspended from their necks the gospels and the cross, and were imprisoned in one of the towers of the church. The heretics, by a decree of Arcadius and Honorius, were deprived, with other buildings, of the decanaria. See Smith, Dict. of Christ. Antiq., s. v.

Decanua. See Dean.

De Capella, Andrew. See Capella.

Decentius, (1) bishop of Leone, in Spain, was present at the Council of Elvira, A.D. 390 or 301; (2) bishop of Eugubium, in Umbria, about 416. Among the epistles of Innocent I is a letter of praise addressed to him.

De Champs, Victor, cardinal-archbishop of Mechlin, was born Dec. 6, 1810, at Melle. He was a follower of Lamennais, and in the spirit of his teacher wrote for different political periods, but in 1832 betook himself to the study of theology. He joined the Redemptorists at St. Trond; soon became famous as a pulpit orator; went on a pilgrimage to Rome in 1850; in 1865 was raised to the episcopal see of Namur, and in 1867 to the archiepiscopate of Mechlin; and in 1876 was made cardinal, probably for his advocacy of papal infallibility. Bishop De Champs was especially severe against the French revolutionists, and proved himself a decided Ultramontanist. He died Sept. 29, 1883. (B. P.)

De Charms, Richard, a minister of the New Jerusalem Church, was born in Philadelphia, Pa., in 1797. In early life he was a printer; graduated at Yale College in 1826; the year previous studied Swedenborgianism under Thomas Worcester, D.D., at the same time continuing the publication of the New Jerusalem Magazine; continued his theological researches in Baltimore, Md., and there began to preach in 1828, his first sermon, considered a masterpiece, being published, and afterwards reprinted in London. Its title was The Pyramidal Importance of Spiritual Things. After a year of pastoral labor in Bedford, Pa., he went to London, studied under Rev. Samuel Noble, and on returning, in 1832, became pastor of the First New Jerusalem Church in Cincinnati, O., and conducted a periodical called The Preceptor. Subsequently he preached in Philadelphia, Baltimore, and New York. In his latter days he devoted much attention to various mechanical contrivances and inventions of his own. He died March 29, 1864. He was the author of Sermons Illustrating the Doctrine of the Lord.—Series of Lectures Delivered at Charleton, S. C. ;—The New Churchman;—and Freedom and Slavery in the Light of the New Jerusalem. See Appleton's Annual Cyclop., 1864, p. 598.

Declius, (1) eighth bishop of Macao, is assigned by Severinus to the period from 899 to 912; (2) succeeded Deodatus as eleventh bishop of Macao, in the latter part of the 7th century and the beginning of the 8th century.

Decker, Christian August Heinrich, a Lutheran minister, was born Oct. 15, 1808, at Husum, in Schleswig, and studied theology at Kiel and Berlin. In 1833 he was appointed collaborator at the Meldorf school, and ten years later, in 1843, was called to the pastorate at Klein-Wesenberg, near Lubeck. In 1853 he was called to Lenztine, near Segeberg, and in 1873 to the Thumbyse and Strusdorf pastorate, in Angeln. He died June 11, 1884. He was a very active man, and a staunch defender of his Church. He wrote, Ordnung des Gottesdienstes und der Kirchlichen Handlungen, etc. (Altona, 1843) ; Die Revolution in Schleswig-Holstein (Hamburg, 1850); Uber Gustav-Arth-Matthias und Bekanntniss (Ibid. 1861). See Zuchold, Bibl. Theol. i, 266; Luthenrist's Allgemeine Evangelisch-Lutherische Kirchenzeitung, 1884, No. 42. (B. P.)

Decker (or Deckher), Conrad, a Dutch theologian of the order of the Jesuits, taught at Heidelberg, and died in 1620, leaving, De Pope Romano et Populo Romanorum Reformatione per Ultrapontos Jesuariam, etc. See Hoefl, Nouv. Biog. Générale, s. v.

Deckers, Jan, a Flemish theologian, was born at Hazebrouck about 1559. He studied at Douay, became
**DECLAN**

*Deist at Naples, taught at Douay and Louvain, philoso-

phy and theology, and became chancellor of the un-

iversity at Gratz and rector of the college at Olmütz,

in Moravia. He died at Gratz in 1619. His principal

works are, *Tabula Chronographica* (1690):—Theologica

Disserationes, etc. (Paris, 1699):—Tabula Eppelin


**Declan (or Deglan)** (1) An Irish saint, who

went with St. Virgilius, St. Rupert, and others in the

evangelisation of Bavaria, and died at Frienagen, Dec.

1, about the middle of the 8th century. (2) Bishop of

Antrim, as a son of Ere and Deirghten, or Dethidin.

Through his father he could boast of royal ancestry.

He was born at Decies, in the county of Waterford, and

probably died about the middle of the 7th century.

He is commemorated July 24.

**Decorated Style.** See Gothic Architecture.

**Decret, Claude,** a French theologian and moral-

ist, was born at Tours in 1598. He joined the Jesu-

its in 1614, and became professor of philosophy and

of belles-lettres at Châlons, and afterwards rector of

the college in the same town. He died at Paris, April 10,


**Decretists,** one of the two parties into which the

students of canon law in the 12th century were divided in

consequence of the general recognition at that period of

the supreme authority of the pope. The name is taken

from the title of a work, *Decretum Gratiani*, which formed

the basis of their studies in ecclesiastical law. Neander

says, "The zeal with which the study of civil and

ecclesiastical law was pursued had, however, this

infamous effect, that the clergy were thereby drawn

away from the study of the Bible, and from the higher,

directly theological, interest, towards their whole life de-

voted solely to these pursuits." The opposite party

were called Legists. See Neander, *Hist. of the Church*,

iv. 303 sq.

**Decretum (or Decretâle)** is the letter of the
decree of the clergy and people of a city, sent to the

metropolitan and the provincial bishops, signifying the election

of a bishop of their city, whom they required to be con-

secrated. Gregory of Tours says that in the choice of

Mauritius the electors could not come to one decreet.

The name is also given to a form to be read by the

decree when a bishop is "designate." The difference

between this and the foregoing decreet appears to be

that the former is sent by the bishop, and the latter

of the vacant see immediately on the election of the bish-

op; if, thereupon, the pope gave his assent, the bishop

became technically designate, and the decree of his

church read the decreet or petition for consecra-

tion.

**Decumana (or Degeman)** was a Welsh

saint, who lived a hermit on the seashore at the

place called from him St. Decuman, near Watchet,

in Somersetshire. His well was long pointed out there,

and a chapel existed in the parish of Wrabness, near

Horston, in Cornwall, which was dedicated to him. He is said to have died Aug. 27, 706.

**Decha** was a presbyter and abbot of Perreneau

(Bardney), in the province of the Lindses. He is

the authority of Bede for what he states concerning

the early evangelization of Lindseyshire, and the

multitude of people baptized in the Trewy by bishop Pauli-

nus in the presence of king Edwin. Beda calls him

a faithful man.

**Defensor,** (1) the bishop of Angers. Noth-

ing is known of his birth or age. (2) A monk of the

monastery Ligugé, which St. Martin founded on the

river Célin, not far from Poitiers. He lived about the

end of the 7th century or the beginning of the 8th. He was a diligent student of the fa-

thers, and by his scholarly habits acquired the title of "Grammariam." He made extracts and compiled a book entitled *Scillariaum, seu Sententiarum Catho-

licorum Fatrum*. The work is divided into eighty

chapters, and treats of the principal Christian vir-

tures. It has appeared, according to Possinus, in three editions: Antwerp, 1550; Venice, 1552; Cologne, 1554.

**Defensor Ecclesiae.** See Advocate of the

Church.

**Dega.** See Dagon.

**Degenkolb, Carl Friedric,h,** a German theolo-

gian, was born at Weissenfel, July 12, 1862. He stu-

died at Leipzig, and became dean in 1716, pastor at Lut-

ten in 1723, pastor at Stolpen in 1729, and died in 1747. His

principal works are *Kirch-Reigegnisse des Alten

und Neuen Testament* (Bautzen, 1715):—Einleitung in die

politishe Historie (Pirmas, 1716):—Wider die Athe-

isten, Materialisten, Juden, Türken und Heiden (1722):

—Grundriss der Theologie (Dresden, 1731). See Hoe-


**Dégir, bishop of Ninev.** See Davit, St.

**Deguerry, Gaspard,** a French priest, was born at

Lyons in 1797. Having completed his studies in the

college of Villefranche, he was in 1820 ordained priest.

In 1824 he preached at Lyons, in 1825 and 1826 at Paris,

and in the year following Charles X appointed him

chaplain of the death regiments of the royal guard.

After the revolution in 1830 Deguerry resumed preach-

ing again. On his return from Rome, in 1840, he was

made canon of Notre Dame, then archpriest, and finally

curate of St. Eugenius in 1843 and of St. Magdalen in

1849. He refused the bishopric of Marseilles, offered to

him by Napoleon III, but accepted a call as religious

instructor of the prince in 1868. Being taken prisoner

by the communists, March 18, 1871, he was shot at La


Lord’s Prayer, preached at the Tuileries in 1866.* See


(B. F.)

**Deharbe, Joseph,** a German Jesuit, was born in

1800 at Strasbourg. In 1817 he joined his order, and

was professor at the college of Freiburg, in Switzerland,

where he educated most of the Jesuits, who since 1848

have acted as missionaries in Germany. He died Nov.

8, 1871, at Maria-Einsiedeln, leaving, Gründliche und

leichtfussige Erklärung des katholischen Katechismus

(1867–83, 5 vols.):—Die vollkommene Lebe Gottes (Bat-

tiston, 1850):—*DePRIMARY. CERS (2d ed. 1849; 8d ed. 1860). (B. F.)

**Delioćus** (or Declius) was a name some-

times applied to monks.

**Delioćus** (Deel, Descola, or Dichiull) of

Lure was a saint and abbot. He went with St. Colum-

ban from Britain to Burgundy, and shared his fortunes

at Luxeuil. He was a uterine brother of St. Gallus.

Bothy weakness hindered him from following Colum-

ban into exile, and although left to perish in the brush-

wood near the monastery, he found his way to the place

where Lutra or Lure now stands, in Burgundy, and built

his cell there, which eventually grew into a large and

flourishing monastery. He is said to have been visited

by the Roman pontiff. After ten years at Lure, seeing

death approaching, he appointed Columbanus his suc-

cessor, and, retiring to greater seclusion, died Jan. 18,

625. His chief festival has always been on that day of

the year.

**Delîrâns.** See Dier.

**Deihl, Michael,** a Lutheran professor, was born

near Greencastle, Franklin Co., Pa., in March, 1819. He

attended a classical school in his native town, in 1838,

graduated from Pennsylvania College in 1844, and then
pursued the course in the Gettysburg Theological Seminary. In 1846 he accepted an appointment to the chair of ancient languages in Wittenberg College, Springfield, O., which position he held until 1868, when impaired health compelled him to resign. In connection with his labors as professor, he took charge of churches at different times in several places near Springfield. He died there, March 29, 1869. In 1829 he published a Biography of Dr. Ezra Keller, first president of Wittenberg College. See Pennsylvannia College Book, 1882, p. 220.

Deiniolen (Deiniol ab, Deiniol All, or Deiniol Fab) was a Welsh saint of the 6th century. He was a son of Deiniol, first bishop of Bangor. He succeeded his father as second abbot in the monastery at that place, and is said to have founded the church of Llandeiniolen, in Carnarvonshire, in 615. It is commemorated Nov. 23.

De Koven, James, D.D., a Protestant Episcopal clergyman, was born in Middletown, Conn., Sept. 19, 1831. He graduated from Columbia College and the General Theological Seminary; in 1857 took charge of the Church in Delafield, Wis.; and in 1862 moved to Racine, as rector of the church and warden of the university there. In 1875 he was elected bishop of Illinois, but declined. For many years he was a delegate to the General Convention. He died at Racine, March 19, 1878. Dr. De Koven was noted for his high-Church views. A small volume of his Sermons was published by Dr. Dix (N. Y. 1880). See Protestant Episcopal Almanac, 1880, p. 171.

De la Basse, Eli. See Baske, Eli.

De la Harpe, Henri, D.D., a distinguished Swiss theologian, was born at Bordeaux, France, in 1803. He pursued his studies in Edinburgh, and gained the first prize in natural philosophy in 1828. The year following he went to Geneva, and finally resigned from the theological seminary of Montauban. In 1832 and 1838 he studied in the seminary just founded by D'Aubigné and his companions. In 1857 he was called to the chair of Old-Test. exegesis and criticism, which place he filled until the day of his death, in December, 1860, and never consented to receive any compensation for his valuable services. He succeeded D'Aubigné as president of the theological seminary. Professor La Harpe was a broad as well as a deep scholar. He was more or less master of twenty languages. A short time before his death he completed the last translation of the Old Testament into French, a work on which he had been engaged twenty-five years. He was president of the Geographical Society of Geneva and the editor of its Journal. See N. Y. Observer, Jan. 6, 1881. (W. P. S.)

De Laity, John. See Lasko.

Delatoriis (Informers, sometimes called Calumniatori) were those unfaithful brethren in the early Church, who, for money or favor from the civil authorities, betrayed the Christians into the hands of their persecutors. Titus issued an edict forbidding slaves to inform against their masters, or freedmen against their patrons. It is not wonderful that during and immediately after the days of persecution the informer was regarded with horror. Thus the Council of Elvira, A.D. 305, excommunicated, even on his deathbed, any informer who had caused the procuration or death of the person informed against; for informing in less important cases, the informer might be remitted to communion after five years; or, if a catechumen, he might be admitted as an adult, and after five years. And the first council of Arles, A.D. 314, reckons among "traitores" not only those who gave up to the persecutors the Holy Scriptures and sacred vessels, but also those who handed in lists of the brethren; and respecting these the council declares that whoever shall be discovered, from the public records, to have committed such offences shall be solemnly degraded from the clerical order. The capitularies of the Frank kings cite the canon of Elvira. The same capitularies enjoin bishops to excommunicate "acussers of the brethren," and, even after amends are made, to prevent them to holy ordination though they may be admitted to communion. There is attributed to pope Hadrian I a decree: "Let the tongue of an informer be cut out, or let his head be cut off." Precisely the same is found in the Frank capitularies, and nearly the same in the Thedobian code.

Delaune, Thomas, an English Baptist minister and author, was born of Roman Catholic parents in Ireland, near the commencement of the 17th century. He was educated in his native country; was converted in youth; subsequently was teacher in a grammar-school in London, and was ordained as a Baptist minister. The nonconformists of England being invited by Dr. Calamy, at the time one of the chaplains of Charles II, to make a statement of the reasons which led them to dissent from the Established Church, with the assurance that they would be carefully taken into consideration, Delaune published his famoue Plea for the Nonconformists (1664, 4to); it passed through twenty editions. The author was severely punished by torture, mutilation, fine, and imprisonment in Newgate, where, after a time, he died. His other works are, Truth Defended, etc. (Lond. 1667) — A Letter to Josiah Whitaker's Book on Nonconformity (Lond. 1673); — The Present State of London (1681) — A Key to Open Scripture Metaphors (1682, 2 vols. fol.) See Hayne, Church Transplantd, p. 169.


Delaware Version of the Scriptures. This dialect of the Algonquin stock was spoken at the time of the discovery of America, between the Hudson and the Susquehanna rivers, by the Delaware and Minis tribes. In 1818 the Rev. Christian Frederick Denke, a Moravian missionary stationed at New Fairfield, in Upper Canada, forwarded a translation of the Epistles of St. John to the board of the American Bible Society, which has been published. (B. P.)

Delbrück, Johann Friedrich Theophil, the elder, a German theologian, was born at Magdeburg, Aug. 22, 1768. He studied theology at Halle, was made professor of the gymnasium in his native town, and became rector in 1792. From 1800 to 1809 he had charge of the education of the Prussian princes, and was then appointed member of the privy council. He filled several other offices, and lastly had the superintendence of Teutonic (archbishopric). He died July 4, 1800. See Hoefer, Nouv. Biog. Générale, t.v.

Delegatus. See delegado.

Delfino, Giovanni Pietro, an Italian ecclesiastic, was born at Brescia in 1799. He studied theology at Venice, was appointed archbishop of San Zenone, and died in 1770, leaving, Il Tempio d. Dio (Brescia, 1760): —Rigolamento, etc. (in the Opuscoli Scienziati of Caloger). See Hoefer, Nouv. Biog. Générale, t.v.

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some of which represent the history of the Virgin. See
Spooner, Biog. Hist. of the Fine Arts, e. v.

Delisle, Joseph, a French theologian, was born at
Braineville, in Bassigny, about 1690. He served
for some time in the French army, joined the Benedictines
at St. Vanne in 1711, taught at the abbey of Moy-
monier, then at St. Maurice, in Valais; was appointed
abbot of St. Leonard, in Sion, and died at St. Michiel,
Jan. 24, 1766, leaving, Vie de M. Hugy (Nancy, 1881) —
L'Obsequio de Foiur l'Aloune (Neufchâtel, 1786) —
Le Martyre de la Légion Théobane (Nancy, 1787) —
Histoire du Jésuite (Paris, 1741) — Histoire de l'Abbaye de
St. Médard (Nancy, 1785). See Hoefer, Nouv. Biog. Géné-
rales, e. v.

Deineth, Johann, eldest son of Dr. Franz De-
litzsch, was born at Rostock, Aug. 3, 1846. He studied
at Erlangen, Tübingen, and Leipzig, and published as his
doctorate dissertation Die Gotteslehre des Thomas von
Aquino, in 1670. Two years later he commenced his
academic career at Leipzig by presenting his De
Inspiratione Scripturae. In 1874 he published in the
Studien und Kritiken an essay, Zur Quellenkritik der
ältesten Kirchlichen Berichte über Simon Petrus und
Simon Magnus, which was followed in 1875 by his Lehr-
zeug der römischen Kirche. He was a founder and made
prominent the Bernardianus at the Leipzig University.
In 1876 he published Oehler's Lehrbuch der Symbolik,
but in the same year his health gave way, and he died, Feb.
3, at Rapallo, near Genoa. See Schmied, Thesaurae
Theologicae-Lexicae, 1876, p. 141 sq. (B. F.)

Deliverera, a Christian sect mentioned by Augus-
tine as having arisen about A.D. 295, and who derived
their name from the doctrine, which they maintained,
that upon Christ's descent into hell infidels believed,
and all were delivered from thence.

Dell, William, M.D., an English Baptist minis-
ter, was born about 1600. Soon after graduation from
the University of Cambridge, he took orders in the
Established Church, and officiated in the parish of
Thedest, Bedfordshire. In 1645 he became chaplain in
the army, and in 1649 was appointed master of
Cais College, Cambridge, but was ejected by the act
of uniformity. The precise time of his death we have
not been able to ascertain. Dr. Dell published sev-
eral sermons and essays, the most important of which
were eventually issued as his Select Works (London,
1773, 8vo). See Hayne, Baptist Cyclopaedia, 1, 195.
(J. C. S.)

Dellingur (twilight), in Norse mythology, was the
third husband of Njörd's daughter, Not (night); the
shining (lustrous) (as dagur means a bright day).

Delius, Godfried, a minister of the Reformed
Church in Holland, was sent to America in 1688 as as-
sistant to the Rev. Gideon Schaats, in Albany. Mr.
Delius was also an active missionary among the
Mohawk Indians. The last ten years of his pastorate ex-
hibit a record of political complications, and he wrote
speeches very often in the Documentary History of N. Y.,
the Colonial History of N. Y., and other records of the
time. Of his last days we have no notice. See also
Corwin, Manual Ref. Church in America; Dr. Rogers' Biographical Discourse, p. 17. (W. J. R. T.)

Delmare, Paul Marecchi, an Italian theologian,
was born at Geneva in 1734. He was converted from
Judaism by a priest of his native city, and received
baptism in 1753. He entered the clerical ranks, and,
after spending several years in missionary work, was
called in 1783 to teach theology at Florence; and died
Feb. 7, 1821, leaving several controversial treatises, for
which see Hoefer, Nouv. Biog. Générales, e. v.

Demarest, Conklin, a (Dutch) Reformed minis-
ter, graduated at Columbia College, N. Y., in 1804;
studied theology with Dr. Solomon Froleigh; was pas-
tor at White House, N. J., from 1808 to 1818, and at
English Neighborhood from 1818 to 1824, when he
seemed to the True Reformed Church, giving occasion to
a celebrated lawsuit as to the Church property (see
His ministry in the True Reformed Church continued
until his death in 1830, his last eleven years being
spent as pastor of the church in King Street, New
York. He wrote A Letter on the Pastor of Solomon Froleigh, with copious historical notes. See Cor-
(W. J. R. T.)

Demeter. See Ceres.

Demetria, a daughter of Faustus, and martyr at
Rome under Julian; commemorated June 21.

Demetrius. (1) A martyr at Thessalonica, A.D.
286; commemorated Oct. 8 or Oct. 26. (2) Bishop and
martyr at Antioch with Anianus, Eutropius, and twenty
others; commemorated Nov. 10. (3) Saint; commemo-
rated Dec. 22, with Honoratus and Florus. (4) Patri-
arch of Alexandria, A.D. 281; commemorated March 8
and Oct. 9. (5) Demetrius and Basilius; commemo-
rated Nov. 12.

Demetrius Pappus, a Greek theologian, was
born on the island of Chios about 1620. He was sent
to Rome to finish his studies, and enter into orders,
but was released from his vows on account of his health.
He returned to his native land, but left the island of
Chios with his wife and children in 1656, and it is sup-
posed that he established a shipwreck in a ship's journal.
Theological writings were intended to bring back the Greek
schismaticas to the Catholic Church. They were
discovered at Chios by the English consul Stellio Rafaelli,
and were published under the title Demetrios Pappou
Demetria Chii Opera qua Reperturarum (Rome, 1781,

Demetrius of Sineum, a Cynic philosopher, was
educated in the school of the sophist Rhodius. He
spent a considerable part of his life at Corinth, being
an opponent of Apollonius of Tyana, and first became
famous during the reign of Caligula (A.D. 37-41).
The emperor, wishing to secure the philosopher to his party,
sent him a large present; but Demetrius refused it with
indignation, saying, "If Caligula wishes to bribe me, let
him send me his crown." Vespasian banished him for
his insolence, but he derided the punishment. He lived
to an advanced age, and Seneca observes that nature
had brought him forth to show mankind how an exalted
genius may live uncorrupted by the vices of the world.
See Smith, Dict. of Greek and Rom. Biog. and

Demme, Hermann Christoph Gottfried, a Luth-
erian theologian, was born Sept. 7, 1760, at Muhlau-
en, where, in 1756, he acted as superintendent. In 1801
he was called as general superintendent to Altenburg,
and died there, Dec. 21, 1822. He wrote, Beiträge zur
reinen Gottesverehrung (Riga, 1792):—Predigten über
Soms- und Fettzeugsegenen (Gotha, 1808):—Neue Re-
den zur Todtfeier in Altenburg gehalten (Jbdt. 1817).
He is also the author of several romances, under the
pseudonym of Karl Stelle, besides numerous hymns.
See Dürig, Die deutschen Kunstredner der 18. und 19.
ii, 95, 133, 100, 166, 173, 238, 294, 326, 337, 341, 398; Hoe-

Democritus was one of the ablest and least known
of the Greek philosophers, whose position is often the
border-line between the mythical sages of the elder time
and the historic founders of Greek philosophy. His
personal character is shadowy and uncertain; his specula-
tions are fragmentary and dislocated; his works have
been lost, or are known in brief and disconnected
fragments; his tenets are very little known, but have
been exaggerated or distorted. His influence on
later philosophy has not always been duly appreciated;
but it has been scarcely inferior to that of Socrates and
the Socratic school. His characteristic doctrines were
visible means of support. In his defence, he read before them his Μίγας Διάκωςος. They were so much charmed by it that they presented him with five hundred talents, and decreed that he should be buried at the public expense. His want of means was due to no incapacity of gaining a livelihood, but to his being engaged in his studies. He had gained an acquaintance with the language of birds, and knew all secrets, like the wondrous women of Eastern story. He anticipated the recent wisdom of "weather forecasts" and "weather probabilities," and could tell when it would rain, and when it would clear up. He might have made a brilliant speculator, for, on one occasion, foreseeing a disastrous season for olives, and that oil would bear a high price, he monopolized all the olives that could be procured (Pliny, Hist. Nat. xviii, 28). His only design, however, was to show that he could easily make money if he desired to do so. His poverty was deliberately accepted, and was welcome from his contempt of wealth. It was borne with joyous exhilaration; he was always seen with a smile on his face, and, hence, was designated Περίζων. Later philosophers supposed that he laboured at the vanity of life, and his weaknesses of mankind: "Adeo nihil illi serium videbat, quum serio gerealatum" (Seneca, De Ira. i. 10; De Tranquill. Amm. xi. 23). His long life passed away in the serene and sedulous prosecution of his speculative labours, and philosophy was generally employed, if he composed the multitude of works which were generally accredited to him. Death came at last at his bidding, though it spared him till life became wearisome. He was represented as having starved himself to death:

"Sponta sua uti cupit obvius obtulit pेना."

(Lucr. iii. 1058.)

He delayed his end for three days with the smell of bread or honey, at the request of his sister, the priestess of Ceres, who was unwilling that the festival in progress should be interrupted. He then showed himself at home.

II. Works.—A list of sixty treaties by Democritus is given by Diogenes Laertius, on ethical, physical, mathematical, musical, technical, and miscellaneous topics. These were arranged by Thrasyllos in Tetralogies, as was done by him, also, in regard to the works of Plato. An attempt has been made by Mullach to restore this distribution. Such a proceeding must be purely conjectural, as data are absent for every probable conclusion. Of these manifold volumes, only three hundred and twenty genuine fragments have been already preserved, for the rest is incomparably the longest of them being on the subject of agriculture. They are inadequate to enable us to judge directly of either the literary or philosophical merits of the author. The testimonia of the ancients must, therefore, pass unchallenged. It is strong evidence of his high capacity that he received the designation of μαθητής from the Greeks, and was termed vir magnus imprimis, by Cicero. He was equally esteemed for his style, for his learning, and for his bold speculation. Plato proposed that his books should be burned, a proposal which may have been made by him for the sake of those who resembled him more from thorough antipathy to his doctrines and apprehension of their pernicious effects. Many treatises were falsely ascribed to Democritus. From these may have been derived the forty-six spurious fragments gathered by Mullach.

III. Philosophy.—In the time and country of Democritus, philosophy still retained much of that individuality of character which had attainted to it when it signified nothing more than the earnest pursuit of knowledge. It was still thoroughly unsystematic. If logical inquiries had been already inaugurated, they had not yet assumed a fixed and coherent form. The philosophy of Democritus may be divided into ethical and physical: the former embracing acute practical observations; the latter comprehending, as was the wont of early speculation, such theology as com-
ported with his schemes—in both respects showing some connection with Parmenides and the Eleatics, though it might be erroneous to imagine any positive affiliation. The Eleatics had rendered philosophy too ideal and too impenetrable. The Ionic school, in aiming at simplicity of doctrine, had fallen into narrow and arbitrary fanta-
sies. A new direction was given to Greek philosophy. As all the writings of Leucippos were early lost, and as his opinions are only known through their development by his illustrious follower, the consideration of his views will be implicated with the appreciation of the doctrines of Democritus.

The ethical philosophy of the laughing sage seems to have been of a purely practical cast, and to have been, in the main, the application of keen judgment to the ordinary conduct of life; thus approximating to the aporetic wisdom of the early " Wise Men." Examples of such prudence are frequent, even in the scanty relics remaining of him, and which have been imperfectly preserved by Zeller: "Truth dwells in the bottom of a pit;" "Much learning is often mere folly" (Fr. 139-141). The world is a stage, life a passage: you came, you saw, you departed; "Fortune is an idol fashioned by the unwise and of mist (Fr. 14). Here is the origin of the celebrated moral of Juvencus:

"Ne te, nos facimus, Fortuna, deam, caloquo locamam."

"Not the act only, but the disposition, should be regarded" (Fr. 109); "Good and evil grow from the same root. Evil does not proceed from the gods, but from the blindness and malice of men" (Fr. 12, 13). The urgency of habitual self-restraint (Fr. 75), and of con-
testatement (Fr. 24, 27, 29), are associated with the character-
istic aim of the ethics of Democritus, the attain-
ment of θυσία (Fr. 20), healthy tranquility. This serene temper may be compared with the Peripatetic ἀγαθόν, or with the modern pursuit of "happiness," which is just as vague, as unsatisfactory, and as unschi-
ematic as any of its predecessors. Such tranquility, however, explains the designation of Democritus as a
dread, and points towards the simple virtue of a 
life. The ethical tone of Democritus is as innocent and pure as was his own conduct.

The physical philosophy of Democritus is the most characteristic, and has been the most influential and enduring branch of his speculations. It provides the means of testing the assumptions, and for his ethical conclusions. The negation of immaterial reali-
ties, or agnosticism in regard to them, necessitates a spectral phenomenonism and a dim universe. Democritus held that there was only one principle—the pneum or μακρισ, and the squadron σκότωσ.

"Omnia, ut est, ligitur, per se Naturae, dohain
Constitas rebus: nam Corpore suum et Insanam."


The assertion of a μακρισ was inevitable, as long as the exact elasticity, and impermeability of gasous fluids were unknown. The pneum was composed of an infinite number of atoms (indivisibilia) moving freely in infinite space—for space, or the extension of the uni-
verse, was regarded as infinite:

"Nam medium nulli esse potest, nisi Insanum locus quo insana.

(Loc. cit. 1, 108; comp. Aristot. De Carlo, iii, 6.)

In this infinite space were contained an infinite number of worlds. The atoms were solid, impenetrable, homo-
genous in quality, diverse in size and shape, though indefinitely in magnitude (Aristot. Met. i, 14; Cicero, De Fin. i, vi. 17). They are eternal, immutable, and imperishable. Their origin is inacessable, and beyond the domain of legitimate investigation (Aristot. Phys, vii, 1). The atoms possessed of themselves an inces-
sant downward motion. The differences of size and shape produced contacts and combinations. The whole process of nature was a cycle of compositions, decomposi-
tions, and recompositions (Loc. cit. ii, 1000). Nothing was lost; nothing was gained. Ομοια μετατυρη, nil inter se. There are indications that Democritus attributed spontaneous generation of the universe to atoms. The ceaseless and intricate movement of the atomic particles in space generated a gyrating motion of the incoherent mass—Δισθη—a whirl. This universal circunvolution probably suggested the vor-
acies of Democritus (see De Des. orar.), and furnishes a prelude to the nebular hypothesis of the edifi-
cing hurle the atoms with various collisions, winnow the sublile from the gross, and induce coherence in diver-
sified conceptions, whence arises, by further and modi-
fied concrescences, the endless multiplicity of things

(Cicero, Acad. Quaest. iv, 50). By this restless circulation all things have been produced, and all the vicissitudes of things. The rapidity of the orbicular motion kindles the stars, and lights up the heavenly bodies. Through the effects of this motion the earth is permeated by fierce action and quickening heat. The matter of which the earth is composed is derived from the dissimilar forms and magnitudes of the atoms, which are round in fire, and differ in size and shape in air, earth, and water.

The microcosm accords with the macrocosm. Man is of like constitution with his habitat. Of this in-
derstanding of the explicable by the universe neither the perpetual nor the determinate is attempted. He, too, is a postulate. He is accepted for what he is, or is supposed to be. He is a compound of water and mud. His life, or soul, is a fine, diffused, and segregated fire: vital sparks of atomic, not of heavenly, flame. This is extinguished by death, and perishes with the body. All bodies are mortal, but all are resuscitants, in formalis mutatis. This seems only a rude and tentative way of indicating the doctrine now generally received, of the permanence and transmutation of matter:

"Semper moue connectence omni.

Et veteres exstito semper novas ordine certa."

Knowledge itself is the result of physical agitation. It is of two kinds: that derived directly from the mind, and that obtained from the senses. It is not obvious with what meaning the term "mind" is employed, whether as intuitive, or as reflexive, or as intuitive and reflexive. The conceptions of Democritus were by no means definite on physical topics. Perceptions are excited by effuxes—

Ηέδονα—projected from the things perceived (Fr. 14, 40). Democritus of course extends the term to the vibratory motion of the air. Knowledge obtained through the senses—σφαίναι τενορίκον (Cicero, Acad. IV, x, 31)—was deceptive, σφαίνιος. That from reason, γνώμη γνώσεως, merited credence, if definite and clear. Nevertheless, there could be no true knowledge, ιτιτίς οίδαις περὶ οίδαν. How could it be other-
wise with a system which made being and non-being equally existent, μη μᾶλλον τὸ ἔνν πῆδι των εὐν. With such principles, physical and psychological, no real theology was possible. Yet Democritus was unwill-
ing, or unable, to sever himself entirely from the public belief. He was thus involved in an inconsis-
tency, perhaps inevitable, which is strangely illustrated by a corresponding incongruity in Comte's Positivism. He did not absolutely exclude divinity from the uni-
verse, but he reduced it to a vague and empty superna-
tion, which was rather a vague rehabilitation of popular fantasies than a reputable development of philosophy. Cicero deemed it more accordant with the stupidity of his countrymen than with his own acumen. His gods were idols, fashioned out of the thinnest and subtlest atoms; and they were revealed to humanity only in the dark. They were earthly ghosts! "The earth hath bubbles as the water bath; and these are of them."

They were gigantic spectres, of human form, though far
transcending human stature. Like goblins, fays, and peris, they were mortal; but their duration exceeded the span of human life. They had voices, and could utter sounds intelligible to men; and they foretold future events. Such divine personages could not be the object of any theology, and in no respect detracted from the materialism of the school. The theology was a pretense or a mockery.

IV. *Its Influence.*—Democritus is entitled to be placed by the side of Aristotle and Plato, in regard to the effect produced on later ages by his speculations. This effect, if less immediate and less enabling than the action of the Peripatetic and Academic systems, has been more lasting in its specific character. If less stimulant to the highest intellectual aspirations, it has the merit of having more effectually moulded the procedures of scientific research. The physical philosophy of Epicurus was entirely deduced from it, with such alterations as gave the pretense of originality, and not of mere revival. Still, it was fully absorbed into Epicureanism, and so obviously as to be incapable of being ignored.

"What is in the physics of Epicurus which does not descend from Democritus?" asks Cicero (*De Nat. Deor.* I, xxxv, 78; xliii, 120). "Democritus, formed by Leucippus, left his inheritance of folly to Epicurus;" observes Lactantius (*Div. Instr.* iii, 17; *comp. De Ira Dei*, ii). Wherever Epicureanism spread, through Hellenic languages, the name born in the empire of Rosicrucian speculations of Democritus were accepted—the *summa Democriti Sententiae* (Laert. iii, 872), though modified by the derivative school. Their influence was not limited to the ancient world. They reappeared with Gassendi in the 17th century. They were revived in partial and disguised form in the atomic theory of Dalton, and in the nebular hypothesis. They recur in more than their pristine vigor and exclusiveness in modern agnosticism, and in current physical schemes. The atomic speculations of Democritus are a rudimentary type of evolutionism. Even kindred dreams. It has already been stated that they furnished some of the notable suppositions of Des Cartes. They may be discerned in the *System of Positive Philosophy.* How thoroughly they are the progenitors, or, at least, the precursors of recent scientific devices, is manifested by the marvellous harmony of such opinions with the brilliant poem of Lucretius. This harmony is profoundly and instinctively felt. Its recognition is shown by the recent renewal of the earnest study of Lucretius; and by the numerous editions of his work, and the brilliant or recondite essays which have been written in the last year. For these reasons, the views of Democritus, and his place in the development of philosophy, cannot be safely disregarded in estimating either ancient or modern thought.

V. *Literature.*—Besides the historians of ancient philosophy, and especially Brucker, Ritter, and Zeller, the following special treatises may be advantageously consulted: *Magnenius, Democriti Reviserius* (Paris, 1646); *De Vita et Philosophiis Democriti*; *Bayle, Dict. Hist. et Crit.* s. v. *Democritus*; *Essays of Living, Ancient and Philo- sophers* (Uppsala, 1708); *Geffer, Quaestiones Democriti* (Göttingen, 1829); *Burchardt, Democ. Phil. de Sentensibus Fragmentis*. (Mindon, 1830); *Fragmenta de Mortale de Abs. Abs. Democriti* (Ibid, 1834); *Papenordt, De Atomum Doctoribus* (Berlin, 1832); *Hemicloth, Democriti de Animae Doctorum* (Bonn, 1835); *Mullich, Democriti Operum Fragmenta, etc.* (Berlin, 1846), which alone is sufficient for all ordinary purposes; *Johnson, Der Sententialismus des Demokritos*. (Hassen, 1868); *Mullich, Fragmenta Democriti, opus Fragmentorum Philosophorum Graecorum* (Paris, 1876).

*Democritus, Saint,* lived at Sinnads, in Africa, and is commemorated July 31, with Secundus and Dionysius.

*Democritus,* the most distinguished of the later cynics, flourished in the 2d century of our era. He probably lived in the time of Hadrian (A.D. 117-138), though the exact dates of his birth and death are unknown. Lucian, his only contemporary biographer, represents him as a wise and good man, and writes his history avowedly as an example for the imitiation of the young of his time. He was placed in the city of Chios, and removed to Athens, where he joined the cynic school, chiefly out of respect to the memory of Diogenes. He seems to have been free from the austerity and morose-ness of the other members of his sect, but valued their indifference to outward circumstances. He was exceedingly popular at Athens, and was, no doubt, an amiable, good-humored man; but contributed nothing more to philosophy than his predecessors. He died when nearly a hundred years old, and was buried with great magnificence.

*Dendrites,* a name given to those Greek monks in the 12th century who passed their lives on high trees.

*Dendrophorium.* See COLLEGIUM DENDROPHORIUM.

*Denis,* (Sr.), Council of (*Concilium ad Synodum Doctrinum*). Held near Paris A.D. 768: a Frankish council of bishops and nobles, at which Pepin le Bref divided his kingdom between his sons Charlesmagne and Carloman.

*Denison, Edward,* D.D., an English prelate, born in 1600, was educated at Oriel College, Oxford, and in 1826 elected to a fellowship at Merton College. He succeeded to the vicarage of St. Peter's-in-the-East, Oxford, and in March, 1837, to the see of Salisbury. He died at Portman, March 6, 1864. In politics the bishop was a Whig, but he was constitutionally timid; and hence, while his administration was unexceptionable, it can hardly be characterized as energetic. See *Amer. Quart. Church Rev.* 1854, p. 464.

*Denison, Samuel D.,* D.D., a Protestant Episcopal clergyman, born in Boston in 1810, was ordained deacon in 1845; for eight years thereafter engaged in missionary work in Texas, and at Great Barrington, Mass.; in 1858 elected secretary and general agent of the Foreign Committee, continuing in office until 1864; recalled October, 1868, to December, 1870; again, March to May, 1873; and again, December, 1875, to November, 1876; and died at White Plains, N. Y., Sept. 9, 1880. See *Whitaker, Alumni and Directory,* 1881.

*Denne, Henry,* an English Baptist minister, was born about 1600; educated at Cambridge University; took orders in the Church of England in 1630; and was ten years the parish minister at Pyton, in Hertfordshire. In 1641 he preached the visitation sermon, in which he lashed some of the clergy for their vices; in 1643 he was put into the house of correction, and in 1645 was imprisoned in London, and began to preach at Bell Alley. He was imprisoned for preaching against infant baptism. Rev. Daniel Featly was in the same prison at the same time for opposing the Baptists. Being imprisoned for his preaching, Denne entered the army, where he gained great reputation. In 1658 he had a two days' discussion with Dr. Gunning, on baptism, in St. Clement's Church, London. He defended himself with so much learning that one party said he was an Antinomian, the other party that he was an Arminian. He died about 1661. He published six works of a controversial character, between 1648 and 1688. See *Wilson, Dissenting Churches,* ii, 440.

*Denne, John D.,* D.D., an English divine and anti-quary, was born at Littlebourne, May 25, 1608. He studied in the free schools of Sandwich and Canterbury, and at Corpus Christi College, Cambridge, where he became a fellow in April, 1710; was licensed to preach the same year, and priest Sept. 21, 1718; soon after was nominated by the college to the perpetual cure of St. Benedict's Church, in Cambridge; whence he was preferred, in 1721, to the rectory of Norton-Darby, in Northamptonshire; but this he exchanged, Sept. 30, 1726, for
the vicarage of St. Leonard, Shoreditch, in London; in 1725 he was appointed preacher of Mr. Boyle's lecture, and continued so for three years. He was promoted to the archdeaconry of Rochester, July 22, 1728; in July, 1729, was instituted to the vicarage of St. Margaret's, Rochester, which he resigned and took up to that of the rectory of Lambeth, Nov. 27, 1731. He died Aug. 5, 1767. The following are some of his sermons: A Con- co ad Clerum (1745);—Articles of Inquiry for a Paro- chial Visitation (1725);—A Register of Benefactions to the Church of St. Mary, Shoreditch (1745). See Clamer, Biol. Dict. s. v.; Allibone, Dict. of Bril. and Amer. Authors, s. v.

Denton, Richard, a Presbyterian minister, was born in the north of England. He was among the first of the Puritans who came to America. The rec-ords show that he settled in Westerfield, Conn., about the middle of the 17th century; thence he went to Hemps- hill, L. I.; and subsequently served the Church in Ja- maica. He has been called the father of the Presbytery Church in America. (W. P. S.)

Denton, Thomas, an English clergyman, was born at Seberham, Cumberland, in 1724, and was edu- cated at Queen’s College, Oxford, where he took his master’s degree, June 16, 1752. Soon after leaving col-lege he became curate to the pastor at Netherby, at Ar- thuret, and Kirkandrews. He died at Asbe, in Sur- ry, June 27, 1771. He wrote two poems, Immortal- ity (1735, 4to);—The House of Superstition (1782). See Chalmers, Biol. Dict. s. v.; Allibone, Dict. of Bril. and Amer. Authors, s. v.

Denys, Saint. See Dionysius.

Densingler, Heinrich Joseph Dominicus, a Ro- man Catholic theologian, was born Oct. 16, 1819, at Liege; ordained in 1844; and in 1848 appointed pro- fessor of exegesis at Würzburg. In 1854 he was called to the chair of dogmatics, and died June 19, 1888. He belonged to the ultramontane party of the Church, and wrote, Krystl der Vorlesungen von Thiersch über Katho- liismus und Protestantismus (Würzburg, 1847, 1848);—Über die Erheftigkeit des bisherigen Teile des theologischen- en Briefe (1849);—Enchiridium Symbolorum et Dei- finitionem, etc. (3rd ed. 1874);—Die Lehre von der unab- feichlichen Erschaffung der sel. Jungfrau Maria (1854; 2nd ed. 1855);—Vier Bücher von der religiösen Erkennt- niss (1856, 2 vols.);—Ritus Orientalium, etc. (1856, 1864, 2 vols.). He was also consulter of the Congressio de Propaganda Fide pro Rebus Orientalibus. (B. P.)

Deodand (Late. Deo, "to God," dandum, "given"), a thing or person forfeited to God because of a crime committed, or having caused the death of a human being. If a cart, for instance, should crush a man to death it would become a deodand, that is, to be distributed to the poor by the royal almoner, by way of expiation or atonement for the death which it has caused. See Exod. xxii, 28.

Deo Ducatsum, a term applied to those engaged in religious service.

Deo Gratias (Thanks be to God), a response of the people in the liturgy; derived from the apotolic use of the phrase (1 Cor. xv, 57; 2 Cor. ii, 14). According to the Mozarabic rite the people said " Deo gratias" at the naming of the psalm to be read as the "prophesy" in the liturgy. Bona speaks of it being used instead of "Amen," " Laus tibi Christianum" Church. A difference of opinion caused him to join the Plymouth Brethren at Turin, with whom he was connected for six years. The experience made in this connection led him back to the Church which was dear to him, and which appointed him professor of the Waldensian theological school at Florence, where

Deportatio is a term for carrying a bishop in a chair by his fellow-bishops, on his way to be enthroned. It was customary in the Gallican Church. A "chair- ing" of the bishop on the shoulders of certain persons of rank, the first time he entered his cathedral, was customary in several of the French churches in the middle ages.

Deposito (in Hugologica). In martyrlogies the word is applied to the death-day of a saint. This meaning is given by Maximus in the sermon Deliveratione S. Exequiae, and strongly held by Paprock in his Conuus Chronologico-Histor. ad Cal. Pontif. Roman. The word was doubtless used also to designate the day on which the relics were entombed.

Deprecatory. Liber Deprecatorius are "letters of request" given by presbyters who were unable to grant the formal "dimissory letters" of the bishop. See Dimissory Letters.

Deputitus. In the Greek Church those not ordained, but nominated, to the minor services of the Church were called: the Theoroi, those in charge of the sacred vestments; the Camisati, those attending to the vessels in the altar-service; and Deputati, those who, carrying lighted tapers, in the processions preceded theacon who bore the book of the gospels or other invoca- tions. They corresponded to the "taper-bearers" of the Latin Church. See Acolyte. When necessary, they cleared the way for the bishop through the crowd- ed church.

Deputia, Dissenting. See Dissimination, the Three, and Dissenters.

Derrling, Johann Theophil, a German theologian, was born at Aschernleben, Feb. 14, 1697; visited a large part of Germany; became minister and inspector of the gymnasium at Halberstadt; and died July 21, 1771. His principal works are: De Consetudine Preponendi 95enymata epul Vitiare (Halle, 1720);—De Servis Literaria (ibid.);—De More Innuendi Sistmata Vetustissi- mino (ibid.). See Hoffer, Noun. Biol. Generale, s. v.

Derrington, John De D.D., an Irish priest, was born at Derrington (now Darlington), in the diocese of Durham, and was a Dominican friar. He was con- fessor to king Henry III; was appointed to the see of Dub- lin in September, 1723, and consecrated archbishop the following August. He died May 29, 1778. See O’Al- ton, Memoirs of the Archbishops of Dublin, p. 104.

De Ronde. See Ronde.

De Sanctis, Luigi, a Protestant theologian, was born at Rome, Dec. 31, 1808, and when twenty-three years of age was ordained priest. He lived for some time at Viterbo and Genoa, where he greatly distinguished himself; and when he returned to Rome, he was ap- pointed member Qualificatore della Suprema S. Inquisi- tione, and curate of the parish called Maddalena alla Rotonda. Being suspected by the inquisition of hetero- doxy, an investigation was made concerning him. The reading of the Bible, however, brought about his final rupture with the Church, and, assisted by a Scotch minister, he left Rome, Sept. 10, 1847. Pope Pius IX, who was greatly attached to De Sanctis, had a letter written to him by cardinal Ferretti, inviting him to re- turn. But it was in vain: "I swear before God, that in leaving Rome I had no other object in view than the salvation of my soul," such was his reply. At Malta he published, Il Cristiano Catholic. La Confessione, etc. In 1850 he went to Geneva, where he joined the Evangelical Church; and, when Italy was opened to the work of evangelization, he was appointed preacher by the Waldensian Church. A difference of opinion caused him to join the Plymouth Brethren at Turin, with whom he was connected for six years. The experience made in this connection led him back to the Church which was dear to him, and which appointed him professor of the Waldensian theological school at Florence, where
he also edited L’Éco della Verità. He died Dec. 31, 1869.

See Biografie de Luigi de Sancta (Firenze, 1870); Com- 

ba, in Lichtenberger, Encyclo. des Sciences Religieuses,

s. v. (B. P.)

Den Bosc de Rockfort, ÉLAMONNE MARIS, a French 

prelate, was born at Paris in 1798; became doctor of the 

Sorbonne, vicar-general of La Rochelle, rector of St. 

André-des-Arts, at Paris, and finally constitutional bishop 

of Amiens. He also presided at the Assemblée Lé- 

gislatif, and was one of the editors of the Annales de 

la République. He died in 1867, leaving, among other 

works, Lettres Pastorales et Mendements (Paris, 1800).


Descensus, a word applied to the exult beneath 

the altar, in which are placed the relics of the saints.

Desecration of churches and altars. This phrase 

denotes the pollution of a church or altar by the 

committing in it of homicide or other revolting crime, or 

by a removal of the relics deposited there at its consac- 

ration, so as to require "reconciliation" before service 

could be conducted there again.

Deseris (or Dericius), JOSEPH INOCCENT, a Hun-

garian prelate, was born at Neitra in 1792. He taught 

belles-lettres, and afterwards theology, in the seminary of 

Esztergom. He died in 1867, leaving, among other 

works, his Literary pursuits and embassies. He 

finally settled at Waizen, in Hungary, where he con-

tinued his literary work until his death, in 1765, leav-

ing several treatises on the ecclesiastical history of his 

native country, for which see Hoefer, Nouv. Biog. Géné-

rale, s. v.

Desert, CHURCH OF THE, a title sometimes applied 

to persecuted bodies of Christians, especially the Hu-

garians; in allusion to the vision in Rev. xii, 6.

Desertion of the Clerical Life. To abandon 

a religious life, after having once been initiated into the 

sacred duties, was considered a crime worthy of ex-

communication or other severe punishment. The Coun-

cil of Chalcedon (A.D. 451), the Council of Angers (A.D.

453), the first Council of Tours (A.D. 461), a Breton 

council date unassigned, probably about A.D. 555, the 

Council of Frankfort (A.D. 794), all decreed against the 

offence. Under Justinian's code, a clene guilt of desert-

ing his service was punished by being made a curialis, i. e. 

one charged with the burdens of the state—a politi-

cal beast of burden. In a letter of pope Zachariahs 

(A.D. 741-752) to king Pepin of France, he threatens 

any deserter with an anathema unless he repent and 

return.

Desgallards (Lat. Gallarics), NICOLAS, a Swiss 

Protestant theologian, was born in 1520. He became 

a citizen of Geneva in 1541, and pastor of a church in 

the neighborhood in 1543. He was sent to Paris in 1557, 

and founded a French church in London in 1560. He 

attended at the colloquy of Poissy with his friend 

Theodore de Beza, and presided at the synod of Paris, in 

1565. In 1571 he was chosen by the queen of Navarre 

as her preacher. Calvin esteemed him very highly, and 

engaged him as secretary. Ancillon says that he 

worked with Beza on the history of the Reformed 

churches of France. Desgallards died about the year 

1600, leaving, the Grand Fabello et Colloquia Epi
c. etc., etc. (Geneva, 1545) — Traité de la Cène (ibid.

deod.): — Traité contre les Ambroisites et les Libertins 

(ibid. 1510) — La Forme de l'Police Ecclesiastique Instituée 

à Londres à l'Eglise Françoise (1561) — De la Divine Er-

senza hi due Citi delle Novenze Armine (Lyons, 1560). 

Desgallards also translated a great many of Cal-

vin's works into French. See Hoefer, Nouv. Biog. Géné-

rale, s. v.

Deshayes, Jean Baptiste (called Le Romain), an 

émigrant French painter, was born at Rouen in 1729, 

and studied under Colin de Vermont and Restout. In 1741

he drew the grand prize of the Academy. He went to 

Rome and remained three years, and on his return was

admitted to the Royal Academy, in 1758. Among his 

chief productions are The Martyrdom of St. Andrew, 

and The Death of St. Benedict. He died at Paris, Feb. 10, 

1765. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, 

Biog. Hist. of the Fine Arts, s. v.

Desiderata, a name sometimes applied to the sac-

raments, as being desired by all Christians.

Desiderius. (1) Bishop of Vienna, martyr at Ly-

ons; natal day, Feb. 11. According to Ado, he suffered 

martyrdom on May 23, and was translated Feb. 11. (2) 

Bishop of Ferrara; day of death, May 23. (3) The read-

er, martyr under Diocletian, with Januarius the bishop, 

and others; commemorated Sept. 19.

Desjardins (or van den Bogaert), MARTIN, an 

émigrant Dutch sculptor, was born at Breda, Holland, 

in 1640. He was received into the Academy of Paris 

at the age of thirty-one; and died in Paris in 1694. 

Among his numerous productions were six groups for 

the fathers of the Greek and Roman churches. See 

Spooners, Biog. Hist. of the Fine Arts, s. v.; Hoefer, 


Dealyons, JACO, a French theologian, was born at 

Pontoise in 1615. He studied at Paris, entered the minis-

ty, and was made doctor in the Sorbonne. On Sept. 

11, 1638, he became dean of Senlis, and continued in 

office till May 26, 1700. For a long time, from May 31, 

1697, to May 13, 1700, he was one of the cameral 

writers, see Hoefer, Nouv. Biog. Générale, s. v.

De Sola, ABRAHAM, a Jewish rabbi, son of the 

following, was born in London, England, Sept. 18, 1825. 

Having completed his academicas well as theological 

studies, he accepted in 1847 a call from the Portuguese 

Hebrew Congregation of Montreal, Canada. In 1848 

he was appointed professor of Hebrew and rabbinical 

literature in McGill College, which also conferred on him 

the degree of doctor of laws. He died at New York 

city, June 6, 1892. See Morais, Eminent Israelites of the 

Nineteenth Century, p. 58 sqq. (B. P.)

De Sola, DAVID AARON. See Sola, DAVID 

AARON.

Deplaces, LOUIS, an eminent French engraver, 

was born in Paris in 1682, and died in 1738. The fol-

lowing are his best prints: The Martyrdom of St. Peter; 

The Purification. See Hoefer, Nouv. Biog. Générale, 

s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Despotism is the name applied by the Greeks to 

the greater festivals of the Church, generally reckoned 

as twelve in number.

Despug (or Desepe), DON ANTONIO, a Spanish prela-

ce, was born at Palma, on the island of Majorca, March 

81, 1745, of a family allied to the ancient kings of Arag-

on. At the end of his studies he was provided with a 

canonicate, and appointed to travel in France, Ger-

many, Holland, and England, to acquaint himself with 

the different cities where the central councils of the East 

had been held. He remained for a time at Rome in 1778, 

then visited Calabria, Sicily, Malta, Venice, and came 

back to Rome in 1785, with the title of an auditor of the 

rota for the kingdom of Aragon. Having been apointed 

bishop of Orihuela by Charles IV in 1791, he was 

transferred, in 1792, to the archbishopric of Valencia, 

and in 1796 to Seville. He afterwards fell into politi-

cal complications abroad, but, returning to Spain in 1798, 

was made councillor of state, resigning the archbisho-

rachip of Seville and receiving in exchange several rich 

benefices. He took part in the Conclave of Venice in 

1800, and was made cardinal by Pius VII. He also 

shared the captivity of that pontiff in France from 1809 

to 1812, and died at the baths of Luca, May 30, 1813. 


Dessler, WOLFGANG CHRISTOPH, a German hymn-

writer, was born at Nuremberg, Feb. 11, 1660, and 

died while head-master of the grammar-school of his native 

place, March 11, 1722. Of his many hymns we men-
1855 was appointed assistant in the library of the British Museum, a position which he held until his death, which took place at Alexandria, in Egypt, May 12, 1873. He was a contributor to Chamber's Encyclopedia, Smith's Dictionary of Bible, and Ritto's Cyclopaedia of Biblical Literature. Besides, he contributed to various periodicals, especially the Quarterly Review, for which he wrote an article entitled, What is the Talmud? (Oct. 1867), which attracted great attention, and was soon translated into other languages. See the article TALMUD in this Cyclopaedia (vol. x., p. 172 sq.). Nineteen of his papers were published after the author's death, under the title Literary Remains ( Lond., 1874, reprinted in New York). See Morais, Emis: Naissance of the Nineteenth Century, p. 57 sq. (B. P.)

Deutsch, Siegmund Hermann, a missionary among the Jews, was born in 1791, at Pestskreuthem, in Upper Silisia. Besides a Talmudical, he also received a secular education, and at the age of twenty-one was enrolled among the students of the Breslau University, where he devoted himself entirely to mathematics and astronomy. To avoid a lengthened military service, he early volunteered for the Prussian army, and in a short time was made an artillery officer. The rising in Greece enkindled his youthful energy and ardor, and, with a few like-minded companions, he left for that country. In 1824 he came back to Berlin, and attended the university. He became the famous Gossner. Having publicly professed his faith in Christianity, he attended the lectures of the distinguished Neander. In 1828 he was appointed to labor among the Jews at Warsaw, and in 1830 was stationed at Breslau, where he also attended the theological lectures of the different professors. In 1838 he again returned to Warsaw, and remained till 1853, when this field had to be given up, in consequence of an imperial ukase. From Poland, Mr. Deutsch went to Nuremberg, to labor there among the Jews. He died Oct. 1, 1864. See Jewish Theol. Rev. (London, 1864), p. 125 sq.; Debitzsch, Staats- u. Hofhaupt (Erlangen, 1864), 11, iii, 33 sq. (B. P.)

Deutschmann, Johann, a German Protestant theologian, was born at Jüterbog, Aug. 10, 1825. He studied and received his degrees at Wittenberg. In 1852 he was appointed assistant of the faculty of philosophy; in 1865 travelled through Germany, Denmark, and the Netherlands; in 1857 was appointed privy-councilor; and in 1869 he was made extraordinary professor. His theological love particularly to dispute, and had, says Jücher, his head full of odd notions, especially on the identity of the religion of Adam with that of the Lutheran. He died Aug. 12, 1706, leaving an immense number of publications, of which the principal is his Libri Scripturae Apocryphi (Wittenberg, 1682) — De Petra usw. 18: — Biblicum Abelia Theologia Compendium (ibid. 1709) — Homiliae Conversions Auctiunatis (ibid. cod.) — ANALYTA ET EREIGENIA COMPENDIUM HISTORI (ibid. cod.) — Theologia Positiva (ibid. cod.) — See Hoeter, Neue Bibl. Générale, s. v.

Devas, the generic name for gods among the Hindús. Throughout the Vedic period they were mere shapeless abstractions. It is true that human properties were frequently ascribed to them; it was even believed that gods are ultimately mortal, and can only purchase an exemption from the common lot by drinking of the potent amrita, or draught of immortality, that is, the soma (q. v.). But in the later period, when Brahminism had been introduced, the devas became more completely humanized, assumed a definite shape in the imagination of the worshipper, and enjoyed all the ordinary signs of individuality. They were all regarded as inferior to the one Great Spirit, who is the primal source of being, and of whom the devas are no more than scintillations of majesty. They are worshipped, according to a Hindú, in the form of that man's mind may be composed, and led by degrees to the es-
sential unity. The devas have their dwelling-place in Mevu, the local heaven of the Hindus. They are of different degrees of rank, some of them being superior, others inferior. Devas or Devas are also the deities of the Buddhists, whether denoting the divine persons on the earth, or in the celestial regions above. There are numberless dwellings of the devas in the lokus or spheres above the earth. For an account of these see Harle, Manual of Buddhism.

Devatas, gods worshipped by ordinary Hindûs, such as Rama, Krishna, Siva, Kali, and others.

De Veil, Carolus Maria, D.D., an English Baptist, was a Jew, born at Metz, Lorraine, and educated in Judaism; but, by comparing the Old with the New Testament, became a Christian. His father tried to kill him with a sword, but he escaped, and became a canon-regular of the Augustinians, at Melun, and professor of divinity in the University of Anjou, where he took his degree. In 1672 was published his Commentary on St. Mark and St. Luke, in defence of the Church of Rome. While employed to write against the Huguenots, he was led to embrace Protestantism, fled to Holland, abjured papistry in 1677, and finally went to England, where he was kindly received by several bishops, and admitted to holy orders in the English Church. He published a Commentary on Solomon's Song, and the Minor Prophets, which secured him high favor and patronage, and the bishop of London gave him free access to his library. There coming into contact with the leading Baptists, he joined their body, but thereby forfeited all his Church friends excepting Dr. Tillotson. He became pastor in Greatchurch Street, and brought much honor to the denomination. In 1684 was published his Literal Explanation of the Acts of the Apostles, in Latin, then translated it into English. De Veil afterwards practiced medicine for his maintenance; but the Baptists allowed him a yearly stipend till his death. See Wilson, Dissenting Churches, i. 298.

De Veil, Louis de Compaigne, an English theologian and author, of the same family as the foregoing, embraced the Romish religion in early life, but afterwards renounced it for the Protestant faith, left France, where he had been the king's interpreter of Oriental languages, returned to England, where he immediately joined the Established Church. He published several books exhibiting considerable learning, chiefly relating to Jewish literature. See Bogue and Bennett, History of Dissenters, 2d ed., i. 477.

Devil, in art. Representations of the devil as the final tormentor of men belong to mediæval rather than to primitive art. Probably the earliest existing representation of hell is in the mosaics of Torcello, as that painted by Methodius, even if its story be true, has perished. In early art the devil generally appears in the form of a serpent as the tempter of man in this world. Didron, however, in his Iconographie du diable, mentions a gnostic combination of human and serpentine form, with leonine head and face, derived from the ancient Egyptian symbol of a lion-headed serpent. The human, being predominant, appears an anticipation of the personified serpent of the middle ages. The Gothic or mediæval representations seem to begin in Italy with the front in the Choir of Theodoric, which, till lately destroyed by gradual and wanton mischief, adorned the front of San Zeno in Verona.

In the Laurentian MS. of Rabula (A.D. 587) there is an extraordinary representation of the demons of Gadiara, just delivered from their tormenting spirits, who are fluttering away in the form of little black humans of mischievous expression.

Antique Representation of Expelled Demons.

Devil Worship. The ancient Hebrews are distinctly charged with this sin in Deut. xxxii, 17, "They sacrificed unto devils, not to God." In later times they spoke of all false gods as devils, in consequence of the hatred which they bore to all kinds of idolatry, and we find them calling the chief deity of the Phenicians Baalzebul (q. v.), the prince of devils.

Among the aboriginal races of India, remnants of which are still to be found in what are called the Hill tribes, inhabiting the forests and mountain fastnesses, devil-worship has always been widely prevalent. The evil spirits among these people are propitiated by means of bloody sacrifices and frantic dances. This form of worship also prevails in one form or another in Ceylon, on the coast of Malabar, among the Ugaric races of Siberia, and the Hill tribes on the south-western frontier of China. Devil-worship is also charged against the Yezidis (q. v.). See Shamanism.

De Vinne, Daniel, a veteran Methodist Episcopal minister, was born of Roman Catholic parents, in Londonderry, Ireland, Feb. 3, 1738. Being led providentially into a Methodist watch-meeting, in Albany, N. Y., he was converted Jan. 2, 1810. He then began to study various branches of liberal learning, in which he soon became proficient, and engaged in teaching school in Brooklyn. In October, 1816, he went to New Orleans as a missionary, entered the Mississippi Conference in 1819, and was a member of the General Conference of 1824, at which time he was transferred to the New York Conference. Here he labored until his strength gave way, and he retired after forty years of active service. He died at Morrisania, N. Y., Feb. 10, 1866. See Minutes of Annual Conferences, 1866, p. 91; Memorial (N. Y. 1883).

Devoti, Giovanni, an Italian theologian, was born at Rome in July, 1744. At the age of twenty he was made professor of canon law in the college there, and published, the following year, a treatise called De Nativitatis in Jure Legibus. He was made bishop of Anagni in 1789, and also of Carthage, in perpetuis indeiis; next secretary of briefs to the princes, and camerarius, and finally consultant to the Congregation of the Immunity. He accompanied Pius VII to France,
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at the consecration of the emperor Napoleon, and was
subsequently connected with the prelates of the society
of the Index. He died at Rome, Sept. 18, 1820. His
principal work is entitled Institutiones Cernonice (Rome,
1787; often reprinted). Devos also undertook a Jes
ute mission in the interior of Africa, which only seven
names have been published (Rome, 1803, 1804, 1817). See

DEWALES, the name given to temples in Ceylon in
which Brahminical deities are worshipped. Entrance
is forbidden to Europeans. "In the sanctuary are
the armlets or foot-rings of Pattini, or the weapons
of their deities, with a painted screen before them;
but there are no images, or none that are permanently
placed; in some of the ceremonies temporary images
are made of rice, or of some other material equally per-
meable."—Hardy, Eastern Monachism, p. 201.

DEWA-LOKAE, the six celestial worlds which the
Buddhists believe to be situated between the earth
and the brahma-laksa. In these worlds, where there are
numberless mansions inhabited by the Devas (q. v.),
perfect happiness is enjoyed. See Hardy, Eastern Mon-
achism.

DEWART, DANIEL, L.L.D., a Scotch clergyman, a na-
tive of Glen-Dochart, was educated at an Independent
college in England; licentiate by the presbytery of Moll
in November, 1819; ordained missionary at Stronnachan,
Sept. 24, 1818; elected minister at Greyfriars' Church,
Aberdeen, July 13, 1814; admitted to the professorship
of moral philosophy in King's College, June 4, 1817,
which he held in conjunction with the living of Grey-
friggs, promoted to Tron Church, Glasgow, in 1819;
made principal of the university and Marischal College,
Aberdeen, and resigned his charge in November, 1832.
He died at Over-Durdie, May 28, 1867, in his eightieth
year. See Fasti Eccles. Scoticarum, ii, 12; iii, 476.

DEWES, ORVILLE, D.D., a Unitarian minister, was
born March 28, 1794. He graduated at Williams Col-
lege in 1814; studied theology at Andover from 1816 to
1819, and soon after was Dr. Channing's assistant.
In 1823 he became pastor of the Unitarian Church at
New Bedford, Mass., and in 1825 came to the Second
Unitarian Church at New York. Ill-health led him to
resign his pastorate in 1846, and to retire to his farm in
Shelbly, Mass. There he prepared two courses of lect-
ures for the Lowell Institute in Boston. From 1858 to
1862 he was pastor of the new South Church in Boston.
He died at Shellaneous, March 21, 1892. Dr. Dewes pub-
lished, Letters on Revival:—Discourses on Human Nat-
ur;—The See Great Commandments, in sermons (N.Y.
1876). (B. P.)

DE Witt, THOMAS, D.D., an eminent Reformed
(Dutch) minister, was born at Kingston, N.Y., Sept. 13,
1791. He graduated from Union College in 1808; stud-
ed theology under Brodhead and Froeligh; also at New
Brunswick Seminary in 1812, and was licensed by the
Church of New Brunswick in the same year; was pas-
tor at Hopewell and New Hackensack from Nov. 24,
1812, to 1825; at Hopewell from 1825 to 1827; at New
York from 1827 to 1874; was editor of the Christian
Intelligencer from 1831 to 1843, and died May 18, 1874.
Dr. De Witt took great interest in the various benevo-
ent enterprises of his day, especially the Bible and Tract
societies, and was greatly honored and revered by all
classes of men and denominations of Christians. He
was one of the vice-presidents of the Historical Society
for thirty years, and president from 1870 to 1872. Dr.
De Witt was a Christian minister of singular purity
and simplicity. His numerous writings, chiefly on re-
ligious biography, history, and practice, are enumerated
in Corwin's Manual of the Ref. Church in America (6d
ed.), p. 239 sq.

DE Witt, WILLIAM R., D.D., a Presbyterian min-
ister, was born at Rhinebeck, N. Y., Feb. 25, 1792. He
was converted in 1810, and educated at Schenectady
College and the Associate Reformed Seminary. In 1818
he accepted a call to become pastor of the Presbyterian
Church in Harrisburg, Pa., where he remained till his
death, Dec. 28, 1867. Dr. De Witt was eminently a
Christian preacher. See Wilson, Presb. Hist. Almanac,
1867, p. 196.

DE Wolfe, CHARLES, D.D., an eminent Wesleyan
minister, was born at Wolfsville, N. S., May 30, 1815. He
secured a liberal education; commenced the study
of law at Halifax; was converted under Dr. Crawley; united
with the Methodists strongly against the wish of his
parents, and in 1837 left Halifax for England. Everywhere
he was recommended by the Nova Scotia district to the
British Conference. He received his theological training
at Hoxton, London; was ordained in City Road
Chapel, Sept. 14, 1838; sailed for his native land, and
ministered in Halifax, Windsor, Charlottetown, Petite
Rivière, Shelleburne, and Sackville. In 1861 he ap-
pointed the first theological professor in the institution
at Sackville, N. B. In 1863 he was chosen president of
the Conference of Eastern British America. He at
length became a superannuated, took up his residence
in his native village, and died there, June 3, 1875. Dr.
De Wolfe was a typical gentleman—cultured, refined.
He was a man of great catholicity and of large-heart-
ed sympathy for the poor and the suffering. His preach-
ing was intellectual, yet fervent, and a rich treat to all.
See Minutes of the Nova Scotia Conference, 1875, p. 7.

DEWS, in Persic Mythology. The name of the deities
whose teachings of Zoroaster are not personifications of
the good, but of the physical and moral evil, formed to
combat with the beings of light created by Ormuzd.
Thus Ahriman set over against the seven Amabaspandas
or the seven Erazews. From these, the highest beings of the kingdom of darkness, Zoroaster's learning
is just as great a number of harmful demons as of good,
friendly genii. The supreme Devas have creative powers;
their names are Ahriman, Ashmoph, Eghetas, Ishasp,
Astaluk, Tarik, Toisius; also the following, Ander, Savel,
Tarried, and Zaraj. Many others are mentioned in the
poetical and moral wacks of the Persians. An ex-
ceptional class are the Periæ—light, airy beings of
extraordinary beauty, living in the upper regions on the
perfume of the flowers. They are fallen spirits, but
the way to paradise is open to them, as also to Ahriman,
if they reform. See also Zoroaster.

Dexter, flavius lucius, a Spanish theologian, the
son of St. Pacian, bishop of Barcelona, lived about
the year 400. He was appointed, at the age of thirty,
prefect of the praetorium, by the emperor Honorius, but
soon resigned this dignity and retired to his native
country, where he was made governor of Tarragona.
He wrote a Chronicle, of which Jerome speaks. This
chronicle was for a long time supposed to be lost, when
the Jesus Jerome de Higuer was discovered that he had
discovered a MS. in the library of Fulda. This MS.
was brought by Tottila to Catalonia, who published
it under the title Fragmentum Chronicæ F. L. Dectri,
cum Chronico Marci Marzini, &c. (Saragossa, 1619; re-
printed in Seville in 1627, in Lyons the same year,
and by Nicholas Antonino in his Bibliotheca Historiana
Vetus). It is generally supposed, however, that the Chroni-
cæa was published by Dr. Leon was a manuscript of Higuer.

Dexter, Henry V., D.D., a Baptist minister, was
born at Wayne, Me., April 3, 1815. He graduated from
Waterville College, now Colby University, in 1842,
and from the Newton Theological Institution in 1845.
He was ordained in Brookline, Mass., Sept. 7, the same
year, and was pastor of the Second Baptist Church in Col-
by, Me., until 1854. His next pastorate was in Augusta,
until 1860, and a second time in Calais. For two years
(1870-72) he was at Kennebunkport, and then accepted
a call to Baldwinsville, Mass., where he died, July, 1884.
See Cathcart, Baptist Encyclop. p. 632. (J. C. S.)

DEZEA, Diego, a Dominican and second grand-in-
quisitor of Spain, was born in 1444 at Toro, in Leon. In 1479 he succeeded Peter of Osma as professor of theology in the University of Salamanca; in 1494 was made bishop of Zamora; in 1498 bishop of Salamanca; in 1497 was elevated to the episcopal see of Jaen, which he occupied till 1500, when he was appointed bishop of Palencia. In 1505 he became archbishop of Seville, after having been previously appointed successor of Torquemada; and in 1528 was made archbishop of Toledo and primate of Spain. While on his way to Toledo he died, June 9, 1528, leaving Defensorum Thomæ Aquinatis (Seville, 1497; Paris, 1514). A complete edition of his works was published at Madrid in 1576. See Lorenz, Historie de l'Inquisition d'Espagne (Paris, 1818), i. 469 sq., 530 sq.; iv. 54 sq. and post.; Preucott, Historie des Reichs von Ferdinand und Isabella (Lond. 1682), i. 359; ii. 291, 819; Hehele, Cardinal Ximenes (2d ed. Tubingen, 1851), 756 sq., 583 sq., 589; Rodrigo, Hist. Veradero de la Inquisition (Madrid, 1877), i. 116 sq., 205 sq., 215 sq., 243 sq.; Gams, Zur Geschichte der späten Staatstätigkeit (Regensburg, 1878), p. 56 sq.; Handbause, in Wetzer u. Welle's Kirchen-Lexicon, s. v. (B. P.)

DEZA, Pedro, a Spanish prelate, was born at Seville, Feb. 24, 1520. He studied at Salamanca, where he obtained a chair as professor of law; afterwards became official of Compostela, auditor of Valladolid, archdeacon of Calatayd, member of the inquisitors and finally president of Granada in 1569. He obtained the cardinal's hat in 1578, went to Rome two years later, and died there, Aug. 27, 1500. See Hoyer, Nouv. Hist. Générale, s. v.

Dharma, the teachings of Gotama Buddha, or the system of truth among the Buddhists. It is one of the three great or great treasures which they prize above all other objects. It consists of several portions, which, when collected together, were divided into two principal classes, called Sutras and Abhidhamma. These are again divided into three classes, collected, in the Sinhalese, Sinhala, or discipline; Sutra, or discourse; and Abhidharm, or pre-eminent truths. These collections are called Pitakas, one version of which consists of about four thousand five hundred leaves. These are bound up in various sizes to suit the convenience of those using them. The Mahayana is literally worshiped, and the books are kept wrapped in the utmost care in cloth. Whenever the Buddhist speaks of these sacred books he adds an epithet of honor. Sometimes they are placed upon a rude kind of altar by the roadside, that those who pass by may put money upon it in order to obtain merit. The Dharma is considered as perfect, having nothing superfluous and nothing wanting.—Hardy, Eastern Monachism, p. 167, 192. See Bana.

Dias, the law of retaliation among the Mohammedans, the nearest relative of a murdered person having the right to claim the price of blood from the murderer. The directions of the Koran on this subject are as follows: "Retaliation is condoned you in cases of murder—a freeman for a freeman, a slave for a slave, and a woman for a woman. But he who shall pardon a murderer shall obtain mercy from God; and when a man shall have pardoned a murderer, he shall no longer have it in his power to exact retaliation from him."

Diocesan (Gr. ékd, through, and eudócic, new), a name formerly given by the Greek Church to the week after Easter, as being the Renovation or first week of the festival of our Saviour's resurrection. On the fifth day of that week the patriarch of Constantinople, along with the bishops and principal clergy, were formerly accustomed to begin the day's services with a ceremony in the imperial palace in honor of the emperor.

Dioces (Lat. dioeces, Deacon's, in Capadocia, B.C. cir. 840-862, a sainfily man, but of weak judgment and vacillating character.

Diaper-work (or Diapering), in Architecture, an ornament of flowers applied to a plain surface, carved or painted; if carved, the flowers are entirely sunk into the work below the general surface; they are usually square, and placed close to one another, but occasionally other forms are used, as in the choir-screen of Canterbury: this kind of decoration was first introduced in the Early English style, when it was sometimes applied to large spaces.

Monument of William de Valezue, Westminster.
as in Westminster Abbey and Chichester Cathedral; in the Decorated style it was also extensively employed. An example may be seen in the illustration of part of the East Front of Chichester Cathedral given under CANOVE. In the Perpendicular style diapering was used only as a painted ornament, and, as no attention has been paid to the preservation of such decorations, but few specimens remain. The origin of the name has been a source of dispute, but it is generally supposed to have been taken from a kind of cloth worked in square patterns, which was then very commonly used. This cloth was called "Draper," i.e. D'Ypres, from the chief manufacturer being at Ypres, in Belgium.

Diapsalma, a mode of singing sometimes adopted in the early Christian churches, in which the priest led the psalmody and the people sang responsively.

Diarmuid (Lat. Deirmitus), a very common name in Ireland, and borne by many of the saints: some of these are simply placed upon a day in the calendar, with or without their father's name and the place of dedication, while others have a few particulars preserved by history or tradition. Several of them are enumerated by Smith, Dec. of Christ., Biog. a. v.

Diatimus, bishop of Lymnus, in Lycia, who, with other of the Lycian prelates, wrote to Basil, (Epist. 403, 420) in 375, expressing their desire to separate themselves from the heterodox Asiatic bishops as well as to enter into communion with him.

Dias, Diego Valentinio, an eminent Spanish painter, lived at Valladolid, and executed many works for the churches and convents of that city. He founded the House of Mercy, or Hospital for Orphans, and died in 1650.

Dias, Juan, a Spanish martyr, was born at Cuenca, in Castile. While a student at Paris, he became a convert to Protestantism, in 1540. In 1545 he left Paris for Geneva, with a recommendation to the Lycian prelates. From Geneva he went to Strassburg, where he was held in high esteem by Martin Bucer; at the latter's request, Dias accompanied him to the diet of Ratisbon, December, 1545. From Ratisbon, who was present at Ratisbon, tried everything to bring Dias back to the Church of Rome, but in vain. At last Malvenda succeeded in influencing Dias's brother Alfonso to commit fratricide. Alfonso, who was an officer at the papal court, hastened from Rome, and perpetrated the foul deed at Neuburg-on-the-Danube, March 27, 1446. In Germany this fratricide produced general horror; but the emperor V and the pope approved of it, and the murderer was not punished. He however committed suicide at Trenz in 1551. Dias wrote a confession of faith, Christianissime Religiosis Summa, which was published at Neuburg in 1544, and put into the index by Pius IV in 1546. It was reprinted at Strassburg in 1692 and 1894, and in Zurich in 1763. It was translated into French by Crespin, Confection de Fog, qui est un Sommaire de la Religion Chrestienne. This edition was published in 1685.—Summa de la Religion Cristiano. In the episcopal part of Calvin's works is found several letters of Dias, addressed to Calvin in 1545 and 1546. See Bazu, James (Geneva, 1580); Bayle, Dict. Hist., i. 312; Boehmen, Spanish Reformers of Two Centuries, from 1520 (London, 1874), 182-216; Pilet, Deridier, in Lichtenberger's Encyclop. des Sciences Religieuses, a. v. (B. P.)

Diblek, in Slavonic mythology, was a goddess of fire.

Dibon or GAD. This place has lately acquired a great archaeological celebrity in consequence of the discovery there of the famous Moabitic stone of King

Ruin of Dibon.

Meshu (q. v.). The following is Tristram's description of the locality (Land of Moab, p. 147):

"Dibon is a twin city, upon two adjacent knolls, the ruins covering not only the tops, but the sides, to their base, and surrounded by one common wall. Close under both knolls, on the west, runs a little wady, in which, after the late rains, we found a puddle of water here and there; and beyond the wady the even plain ceases, and the country becomes rocky and undulating. All the hills are limewashed, and there is no trace of any building but what has been carried here by man. Still, there are many baulk blocks, dressed, and often with lime on them, evidently used in masoody; and we found a few traces of carvings on other stones. The place is full of caverns, cisterns, vaulted underground storerooms, and rude semi-circular arches, like the rest." (Por plan of the ruins, see cut on following page.)

Dibrio. See DUBRICUS.

Dialoophylax (Gr. διαλοφύλαξ, just, and φυλαξ, a keeper), an officer in the Greek Church who takes care of the Church's title and her charters.


Dicasillo, Juan de, a Spanish Jewit, was born in 1585 at Naples; joined his order in 1600; was professor of theology and philosophy at Murcia, Toledo, and Vienne, and died in 1658 at Ingolstadt. He wrote, De Justitia et Jure, etc. (Antwerp, 1641); De Incorruptibilitatibus (ibid. 1642); De Sacramentis (1646-52; 8 vols.); De Juramento (1685). See Langhorst, in Weitzer u. Weisse Kirchen-Lexikon, a. v. (B. P.)

Dice. The playing at dice or other games of chance has always been disconcertament by the Church. The Padegogue of Clement forbids it. Apollonius denounces the Montanists for it, asking whether prophets play at dice. The Apostolical Canons forbid the practice, under pain of degradation or excommunication. The Council of Eliberos (A.D. 305) and the Trullan Council (at the close of the 7th century) both forbade it. Justinian denounced games of chance, and even the being present at them, affixing a penalty to the act by the clergy, of suspension and exclusion in a monastery for three years. The account Jerome gives of Synesius alleging his own propensity to gambling as
Dicke, Robert, D.D., a Scotch clergyman, son of Rev. James Dick, minister in Glasgow, was proposed on trial for the ministry, July, 1746; licensed to preach Jan. 14, 1747; presented to the living at Lanark in September, 1748, and a settlement ordered by the Assembly, May 15, 1750. On presenting himself for ordination in September, he was refused admission to the Church, a mob having carried off the keys, and he was ordained in the Tron Church, Glasgow. Another mob prevented his entry into the church on Sunday, in October, and he preached at Lee, with the approval of the presbytery. In August, 1754, he was transferred to New Greenfield's Church, Edinburgh; was translated to the Old Church, but changed to Trinity College Church, April 26, 1758; was appointed in May, 1760, a commission to visit the Highlands and select suitable places for missionaries under the royal bounty. He did not go, however, and died Aug. 24, 1782, aged sixty years. He was one of the most able and distinguished ministers of his day. He published two single sermons (Edinb. 1758, 1762):--The State of the Case (ibid. 1763). See Fusti Eccles. Scotiomm, i, 88, 70; ii, 808.
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1838. He was a man of fine scholarship, a thorough teacher, and a preacher of unusual ability. See Presbyterian, Dec. 18, 1875; Gen. Cat. of Auburn Theol. Sem. 1883, p. 257.

Dickinson, Charles, an Irish prelate, was born in August, 1725, at Cork, Ireland. He graduated, in 1818, from Trinity College, Dublin, with a degree of distinction; in 1819 he was appointed assistant chaplain of the Magdalen Asylum, and three years later at the Female Orphan House, where he continued for nine years; next became one of the archbishop of Dublin's chaplains; in July, 1838, was appointed to the parish of St. Anna's, Dublin; in 1840 was made bishop of Meath, and died July 12, 1842. See The Church of England Magazine, Aug. 1846, p. 107.

Dickinson, Moses, a Presbyterian minister, was born at Springfield, Mass., Dec. 12, 1695. He graduated from Yale College in 1717, and his first charge was Hopewell, N.J., where his labors were attended by extraordinary revivals, and his first appearance at the synod was in 1722. In 1727 he was appointed pastor, to Norwalk, Conn. On the death of his brother Jonathan, he completed the latter's second Vindication of the Sovereignty of Grace. Early in 1764 he sought an assistant in William Tennent Jr., the son of the patriarch of Freehold, N.J., but during the closing years of his life, after Tennent's death, he pursued his work alone. He died May 1, 1778. (W. P. S.)

Dickinson, Richard William, D.D., a Presbyterian minister, was born in the city of New York, Nov. 21, 1814. He graduated from Yale College in 1832; studied two years thereafter in the theological seminary at Princeton, N.J.; was licensed to preach to the Second Presbyterian Church of New York, March 5, 1828; ordained an evangelist Oct. 24 following; settled over the Presbyterian Church at Lancaster, Pa., Oct. 18, 1829; resigned in 1833 on account of injured voice; spent the following winter in Florida, and the next season in foreign travel, and then resumed preaching on his return to New York city, where he supplied the pulpit of the Market Street Dutch Church from 1834 to 1835. In 1836 he became pastor of the Bowery Presbyterian Church, but resigned the April following; was installed on the Campbell church, Oct. 25, 1839; resigned in 1844; in November, 1850, was invited to take charge of the Mount Washington Valley Church, and acted as its pastor for about thirteen years. He died at Fordham, Aug. 18, 1874. See Obituary Record of Yale College, 1876; Gen. Cat. of Princeton Theol. Sem. 1876, p. 42.

Dickinson, Charles, a Scotch clergyman, studied at Edinburgh University; was licensed to preach Dec. 6, 1821; presented to the living at Wanpray in November, 1824; was ordained May 6, 1825, and died May 10, 1855. He published, The Case of Blind Bartimaeus Considered and Illustrated;—Inopinat Regression Touched by the Scriptures, etc.—In Account of the Parish. See Fasit Eccles. Scotiaca, i. 665.

Dickinson, Cyrus, D.D., a Presbyterian minister, was born in Erie County, Pa., Dec. 20, 1816. He graduated at Jefferson College, and was ordained, in 1839, pastor at Franklin. After remaining there several years, he received a call from Wheeling, W. Va., where he labored earnestly and successfully until he was called to Baltimore, in 1856, as pastor of Westminster Presbyterian Church, remaining there fourteen years. In 1870 he was elected secretary of the Presbyterian Board of Home Missions, in which office he performed the great work of his life in the literature of the church; in 1875, he was appointed pastor of the Third Presbyterian Church, he was appointed permanent clerk of the General Assembly, which office he held at the time of his death, Sept. 11, 1881. See Baltimore Presbyterian, Sept. 16, 1881. (W. P. S.)

Dickinson, the family name of several Scotch clergymen:

1. David (1), A.M., was regent in Glasgow University; admitted assistant minister at Irvine, March 31, 1618; proposed for Edinburgh in October, 1620; deprived by the High Court of Commission, Jan. 10, 1622, and confined in Turriff for opposing the Articles of Perth, but permitted to return in July, 1626. In the discharge of his official duties he secured the esteem of the country, nobles, and parishioners. For employing two of his countrymen in 1627, who were under Irish Episcopalian ban, he was again tried by the High Commission. The same year he refused to accept the service-book attempted to be obstructed. He was a member of the session in 1628, appointed chaplain to the Ayrshire regiment in 1629, and the same year was elected moderator of the General Assembly. He was translated to the professorship of divinity in Glasgow University, Jan. 30, 1640, and the following bin the College Church, Glasgow, May 18, 1640, but attended only one meeting of session, and a commissioner was appointed, March 29, 1649, to appear against his translation to Edinburgh. He was appointed the second charge at Edinburgh, April 12, 1650, and held the professorship of divinity in conjunction. He was elected, a second time, moderator of the General Assembly, July 21, 1650; deprived in October, and died in December, 1662, aged seventy-eight years. As a preacher, he was the most popular and powerful of his day, and his services at Irvine were crowned with wonderful success. He took a foremost part at the General Assembly in 1668, in the establishment of episcopacy. When the Church divided into Reformers and Protesters, he took part with the former. He published, A Treatise on the Promises (Dublin, 1680) — Explanation of the Epistle to the Hebrews (Aberdeen, 1683) — Expositio Analytica Omnium Apostolica- rum Epistolae (Glasgow, 1645) — True Christian Love, in verse (1679):—Exposition of the Gospel of Matthew (London, 1675) — Explanation of the Paulinas (ibid. 1688—90, 8 vols.)—Therapeutica Sacra (Edinb. 1685, 4 trans.) — A Commentary on the Epis- tales (London, 1689) —Principles of the Covenent (fol. transl.) — Truth's Victory over Error (London, 1675) — several pamphlets in the disputes with the doctors of Aberdeen (4to), and some in defence of the public resolutions. The Directory for Public Worship was drawn up by him, with the assistance of Alexander Henderson and David Calderwood, and The Sum of Saving Knowledge, by him, in conjunction with James Durham. He also published some minor poems: The Christian Sacrifice, and O Mother Dear, Jerusalem. See Fasit Eccles. Scotiana, i. 37; ii. 4, 187.

2. David (2), D.D., a native of Kilbracho, graduated at Edinburgh University, May 22, 1784; was licensed to preach, Aug. 16, 1744; presented to the living at Newlands in June, 1755, and ordained March 31, 1756; deposed March 2, 1760, but restored in June; suspended from the ministry, and finally deposed, April 22, 1767; contested his claim for stipend, and obtained decision in his favor in February, 1768. He died April 9, 1790, aged seventy years. He published A Letter to the Rev. Mr. Kinloch (Edinburgh, 1790):—A Letter to the Rev. John Adams (ibid. ed.). See Fasit Eccles. Scotiana, i. 258.

3. David (3), third son of the preceding, was educated at the parish school of West Linton, the grammar-school at Peebles, and the universities of Glasgow and Edinburgh. He was licensed to preach in August, 1775; appointed assistant minister of West Linton, and ordained May 1, 1777; transferred to Bothkennar, April 28, 1788; was brought forward as a candidate for St. Cuthbert's in 1785; accepted a call to Canongate Church of Ease, Oct. 1, 1795, as the first minister there; was transferred to Trinity College, Edinburgh, Feb. 27, 1798; promoted Nov. 30, 1801, to New North Church, and died Aug. 8, 1820, aged sixty-six years. He published four single Sermons (Edinburgh, 1777-1819) — Sermons Preached on Different Occasions (ibid. 1818) — (in fol. Publishings):—An Account of Bothkennar. See Fasit Eccles. Scotiana, i. 28, 29, 91, 228; ii. 650.
4. **David**, (4., D.D., eldest son of the foregoing, was educated at the parish school of Bothkennar, and at Edinburgh University; was licensed to preach in December, 1801; called in January, and ordained March 10, 1802, to the second charge. Kilmarnock, presented to St. Cuthbert's, Edinburgh, March 29, 1808, and died July 28, 1842, aged sixty-two years. He was indefatigable and zealous in promoting benevolent and missionary societies, and was secretary of the Scottish Missionary Society for many years. He published five single Sermons (Edinburgh, 1801-31)—Discourses Doctrinal and Practical (1857)—edited Memoir of Miss Fanny Woodbury (1820)—Sermons by the Rev. W. F. Ireland, D.D. (1829) —Lectures and Sermons by the Rev. George B. Brand (1841), and communicated several articles to the Edinburgh Cyclopaedia, Christian Instructor, and other periodical works. See *Facts Eccles. Scotiana*, i, 127; ii, 177.

5. **Robert**, D.D., was licensed to preach Dec. 4, 1782; presented by the magistrates and kirk session to the living of the second charge, South Leith, in January, and ordained July 17, 1787; translated to the first charge, Sept. 29, 1790, and died Jan. 25, 1824, aged sixty-five years. His discourses were marked by Scriptural research, a vigorous understanding, a chaste, nervous style, and an energetic expression. See *Facts Eccles. Scotiana*, i, 102, 103, 108.

**Dictionarium.** See *Fulcrum.*

Dictionarius, a Priscillianist, whose writings are considered by Leo the Great (Epist. xvi, 10, at length retracted, and was restored to the Church.

**Dictionarium, Biblical, Theological, and Ecclesiastical.** We continue here our account of the leading works of this kind which have appeared since the article in volume II was printed.

New editions of the great encyclopaedias of Herzog and Woodberry have been published in course of publication, continued since the death of the principal editors, the former by Plitt and Hauch, and the latter by Hergenröthe and Kaule. The works have been almost entirely rewritten and greatly improved, but they still retain the excellences and defects of the former edition as to contents and manner of treatment.

Meanwhile a very extensive work of a similar character, *Encyclopédie des Sciences Religieuses,* has been edited by F. Lichtenberger (Paris, 1877-82, 18 vols.), which is Protestant, slightly rationalistic and scholarly, but rather adapted to popular use than to profound or minute research.

Dr. Philip Schaff has prepared a condensed and modified translation of Herzog's work, with many fresh articles, under the title of *Religious Encyclopaedia* (New York and Edinburgh, 1861-84, 3 vols.). Except in size, it preserves the qualities, both excellent and otherwise, that characterize its great original. Notwithstanding the American additions, it still is strongly Germanic in its range and method. The Biblical portion of the work is comparatively scant, and the biographical relatively preponderant. As a natural consequence of Calvinism the chief excellence lies in the historical department, although, of course, it has room for little more than an abstract from the copious stores of Herzog. It is to be regretted that the plan of the work does not include cuts, which so often aid in the illustration, especially of archaeological subjects. Nevertheless, it is a valuable and convenient compendium of religious knowledge, and well adapted to the wants of such as cannot afford a more extensive work, yet desire something beyond the brief unscientific manuals heretofore current.

Dr. Joseph Schäffer, *Handbuch der Katholischen Theologie* (Ratisbon: begun in 1880 and still in course of publication), is to be completed in four volumes. Its treatment of topics is fresh, its tone liberal, its arrangement good. It is altogether a very satisfactory work on Roman Catholic theology, for general use.

Dr. J. Hamburger, *Real-Encyclopädie für Bibel und Talmud* (Strelitz, 1866-83, Division I, treating of Biblical topics, was completed in 1867; Division II, of Talmudical subjects, in 1888. A second and improved edition of Division I is to appear in the near future). This work, written in a Jewish rabbinical style, has a concealed value in the department of Jewish, and also of general, archeology, and has no serious competitor.

Dr. Daniel Schenkel, *Bibel- Lexikon* (Leipzig, 1865-75, 5 vols., 8vo, illustrated). This work is characterized by thoroughness and independence, and is designed to meet the demand for a Biblical and Theological Dictionary of small compass, and suited to the general Church public of Protestant Germany. It is liberal or slightly rationalistic in its treatment of subjects, as might be expected of a work of colaborators.

Dr. Eduard C. A. Richm., *Handwörterbuch des Biblischen Altertums* (Bielefeld and Leipzig, 1875-84, 8vo, illustrated), is the work of a number of conservative German scholars, and forms an excellent manual, more like English Bible Dictionaries in its range and execution than any other.


Dr. F. X. Kraus, *Rei/Encyclopädie der christlichen Alterthümer* (Freiburg, 1870 sq., still incomplete). The scope of this work embraces the first six centuries of the Christian era. Its articles are copiously illustrated with wood-cuts, mostly taken from Martigny's *Dictionnaire des Antiquités Christianes.* The work is, under the whole, a valuable compilation. Its authors are of the Roman Catholic faith.

Dr. William Smith's *Dictionary of Christian Antiquities* (London, 1875-80, 2 vols.), and his *Dictionary of Christian Biography* (ibid. 1877 sq.; to be completed in four vols., of which three have already been issued), have been prepared in the spirit of former works of Prof. Cheetham, and, in the latter, of Prof. Wise, on the same comprehensive and scholarly plan as his *Dictionaries of Classical Antiquities and Biography;* but they only come down to the time of Charlemagne.

*Potter's Complete Bible Encyclopaedia,* edited by Rev. W. Blackwood, D.D., LL.D. (Philadelphia, 1878 sq., 8 vols., 4to), includes many theological and biographical articles; and is intended for popular use. It is superbly, but not always appropriately, illustrated.

J. H. Blunt, *Dictionary of Doctrinal and Historical Theology* (London, 1872, imperial 8vo), and *Dictionary of Sects, Heresies, etc.* (ibid. 1874), are useful preparations from a High-Church point of view.

M. E. C. Wolcott, *Sacred Archaeology* (London, 1868, 8vo), contains interesting notices of ecclesiastical art and institutions, especially relating to the Anglican Church.

F. G. Lee, *Glossary of Liturgical and Ecclesiastical Terms* (London, 1877, 8vo, illustrated), is chiefly occupied with description of sacred vestments and appurtenances, all from a High-Church standpoint.

*Parker's Glossary of Terms used in Architecture* (London, 1845, 4th ed. 8vo, copiously illustrated) is a very convenient and useful summary of details relating to architectural science, including churches particularly.

**Dida,** seventh abbot of the Benedictine convent of St. Peter, Lyons, in the time of bishop Fucialdus.

**Dido,** (1) the twenty-sixth bishop of Poictiers, cir. A.D. 618; (2) the thirty-second bishop of Nogent, in the 8th century; (3) the thirty-seventh bishop of Tours, A.D. 742-744.

**Didymus,** fourth abbot of the convent of Saint-Croix, at Poictiers, in the 6th century.

**Didymus,** a martyr at Alexandria, A.D. 304, and commemorated April 28, is said to have been a Christian teacher there, and to have been beheaded for aiding the escape of Theodos, a Christian girl, from a fate worse than death, on account of her faith.
DIEMANN, Johann, a German philologist and theologian, was born at Stade, June 30, 1647. He studed at Giessen and Wittenberg, and was appointed president of the college in his native place, supervising the study of the classics and the sciences, and in 1656 became professor of theology at the university of Kiel. He died at Kiel, July 4, 1720, leaving several dissertations, enumerated in the sixth volume of the *Historia Bibliothecae Fabricianae*. See Hoefer, *Nov. Bis. Générale*, s. v.; Chalmers, *Biol. Dict.* s. v.


Dienzenboeck, Martin, a German theologian, born at Frankfurt-on-the-Main in 1661, devoted himself to the conversion of the Jews, and published on this very subject two volumes in German, with a Latin title *Judaex Concertendas* (Frankfort, 1696)—*Judæos Conv. in 1709*. He died in 1709. See Hoefer, *Nov. Bis. Générale*, s. v.; Diel DE DIZA. See DIZA.

Diego de Yerpe, a Spanish prelate and historian, was born at Yerpe, near Toledo, in 1381. He joined the order of the Hieronymites, and became successively bishop of Albarracin, confessor of the king, Philip II, and bishop of Tarragona. He died in 1614, leaving, *Historia de la Persecucion de Inglaterra* (Madrid, 1819)—*Vida de la Madre Teresa de Jesus* (Madrid, 1680).—De la Muerte del Rey Felipe Segundo (Madrid, 1687). See Hoefer, *Nov. Bis. Générale*, s. v.

Diego, Francisco García, D.D., a Roman Catholic prelate, who had for some time directed the missionaries as prefect, was on April 27, 1840, appointed first bishop of California, residing in San Francisco, where he was at once prepared to erect a Franciscan monastery and a theological seminary, as well as a cathedral and residence; but the income of the "Pious Fund" of California—created at the time of the Jesuit missions there (1642 sq.) by charitable benefactors—was withheld, as the Mexican government had appropriated the property in which it was invested. In 1844, however, he obtained a grant of thirty-five thousand acres of land, by means of which he established a college at Santa Ignatius. Diego died at Santa Barbara, April 30, 1846, and See De Courcy and Shea, *Hist. of the Cath. Church in the United States*, p. 693.

Dippenbrock, Abraham van, an eminent Flemish painter, was born at Leiden in 1607, and died at Anwerp in 1673. He seems first to have practiced painting on glass. Some of his efforts of this kind are still admired in Amsterdam, particularly the windows in the cathedral, on which he painted the works of mercy, and those of the Church of the Dominicans, which are embellished with representations from the life of St. Paul. Several pictures by this master were brought to the United States some years ago, and sold for considerable prices. The *Mocking of Christ*, was a most admirable performance. See Spooner, *Biol. Hist. of the Fine Arts*, s. v.; Hoefer, *Nov. Bis. Générale*, s. v.

Dippenbrock, Andreas van, a Finnish theologian, was born at Riga, Nov. 2, 1624, studied at Marburg and Giessen, fulfilled various ecclesiastical functions, and died in his native place, May 20, 1697. See De Esse Et Poietion:—*De Judicio Conditoriae Formul. in Discipulis Ravibus Esecutum* (1688). See Hoefer, *Nov. Bis. Générale*, s. v.

Dier (Dilfeny, or Delferius), a Welsh saint, died about A.D. 664, and is commemorated Nov. 21.

Diezinger, Franz Xavier, a Roman Catholic theologian of Germany, was born at Rangendingen, in Hohenzollern, Aug. 22, 1811. In 1835 he was ordained priest, in 1840 was made professor of dogmatics at Speyer, in 1843 at Bonn, and in 1858 became a member of the chapter at Cologne. In 1858 he was spoken of as a candidate for the Paderborn bishopric, in 1864 for the Trier bishopric. He was appointed by the council, but his name was always erased from the list by the government as a "persona minuta grata." When, in 1890, the perplexities of the Vatican council commenced, he belonged to those who regarded the declaration of the papal infallibility as non-opportune. When, finally, the infallibility of the pope was adopted by the council, he retired from his office, and died Sept. 8, 1876, at Veringendorf, in Hohenzelzen, leaving, *System der göttlichen Thaten des Christenthums* (Mayence, 1842, 2 vols.; 3d ed. 1857).—*Kanzelübringe an gebildete Katholiken* (1844).—*Leben des heiligen Kurt Bonvovmats* (Cologne, 1846).—*Lehrbuch der Katholischen Dogmatik* (Mayence, 1846; 5th ed. 1866).—*Das Epistlebuch der Katholischen Kirche, theologisch erklärt* (ibid. 1863, 3 vols.).—Leienkatechismus über Religion, Offenbarung und Kirche (ibid. 1855). (B. P.)

Dierkens, Petrus, a Flemish theologian, was born at Ghent; entered the Dominican order in 1629, and taught both philosophy and theology at Leuven, where he was, in succession, doctor of theology, school director, and vicar provincial of Lower Germany, and died Aug. 3, 1675, leaving, *Exercitia Spiritualia* (Gent, 1659).—*De Visi Contemplationis, etc.* (ibid. 1663).—De Obligationibus Ordinis et Constitutionibus* (ibid. 1667). See Hoefer, *Nov. Bis. Générale*, s. v.

Dies, used, like the English "day," to designate a festival: (1) *Dies Aduaratus*, Good Friday. (2) *Dies I continuum*, certain "unlucky days" supposed to have been discovered by the ancient Egyptians from astrological calculations, and marked in the calendars, but their observance was forbidden. (3) *Dies Bons*, used to designate festivals. (4) *Dies Commissaria*, three days after Christmas, observed as a festival day, on which no courts were to be held. (5) *Dies Magnus Felicissimus* used for Easter-day; *Dies Magnus*, also used for the Last day. (6) *Dies Natalis*, birthday. (7) *Dies Neophytorum*, the eight days of special observance, from Easter-day to its octave, during which the newly baptized wore white garments. (8) *Dies Palmarum* (or, *In Romia Palmarum*), Palm Sunday. (9) *Dies Sanci*, the forty days of Lent. (10) *Dies Searina*, the days on which candidates for baptism are examined, especially Wednesday in the fourth week of Lent. (11) *Dies Solis*, *Dies Lunae*. See WEEK. (12) *Dies Teneorum* or *Muriun*, certain days when ceremonies were performed to avert the ravages of moths or mice. (13) *Dies Virilium*, Thursday of holy week in some ancient German calendars: "Green Thursday" in modern German ones. See SUNDAY THURSDAY. (14) *Dies Votorum*, a wedding-day among the Lombards.

Dies (or Diesz), Garzar, a Portuguese painter, sometimes called "the Portuguese Raphael," flourished about 1525, and was instructed in the school of Michael Angelo at Rome. On his return to Portugal he executed, by order of the king, a number of excellent pictures for the churches. In 1584 he painted his celebrated *Deposum of the Holy Spirit* for the Church of the Misericordia. He died at Lisbon in 1571. See Hoefer, *Nov. Bis. Générale*, s. v.; Spooner, *Biol. Hist. of the Fine Arts*, s. v.

Diesbach, Johann, a German Jesuit, was born at Prague in 1729, became a very proficient engineer, diplomatist, Brunn, Prague, and Vienna, and died in 1772, leaving a few scientific and historical works, for which see Hoefer, *Nov. Bis. Générale*, s. v.

Diez, Heinrich, a German theologian, was born at Altena, in Westphalia, in 1895. He studied at Dortmund, Siegen, and Basle, and continued his studies at
Heidelberg; but was obliged to leave that city at the time of the religious disputes, and returned to Basel, to pass his examinations for the doctor's degree, in 1621. Until 1624 he lived at Leyden as a private teacher. He was appointed minister of the Gospel at Emmerich, and in 1629 professor of theology and Hebrew in the University of Harderwick. In 1641 he went to Deventer in the same capacity, and died there in 1678, leaving, among many other works, De Ratione Status Theologiae (Hardenberg, 1640); Opera (Deventer, 1640): — Fundi Davi (1646).— Pedam Davi (1657). See Hoefer, Nouv. Biog. Générale, s. v.

DIETEL, Ludwig von, a Protestant doctor and professor of theology in Germany, was born at Königsberg, Sept. 28, 1825. He studied at Berlin, Bonn, and at his native place. In 1851 he commenced his theological lectures at Bonn, and in 1858, appointed university-preacher and professor of theology. In 1862 he was called to Greifswalde, in 1857 to Jena, and, after Oehl- ler's death, in 1872, to Tübingen, where he died, May 5, 1879. A few months before his death he had been emigrated. Besides his contributions to the Studies of Religion, Herzog's Real-Encyclopädie (1st ed.), and Schenkel's Bibel-Lexikon, he published, Der Sogem Jakobs in Gen. xi. 2:6. Historisch erläutert. (Braunschweig, 1858) — Geschichte des alten Testaments in der christlichen Kirche (Jena, 1863), a "magnus opus." — Die Sintflut und die Flutungen der Altenen (1871; 2d ed. 1876). (B. P.)

Dieten, the ecclesiastical Curatus or daily office.

Dietelnair, Johann Augustin, a Lutheran theologian of Germany, born April 3, 1717, at Nurem- berg. He studied at Altdorf and Elbing, was in 1741. afternoon-preacher at his native place, and in 1744 deacon there. In 1746 he was called to Altdorf as professor of theology. He opened his lectures with an address, De eo, quod difficile est in Munere Doctoris Academici. In the same year he took the degree of doctor of theology. He died April 6, 1785. He wrote, Antiquitas Codicis Alexandri Vin- dicator (Halle and Magdeburg, 1789) — De Religione Christianae Philosophiae Nomine a Veteribus Comprehensa (Altdorf, 1740) — De Successu Chri sti ad Inferos Literari (Nuremberg, 1741, 1742) — De Secreto Verborum Doctorum in Schola Alexandrinae (Altdorf, 1746) — De aucto- rariis βαθραν Scripturee et Fanatica (ibid. 1746) — De Fragmento Clementis Romani, etc. (ibid. 1749) — Sein Dörring, Die gelehnten Theologen Deutschlands, 1, 2, 3, etc. (ibid. 1746) — Leuchtschand der theolog. Lit. 2, 195, 659, 695, 889; Fürst, Bibl. Jud. i. 208. (B. P.)

Dietenberger, Johann, a German Dominican and doctor of theology, who died in 1534, while canon and inquisitor-general of Mentz and Cologne, is the author of a German translation of the Bible, published at Mentz in 1534 (revised by C. Ulbricht, Cologne, 1630); and again by the theologians of Mentz, Ibid. 1662). He also wrote, De Divortio (ibid. 1652) — De Vita Monasticae (1524) — De Apostasia — De Praeceptorum et Consiliorum Diveritatias: — In Defensionem Sacrifcium Miani. See Joach, Allgemeine Geschichte. Lexicon, s. v.; Lichtenberg's, Lexicon der Religionen, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Dietlo, Ignaz Aloys, a Roman Catholic theologian of Germany, was born Feb. 19, 1752, at Pressath, in the Upper Palatinate. In 1784 he was appointed pastor at Berg, near Landshut; in 1801 he was called to Landshut as professor, where he died, May 27, 1805, leaving, Predigten (Munich, 1786, 1802) — Homilien über die sonst- täglichen Eucharistien (ibid. 1788; 4th ed. 1829). See Winer, Handbuch der theol. Lit. ii. 139; Döring, Die deutschen Kirchenväter des 18. und 19. Jahrhunderts, p. 84 sq. (B. P.)

Dieten, Johann, a Lutheran minister of Germany, was born Sept. 18, 1750, at Leipzig, in Bavaria. In 1818 he was sub-rector of the Latin school at Schwab- bach; in 1818, pastor of Volkarsathofen, near Memmin- gen; in 1888, pastor primarius and dean at Wasertrude- ingen; in 1842, he was called to Beierdorf, and died Sept. 15, 1866, leaving, Geschichtliche Darstellung der Gründung der christlichen Kirche, etc. (Nuremberg, 1826) — Geschichte der Staat und Kirche in Deutschland, etc. (Gibli- lany, and others (Erlangen, 1849). See Zuchold, Bibl. Theol. i. 280; Delitzsch, Staat auf Hoffnung (Erlangen, 1864), i. 140 sq. (B. P.)

Dietzold (or Dietzold), Theobald, a German prelate, born in 1189, was bishop of Passau; made with Frederic Barbarossa the journey to the Holy Land; and died on the same route home, leaving Epi. Bote und Tug- gonom. See Hoefer, Nouv. Biog. Générale, s. v.

Dietrich of Apolda (or Thuringia), a German Dominican, born at Apolda, near Jena, is the author of a Life of St. Elizabeth of Thuringia (printed in Canisius, Anlg. Lectiones, ed. Bamberg, iv. 118); preface and supplement in Mencken, Script. Rerum Ger. s.). He also wrote the Life of St. Dominic. See Hoefer, in Weitz u. Welte's Kirchen-Lexicon, s. v. (B. P.)

Dietrich of Münsk (or Osnabrück), a famous German preacher and ascetical writer, was born about the year 1455, at Minster, in Westphalia, and died at Louvain, Dec. 11, 1515, leaving, De Passione Dominii: — De Exercitatione Intelectu: — Manuale Simplicium. But the last part is best known of his works, his Christianapie, a catechism, containing also prayers and meditations, which was printed very often. See Der Katholik, 1860, i. 684 sq.; Nordhoff, Dietrich Cole and sein Christianapie, in Pick's Monatschrift für rheinisch- westfälische Geschichte, 1874, i. 67 sq. — Kretz, in Weitz u. Welte's Kirchen-Lexicon, s. v. (B. P.)

Dietrich (or Distrity), Christian Wilhelm Ernst, a German artist, was born at Weimar, in Saxony, Oct. 8, 1712, and studied under Alex. Thiele. He was sent by the king, with a pension, to Italy. He painted scriptural and historical subjects well, his chief works being the Acts of the Apostles and the Daughters of Pharaoh's Daughter, given to Sacrifice Isaac; The Nativity; The Adoration of the Shepherds; The Taking Down from the Cross; St. Jer- one Writing; Christ Appearing to Magdalene; The Flight into Egypt; The Circumcision. He died at Dres- den, April 24, 1774. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biogr. Hist. of the Fine Arts, s. v.

Dietrich, Franz Eduard Christoph, a Protestant theologian and Orientalist of Germany, was born July 2, 1810, at Strauch, in Saxony. In 1839 he commenced his lectures at Marburg, and died there while professor of theology, Jan. 27, 1888, leaving, Abhand- lungen für semitische Sprachforschung (Leipsic, 1844) — De Germania Chaldaeorum Propria (Marburg, 1838) — Codicum Syriacorum Specimina (ibid. 1855) — Zwei syrische Inschriften (ibid. ed.) — De Paulusius esse Publico et Dictione in Excelsis Syriacum (ibid. 1862) — Morygebele der alten Syrischen Kirche (ibid. 1864) — De Cruce Sacrew — De Synodonomia Nomine (ibid. 1875). He also edited two editions of Genesis's Manual Lexicon (5th and 7th ed. 1855-68). (B. P.)

Dietrichstein, Franz, prince of, a Roman Cath- olic prelate of Germany, was born at Madrid, Aug. 22, 1570. After studying philosophy at Prague and theol- ogy at Rome, he became successively canon of Olim- mitz, camerarius of pope Clement VIII, and legate a latere at several marriage ceremonies of royal families. While president of the imperial council of state, he op- posed the enforcement of the royal letters in Moravia, which were of a tolerant character; and after he had ex- pelled the Jesuits, the Moravian rebel, he was himself driven away by the Moravian insurgents; but after Bohemia was pacified he brought back into the bosom of the Church of Rome the Protestants of Moravia, and instituted the order of the Piarists. Ferdinand II nominated him prince, in 1631, in return for the services which he had rendered both to the State and the Church. He died at
DIETZ

DIEU,

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DIMICK

Brian, in Moravia, Sept. 19, 1636, leaving discourses
on the saints, some statutes upon the reform of the
degy and the people, a treatise on controversy, and
some poems, sacred and profane. His Life, written by
Vogt, was published, with notes and a supplement, by
Générale, s. v.

Dietz, Friedrich Wilhelm, a Protestant theolo-
gian, was born at Dillenburg in 1817, studied at Göt-
ingen and Heidelberg, was in 1842 vicar at Dies, in 1844
convener at the gymnasia there, in 1852 pastor at
Dietz, in 1856 second preacher at Wiesbaden, in 1868
first pastor and court-preacher at Biebrich-Mosbach,
and died in 1880. (B.P.)

Dietzel, Johann Jacob, a Lutheran minister of
Germany, was born Aug. 7, 1808, at Rennweg, near
Nuremberg. He studied theology and philology at
Erlangen, and after having taught for ten years in
different colleges, was appointed in 1842 third pastor
of the Church of the Holy Ghost at Nuremberg, where
he labored until his death, June 20, 1876. He took a
great interest in the mission among Jews and hea-
theners, and promoted the kingdom of Christ everywhere.
(B.P.)

Dietzsch, August, a Protestant theologian of
Germany, who died while professor of theology at Bonn,
March 4, 1872, is the author of Adam und Christus,
Röm. c. 12–21 (Bonn, 1871). (B.P.)

Diggerer, a term of reproach applied to the Wel-
den (q. v.), because they were subjected to such per-
cussion that they were compelled to dig caverns in
the earth in which to hold meetings for worship.

Digna, the name of two Christian martyrs: (1) The
servant of St. Afre, with whose remains she was
burned at Augsburg while attempting to convey them
away; commemorated Aug. 5. (2) A virgin of Ta-
lana, executed at Cordova in 683, along with St. Felix,
by the Moors; commemorated June 14.

Dignitary, a term used in England to denote one
who holds cathedral or other preferments to which
jurisdiction is annexed.

Dignitäten, a classical term, gradually applied to
dignities, was purely secular at first. In the process of
attaining to ecclesiastics were applied to secular
dignities, the people began to speak of "dignities" in
the Church. A term of the lower clergy which
was finally used for all Church officials, i. e., pope,
cardinal, patriarch, archbishop, metropolitan, bishop,
etc. According to Ducange, in ecclesiastical parlance,
when a benefice included the administration of ecclesi-
stical affairs with jurisdiction, it was called a dignit-

Dike, Daniel and Jeremiah. See Drex.

Dilapidations, in English law, is the name given
to the waste committed by the incumbent of an ecclesi-
sical living. By the general law a tenant for life has
to power to cut down timber, destroy buildings, etc.
(removal of waste), or to let buildings fall into disrepair
and disuse. See Encyclop. Brdt. (9th ed.) s. v.

Dillard, Ryland Thomson, D.D., a Baptist min-
ister, was born in Caroline County, Va., in November
1776. He was educated at Port Royal, served in the war
of 1812, removed to Kentucky, studied law, and practiced
for a time in Winchester; was ordained in 1824, and
for less seven years served as pastor of the Church at
East Hickman, and for more than thirty years of
this period had the pastoral charge of the Church at
Davi's Forks. He was superintendent of public in-
ructions for Kentucky in 1842–48. His death occurred
(J.G.)

Diller, Jaco W., D.D., a Protestant Episcopal
dergonian, was born in Lancaster, Pa., in 1810. He
was ordained deacon in 1834 and presbyter in 1856.

With the exception of four years as rector of St. Ste-
phen's Church in Middlebury, Vt., his entire ministry
was spent in St. Luke's, Brooklyn. He was lost in the
burning of the steamship Swordfisk, off Randall's Isl.
land, N. Y., July 28, 1860, aged seven years. See
Whitaker, Almanac and Directory, 1881.

Dillingham, Francis, an English divine, was
born at Dean, Bedforshire; became a fellow in Christ
College, Cambridge; was an excellent linguist and
subtle disputant; was chosen in 1607 one of the trans-
lators of the Bible, being on the 1 Chron.—Eccles. com-
mite; was richly benefited by Witen, Bishop of Here-
ford, and died there. See Fuller, Worthies of England (ed.
Nuttall), i, 170; Anderson, Annals of the English Bible

Dimor, Dimma, or Dioma, dimin. Dimmog, Lat.
Diana, Dimas, etc., the name of several Irish saints
(commemorated respectively on March 9, May 12, June
27, July 19), besides the bishop of Condeir (Connor),
about A.D. 640, commemorated Jan. 6.

Diman, Jeremiah Lewis, D.D., a Congrega-
tional minister, was born at Bristol, R. I., May 1, 1831.
He studied under Rev. James N. Sikes, of Bristol; gradu-
ated from Brown University in 1851; and, after spend-
ing two years in Germany, entered Andover Theological
Seminary, from which he graduated in 1856. On Dec. 9
of the latter year he was ordained over the First Church
in Fall River, Mass.; in 1860 he became pastor of Har-
vard Church, Brookline; and from 1864 until the close
of his life, Feb. 3, 1881, he was professor of history and
political economy in Brown University. From 1873 he
was a corresponding member of the Massachusetts His-
rical Society. Among his published addresses is The
Historic Basis of Relief, one of the Boston lectures
(1870)—Historical Adress at the 200th Anniversary
in Bristol, R. I. (1888)—The Theistic Argument as Af-
Sected by Recent Theories (1881). He edited the third
and fifth volumes of the Narragansett Seminary publica-
tions, containing "John Cotton's answer to Roger Williams" and
"John Fox digg'd out of his Burrowes." A post-
humous volume, entitled Oration and Essays, with Se-
lected Parish Sermons, was published in 1881. See Cong.
Year-book, 1882, p. 29.

Dimessees, an order of nuns, consisting of young
maids and widows, founded in the state of Venice
in the 16th century by Dejanata Valmarana, the wife
of a civilian of Verona. Rules for their observance
were laid down by a Franciscan named Anthony Pagani,
in 1584. Their habit was ei-
ter black or brown woolen, as the wearer might
choose.

Diminutos, a name used to denote those persons
whose confessions before the inquisition (q. v.) were
defective and imperfect. There were three kinds of
diminutos, who were condemned to die: 1. Those who,
having accused themselves, were being imprisoned, or,
at least, before sentence of condemnation had passed
upon them, had consequently time to examine them-
sew自己 and make a complete declaration. 2. Those who
did not confess till after sentence of condemnation
had passed upon them. 3. Those who did not confess until
they were given up to the confessors. These were nev-
er afterwards put to the torture, and could only be de-
ferred from death by naming all their accomplices with-
out a single exception.

Dimmick, Luther Fiskur, D.D., a Congrega-
tional minister, was born at Shafesbury, Vt., Nov. 15,
1790. He graduated from Hamilton College in 1816,
and from Andover Theological Seminary in 1819. He
was ordained pastor of the Church in Newburyport, Mass.,
the same year; and died suddenly, May 16, 1860. He
was remarkable for his gentleness and sympathy; was
a sound preacher and able scholar, and his long pastor-
ate was very successful. He published a Historical
DIMERTÆ

DIMERTÆ (so called from ðic, twice, and woipa, a part, because they only recognised two thirds of the nature of Christ, the human soul and body, denying the divine nature), another name for the APOLLINARIANS (q.v.), who were subdivided into various sects, as Vatalians, Synuasia, Polemaians, Valentinians, etc.

Dimpna (or Dympna), a virgin martyr of Ireland, probably in the 7th century, commemorated May 16.

Din (Arab. practice) is the second of the two parts into which Islamism is divided, faith and practice. The din, or practice, consists of: 1. prayers and purifications; 2. abst. from 8, fasting; and 3. pilgrimage to Mecca.

Dina Chara,yii was a nun and the author of a manual of daily observances to be kept by Buddhist priests in Ceylon. For the contents of this manual see Härtel, Eastern Monachism, p. 24 sq.

Dindorf, Gotthilf Immanuel, a Lutheran theologian of Germany, was born Aug. 10, 1755, at Rottau, near Wittenberg. He studied, at Leipsic, philosophy, theology, and ancient languages; was in 1786 professor of philosophy, in 1791 professor of Hebrew and cognate languages, and died Dec. 19, 1812, leaving, Maxima Verissimae Difficultatibus Lingarum Dianitarum Illustrationes (Leipsic, 1788);—In Epistolam Syricorum Simoniae Bethel provenientes, etc. (Ibid. 1788);—Scriptores scriptos, etc. (Ibid. 1791);—Recitationes in Evangelium Johannis (Ibid. 1796);—Novum Lexicon Linguarum Hebraico-Chaldaicae, etc. (1801-4). See Döring, Die gelehrten Theologen Deutschland, i, 381 sq.; Winer, Handbuch der theol. Lit. i, 248, 290, 267; Fürst, Bibl. Ind. i, 209; Steinschneider, Bibliog. Handbuck, s. v. (the latter two call him erroneously Theophilus Immanuel).


Dinolingua, Concilium (or Concilium Dingelinge- genae), held at Dingolingen, on the river Isar, in Bavaria, A.D. 772, under Tassilo, duke of Bavaria, passed thirteen canons upon discipline and reformation of manner.

Diné, Pietro, an Italian prelate, was born at Florence about 1570. He studied belles-lettres, and, while young, was made member of the Academy de la Cruca. In 1621 he succeeded cardinal Bondini, his uncle, in the archiepiscopal see of Fermo, and died in 1625. He was a writer of works particularly rich in Italian MSS. of the 13th and 14th centuries, has possessed over the Bibliotheca Magliabecchiana. See Hoefer, Nouv. Biog. Générale, s. v.

Dinooth (Lat. Dinóbus), a Welsh saint, was abbot of Bangor between A.D. 500 and 542. He was originally a North British chieftain, and founded a monastery, the remains of which still exist in Flintshire.

Dinwiddie, James Lemenye, D.D., an Associate Reformed minister, was born in Adams County, Pa., Feb. 23, 1758. He graduated from Washington College in 1816, and took a theological course in 1817 and 1818. Being a popular preacher, he received many calls from vacant congregations; but accepted one from Mercer, Pa., and labored there fourteen years. In 1834 he took charge of a Presbyterian congregation in Philadelphia. After continuing in this connection about seven years he returned to his mother church, and was again received as a member of the Presbytery of Monongahela in 1841. Shortly after this he was installed pastor of the Second Associate Reformed Church of Pittsburgh. In 1842 he was elected to the professorship of Biblical literature and sacred criticism in the theological seminary of the Reformed Church at Allegheny, and died in 1849. See Pennsylvania Synod Lexicon of the American Presbyterian and Reformed Church, iv. iv. 154.

Dio, in Slavonic mythology, were birds of misfortune, the Harpies of the Slavs.

Diocesan Synods were ecclesiastical conventions which the patriarchs of the ancient Christian Church had the privilege of summoning whenever occasion required. They consisted of the metropolitans and all the suffragan bishops.

Diocles, a martyr at Histria (Istria), commemorated May 24.

Diodati, Alexander Ambrose Edward, pastor and professor at Geneva, was born in 1789. He belonged to one of those Protestant families which settled at Geneva. In 1811 he entered upon the duties of the sacred ministry, and was actively engaged therein at several stations till the year 1839, when he was appointed professor of Ecclesiastical History. In the following year he was given the chair of apologetics and pastoral theology, which he retained till his death in 1860. Of his many writings we mention, his French translation of Chalmers' Sermons (Paris, 1825).—De l'Enseignement Privé: le Père Gérard (in Bibl. Univ. July and August, 1830).—Essai sur le Christianisme, Envisagé sous Rapport avec la Perspicacité de l'Étre Moral (Geneva and Paris, 1830) .—Découvr. Religieux, etc. (by M. Coulain, Paris, 1861).—Méditations sur des Textes de l'Epître aux Éphésiens (Ibid. 1862). See Vignat, in Le Christian Événements, etc. (1859), and Van de Velde, in Biblioth. Hist. et Crit., v, 276 (Feb. 1861): Coulain, in Lichtenberger's Encyclop. des Sciences Religionneuses, s. v. (B. P.)

Diodorus. (1) A presbyter and martyr at Rome under Valerian (A.D. 251); commemorated Dec. 1 (or Jan. 17 or Oct. 25). (2) A martyr at Perga, in Pamphylia; commemorated April 22 (or Feb. 26). With Bishop of Tyre, A.D. 381, whose inquiry of Ephiphanus of Salamis led the latter to compose his treatise on the gems in the high-priest's breastplate.

Diodotus, a saint of Africa; commemorated with Anæus, March 81.

Diogénes, the most noted of the Cynics, was born about 412 B.C. He was the son of Ieciaias, a money-changer of Sinope, in Pontus. One account states that they were depicted in adulterating coin, and that father and son were compelled to leave their native city. But according to another account, Iecias died in prison, and Diogenes fled to Athens with a single attendant, whom, upon his arrival, he dismissed with the remark, "If Manes could live without Diogenes, why not Diogenes without him?" Therupon he discarded his accustomed way of life, and lived a游erly life, only a wooden bowl, his cloak, and his wallet. The first of these, however, was also relinquished, on seeing a boy drink from the hollow of his hand. He now went to Cynosarges, the seat of the famous Antisotanes, where he cheerfully endured all the abasities that were inflicted upon him by his master and fellow-disciples. Thus introduced to the favorable consideration of the Cynics, and willing to endure any hardship for the sake of wisdom, he soon outstripped his master in learning and extravagance of life. The story that he took upon his abode in a cask belonging to the temple of Cybele does not rest upon unquestioned evidence. But that he was accustomed to insinu e himself to the vicissitudes of the weather by rolling himself in the hot sand in summer, and embracing statues covered with snow in winter, are facts resting on the best of authority. At Athens he was held in great esteem. He ridiculed and despised all intellectual pursuits which did not directly and obviously tend to some immediate and practical good. He abused literary men for reading about the evils of Ulysses, and neglecting their own; musicians for stringing the lyre harmoniously while they let their minds be disorder; men of science for troubling themselves about the moon and stars while they neglected what lay immediately before them; orators for learning to say what was right, but not to practice it. His numerous witty sayings are handed down by Diogenes Laertius, and generally display that unfailing contempt for the
common opinions and pursuits of men which is so unlikely to reform them.

Dioeges was making a voyage to Zegina, when she ship was taken by pirates, and he carried to Crete and sold as a slave. When interrogated as to his trade, he answered, "I am a citizen of Corinth, and a government man," and begged to be sold to a man "that wanted a servant." Such a purchaser was found in the person of Xenides of Corinth, over whom he acquired great influence, receiving from him his freedom, and being appointed to take charge of the education of his children. He remained in the house of Xenides during the remainder of his life. He is believed to have died in 8 B.C. It was during his residence at Corinth that the celebrated meeting between him and Alexander the Great is said to have taken place. The king is reported to have begun the conversation by saying, "I am Alexander the Great," to which the philosopher replied, "And I am Diogenes the Cynic." The king then inquired whether he could do anything to oblige him. But the only request Diogenes had to make was that Alexander should stand from between him and the sun. The king is said to have admired the Cynic so much that he said, "If I were not Alexander, I should wish to be Diogenes." He appears never to have returned to Athens. The mode of his death is unknown, although various stories have been repeated concerning it. His last desire was that his body should be thrown to the beasts of the field, but Xenides gave him an honorable interment. At Corinth there was a pillar erected to his memory, on which rested a dog of Persian marble. He has been charged with indecencies of various kinds, which have cast a stain upon his memory; but there is no certain foundation for much that has been said, and the conduct of the later Cynics was such as to reflect discredit on the very name. The Cynics answered arguments by facts. When some one was arguing in support of the Elatic doctrine of the imposibility of monogamy Diogenes rose and walked. See Smith, Dict. of Greek and Rom. Biog. and Myth., s. v.; Encyclop. Britannica, 9th ed. s. v.; Ueberweg, Hist. of Philos., I. 94.

Diogenes. (1) A saint in Macedonia, commemorated April 6. (2) A presbyter of Alexandria in the 4th century, said to have been personally maltreated by Basil the Great. The Copt has preserved to us, in his chronicle, an account of an interview between Basil and himself, the latter of whom the saint called "the abuf of the house," A.D. 384. (3) A bishop of Alexandria, A.D. 384-394. (4) A bishop of Seleucobulbas, in Syria, who attended the council of Ephesus, A.D. 431. (5) A presbyter of Antioch. (6) A bishop of Cyprians (A.D. 449-451), present at the councils of Ephesus and Chalcedon.

Diogenianus, third bishop of Alby, A.D. cir. 407, one of the most notable prelates of his age.

Dioegines, the name of two saints: (1) Bishop of Gevra, lives, according to some, to the end of the 31st century, while others maintain that he was present at the Council of Aquileia in 381. (2) Bishop of Grenoble, succeeded St. Dominus about the end of the 4th century.

Diomedeus, a Christian physician of Tarasus, martyred at Nicomedia, A.D. 286, and commemorated June 9 or Aug. 16.

Dionysius. (1) Virgin martyr at Lampronax, A.D. 250, together with Peter, Andrew, and Paul; commemorated May 15. (2) Martyr in Africa in the 5th century, with seven others; commemorated Dec. 6.


Dioscoridés, one of the three boy-martyrs of Rome. See CHECKNUS.

Dioscorus. (1) Martyr under Numerian; commemorated Feb. 25. (2) The Reader, martyr in Egypt; commemorated May 18. (3) Martyr under Decius at Alexandria, with Heron, Arsenius, and Isidorus, commemorated Dec. 14.

Diotalevii, Francesco, an Italian prelate and theologian, was born at Rumin in 1579. He studied at Rome, was appointed bishop of San Angelo di Lombardi at Naples, and then sent to Poland as nuncio, where he remained seven years. He died on his journey home to Rome in 1620, leaving De Concordia Dixi ad Actus Librorum Fidelitatis (Lyons, 1611), and a treatise De Luvio, which is in MS. See Hoefer, Nouv. Biog. ecclésiale, s. v.

Dipavalla, a Hindú festival in honor of Vishnu (q. v.). It was instituted to commemorate an exploit of the god when in the form of Krishna (q. v.). A certain Rajputs had taken captive sixteen thousand virgins, but Krishna slew him and set them at liberty. In this celebration the Hindú holds a festival during the day, and the houses are illuminated at night.

Dippna, a name sometimes given to the Dunbare (q. v.), or German Baptist, on account of their mode of baptism.

Diptych (râ sivraya) contained especially the names of bishops, whether living or dead. The primary custom would seem to be, that they were read after the obliteration of the bread and wine, and before the consecration. (1) Sometimes they were read by the deacon. (2) In some churches it would appear that the subdeacon recited the names on the dipl typhs behind the altar. (3) Frequently the priest himself repeated the names. (4) A curious plan is that mentioned by Fulcoius, where the subdeacon whispered the names to the priest. (5) We find even that in some cases the tablets were merely laid upon the altar, with the names of the offerers and benefactors, of whom the priest made general mention. In the church of Ravenna, a chasuble was made to serve the purpose of a dipl typh. The name of dip typh was also given to registers in which were entered, as occasion required, the names of newly baptized persons, as then first becoming members of the Christian family.

Of all extant specimens, the one which is usually called
the "Diptych of Ramboni, in Picenum," is the most ancient and extraordinary. It contains a medallion of the First Person of the Trinity above, with the sun and moon below on the right and left of the cross, personified as figures bearing torches. There are two titles: EGO SUM IHS NAZAREONUS, in rude Roman letters, with a smaller label, REX IUDEORUM, over the cross. The nimbus is cruciform, the waistcloth reaches almost to the knees, the navel is strangely formed into an eye. The Virgin and St. John stand under the arms of the cross. But the distinguishing detail is the addition of the Roman wolf and twins below the cross, with the words ROMULUS ET REMULUS A LUPA NUTRIT. This wonderful ivory is now in the Vatican Museum (see Murray's Hand-book), and is in the most ancient style of what may be called dark-age Byzantine art, when all instruction and perception of beauty are departed, but so vigorous a sense of the reality of the fact remains as to render the work highly impressive.

Diralith (or Deoraid), two Irish saints: (1) Of Eadaradruin (now Drum, in Athlone, County Roscommon), commemorated Jan. 13, seems to have lived about the close of the 6th century. (2) Bishop of Fern, succeeded Maldorgan, A.D. 677, and died in 690. He is commemorated July 27.

Dirdan, a Welsh saint of the 6th century.

Directænus, any psalm, hymn, or canticle said in the service of the Church in monotone.

Dürberger, Franz, a Roman Catholic theologian of Germany, was born at Bamberg in 1809. From 1834 to 1845 he was professor at Regensburg; from 1845 to 1854 director of the Georgium and professor of pastoral theology at Munich; and thereafter at Eichstätt, until his death, Feb. 25, 1876. (B. P.)

Dririk, an Armenian theologian, was the son of Moses Koun, of the city of Zarishat, in the province of Varnet, and was born about the end of the 4th century. He was one of the eminent writers and scholars of the school founded by Mesrob. He entered into sacred orders, and gained a great reputation by his works and his zeal for patriotic religion, having deeply studied the Syriac, Arabic, Greek, and Latin languages. He died about the year 460, leaving a number of works, among which may be cited a life of the patriarch Sahak, homilies, and also his works on the Holy Scriptures. See Hoefer, Nouv. Ann. Général, s. v.

Dryning, a Welsh saint of the 6th century.

Disciplina Arcani, a term of post-Reformation controversy, is applied to designate a number of modes of procedure in teaching the Christian faith, akin to one another in kind, although differing considerably in character; which prevailed from about the middle of the 2d century until the natural course of circumstances rendered any system which involved secrecy or reserve impossible. So far as these were defensible, they arose out of the principles (1) of imparting knowledge of the truth by degrees, and in methods adapted to the capacity of the recipients; and (2) of cutting off occasion of profaneness or of more hardened unbelief by not proclaiming the truths and mysteries of the faith indiscriminately, or in plain words, or at once, to unbelievers. The deeper Christian doctrines were withheld from those out of the Church, and the mass of those within. The secrets of the institutions into the churchly orders were likewise diligently kept from the laity. This was the foundation of that to which the word was afterwards applied. See Arcani.

Discoffere, a same for the sisters who bring the dishes to the table at the convents of the nuns.

Discommunicata, those who neglect to partake of the holy communion, a habit early and constantly condemned by the Christian Church.

Disbode. See Drismon.

Disk, Winged, with pendant crowned urei, carrying the cross of life, was an emblem placed over the doorways to the Egyptian temples, and is supposed to represent the progress of the sun in the heavens from east to west. As a form of the solar deity it was a symbol of the god Horus likewise, and was regarded by the Egyptians as the protecting or benevolent spirit, the Apothemadem of the Greeks. Its analogue was in some respects the Ferohir of the Assyrians, and perhaps the Spirit of the Sun of the Cabalists.

Dis Manibus (to the gods the Mones). The letters D. M. are sometimes found inscribed in the catacombs. Boldetti, together with others of the earlier school of antiquaries, claimed that they stood for "De Maximo;" but De' Rosai has doubtless advanced the more correct theory, i. e. that they stand for "Dis Manibus" (dedicated to the dead shades of the departed), which was a heathen motto, but was inscribed
DISNEY

spoke the Christian tombs, and shows how slowly people relax the ancient customs of their ancestors.

Dissel, Heinrich von, an ascetic writer, was born Oct. 18, 1413. He studied at Cologne, and received holy orders at Osnabruck. He soon joined the Carthusians of Cologne, and died there, Nov. 26, 1484, leaving, Semina Domini (4 vols.); Postilla in Evangelia (2 vols.); Consolationes in Evangelia Dominica; Psalterium et Trinitatis, etc.; De Officiis; De Laudis Ordinis Carthusianorum; Exposiciones in Evangelia; Johannis d. Chrysostomi in Symbola S. Athanasii et Orationem Dominicae. See Hartzheim, Biblioth. Colom., p. 116; Petrebi, Biblioth. Carol., (Cologne, 1809), p. 127; Kessell, in Weis's Kirchen-Lexikon, s. v. (B. P.)

Dittenberger, Theophilus Wilmann, a Protestant preacher, was born April 80, 1857, at Theningen, in the Breisgau; studied at Heidelberg and Halle, and was in 1831 pastor at Baden. In 1832 he was private Docent at Heidelberg, and in 1836 professor and university-preacher there. In 1832 he was called to the Wurzburg, where he died, May 1, 1837, A. D. Phyllis, under Prodigium Christianum (Heidelberg, 1853), which effectuated the establishment of a theological seminary at Heidelberg:—Composita Introductions in Theologia Homiletica (ibid. 1853). Besides a great many sermons, which he published from time to time, he edited the Zeitung für deutsch-jüdische Kirchen-Verfassung. See Zuechel, Bibl. Theol. i., 284 sq. (B. P.)

Dittlerich, Joseph, bishop of Corycian and apostolical vicar of Saxony, was born at Marchen, in Bohemia, April 23, 1794. He received holy orders at Leitermitz in 1818; in 1824 went to Leipzig as director of the Catholic schools there; three years later took charge of the schools at Dresden; in 1831 was appointed court-preacher; in 1845 was made cathedral dean of Bautzen or Bautzen, and in 1846 apostolic vicar of Saxon. The same year he was raised to the episcopal see, and died Oct. 5, 1858. See Forwerk, Geschichte der Katholischen Hofkirche zu Dresden (Dresden, 1831); Hefele, in Wetzl u. Welte's Kirchen-Lexikon, s. v. (B. P.)

Diuchof (Dicholo, Duccolo, etc.), the name of several Irish saints: (1) Son of Neeman, commemorated Dec. 25. (2) Of Cluasin-braeen (near Louth), commemorated March 15. (3) Derg, son of Nessoa, of Inisfaithlennu (now Ireland's Eye, of Howth, County Dublin), in the 6th or 7th century; commemorated March 15.

Dioma (or Drina), first bishop of the Mercians, was a Scot (or Irishman), consecrated A.D. 655, and died shortly afterwards.


Dius Fidius (Medi-féli), a god of the Salines, adopted by the Romans, and regarded as the god of integrity or good faith; hence he was frequently sworn by.

Dizorex, bishop of Soissons about the beginning of the 4th century, is said to have been the grandson of St. Sylwius, and is commemorated as a saint on Oct. 5.

Dóló (or Dolyer), Pierre, a French theologian, was born at Anxure at the beginning of the 16th century; became a doctor in theology at Paris, and founded the order of the preaching brothers, among whom he achieved great distinction; and died in 1568, leaving, for posthumous publication, Instructions et Sermons pour tous les Jours de Carême, etc. (Paris, 1570); Deux Sermons de la Sainte Messe et Ceremonies de l'Ecole (ibid. 1568). See Perrier, Nouv. d'Histoire, 2, 395, 491.

Dixon, James, D.D., an eminent minister of the British Wesleyan connection, was born at Donington Castle, Leicester, Oct. 28, 1788. He became an earnest Methodist at the age of twenty; studied theology four years; was received into the ministry in 1812; served as a missionary in Gibraltar, in 1829; and discharged with unvarying vigor a ministry of over half a century in England. He was elected president in the Congress of 1841, and representative to the General Conference of the Methodist Episcopal Church at Pittsburgh, Pa., in 1846. Being smitten with inexpressible blindness in 1856, he became a superannuated in 1863, and died at Bradford, Yorkshire, Eng. (where he took up his residence), Dec. 28, 1871. Dr. Dixon had one of the most powerful and accomplished minds that ever graced the British Conference. In the midst of his life his preaching was of fine examples of his intellectual style; his sermons elaborated with care, dealing with great principles and logical sequences, expatiating upon the harmonies of the Gospel economy, and invested with an air of grandeur and an imposing mental attitude, and full of thought. Later in life there was a rich and sweet mellowness in his ministrations, which with Watson and other lights of the Conference, he advo-
cated the abolition of slavery in the West Indies, and some of his speeches on this subject were high examples of a burning logic and eloquence. He was a most bitter opponent of Romanism, and used the influence of his powerful voice and pen in opposing its advances as well as the granting of constitutional privileges to its adherents. He took deep interest in public affairs, and had a strong political voice (he was a Senator). He was one of the defenders of Dr. Bunting during the "Warren" discussions. His powerful and sanctified mind, noble character, frank, genial, sincere, and serene piety, shining from out of the darkness of his deep affliction, made him a venerable and loved throughout the whole Connection. Dr. Dixon published a "Methodist in its Origin, Economy, and Present Position" (London, 1843; N.Y., 1853), besides a large number of sermons, lectures, and biographical sketches, for which see Osborn, "Wesleyan Bibliography," s.v. His own life has been written by his son, Rev. R.W. Dixon (London, 1874).

Dixon, Joseph, D.D., Roman Catholic primate of Ireland, was for some years a professor in Maynooth College, and in 1832 was appointed to the see of Armagh, where he died, April 29, 1866. He was greatly beloved by his people, and highly respected by Protestants of all denominations. See Appleton's Annual Cyc. (1866), p. 592.

Dlugosz (Lat. Longius), John, the historian of Poland, was born at Breznice in 1415, studied at Noery-Korezeny and the University of Cracow, and was designated for the archbishopric of Lemberg, but died May 29, 1480, before consecration to the high office. He wrote, Historia Poloniae Libri XIII ob Antiquissimam Temporum Usque ad annum 1489—Episcopatus Sni- gorseniens et Pizeniens, que Reni Vratislaviensi, Ecclesiastica Historiae et Acta (ed. Lipf, Breslan, 1847):

Doak, Archibald Alexander, D.D., a Presbyterian minister, was born in Washington County, Tenn., July 13, 1815. He graduated from Washington College, Tenn., in 1833, and from Princeton Theological Seminary in 1853; was ordained by the Holston Presbytery in 1853; in 1854 became professor in Washington College; and in 1856 professor of ancient languages in East Tennessee University. His health declined in 1861, and he retired to private life in Clarksville, where he died, May 26, 1866. See Wilson, "Presb. Hist. Almo- nor," 1897, p. 429.

Doak, Samuel D., a Presbyterian minister, was born at Portage, Aug. 17, 1819, of Irish extraction. He graduated from the College of New Jersey in 1775; was licensed to preach by the Hanover Presbytery, Oct. 81, 1777; in 1785 established Martin Academy (which in 1795 became Washington College), and continued to act as its president until 1818. He died Dec. 12, 1830. See Sprague, "Annals of the Amer. Pulpit," 394.

Doban, a Scottish saint, commemorated April 19, seems to have been one of St. Boniface's companions in Germany, and eventually bishop of Treves, c. A.D. 751.

Dobbin, Rossar, a Methodist Protestant minister, was born in Pennsylvania, April 20, 1768. He was converted in youth, and early began evangelical labors among his neighbors, especially the poor. His early ministry was in the Methodist Episcopal Church. In 1789 he seconded the active part in the organization of the Methodist Protestant Church, and in 1830 entered its itineracy. The circuits which he served were Port William, Highland, Washington, Rehoboth (now Lynchburg), Xentia, and Springfield, all in Ohio. He died Jan. 13, 1860. Mr. Dobbin was endued with a vigorous mind and constitution. His meek, earnest spirit commanded great respect. He once represented his county (Greene) for two years in the Ohio Legislature. See Basket, "Hist. of the M. P. Church," p. 538; Caddy, "Life and Times of Robert Dob- bies" (Cincinnati, 1871).

Dobbs, C. E. W., D.D., a Baptist minister, was born at Portsmouth, Va., Aug. 12, 1846. He learned the printer's trade, and became editorially connected with the press of Norfolk and Portsmouth. In 1859 he united with the church at Greensborough, N. C., and the year following entered the theological seminary at Greensville, S. C. (since removed to Louisville, Ky.). Having completed his studies, he preached for a few years in the Court Street and Fourth Street churches in Portsmouth. In 1866 he removed to Kentucky, and for several years preached for churches in Madison County; became pastor of the church in Bowling Green, remaining there six years, and then went to Dayton. His last settlement was in Madison, Ind. For a considerable time he was secretary of the Southern Baptist Convention, and of the General Association of Kentucky. He died July 8, 1884. Dr. Dobbs wrote much for the periodical press, and was the author of one or two books. See Catherst, "Bapt. Encyclopedia," p. 388. (J. C. S.)

Dobda (or Dubbda), an Irish saint, commemorated April 15, seems to have been bishop of Chieriacum, in Upper Bavaria, cir. A.D. 748, and assistant of St. Virgilius as bishop of Salzburg, cir. A.D. 756.

Dobie, James, D.D., a Scotch clergymen, was licensed in Northumberland; received by the Presbytery of Kelso; presented to the living at Mid-Caldert in January, 1772; ordained July 27, 1772; transferred to Lintfo- rrow, May 81, 1772; and died November 10, 1796, aged eighty years. He published a Sermon Preached after the Death of Lord President Blair and Viscount Mel- rille (Edinburgh, 1811)—"An Account of the Parish." See Fasti Eccles. Scotissi, i, 152, 176.

Dobripa, Georia, a Greek prelate, was born April 16, 1819, at Antigonus, in Istria. In 1837 he received holy orders; in 1842 was made doctor of theology at Vienna; shortly afterwards was called as chaplain and catechist to Trieste, where in 1849 he was appointed rector and professor at the Episcopal seminary. In 1854 he was made dean, in 1867 raised to the bishopric of Trieste and Capo d'Istria, and died Jan. 13, 1892. (B. P.)

Dooc (Lat. Doecus), Jean, a French prelate, was a Benedictine monk of the abbey of Saint-Denis, near Paris, also doctor of theology and canonical law, as well as an excellent preacher. He was elevated to the dignity of a grand-prior of Saint-Denis, and in 1557 was placed in the French see of Lann. He died in 1580, leaving De Jure Du Roi Des Generations (Paris, 1554)—

Docampo, Giovanni, a Spanish prelate and native of Madrid, lived for a long time in Italy and was the favorite of Clement VIII; became canon of Seville, archdeacon of Niebla, bishop of Cadiz, and finally archbishop of Lima, Peru, in 1828. He died in 1826, leaving Del Gobierno del Peru:—"Una Carta Pastoral a Todas las Curias de Almas de su Arzobispado." See Hoefer, "Nov. Biogr. Generale," s. v.

Doctor. We here give an alphabetical list of such additional epithets as were given to some doctors of the middle ages, although some of them were not public teachers:

- Doctor abstractionis, acutus et illuminationis, a Franciscus of Mayrini (Marino), who died in 1223;
- Doctor Fratris d'Alessio della Rovere (afterwards pope Sixtus IV), died in 1484;
- Doctor Gabriel Vasquez, a Jew, died in 1604;
- Doctor gregarius, a doctor, to Roger Bacon, died in 1294;
- Doctor Robert de Contio, died about 1300;
- Doctor helenii, a doctor, to Roger Bacon, died in 1294;
- Doctor Jerome, a doctor, to Roger Bacon, died in 1294;
- Doctor authenticus, to Gregorius de Rimini, died in 1358;
- Doctor authenticus, a doctor, to Roger Bacon, died in 1294;
- Doctor authenticus, a doctor, to Roger Bacon, died in 1294;
- Doctor authenticus, a doctor, to Roger Bacon, died in 1294;
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Doctor auctus, eae clerus et fundamentalis; subtilissimus, a Petero de Maluina de la 14th century; sanctius, a Francisc de Arcoi, qui died 1340; suffragum, a Pari Bele-Pereche, qui died 1346; universalis, a Albertus Magnus, qui died in 1290; universalis, a magnus; utilis, a plenus; venerandus, a Walfrid de Fonibus, qui died after 1240.

See Streber, in Wete W. Wele's Kirchen-Lexicon, s. v. (B. P.)

Doctor audientium (teacher of the hearers), the inquirer of the audientes (q, v.) or lowest order of catechumens in the early Church. They were simply catechists.

Doctores, Christ in Conference with. The subject is represented in a fresco of the first cubicle of the Caillistine catacomb. Our Lord is in a lofty seat in the midst, with hand upraised in the act of speaking; the doctors on his right and left, with some expression of wondere on their countenances. The only sarcophagus besides that of Julins Basus, which indisputably contains this subject, is said by Mattigny to be in San Ambrogio, in Milan. In this representation Christ is placed in a stall or edicula above the surrounding figures, which are seated, while two palms stand by him, one on either side. He holds in his hand a book or scroll, which is partly unrolled, while the doctors have closed theirs. In Allegranza, tav. i, a mosaic from San Agnello of Milan represents the Lord's elevated seat on a rock, with the divine lamb below, referring to Rev. v. "able to open the book." On his right and left are Joseph and Mary in the attitude of adoration. Perret gives a copy of a very skilful painting from the catacomb, which places two doctors on the Lord's right hand, who are expressing attention and wonder, and Joseph and Mary on the other, with looks of patient waiting for it. The fine dipthong of the 4 th century at the cathedral of Milan, and that of Murano, also represent our Lord sitting, with the doctors standing before him. His appearance here is more mature than the Gospels warrant. Below his feet is a figure, supposed to represent Uranus, or the firmament of the heavens (Ps. xviii., 9).

Doctora. See Addai Doctora.

Doctora Docedec Apostolorum. See Teaching of the Twelve Apostles.

Doctrinares is the common name of two religious associations which originated, independently of each other, in Italy and France. In Italy the movement began under pope Pius IV, and the association was established by Marcus de Sedis-Cusan, who associated with himself some persons for the purpose of instructing the people, more especially the children, in the catechism.
Pope Gregory XIII approved of this society, called Padrò della Dottrina Christiana. In France the association of the Perse della Doctrine Christiana was founded by Cesar de Bus, priest and canon of Cavallino, in 1592, and was confirmed by Pope Clement VIII. See Helyot, Histoire des Ordres Monastiques (Paris, 1714-19), iv, 232-252; Herzog, Real-Encyclop. a. v.; Lichtenberger, Encyclop. des Sciences Religiones, a. v. (B. P.)

DOGMA. See CADOCA.

DOD. Albert Baldwin, a Presbyterian minister, was born at Mendham, N. J., March 24, 1805. He graduated at Princeton College in 1822; spent about four years teaching near Frederickburg, Va.; was licensed to preach in the spring of 1829 by the Presbytery of New York; and in 1830 was appointed to the mathematical professorship in the college of Princeton, where he labored till his death, Nov. 20, 1845. Professor Dod published several articles in the Biblical Repository, one of which, on "Transcendentalism," attracted great attention, and was printed in a separate pamphlet. He was a man of very great ability as a writer and debater, and was very popular as a professor among his pupils. His sermons dealt with principles and strove to convince the understanding and rule the convictions. See Index to Princeton Rev. 1825-1868.

DOD. John, an English divine, was born at Shotledge, Cheshire, in 1547; was bred in Jesus College, Cambridge; by nature a witty, by industry a learned, by grace a godly, divine; successively minister of Hanwell, in Oxford, Fenny Compton, in Warwick, Canons Ashby and Fawsley, in Northamptonshire, though for a time silenced in each of them, and died, after a holy life in troublesome times, in 1645. When his mouth was shut by the authorities he instructed as much as before by his holy demeanor and pious discourse. His chief production was an Exposition of the Ten Commandments (Lond. 1606), where he is often styled the Theologico-Sei. of the Exercises of England (ed. Nuttall), i, 275; Chalmers, Bioth. Dict. a. v.

DOD. William Armstrong, D.D., a Protestant Episcopal clergyman, appears in the ministry in 1859, residing at that time in Princeton, N. J., and became rector of Trinity Church in that place. This office he held until 1866, but he continued to reside in Princeton until his death, Dec. 3, 1872, aged fifty-six years. See Prot. Episc. Almanac, 1874, p. 138.

DOD. Charles (or Richard Tool), a Roman Catholic clergyman, resided at Harrington, in Worcestershire, England, and died there about 1745. His most celebrated work is a Church History of England (Brussels, 1737-42, 5 vols. fol.), several editions of which have appeared. See Chalmers, Bioth. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

DODGE, Orrin D., a Baptist minister, was born in Litchfield County, Conn., in 1803. He was baptized by Bishop Griswold, and received his early religious training in the Protestant Episcopal Church. In 1815 he removed to central New York, attending school and working on a farm. From the close of seventeen to twenty-six he taught school; for three years was in a public position in West Troy, and then for several years in active mercantile business. Being converted in 1881, he was licensed in 1883, and ordained at Sand Lake, in May, 1884, remaining there three years. His other pastorates were Maysville, nine years, West Troy, two years, and Hallston, two years. In 1846 he was appointed secretary for missions for the New York Baptist Convention, and, about a year after, agent for collecting funds for the American Baptist Missionary Union, in which position, through a long term, he exhibited rare executive abilities. For five years he was laid aside from his labor by paralysis, and died at the residence of his daughter, in the city of New York, May 17, 1864. See Cathcart, Baptist. Encyclop. 3, p. 340. (J. C. S.)

DODGE, William Earl, an eminent philanthropic editor, the Presbyterian Church, was born at Hartford, Conn., Sept. 4, 1805. He came to New York in 1818 and entered a dry-goods store as an errand boy and clerk, and, after remaining nine years, set up business for himself in the same line; but in 1833 entered into partnership with his father-in-law, Anson G. Phelps, and continued in the same business until his death, Feb. 9, 1888. Mr. Dodge was supposed to have left a fortune of upwards of five million dollars. He was either a president or director of many companies and societies. President Lincoln appointed him on the famous Indian Commission. He was a member of the Thirty-ninth Congress, of the Peace Commission of 1861, and of the Loyal League Commission, delegate to the World's Christian Alliance, and president for three terms of the Chamber of Commerce. He resigned the presidency of the Republican Union because of its deriving part of its revenue from the sale of liquor, and joined the company because of its violation of the Sabbath. Few have done more for the cause of temperance than Mr. Dodge. He was actively engaged in every benevolent enterprise, and gave upwards of one hundred thousand dollars a year to benevolent objects. (W. P. S.)

DODO. (1) Abbess of St. Genufias in Bourges, died c. A.D. 855. Called also Odo, also Saint Martial at Limousin, about the middle of the 9th century. (2) The twenty-first bishop of Tours, at the beginning of the 8th century.

DODONINAS (called also Dolidus, Lavoedumens, and even Bokoliunus), a French saint, bishop of Vienne about the middle of the 7th century, is commemorated on April 1.

DODSWELL, William D., an English clergyman, born at Shottesbrooke, in Berkshire, June 17, 1772, was educated at Trinity College, Oxford, where he took his master's degree in 1792. He was rector of Shottesbrooke and vicar of Buckleberry and of White-Waltham; became a canon of the cathedral church at Salisbury; and was promoted to the archdeaconry of Berks by Bishop Thomas. He died Oct. 21, 1795. The following are some of his publications: Two Sermons on the Eternity of Future Punishment: I. Visitation Sermon on the Delectability of the Christian Faith (Oxford, 1744); II. Two Sermons on Rational Faith (10th Ed., 1754) — Dissertation on Mr. Jerichak's Law (London, 1745); — Sermon on St. Paul's Wish (Oxford, 1751), and many other single sermons. See Chalmers, Bioth. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

DOGFAIN, a Welsh saint, slain in the 5th century by the pagan Saxons, is commemorated July 13.

DOGGETT, David Seth, D.D., a bishop of the Methodist Episcopal Church South, was born in Lancaster County, Va., June 29, 1810. He was educated at the University of Virginia, and intended to follow the legal profession, but after his conversion gave it up for the ministry; on leaving college taught school a year in Orange County, Va., and in 1829 entered the Virginia Conference. That year he was sent to Booneke Circuit, N. C.; in 1830 to Tamassee Circuit, in the Cherokee state; in 1831 to Petersburg, Va.; in 1832 to Lynchburg; in 1834 to Trinity Station, Richmond; in 1835 to Petersburg; in 1836 to Norfolk; and in 1838 to Lynch-
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berg; in 1839 to Charlottesville, acting meanwhile as chaplain to the University of Virginia; and in 1840 was chaplain to Randolph-Macon College, and pastor of the town in which the college was then located. From 1841 to 1846 he was pastor of mental and moral philosophy in the same institution. In 1847 he was again sent to Lynchburg; in 1849 to Washington Street Station, Petersburg; in 1851 to Richmond; in 1853 to Granby Street Station, Norfolk; in 1855 edited the Review; in 1856 went to Washington, D. C.; in 1859 was presiding elder of the Richmond District in 1862 served Broad Street Station, and in 1864 Centenary Church. In 1865 he was associated editor with Rev. John E. Edwards, D.D., of the Episcopal Methodist, in Richmond; and in April, 1867, was elected to the Episcopacy. He continued to reside in the same city, and exercised the duties of his high office with great zeal, devotedness, and success until his death, Oct. 27, 1880.

It is through he hastened his decease by overtaxing himself responding to extra calls in the summer of 1880. See The Quarterly Review of the M. E. Church South, Jan., 1881, p. 109; Simpson, Cyclopedia of Methodism, s. v.

Dogura (or Jumbo) Version of the Scriptures. The language spoken in the montagnari or northern districts of Lebore, and east of the river Chenab and of Cashmere. A version of the New Test. In Dogura was undertaken in Sermapure in 1814, and left the press in 1815. (L. P.)

Dohn, Johann Albert, Reinhard, a distinguished Orientalist of Germany, born in 1805 at Schmirn, in the county of Coburg. He studied theology at Halle and Leipzig, but afterwards turned his attention exclusively to the languages of the East. In 1826 he was appointed professor of Sanscrit in the University of Kharov, in Russia. Six years later he was called to the chair of Asiatie history and geography in the Oriental Institute at St. Petersburg, which he resigned in 1843 to become senior librarian of the imperial public library. He died in 1881. He published in 1846 Das Asiatische Museum der Kaiserlichen Akademie der Wissenschaften, and in 1852 Catalogus des Monuments des Phanes of orientana. His last undertaking was an elaborate work on the migration of the ancient Huns in Taberistan. (B. P.)

Dobell, John (1), D.D., an English clergyman and archbishop of York, born at Stanwick, in Northamptonshire, March 20, 1625, was educated at Westminster school, being admitted a king's scholar in 1636, and in 1640 elected to Christ Church, Oxford. He was ordained about 1642; in 1660 preached the sermon of Newington-cum-Britwell, in Oxfordshire, for the gift of the archbishop of Canterbury; in 1662 appointed archdeacon of London, and presented to the vicarage of St. Giles Cripplegate, but resigned both in a short time to take the deanship of Westminster. In 1666 he was consecrated bishop of Rochester, and allowed to hold the deanship of Westminster in commendam; translated to the see of York in 1683, and became an ecclesiastical governor of that place. He died April 11, 1686. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dobell, Sir John (2), D.D., an English clergyman, was made prebendary of Durham, April 2, 1718. He published a sermon, Conscio ad Clerum, on Heb. iii. 1 (1726). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dolei, leader of the Apostolici (q. v.), was born in the diocese of Novara. He was the son of a priest, James Dolei, an Apostolic in 1291, and became their leader in 1300, after the death of Segarelle. On behalf of his sect he wrote three works, of which the third is entirely lost, but of the first two there are some extracts in the Additamentum ad Historiam Dolinii. The first was written in 1300, at Dalmatia, and is addressed to the scattered members of the sect as well as to all Chris-

Dollendorf, Johann (or Heinrich von), a German theologian, was a professor monk of the convent of the Carmelites of Cologne and doctor of the University of Paris. He taught in that capital in 1359, became provincial of his order for Germany in 1351, and gained great reputation both as a theologian and as a preacher. He died at Cologne in 1375, leaving, Super Sententias: Sermones de Tempore: Sermones de Sanctis, etc. See Hoefer, Nouv. Biog. Générale, s. v.

Doller, Johann Lorenz, a Roman Catholic theologian of Germany, was born Oct. 3, 1750, at Bremen. In 1778 he joined the order of Jesuits at Mayence, and in 1772 was appointed professor at Heidelberg. In 1779

Casks. (From the Catacomb.)

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DOLPHIN

he resigned on account of feeble health, and died Jan. 80, 1820. He published, Zeugnisse aller Jahrhunderte (Frankfort-on-the-Main, 1815):—Luther's Katholische Monogram (ibid. 1817). See Düring, Die gelehrten Theol. der Deutschen, i, 839 sq.; Winer, Handbuch der Theol. Lit. i, 405, 465. (B. J.)

Dolphin, in Christian Art. The dolphin has been used from an early date in several senses, representing either the Lord himself, the individual Christian, or abstract qualities, such as those of swiftness, brilliance, conjugal affection, etc.

The Dolphin as an Emblem.

Dols, or Dolfus, Paul, a German theologian and Grecist, was born at Mainz, in 1526. He studied at the University of Wittenberg. Melanchthon, who was his instructor, took him into his friendship, and helped him to obtain a place at the gymnasium of Halie. Dolsius attached himself closely to the cause and the doctrines of the famous reformer. He also studied medicine, and wrote Greek with facility. The city of Halie appointed him burgomaster, and later inspector of the churches, schools, and salt-wells. He died there, March 9, 1598. His principal works are, Commentarius Augusti Gerardi Reddi (Boluo, 1599);— Paulinii Durius Graecia Verisus Elegiica Reddi (ibid. 1555). See Hoefer, Nouv. Biog. Générale, s. v.

Dom, a title of respect given to the Benedictines and canons, being the abbreviation of dominus, which was the Latin for the medieval ser (sieur), and sir of the Reformation, and was applied to non-graduate priests. The A.B. of Cambridge is now designated "dominican," but the A.M., as at Oxford, is "dominianus magister," and the D.D. "dominianus doctor."

Domenico, Michael, D.D., a Roman Catholic bishop, was a native of Spain. He joined the American mission of Lazarists while studying for the priesthood, was ordained at Cape Girardeau, Mo., and for many years served as pastor at Germantown, Pa. On Dec. 6, 1860, he was consecrated bishop of Pittsburgh, as successor to De Sinti and successor of his diocese, which was divided, the new see of Allegheny was created, to which Domenico was translated. Ill health soon after failing, he went to Europe, and after visiting Rome, resigned his see, and died at Taragona, Spain, Feb. 5, 1878, aged sixty-five years. As a bishop Domenico was esteemed for energy, charity, self-devotion, and zeal. See De Courcy and Shea, Hist. of the Cath. Church in the U. S. P. 302.

Domenichino, or De Domenico, an Italian priest, and theologian, was born in Venice in 1416. He taught logic at Padua, theology at Bologna and Rome, and was appointed bishop of Toreculo in 1448. Paul II transferred him to the see of Brescia, and Sixtus IV appointed him governor of Rome. Domenichini died at Brescia in 1478, leaving, De Reformacionibus Romana Curia (Brescia, 1495);—De Sanctae Christi (Venice, 1557);—De Dignitate Episcopi (Rome, 1577). He also published an edition of the Moralia of Gregory the Great (ibid. 1475). See Hoefer, Nouv. Biog. Générale, s. v.

Domenichino. See Zampieri, Domenico.

Domestic ("belonging to the house or household") has several ecclesiastical senses: (1) Domenici are all who belong to the "household of faith." (2) In the East, the principal dignitary in a church choir after the "chief singer." There was one on each side of the choir, to lead the singers in antiphonal chanting. (3) Domesticius Oetorum ("of the doors"), the chief doorkeeper at Constantinople. See Smith, Dict. of Christ. Antiq. s. v.

DOMINICA

Dominico de Jesus Maria, a Spanish theologian, born at Calatayud (Old Castle), May 16, 1569. He taught in among the Carmelites of the ancient observance, and afterwards took the habit of the barefooted Carmelites. Being called to Rome about 1590, he was raised to the highest offices of his order, and was engaged by the pope in various important embassies. Besides Greek and Latin, Dominico knew nearly all living languages. He died at Vienna, Feb. 16, 1630, leaving, Sententiae Spiritualis (Paris, 1628);—Argomento Psalmorum Divinis (Rome, ed.:—Alia Argumenta Psalmorum (ibid.));—La Concordia Spiritualis (Bruxelles, 1636; translated into French under the title, De la Théologie Théologique);—De la Protection de la Vierge (Paris, 1642);—Dominationes pro Bien M. de Frere Alexis de Saint-Bernard, Polonius, etc. See Hoefer, Nouv. Biog. Générale, s. v.; Boufi, Müller, Leben und Werken d. Dominicans a Jesu Maria (Vienna, 1878).

Dominic, Saint (surmamed Loriciatus, from the iron coat of mail which he constantly wore next to his skin), a famous Italian hermit, who died at Forti Vellato (Umbria), Oct. 14, 1090, had passed through all the clerical degrees and then devoted himself to a life of soli- ce, penance and extreme austerity, inflicting lashes upon himself daily, and hourly reciting certain Psalms.

Dominico di Flender, a theologian, went to Italy when very young; entered the order of the Dominici, and studied at Bologna, where he died in 1500. He wrote several books on scholastic philosophy, for which see Hoefer, Nouv. Biog. Générale, s. v.

Dominic of the Holy Trinity, a French theologian, was born at Nevers, Aug. 4, 1516. He belonged to a nobleman's family, and in 1534 joined the Carmelites in Paris. He was sent to Rome to teach; then went to Malta as inquisitor, but came back to Rome again. In 1556 he was made general of his order, and pope Clement X appointed him qualifer of the holy office. He died at Rome, April 7, 1587, leaving, De Amo Judaeorum (Rome, 1560);—Institutiones Theologica, etc. (ibid. 1656-76, 76 vols.) See Hoefer, Nouv. Biog. Générale, s. v.

Dominic of Jerusalem, a converted rabbi, was born in 1550. He was made doctor at Safat in Galilee, where he lectured on the Talmud, and became physi- cian to the sultan. In 1600 he was converted to Christianity at Rome, where he taught Hebrew. He trans- lated the New Testament into Hebrew. See Hoefer, Nouv. Biog. Générale, s. v.

Dominic of St. Gieminian, a famous canonist of the 16th century, was a native of San Gimigniano, in Florence. After completing his studies, he became in 1407 vicar-general to the bishop of Modena, took part in 1421 in the council of Constance, and was for many years professor at Bologna, where he died. He wrote, Commentaria Propria Diletissimae Cistitutae in Decretum (edited by P. Albignac, Venice, 1604);—Commentaria in Sextum (Venice, 1588, 1579);— Commentaria in Responsor (Leyden, 1583, Venice, 1586). Comp. Schule, Geschichte der Quellen der Literatur der Reformation, ii, 295 (Stuttgart, 1877); Strebel, in Wetzer u. Welte's Kirchen-Lexikon, s. v. (B. P.)

Dominic of St. Thomas, a Portuguese theologian, was born at Lisbon, and lived about the year 1674. He belonged to the Dominican order, and became successively prior, royal preacher, and doctor, and professor of the theology. He wrote Summa Theologiae (Lisbon, 1599), containing a long statement of the nature and origin of the inquisition. See Hoefer, Nouv. Biog. Générale, s. v.

Dominus, the Lord's day, not the Sabbath. See Sunday.

Dominus, a matron saint, commemorated Jan. 8. Dominus Gauda (the Lord's day of joy), a name given by some of the ancient Christian writers to East- ern Festivals, to the 25th of Roman Emperors, began on that day, as a token of joy, to grant a release to all princes except those guilty of great crimes.
**DOMINICAN**

We add the following particulars from Walcott, *Sac. Archæol., a.v.*:

"The rule, a modification of that of St. Austin, was strict abstinence from flesh; fasts of seven months' duration, from Holy Cross Day to Easter, and on all Friday maintenance wholly by the alms of the faithful; the use of, hides only; and first a mere white robe, and apart, without a hood. In time this was altered, and they wore a white ræve, a black cappa or cappa, and a hood for the head; and their simple, unadorned chapel became magnificent churches, rich in every ornament of architecture, color, and carving. From their devotion to the Blessed Virgin, they called themselves at first, and still be pone fortiada, *Brothers of the Virgin Mary,* and they always had a Madonna and crucifix in their cells. There was a general chapter held annually. The superior was called master of the order, and the greater officers, priors and superiors. The order was instated for preaching at home and for missions to the heathen; it has produced one thousand four hundred and eighty-eight cardinals. It used to take more children and send them before the conventional age of probation. They held that the Virgin was conceived in original sin, consecrated Saturdays to her honor, and were, in ecclesiastical records, known to Thomas. Their presence in-cress remains at Hereford, their refectory at Canterbury, the nave of the church and other buildings may be seen at Norwich, and part of their convent at Lynn, Beverley, and Gloucester. There were three divisions of the order—the preaching friars, who occupied a convent; chambered nuns; and the militia of Jesus Christ, who engaged in actual war on heretics; they afterwards admitted brethren and stered the Præfence of St. Dominick, who were appointed in 1880. In 1821, Innocent VI. Bishop of Piacenza, they evaded their rule, which forbade them to touch money, by counting with a trick. The early Dominick churches were plain, without images, carvings, or pictures, and provided with only one bell. The use of the organ was not common. The friars chanting the 'De Profundis' every time they pass through the cloister."

**DOMERICH**

**Dominic, Giovanni**, an Italian prelate and theologian, was born at Florence about 1556, entered the Dominican order, and became a famous teacher of theology and canon law; also distinguished himself as a preacher; went on an embassy to Rome in 1596; was made bishop of Ragusa in 1467, and cardinal in 1498 (which preferments led to a violent controversy), and died at Buda in 1419, leaving several minor productions, for see Ever, *Not. Gen., pro Dom.,* etc.

**Dominus** (1), *S Fault, bishop of Cambray, c. A.D. 540; (2) bishop of Carthage in the time of Gregory the Great; (3) bishop of Civita Vecchia, A.D. 601; (4) the eleventh bishop of Carpentras, A.D. 640-645; (5) the fifth bishop of Amiens, A.D. 721; (6) seventh bishop of Sion (Sedunum), A.D. 516.

Dominus, third bishop of Geneva in the first half of the 8th century.

**Dominus** (or Domnus), in later Gallican documents, equivalent to "saint," the same as the name of the Chaldæan Christian, was at first a title of the abbot, afterwards of his sub-officials, and in the Middle Ages of monks generally. It has been applied to saints, bishops, and to the pope.

**Domlo,** a martyr, was bishop of Salona, in Dalmatia, and is commemorated April 11.

**Dominusitius,** (1) abbot of Lyons; deposition July 1; (2) martyr at Philadelphia, in Arabia; commemorated Aug. 1; (3) deacon and martyr at Ancyra, in Galatia, with Eutyches; commemorated Dec. 28; (4) arian, abbot of Ramblech-de-Joux, in the diocese of Lyons, in the 6th or 7th century; commemorated July 1; (5) seventh bishop of Geneva, about A.D. 470; (6) seventh bishop of Cologne, A.D. 555; (7) twelfth bishop of Angers, c. A.D. 557-668: (8) arian, bishop of Magdeburg in the middle of the 7th century, of whom some legendary miracles are told, is commemorated May 7; (9) metropolitan bishop of Ancyra, one of the Aşıkaphi, wrote to pope Vigilius *On the Origenian Controversy,* A.D. 554 (see Migne, lxvii, 582, 627); (10) bishop of Meltene and metropolitan of Armenia, c. A.D. 564, was a well-read scholar, and an eminent saint. He was a relative of the emperor (Maurice), and one of his principal officers. After he had become a widow he consecrated himself to the service of God, and was raised to the see of Meltene, a city of Armenia. In 589 Maurice sent him to Chosroes II, king of Persia, who was detained by his subjects. Dominusitius assisted the defeated monarch with his counsel, and did not neglect anything to convert him, but without success, so that finally he wrote about him to pope Gregory. Dominusitius came back to Constantinople, where Maurice kept him near, as his adviser and minister, assigning him even the guardianship of his children, but the prelate died before the emperor, in 602. The body of Domusitian was transferred to Meltene, and as Theophylact says, "God attested his holiness by various miracles. He is commemorated Jan. 10.

**Domitia**, a virgin martyr at Terracina, in Campania, under Domitian and Trajan; commemorated May 7 (or 12).

**Domitus,** (1) martyr in Syria, commemorated July 5; (2) martyr in Phrygia, under Julian, commemorated Aug. 7; (3) stavit, a confessor and eclesiastic near Amiens, before the middle of the 8th century; he resigned his office, and lived the rest of his days as a hermit. His relics were transferred in 1074 to the Cathedral of Amiens. He is commemorated Oct. 23.

**Domerich, Johann Christoph, a Lutheran theologian of Germany, was born Dec. 25, 1728, at Bützberg. He studied at Halle; for some time acted as tutor in the orphanage there; in 1747 was appointed morning preacher at his native place, but in the following year accepted a call to Helmstedt; in 1749 became rec-

**Dommus (or Domus), Saint, was of a noble family of Antioch. Having become a widow, she pro- fessed Christianity with her two daughters, Eunice and Trophos, and on the outbreak of the persecution by Diocletian, the three retired to Eesa. They were seized and ordered to Antioch; but on reaching a river near Hierapolis, they took each other by the hand, precipitated themselves into the water, and were drowned. Their bodies were taken from the river and brought to Antioch, where Chrysoyestom testifies that they were in his time. They are commemorated April 14.**

**Dommusinus, (1) martyr at Thessalonica, under Galerius, commemorated March 30; (2) martyr at Caesar- rea, with several others, under Maximin, Nov. 5, 307; commemorated Oct. 9; (3) saint, bishop of Digne, in Gaul, in the beginning of the 5th century; commemorated Feb. 18; (4) bishop of Marciponius, in Massia Inferior, cir. A.D. 300; (5) sometimes called saint, bishop of Gromole by the Council of Aquileia; (6) saint, twenty-second bishop of Vienne, in France, after the martyrdom of St. Firminus, 4th century.**

**Dommus (or Domus), (1) Saint (otherwise called Adeluck), a confessor of Auxerre, is commemor- ated Oct. 21; (2) saint (otherwise called Anodels, Demp- noulits, Tomoloe, etc.), is said to have been a prince of Li- mosin, whose body was originally buried in the Church of St. Gregory, near the monastery of St. Andrew, but was taken outside the city in 1384; commemorated July 1; (3) saint, tenth bishop of Le Mans, appointed by Clo- thaire, A.D. 559, and died Dec. 1, 561, after a life of great virtue; (4) saint, twenty-ninth bishop of Vienne, France, in the beginning of the 7th century; noted for redeeming Christian captives; commemorated June 16; (5) twelfth bishop of Magon, France; cir. A.D. 732-745.**

**Dommusius, bishop of Marseilles in the 7th cen- tury.**

**Donnus is the name of three ancient bishops of Antioch: (1) son of Demetrius, appointed by the Council of Antioch, A.D. 299, without the voice of the others, and was installed in office three years later by a decree of the emperor. He held the see only a few years; (2) nephew of John of Antioch, on whose death in 411 he was elected bishop, and attained great popularity. He was afterwards involved in the Atha- nasian controversy, and some of his vicissitudes was finally expelled from the see, and retired to the laura of St. Euthymius of Palestine, A.D. 452; (3) a Thracian, appointed by Justinian in 546, and occupied the see fourteen years.**

**Donus is also the name of (1) one of the forty-three senators who lived in the 4th century, at Ibitn, in the caverns of Sinai, and were attacked about A.D. 373, by the Blemmyes; Donus died of his wounds, and is commemorated Jan. 14; (2) bishop of Apamea, present at the Council of Chalcedon, A.D. 451; (3) bishop of Elno (Helena) before A.D. 508; a man of great sanctity; (4) bishop of Messana (also called Donus) in the 7th century; (5) pope. See DONUS; (6) forty-first bishop of Avignon, died about A.D. 743.**

**Domo (or Dromo), twenty-ninth abbot of Chartres, in the 7th century.**

**Donadeus, twelfth bishop of Gap, present at the synod of Nartonne in A.D. 798.**

**Donald (Latin, Donnerclus), a Scotch saint, commemorated with his nine daughters, July 15.**

**Donattus, of Scillia, a martyr at Carthage, with eleven others, commemorated July 17.**

**Donatianus, (1) saint, a martyr at Nantes, with his brother Rogantius, cir. A.D. 299; (2) bishop and confessor in Africa, under Huen- niger, commemorated Sept. 6; (3) a disciple of Caesarius, at the Synod of Carthage, A.D. 418; (4) bishop and confessor at Châlons-sur-Sièvre, cir. A.D. 346, commemorated Aug. 7; (5) saint, a bishop of Rheims (commonly called St. Donatius), A.D. 880-890, a Roman by birth, commemorated Oct. 14; (6) bishop of Telepte, in Africa, died at the age of 85. A.D. 418.**

**Donatilla, a virgin martyr, in Africa, with Maxima and Secunda, under Gallienus, commemorated July 30.**

**Donato, Lucius, an Italian theologian, was born in Venice, became bishop of Bergamo, and died in 1348, leaving, among other works, *Commentaries on the Master of Sentences; also Sermons*, etc. See Hoefler, *Nov. Bibliogr. General*, s. v.**


**Donil (Doll, Orollogio), Francesco Scipione, an Italian prelate and theologian, was born in January, 1756. He studied at the college of Modena; in 1807 was called to the bishopric of Padua; and died Oct. 6, 1829, leaving many archaeological works, for which see Hoefler, *Nov. Bibliogr. General*, s. v.**

**Donelson, Park Shattuck, D.D., a Methodist Episcopal minister, was born at Colerain, Mass., April 17, 1825. He was converted in 1833; accepted the call to the ministry in 1842; graduated from the Michigan University in 1849, and spent the next two years in the theological school at Auburn, N. Y. He joined the Michigan Conference in 1851, and served two years as professor of ancient languages in Albion College. The next two years he was pastor at Lansing, when he was elected president of the Ohio Wesleyan Female College, at Delaware, O., and in that capacity served seventeen years. The last seven years of his life were spent in the pastorate of the Central Ohio Conference. He was twice a delegate to the General Conference, and a dele- gate to the First Ecumenical Conference (London, 1881). He died in Dexter, Mich., May 6, 1892. See *Minutes of Annual Conferences*, 1892, p. 827; *Gen. Ct. of Auburn Theol. Soc.*, 1885, p. 287.**

**Doni (Arthic), Louis, a French prelate and writer,
DONIN

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DORA

dilian extraction, was born in 1596; entered the or-
der of the Minorites in 1616, was made co-rector of their
ds in Paris, later provincial of Burgundy, bishop of
s in 1629, and died at Autun, July 2, 1664, leaving a
number of works, chiefly historical and biographical,
in which see Hoefer, Nouv. Biog. Générale, s.v.

Doria, FRANCESCO, an acca writer, was born in
1810 at Tiefenbach, in Lower Austria. In 1838 he was made
priest; and from 1832 to his death, Aug. 20, 1876, he
discharged his pastoral duties at St. Stephen's, in Vi-
enna. See Kaulin, in Wetzel u. Welte's Kirchen-Lexi-
don, s.v. (B.F.)

Donjon (Donjon, or Dulaun), GEOFFROY DE,
ren French crusader, was elected tenth grand-man-
ner of the orders of St. John of Jerusalem in 1191, and
the same year distinguished himself in the battles at
Arad and Ramleh. See TEMPLARS.

Donman, the name of several Scotch saints: (1) Abbot
of Ely, massacred A.D. 627; commemorated April 17.
(2) Priest of Inis-aingin, in Loch Rih, about the
middle of the 6th century; commemorated Jan. 7
(also April 29 and Aug. 10). (3) Deacon with his broth-
er S. Gcentral, Churin; commemorated Aug. 8.

Donnell, ROBERT, a Cumberland Presbyterian
minister, was born in Guilford County, N. C., in April,
1784. In 1806 he was given authority to preach, and
in 1809 penetrated into northern Alabama and organ-
ized several congregations in that new country. In
October, 1811, he was ordained. Previous to 1817 he
lived chiefly as an itinerant minister; after that date
he settled first in Madison County, Ala., where he re-
sided about two years, and then settled ten miles from
Athens, Limestone Co. Although at this time en-
gaged in agricultural pursuits, he still was laboriously
employed as a minister. The General Assembly of 1821
appointed him to be one of five missionaries to Mis-
sissippi. About 1830 he began to labor in Nashville,
and, as a result, Cumberland Presbyterianism was intro-
duced into that city. For the purpose of organizing a
congregation, he went to Memphis in 1845, and labored
there several months. Shortly after, he succeeded the
Rev. George Donnell as pastor of the congregation at
Lebanon, Tenn., and remained until February, 1849,
when he removed to Athens, Ala., where he died, May
34, 1855. Mr. Donnell published, in the latter part of his
life, a small volume entitled Thoughts. When the five
General Assembly met, in 1829, at Princeton, Ky.,
he preached the opening sermon; and in 1837 he was
moderator of that body. For a considerable time he
was regarded as the leader of the southern portion of
the Church. See Beard, Biographical Sketches (1st ser.),
pp. 897, 898.

Donnolo, CATHARINA, an Italian Hebrew writer,
was born at Oria, near Otranto, in 913. At the time
when Oria was plundered by the Mohammedans of the
Fatimie kingdom, he was taken captive with his par-
cnts. While the latter were taken to Palermo and Afri-
can Donnolo was redeemed at Trani. Destitute of all
means for support, he pared his own way by studying
medicine and astrology, in which branches he soon be-
came famous. Though a practitioner of medicine—for
he was physician to the Byzantine viceroy Eupraxios—
he owes his reputation to his erudite works on astron-
omy. He wrote, Sefre Tachkemoni (טפחכומני ד), a
commentary on the Boraitsa of Samuel of Nehama, in
which branch he had personally learned in the
East about the zodiac and the constellations, and the
horoscopes of astrology, as well as what he had
read in the writings of Greek, Arabian, and Indian
astronomers:—Zodhaph Psammokh (ܓܘܕܐܦܘܣܡܟܘܗ ܐ), an
astronomical commentary on the book Jezreah, the
introductory portion of which is printed in Geiger's
Melchshafng (Berlin, 1840);—Kisruh (ܟܝܫܪܘܚ), an
astronomy. See Grätz, Gesch. d. Ju-

Donorum, a Scotch prelate, was bishop of the see
of Aberdeen about 1016. He died in 1098. See Keith,
Scottish Bishops, p. 102.

Donoso, Josep, an eminent Spanish painter, was
born at Consuegra in 1626, and studied in the school of
Juan Carreño for six years. He executed a large num-
er of works for the churches and public edifices of
Madrid, among which are those in the Convent de la
Victoria, viz., The Consecration of St. Peter of Alcon-
tara; six large pictures from the life of St. Benedict;
The Consecration; The Last Supper. He died in 1666.
See Spooner, Biog. Hist. of the Fine Arts, s.v.

Donus (or Domus) I, seventy-ninth pope, was
born at Rome, and was made pontiff Nov. 1, 676. In
677 he obtained from Constantine Pogonatus the revo-
cation of the edict which exempted the archbishopric of
Ravenna from the jurisdiction of the holy see. Re-
paratus, who was then archbishop, had the prudence to
submit, and thus to make an end to the schism of Ra-
venna. Donus restored the Basilica of St. Paul, and
adorned the atriurn of the Church of St. Peter, which
was called the Paradise. Some Church historians give
Donus I the title antes. He died April 11, 678. See

Donus (or Domus) II, according to some, the
one hundred and thirty-seventh pope, was elected pon-
tiff in 974, after the expulsion of Benedict VI, and by
influence of the counts of Tusculum. His pontificate,
however, is very obscure. He is set down as having
died Dec. 19, 975. See popes.

Doolittle, JUSTUS, a Presbyterian missionary, was
born in Rutland, N. Y., June 25, 1824. He graduated
from Hamilton College in 1846, and from Auburn The-
ological Seminary in 1849; was ordained at Auburn
the same year, and served as missionary in Fochow,
Tientsin, and Shanghai, until 1869, and in 1872 and
1878. Thereafter, he resided at Clinton, N. Y., until
his death, June 15, 1880. He is the author of Social
Life of the Chinese (1863, 3 vols.);—Vocabulary
Cat. of Auburn TheoL. Sem. 1883, p. 277. (B.F.)

Doors. See DOOR.

Doors of Churches. The principal outer doors of a
church seem to have been used at times at the west,
if the church was so built that the altar was at the
east end, or, at any rate, in the face facing the altar.
In a basilican church of three aisles there were for the
most part three western doors. In Constantine's great
Church of the Saviour," at Jerusalem, the three
doors faced the east. The great Church of St. Sophia,
at Constantinople, had nine doors between the nartex
and the nave. As these were covered with silver,
not only were they called the "Silver Doors," but
the same term came to designate the corresponding
doors of other churches, although not so decorated.
The great western doors of the nave were called the
"Royal Gates"; and when the church had a narthex,
the western doors of this were also called "Royal
Gates." The "Beautiful Gates" were supposed by
Garo to be the gates which separate chora and tra-
peza; by Ducange, those which separate nave from
narthex; and by Neale, the outer gates of the nar-
thex. The "Augelic Gate" was one which allowed
a person to enter the trapeza so as to draw near the
chair.

Dora, SISTER. See Pattison, Dorothy Wind-
low.
DORBEKE

Dorbeke (surnamed the Tall), an Irish saint, commemorated Oct. 29, was abbot of Iona, and died in 718.

Döpf, Pierre (Lat. Petrus Auratus), a French theologian, born at Orleans about 1500, joined the Dominicans at Blois in 1514, was admitted into the Sorbonne in 1539, became prior of his monastery in 1543, and directed the college at Chalon-sur-Marne. He was court-preacher, and achieved great celebrity by his violent denunciations of the Protestants. He died at Paris, May 19, 1539, leaving many writings with odd titles and contents. See Hoefer, Nouv. Biog. Générale, s. v.

Doremus, Mrs. Sarah Platt (the Haines), a noted philanthropic member of the Reformed (Dutch) Church, was born in New York city, Aug. 3, 1802. She was manager and director of more benevolent and religious institutions than any other woman in the country, if not in the world. In 1828 she set up on a mission for the suffering Greeks. She was the patron of the City Prison Association, and of many institutions for the relief of women and children, as well as of the city Bible and Tract Societies. To her Dr. Sims went with his noble idea of a hospital for women, which she took hold of and carried through. Her house was a model of a Christian home, and it was a hospitable resort for missionaries on their way to distant fields, or returning with broken health, not only of her own Church, but of every other. Early, while yet it was dark, she might have been seen on her way to market to procure food, and her room under her monopoly care. The crown of her work was the organization of the Women's Missionary Society, out of which has grown similar associations all over the land, auxiliary to the Board of Foreign Missions, and from which go contributions to China, India, Japan, and Africa. When others in the hot season sought the seaside for rest and recreation, she stood by her post and labored night and day for her widely extended charge. She died at her residence in New York, Jan. 29, 1877. (W. P. S.)

Dore, William Howard Van, a Presbyterian clergyman, was born in Orange County, N. Y., March 3, 1810. He was graduated of Columbia College and of the Western Theological Seminary, Allegheny, Pa. In 1836 he was licensed to preach by the Louisville Presbytery, and shortly afterwards spent two years in missionary work. In 1839 he accepted a call to the Reformed Church in East Brooklyn, L. I., of which he was pastor eleven years. He also took charge of a mission church in New York city, now known as the Thirty-fourth Street Church, and afterwards of the Second Church at St. Louis. In 1865 he removed to Chicago, and in 1878 to Indianapolis, Ind., where he died, Sept. 6, 1892. He is the author of A Suggestive Commentary on Luke, with Critical and Homiletic Notes (N. Y. 1868, 2 vols.);—A Suggestive Commentary on St. John (Lond. 1879, 2 vols.);—A Suggestive Commentary on St. Paul's Epistle to the Romans (1870, 2 vols.). (L. P.)

Doria, a martyr, with Chrysanthus, under Numerian, commemorated March 19.

Doria, Giovanni Pamphil, an Italian prelate, was born at Rome, Nov. 11, 1751. He was made archbishop at the age of twenty, and was sent on an embassy to Madrid, and afterwards as nuncio to France. On his return to Rome he was made cardinal, with the title of S. Maria. In April, 1798, when the French entered Rome, he was arrested, but was soon released, and retired to his family at Genoa. He was eventually appointed financial intendant to the papal court. See Hoefer, Nouv. Biog. Générale, s. v.

Doria, Sinibaldo, an Italian prelate, was born at Genoa, Oct. 21, 1664. After enjoying successively various offices at Rome, he was called to the archiepiscopacy of Pisa, Dec. 11, 1721; to that of Benevento, May 21, 1731; was declared cardinal on Sept. 24 follow-

DORMITORY

Dorgny, Louis, an eminent French painter and engraver, was born at Paris in 1654. He went to Rome, and after remaining there four years, executed the grand altar-piece of the Fauvilles at Foligno. He afterwards visited Venice, where he remained ten years. The work which does him most honor is the cupola of the cathedral at Trent. He died at Venice in 1742. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Dorgny, Nicola, a celebrated engraver, was born at Paris on Oct. 31, 1711, and studied in Italy for six years. In 1711 he went to England to do some fine work. He returned to Paris in 1724, where he died in 1746. The following are some of his most capital prints:—St. Peter Walking on the Sea; The Virgin and Infant, with St. Charles Borromee, and St. Liberius; The Adoration of the Magi; The Birth of the Virgin; The Trinity; St. Francis Kneeling before the Virgin and Infant; St. Peter and St. John Healing the lame Man at the Gate of the Temple. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Dorland (or Dorlant), Pierre, a Belgian theologian, was born at Diest (Brahan), took the habit of the Order of Preachers at the monastery of Diest, and came prior of that house, and died Aug. 25, 1567. He wrote many works on practical piety, for the principal of which see Hoefer, Nouv. Biog. Générale, s. v.

D’Orléans (de la Noth), Louis François Gaumnit, a French prelate, was born at Carpentras, Jan. 15, 1668, of an ancient family of Vicenza, called Arrant. He pursued his studies with the Jesuits, and became successively canon of Carpentras, grand vicar of Arles, administrator of the diocese of Senez, and finally bishop of Amiens in 1738, an office which he filled with great ability. He died there, July 10, 1774, leaving Lettres Spirituelles (Paris, 1777). Aboe Dargimes has published his Memoires (Meclhin, 1786). See Hoefer, Nouv. Biog. Générale, s. v.

Dorman, Thomas, a Roman Catholic writer of the 16th century, was born at Amberham, Buckinghamshire, England. He was educated at Berkhamshead School (Protestant, founded by Dr. Incent), Hertfordshire; afterwards became a Romanist, fled to the Continent during the Protestant ascendancy, and there wrote a book Against Alexander Novell, the English Calvinist:—A Proof of Certain Articles in Religion Denied by M. Jewell (Antwerp, 1654, 4to):—Disproof of Mr. Alexander’s Proof (Hilodi, 1655, 4to):—A Request to Jewell, etc. (Lond. 1657, 8vo), which, under the title of A Defence of the London, Switzerland (ed. Nutall), i. 211; Wood, Athen. Oxon.

Dormans, Jean de, cardinal-councillor and guardian of the seals under the kings John II and Charles V, was born at Dormans (Champagne). He founded at Paris, May 15, 1570, the college called De Beauvais, from the name of his diocese, and died in that city, Nov. 7, 1573. See Hoefer, Nouv. Biog. Générale, s. v.

Dormitory. It was the primitive custom for all the monks of a monastery to sleep in one large dormitory. Not until the 14th century was the custom introduced of using separate sleeping-cells. By the rule of Benedict all were to sleep in one room, if possible, with their heads at the same end, or in larger houses, at least ten or twenty, together with a dean. Only the aged, the infirm, and the excluded were excepted from this arrangement. Each monk was to have a separate bed. They were to sleep clothed and girded. The room was to have a single door, with a lock and key until morning. In the first foster of monastic seel it was a custom to sleep on the bare ground—afterwards on mats. A fire was kept burning in the room all night. The sleeping-room for stranger monks was usually close to the great dormitory and the chapel. See Smith, Dict. of Chri. Antig. s. v.
DORNER, ISAAC AUGUST, one of the most prominent mystical theologians of Germany, was born in the village of Neuhauen-ob-Eck, in Wurttemberg, June 20, 1826, being the son of a Lutheran clergyman. He was educated in a private school, and subsequently travelled in Holland and England. He became successively professor of theology in the universities of Tübingen (1838), Kiel (1839), Königsberg (1840), Bonn (1847), Göttingen (1858), and in 1863 at Berlin, where he died, July 24, 1868. He was a councillor of the upper consistory, a distinguished contributor to Herzog's Encyclopädie, and co-editor of the Jahresberichte für Deutsche Theologie. The first great work of Dr. Dorner, and that which at once gave him celebrity, was his Entwicklungsgeschichte der Person Christi (Marburg, 1839, 1844; Berlin, 1834, 4 vols.), translated by W. D. Simon in Clark's "Foreign Theological Library," and entitled History of the Development of the Person of Christ (Edinburgh, 1839, 5 vols. 8vo). In its first form it was a single volume of moderate size. Subsequently it was brought by far the latest and most extensive discussion of the theme which has ever been undertaken. It is critical as well as historical. A vast amount of collateral matter, of great importance to the theological student, is incidentally interwoven in its chapters. In this work, as everywhere, Dr. Dorner works himself in cordial opposition with the evangelical truth, yet bound to no traditional formulas is that which truth has been set forth in times past. The book is a fine example of the mingling of intellectual freedom with due reverence, and of the spirit of science with genuine docility. The Geschichte der Protestantischen Theologie (Leipsic, 1867), translated as History of Protestant Theology (Edinburgh, 1871-72, 2 vols.), referring particularly to Germany, is a work of more popular interest than the treatise just referred to. It surveys the Reformation, in its sources and phenomena, and in its consequences in the doctrinal side. In the earlier chapters is to be found a profound as well as discriminating exposition of the cardinal truth of justification by faith, in its relation to the authority of the Scriptures. What is meant by "Christian consciousness," and what rights pertain to it, are instructively unfolded. A volume less known than either of those noticed above is the Collection of Essays, which embrace some of the most valuable of the brief contributions of Dorner to theological literature. The extended paper, in which he treats of the Attributes of God, is a truly handling of the subject, and the crowning work of his life was the System of Christian Theology, which called forth the praise and admiration of all enlightened and unprejudiced judges. When, in 1873, the Evangelical Alliance met in New York, Dorner was one of the European delegates. He combined profound learning, critical penetration, and power of generalization with an earnest Christian spirit. He was thoroughly trained in the ancient and modern schools of philosophy, and gave evidence, on his first appearance before the public, of his ability to defeat the pugnacious Hegelians with their own weapons, and thus to do more important service to German theology. This service he faithfully rendered, and lifted up theology to the rank of a science, pointed out the path of reconciliation between knowledge and faith, and raised up a body of defenders and exponents of Christianity against the philosophical and critical invasions on the continent of Europe. Besides the works mentioned above, Prof. Dorner published a number of tracts mentioned in Zuchold, Bibl. Theol. i, 299 sq. (R.T.)

DORNESS, an inferior kind of damask, anciently used for church vestments, altar hangings, etc., originally manufactured at Dornick (Tournay), in Flanders. Dorona, "Indus et Dorona" are commemorated as saints Dec. 19.

Dorothea, a virgin martyr with Theophilus at Caesarea, in Cappadocia, under Diocletian; commemorated Feb. 6.

Dorotheanissae is the name of the members of a society formed for the care of neglected girls. In order to protect such girls against immoral influences and to get them useful, a society of Christian young ladies and women was formed at Rome in 1830. St. Dorothea was chosen as the patroness of the society, and the rules and regulations of the same were printed at Rome in 1886. Pope Gregory XVI sanctioned, in 1841, the movement, which since then has made rapid progress in Lombardy and Venice. As the sisters had not only to take care of these neglected girls, but also to educate them, pope Pius IX confirmed them in 1860 as the Teaching-sisters of St. Dorothea. See Kaulen, in Wetzer u. Weite's Kirchen-Lexikon, s. v. (B. F.)

Dorotheus. (1) Martyr with Castor at Tarsus, in Cilicia; commemorated March 28. (2) Martyr with Gorgonius at Nicomedia, under Diocletian; commemorated Sept. 9. There are two other saints of the same name commemorated on this day—one, an anchorite of Thibes, in Egypt, c. A.D. 395; the other, a founder of a monastery at Trebizond, in the 11th century, over which he is said to have presided many years; but there appears to be no sufficient evidence of the name, Dorotheus, for an identification with one or more of the four archimandrites of Palestine who are reported under this name. (3) First abbot of Lyon, in France, in the 5th century. (4) A deacon of Antich, A.D. 372. (5) A presbyter sent by Basil to seek help from the Roman bishops, A.D. 373. (6) An Arian bishop (also called Thedoreus) of Antich during the Melitian schism, A.D. 376. (7) A abbot of a monastery in Athribia (Egypt), c. A.D. 431. (8) A monk of Alexandria, banished by the emperor Anastasius, c. A.D. 502, for writing a book in favor of the decrees of the Council of Chalcedon. (9) Bishop of Theßalouica, A.D. 515-20. (10) A monk (also called Diororatus) of great virtue, appointed abbot of St. Vincent (France) A.D. 569.

Dorpat Esthonian. See Esthonian.

Dorr, Benjamin, D.D., a Protestant Episcopal divine, was born at Salisbury, Mass., March 22, 1736, and graduated at Dartmouth College in 1817, after which he studied law and then theology. He was ordained deacon in 1820 and presbyter in 1828. He was rector of the united churches of Lansingburg and Waterford, N.Y., from 1820 to 1829; rector of Trinity Church, Utica, until 1835; and general agent for the domestic and foreign affairs of the Board of Missions until 1844, when he became rector of Christ Church, Philadelphia. He died Sept. 18, 1863. His publications include, History of the Pocket Prayer-book (written by itself);—Churchman's Manual;—Prophecies and Types;—Invitation to the Holy Communion;—Travels in the East, and other works. See Allisone, Dict. of Brit. and Amer. Authors, s. v.

Dorrance, John, D.D., a Presbyterian minister, was born at Kingston, Pa., Feb. 28, 1800. He graduated from New Jersey College in 1823, and from Prince- ton Theological Seminary in 1826; was licensed by the Mississippi Presbytery the same year; was pastor at Baton Rouge, La., till 1829; then at Wexford, Pa.; July 8, 1833, was called to Wilkesbarre, and died there, April 18, 1861. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 44.

Dorrellites, a religious sect, followers of one Dorrell, who disseminated his doctrines at Leyden, Mass., about the close of the last century. He pretended to be a prophet sent to supersede the Christian dispensa- tion and to introduce a new one, of which he was to be the head. The creed of this sect, according to the statement of Dorrell, was as follows: "Jesus Christ, as to substance, is a spirit, and is God. He took a body, died, and rose from the dead. None of the human race will ever rise from their graves. The
reurrection spoken of in Scripture is only one from
sin to spiritual life, which consists in perfect obeis-
ance to God. Written revelation is a type of the
substance of the true revelation which God makes
to those whom he raises from spiritual death. The
substance is God revealed in the soul. Those who
have it are perfect, are incapable of sinning, and
nothing to do with the Bible. Neither prayer nor
any other worship is necessary. There is no law
but that of nature. There is no future judgment.
God has no forethought, no knowledge, of what passes
in the dark world, which is hell, nor any knowledge of
what has taken place or will take place in this
world."

Dorsal (or Dossal) (Lat. dorum, and Fr. dos,
"the back"). (1) The binder part of a stall. (2) The
hanging behind the choir stalls, or an altar, and ren-
dered tapisser. It is made of satin or damask, and
should have a representation of the Crucifixion em-
broidered on it; or, if there be a crucifix on the altar,

Dorathea. (1) Bishop of Seleucia Pieria, trans-
furred to Tarnus, A.D. 415. (2) An obscure hermit near
Jerusalem, in the 6th century, according to some later
martirologies, and commemorated Feb. 23.

Dothan. The latest description of this interest-
ing site is by Lieut. Conder (Ten-towork in Palisine, i,
167):

"By noon we reached Dothan, the scene of Joseph's
betrayal by his brethren, and halted under a spreading
fig-tree beside a long cactus hedge. Just north of us was
the well called Bir-el-Hufreh ("Well of the Pl."); and east
of us a second, with a water-trough, thus accounting for
the name Dothan, "two wells." Above the wells on the
north rises the shapely mound where the town once
stood, and on the west spread the dark-brown plain of
Arabiah, across which runs the main Egyptian road—the
road by which the armies of Thothmes and Necho came
up from the sea-coast, and by which the Midianitish mer-
cants went down with their cattle. The cattle stood
by the well, huddling in the shade, waiting to be watered,
and rude cowherds and goatherds gathered around us in
groups, which were, no doubt, not far different in dress
or language from Joseph's brethren four thousand years
ago."

Tell-Dothan, from the South. (From a Photograph by the Editor.)

there should be depicted one of the joyful mysteries.
At St. Alban's, at the close of the 11th century, it was
wrought with the martyrdom of the saint; and two
others, in the 12th century, represented the Festal
Son and the Traveller who Fell among Thieves. Some
heraldic tapestries were in use behind the stalls of Exe-
ter. Possibly dorsals were the origin of the linen pat-
tern on panelling.

Dorsten, Johanna von, an Augustinian theologian
of the 15th century, was professor of theology and phi-
losophy at Erfurt, where he died in 1481. Of his many
writings, only the Tractatus sive Collatio Synodalis de
Statutis Ecclesiarum (Erfurt, 1489), and Determinatio de
Crucero Miraculosus Jesu Christi (Leipzig, 1510), were
published. A list of his works is given in Oesinger, Biog.
August., p. 299. See also Hatzhein, Bibl. Cod., p. 167;
Fabr-Mansi, iii, 359; Kaulen, in Wetzler u.
Wele's Kirchen-Lexikon, s. v. (B. P.)

Dormidón, a martyr with Trophimus and Sab-
batus, A.D. 278; commemorated Sept. 19.

Dosil, Giroldo, a distinguished Italian archi-
tect, was born at Carpi in 1695, instructed in the
school of Fontana, where he soon attained distinction,
and was appointed state architect by Clement XII.
Among his best works are the cathedrals of Albano and
Velletri, and the basilica of Santa Maria Maggiore.
He died at Carpi in 1776. See Spooner, Bioq. Hist. of
the Fine Arts, s. v.; Hoefer, Nouv. Bioq. Générale, s. v.

Dotto, abbot of the Orkneys, died A.D. 502; com-
memorated April 9.

Doub, Peter, D.D., a minister in the Methodist
Episcopal Church South, was born in Stokes County,
N. C., March 12, 1796. He received an early religious
training, but a very limited education; experienced re-
ligion in 1817; in the following year united with the
Virginia Conference; spent his latter years in connection
with the North Carolina Conference, and died Aug.
24, 1869. See Minutes of Annual Conferences of the M.
E. Church South, 1869, p. 810; Simpson, Cyclop. of Meth-
odism, s. v.

Doubdain, Jean, a French traveller, was canon of
St. Denis in France. In 1651 he sailed from Marselles
for Jaffa, and arrived at Jerusalem, March 30, 1652.
He thereafter visited Bethleheim, Jericho, Mt. Carmel,
Haifa or Caiphas, Galilee, Nazareth, Caanaan, Mt. Tabor,
Acre, and Sidon, thence home, by way of Genoa, through
Italy, and back to St. Denis, Nov. 22, 1652. He wrote
an account of his travels under the title, Le Voyage de
La Terre Sainte (Paris, 1661, 1662, and 1665). Doubdain
died about the year 1670. See Hoefer, Nouv. Bioq. Géné-
rale, s. v.

Doubiest (or Duffelt), Grébard, an eminent
Flemish painter, was born at Liége, Aug. 18, 1594.
He studied in the school of Rubens, at Antwerp, and af-

Doustheus. (1) Bishop of Seleucia Pieria, trans-
ferred to Tarnus, A.D. 415. (2) An obscure hermit near
Jerusalem, in the 6th century, according to some later
martirologies, and commemorated Feb. 23.
DOUGAL


DOUGAL, a Scottish prelate, was bishop of the see of Dunkbie about 1390. See Keith, Scottish Bishops, p. 176.

Doughtery, James, D.D., a Congregational minister, was born near Launceston, County Londen, East, Ireland, April 2, 1796. In 1819 he came to South Yarmouth, Vt. After studying with Rev. Asa Lyon, and in St. Albans Academy, he entered the University of Vermont, graduating in 1830. In his subsequent studied theology, and was ordained Jan. 18, 1832, as an evangelist, and for some time served in the employ of the Colonial Missionary Society, performing duty also as teacher in First Village and Southfield, Quebec. After preaching a year, he was installed pastor at Milton, Vt., Sept. 20, 1836, and served until July 5, 1848. About this time, for one year, he was agent for the Foreign Evangelical Society. From 1849 to 1861 he preached in Fairbank, Vt. From November, 1861, to March, 1867, he was pastor in Johnson, where he resided subsequent-ly without charge, until his death, June 10, 1878. For some time he served as superintendent of schools in Milton and Johnson, and was also trustee of the Bakerfeld and Johnson academies. See Cong. Year-book, 1873, p. 41.

DOUGLAS, Alexander, a Scotch prelate, was minister at Elgin about seventeen years, and promoted to the see of Moray in 1696. He died at Elgin, in May, 1693. See Keith, Scottish Bishops, p. 192.

DOUGLAS, John (1), a Scotch prelate, was a Carmelite friar, afterwards chaplain to the earl of Argyle, and finally the first Protestant bishop of the see of St. Andrews. He became rector of the University of St. Andrews, Nov. 30, 1570. See Keith, Scottish Bishops, p. 30.

DOUGLAS, John (2), D.D., a Scotch clergyman, son of George Douglas of Parkhead, graduated at Edin-burgh University in February, 1602; became chaplain of the North British Regiment in the Low Countries; was ordained in Stirling Kirk in February, 1605; admitted to the living of the second charge at St. Andrews in 1621; transferred to Crail in 1625; was a member of the commission for the maintenance of Church discipline, Oct. 21, 1634, and died before Oct. 22, 1633, aged about fifty-four years. See Fasti Eccles. Scoti-ae, ii. 394, 417.

DOUGLAS, Robert (1), a Scotch prelate, was born in 1582, and received his education at King's College, Aberdeen. He began preaching about 1650, at Laurencekirk, and Mearns; then ministered at Bothwell, Renfrew, and Hamilton, from which place he made dean of Glasgow; soon after elected to the bishopric of Brechin, and consecrated to that office in 1652. In 1654 he was translated to the see of Dunblane, where he continued until deprived by the revolution. He died at Dunfermline, Sept. 22, 1716. See Keith, Scottish Bishops, p. 108, 165.

DOUGLAS, Robert (2), D.D., a Scotch clergyman, son of John Douglas, minister of Jedburgh, was licensed to preach Sept. 5, 1709; presented to the living at Gala-uches in March, and ordained in July, 1770. He died Nov. 13, 1729, aged seventy-three years. He was assiduous in promoting the manufactures and the interests of his parishioners, by his advice and pecuniary assistance. He published Observations on the Nature of Oils, and the Danger of Multiplying Them (1783); General View of the Agriculture of Roxburgh and Sel- kirk (Edinburgh, 1785); An Account of the Parrish. See Fasti Eccles. Scoti-ae, i. 551.

DOUVRE, Thomas de, an English prelate of French descent, was born in Bayeux in 1657. He was treasurer of the cathedral of that city when William the Conqueror conferred upon him, in 1670, the archbishopric of York. He reconstructed the cathedral of that city, XII.—10*

and composed a treatise on Chants, which was accepted by several churches. In order to settle the quarrel between the sees of York and Canterbury, which had arisen on the subject of the pre-eminence, he joined with his adversary, Lanfranc, in arbitration before the pope. The affair came back before William, who decided in favor of Canterbury, in 1072. Douvre died in 1100.

There was another Thomas Dovre, archbishop of York from 1109 to 1114, who is said to have been a relative of the foregoing.

DOVE, in Christian Art. As a symbol of the be-liever, the dove of course has chief reference to two texts of Scripture, belonging to different yet harmoni-ous trains of thought. One is Matt. x, 16, "Be ye wise as serpents and harmless as doves;" the other, Ps. iv, 6, "O that I had wings like a dove, then would I flee away and be at rest." The passages in Cant. i, 15; ii, 14; v, 2; vi, 9, refer to the Church, and therefore may be taken as referring simply to all faithful souls.

Our Lord's Dove. (From the Catacomb.)

As an emblem of the Third Person of the Trinity, the carved or painted figure of the dove appeared from a very early period in all baptisteries (see Luke, iii, 22).

Baptismal Dove. (From the Catacomb of Pontinanna, 7th Century.)

For the eucharistic dove, see COLUMBA.

DOVE, Thomas D.D., an English prelate, was born in London, and bred a "laconiam" (a fellow's fellow) in Pembroke Hall, Cambridge. He afterwards became an eminent preacher, "and his sermonis," says Fuller, "substantial in themselves, were advantaged by his comely person and graceful elocution." Queen Elizabeth was much pleased with him, and in 1659 preferred him dean of Norwich, advancing him in 1660 to the bishopric of Peterborough. He died in 1650. See Fuller, Worthies of England (ed. Nuttall), ii, 559; Church Hist. of England, bk. xi, an. 1630, par. 17.
DOW, Anthony, D.D., a Scotch clergyman, eldest son of Rev. David Dow, of Dorn, was born Nov. 4, 1762; licensed to preach Nov. 30, 1785; called to the living at Kilspindie in August, 1788, and ordained Feb. 12, 1789; appointed preacher in P'ry Sept. 18, 1799, which he resigned in 1811; was transferred to Kirkpatrick-Irongray in 1818, and died July 17, 1834. He published An Account of Kilspindie. See Fasti Eccles. Scotici, i, 594; ii, 644, 645.

Dowling, John, a Baptist minister, was born at Pevensie, England, May 12, 1807. When sixteen years of age he became a Christian, and joined the East Street Church, London. For eight years (1825-32) he was engaged in teaching, and became the author of three school-books. At the end of this period he removed with his wife and children to the United States, and in 1832 was ordained in Catskill, N. Y.; but a short time afterwards was called to the pastorate of the Second Baptist Church in Newport, R. I., and subsequently to the Pine Street, now the Central Baptist Church, Providence. He next preached for a Church in New York, holding its meetings in Masonic Hall. In 1844 he became pastor of the Berkeley Church, which was discontinued for several years, and then preached to a Church meeting in Hope Chapel, on Broadway, which since has become the Calvary Baptist Church on Twenty-third Street. For about four years (1852-56) he was pastor of the Sason Street Church in Philadelphia, and afterwards returned to the Beacon Street Church, New York. For a time he preached for the Second Baptist Church in Newark, N. J., and subsequently supplied the pulpit of the South Baptist Church in New York. He died July 4, 1878. Dr. Dowling's occasional published sermons and discourses were well received, and one of them, The Value of Illustration, had a wide circulation. His principal work was his History of Romanists (New York, 1845), which passed through many editions. Besides these works, Dr. Dowling wrote and compiled, A Vindication of the Baptists (8vo):—An Exposition of the Prophecies Supposed by William Miller to Predict the Second Coming of Christ (1840, 18mo):—A Defence of the Protestant Scriptures, etc. (1843):—Judson's Offering (18mo):—Conference Hymn-book:—Baptist Noel's Work on Baptism:—Works of Lorenzo Dow:—Conyers Middleton:—Memoirs of Jacob Thomas:—Translation from the French of Dr. Cotes. See Williams, Memorial Discourses; Allibone, Dict. of Brit. and Amer. Authors, i, 516, 517. (J. C. S.)

Downes, Henry, D.D., an Irish priest, became bishop of Killala in 1716; was translated to Elphin in 1724, and to Derry in 1726. He published Sermons (1697-1725). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Downes, Robert, an Irish priest, was bishop of Leighlin and Ferns. He published a Sermon (1750). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Downham, John, younger son of William Downham, bishop of Chester, was born in Chester; graduated at Cambridge: became a preacher in London in the year 1664, and to Derry in 1726. He published Sermons (1697-1725). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Downham, William, an English priest, was archdeacon of Brecknock in 1659, became bishop of Chester in 1664, and died Dec. 3, 1657. See Le Neve, Fasti Eccles. Anglicana, iii, 258.

Downing, Cyril, an English divine, was born in 1606, and in 1623 became a commonor of Oriel College, Oxford. After entering into orders he held the vicarage of Hackney, near London, with the parsonage of Hickford, in Buckinghamshire. He joined the parliamentary party; became a great promoter of their designs, and in a sermon preached before the artillery company, Sept. 1, 1640, delivered this doctrine: "That for the defence of religion and reformation of the Church, it was lawful to take up arms against the king." After this he became chaplain to lord Roberts's regiment, and in 1642 baptized 504, which he signed of divines. He died in 1644. His writings are scarce. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Downman, Hugh, an English clergyman, physician, and poet, was born at Newton House, in the village of Newton St. Cyres, Devonshire, in 1740, and educated at Edinburgh College, Oxford. He was ordained in 1762, but had little attachment to the Church. He turned his attention to the study of medicine, and wrote a number of poems, which indicate some share of poetical taste. He died at Exeter, Sept. 25, 1809. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Doxarians (or Aposchists), a sect spoken of by John of Damascus as disregarding the ecclesiastical ceremonies of the times; probably meaning the Paulicians (q. v.).

Doxology. The exact period of the origin of the liturgical doxologies are unknown, owing to the scantiness of early Christian literature. But it may be safely conjectured that, in their earliest forms, they came into use somewhat after the circulation of the Gospels. The "Gloria in Excelsis" is unquestionably of Eastern origin. Liturgical speculators have ingeniously discovered a reference to its existence in very early writers. It has frequently been assumed that it was, in fact, "the hymn" which Christians sang on all solemn occasions, including such as are referred to in Acts xvi, 25; 1 Cor. xiv, 26; and Col. iii, 16. The origin and history of the "Gloria Patri," or lector doxology, is even more obscure than that of the "Gloria in Excelsis," and in its present shape it is the result of the Arian controversy concerning the nature of Christ.

Doyen, Gabriel François, an eminent French painter, was born at Paris in 1726, and at the age of twenty gained the grand prize of the Royal Academy. In 1748 he went to Rome, and there studied the works of the great masters. He afterwards visited Venice, Bologna, and Parma, and after his return to Paris in 1758, he executed his celebrated picture, representing a Group of Persons Attacked by the Plague, for the Church of St. Roch, and painted the chapel of St. Gregory-Aux-Invalides. He died at St. Petersburg, June 5, 1806. See Spooner, Bibl. Hist. of the Fine Arts, s. v.; Hoefer, Nouvelles annales, s. v.

Doyle, Mary, a philanthropist of the Society of Friends, eldest daughter of Edward Doyle, of Ferns, Ireland, was compelled early in life to earn her own livelihood. In 1796 she and her sister Anne, with their small savings, opened a shop in Ballytore, Ireland. They prospered until the rebellion of 1798, when the military plundered them of their provisions and outlaws robbed them of their money. After the rebellion their business prospered again. Mary was skilful in medical knowledge, and devoted herself to the relief of the poor. Anne died in 1822. Her sister continued to devote herself to works of charity, and died April 5, 1894, aged seventy-one years. See The Friend, viii, 167.

Dory, Reinhard, a famous Dutch Orientalist, was born at Leyden, Feb. 21, 1890. From 1850 to 1883 he was professor at the university of his native city, and was known as one of the best Arabic scholars. He died April 29, 1888. In 1843 he published Dictionnaire Désert, ou le Véritable chevalier des déserts (Amsterdam), for which he received a prize from the Netherlands Institute of Sciences. Of his other works, we mention Scrittorum Arabum Loci de Abbadia (Leyden, 1846-63, 3 vols.);—Commentaire Historique sur la Poème de Tlam-Abbélu (Ibid. 1848);—Histoire des Musulmans d'Espagne (Ibid. 1861, 1861, 4 vols.);—Germ. tr. traux.
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in 1 vols. 1874.) — *Catologus Codicum Orientalium Bibliotheca Logianno-Balcanica* (ibid. 1831, 2 vols.); — *Notas et Quelques Memorie Arabes* (ibid. 1847-51). His last work is his *Supplement aux Dictionnaires Arabes* (1877-81, 2 vols.), one of the most important in the department of Arabic lexicography. (B. P.)

**Drach, David Paul**, a Jewish convert to Christianity, was born at Strasburg in 1791. In 1808 he acted as rabbi, and was for some time member of the Jewish congregation at Paris. In 1828 he joined the Church of Rome with his four children, and in 1827 went to Rome, where he was appointed librarian at the Propaganda, and died there in 1865. He published, *Lettres d'un Robbin Converti aux Introublés* (Rome, 1832, transl. into German by Z. Baumblatt, under the title Katalolismen und der Judismus, Frankenthal, 1841). — *Du Divorce dans la Synagogue* (Rome, 1840); — *Harmont Entre l'Église et la Synagogue* (Paris, 1844). He also assisted in the publication of the fifth edition of the *Bible de France* (ibid. 1748, 14 vols.; 1827-33, 12 vols.; 1827-28, 7 vols.). — *La Lette Yshar, Traduit* (ibid. 1838). (B. P.)

**Dracorarius** denotes the bearer of the military standard, on which a dragon was represented. When Constantine placed the Christian symbol on the military ensigns instead of the dragon, the name outlived the change, and the standard-bearer was still called draco. Sometimes we find the standard-bearer joined to the new, the dragon being placed beneath the cross. In the Christianized empire this name came to signify the official who carried a standard or banner in ecclesiastical processions. The name was sometimes also given to the cross-bearer.

**Dracoidea** were dragon - temples found in Asia Minor, Epirus, North Africa, Gaul, and Britain. They were formed of immense stones, set upright in rows. They had probably a reference to the Deluge, and destructive agents under the form of monster serpents.

**Drake, Benjamin M.**, D.D., a minister of the Methodist Episcopal Church South, was born of devout parents in Robertson County, N. C., Sept. 11, 1800. He was converted in 1816; in 1820 joined the Tennessee Conference; in 1821 was transferred to the Mississippi Conference, became president of Elizabeth Female Academy in 1829, which position he held four years, and then resumed his place in the regular Conference work. In 1854 he was elected president of Centenary College, Shreveport, and in 1862, 1863, and 1866 he was an illustration of the saving power of grace. He was meek and dignified, cheerful and firm, able, energetic. (See Minutes of Annual Conferences of the M. E. Church South, 1860, p. 227; Simpson, *Cyclopedia of Methodist Authors*).

**Drake, Cyrus Bryant**, D.D., a Congregational minister, was born at Weybridge, Vt., Aug. 18, 1812. He graduated from Middlebury College in 1834, and from Andover Theological Seminary in 1837. His only pastorate was in the Church at Royalton, Vt., of which he was ordained pastor Oct. 12, 1837, and died in office. In 1848 a bronchial affection induced him to resign, but the recommendation was not accepted. In addition he spent ten months as secretary of the Vermont Domestic Missionary Society. Twice he was unable to preach, during 1857-59 and 1862-71, but his people refused to part with him. In 1862 he was elected moderator of the conference, and was its corresponding secretary during 1856 and 1857. He served his native state as a member of the Constitutional Convention, and in 1870 was elected to the Legislature. His death occurred April 21, 1878. (See Cong. Year-book, 1879, p. 41.)

**Drake, Samuel**, D.D., an English clergyman, professor of Scripture, etc. (1675-79), and a new edition of *Parker's De Antiquitate Britonum Ecclesia* (1729), *See Allibone, Dict. of Brit. and Amer. Authors*.

**Drasmus, Christian**. There is little evidence that sacred dramas were ever acted till after the time of Charlemagne. A pictorial and dramatic representation of the facts of the Nativity is implied in many of the descriptions shortly after this time. See Mysteriae.

**Drane, Robert Brent**, D.D., an Episcopal minister, was born in what is now the District of Columbia (then Maryland), Jan. 9, 1797. He fitted for college at Phillips Academy, Andover, Mass.; graduated at Harvard College in 1824; had charge, for a few years, of a classical school in Salem, Mass.; and was settled as a minister in Hagerstown, Md., several years. In 1836 he became rector of St. James's Church, in Wilmington, N. C., and continued in office until 1843, when he took charge of a small college near Louisville, Ky. Subsequently he returned to his old parish in Wilmington, where he continued in office till his death, Oct. 16, 1862. See Necrology of Harvard College, p. 472. (J. C. S.)

**Drant, Thomas**, an English divine and poet of the 16th century, was educated at St. John's College, Cambridge, where he took his degree of bachelor of divinity in 1569. In the same year he was admitted to a prebend in the cathedral of Chichester, June 27; July 2, to one in St. George's Chapel, Windsor; and, March 9 following, to an incastled archdeacon of Lewes. He probably died in 1578. He translated Ecclesiastes into Latin hexameters (1572, 4to), and published some Latin poetry, printed at Paris. He also published some *Sermons*. See Chalmers, *Biog. Dict. s. v.*; *Allibone, Dict. of Brit. and Amer. Authors*, s. v.

**Draper, Bourne Hall, L.L.D.**, a Baptist minister, was born at Cumnor, near Oxford, England, in 1778. He studied in the school connected with Christ Church College, Oxford; became an apprentice to the Clarendon Press; joined the Baptist Church; pursued a course of theological study at the Bristol College; in 1804 was ordained pastor of the Church at Chipping Norton, Oxfordshire, where he remained about five years; removed as pastor to Coseley, Staffordshire; accepted a call to the Church in Southampton in 1820, and died there Oct. 12, 1848. In 1816 Dr. Draper wrote the hymn

> "Ye Christian heroes, go proclaim
> Salvation in Immortal's name.
>
> See *National Baptist*, March 3, 1881. (J. C. S.)

**Draper, Daniel James**, a prominent Methodist minister of Australia, was born at Wichmann's Farm, New South Wales, Aug. 28, 1816. He was converted in early life; received into the British Conference in 1844; appointed to Australia in 1835; labored in New South Wales, Adelaide, Victoria; etc.; filled important offices; was made president of the Australasian Conference in 1855; visited his native land, as representative to the British Conference, in 1864, and, upon his return voyage to Australia, perished, by the founding of the steamer *London*, in the Bay of Biscay, January 11, 1865. See *Sympson*, *Life of D. J. Draper* (Lond. 1870); *Minutes of the British Conference*, 1867, p. 41; Stevenson, *City Road Chapel*, p. 235, 292.

**Draculius**, fourth bishop of Thessalonica, in France; died probably c. A.D. 667.

**Draupner**, in Norse mythology, was a golden ring, sent by Baldr from the infernal regions to his father Odin. It had been made by the dwarf Sindril, and possessed the miraculous attribute that every ninth night it might equally large gold rings dropped from it.

**Drausin** (or Drosin; Lat. *Drausius*, *Drautius*), *Suius*, bishop of Sissonis in Soissonensis about 606. He was the son of Leodomar and of Rachilda, who placed him under the guidance of St. Anacarius, bishop of Sissonis, who admitted him among the number of clerks in 643. He became archdeacon of Sissonis in 652, episcopate in 656. See bishop of Sissonis in 652, see bishops of Sissonis, the last being the see bishop of Soissonis, who was accused of simony. In 657 Dausin built the abbey of St. Pierre de Rotonde, near
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Compigne. He died in 667, and is commemorated March 5.

DREAMS in Christian History. The attempt to foretell the future by the interpretation of ordinary dreams was not consecrated by the early Church; rather it was acknowledged, but held in the vehicle of divine revelation. But some of the old heathen practices by which men sought to acquire supernatural knowledge in dreams, such as sleeping in an idol's temple wrapped in the skin of a sacrificial, or under the boughs of a sacred tree, were distinctly condemned.


Dreisbach, John, a prominent minister of the Evangelical Association, was born in Northumberland County, Pa., June 5, 1789; received on trial by the conference in 1807; in 1814 appointed the first presiding elder of that body; located in 1821; in 1828 and 1829 was a member of the Pennsylvania House of Representatives; in 1828 elected to the Ohio Senate; in 1843 elected editor of the Evangelical Messenger at Cleveland; resigned in 1857, and died Aug. 20, 1871. Mr. Dreisbach was regularly a delegate to the General Conference, and in 1816 prepared The Spiritual Psaltery, for a long time the standard hymn-book of his denomination. See Albright and his Colaborer, p. 277.

Drelicourt, Henri, the brother of Laurent, was born at Paris about 1630. He was first advocate and afterwards minister at Gien, and then at Fontainebleau. He died in 1683, leaving a collection of Sermons. See Hoefer, Nouv. Biog. Générale, s. v.

Drelicourt, Laurent, son of Charles (q. v.), was born at Paris in 1636. After having completed his studies at Saumur, he was called to the Reformed Church at La Rochelle. He was ordained in 1651 by his father, and fully justified by the sanctity of his life and his Christian humility the confidence which the people of La Rochelle had placed in him. In 1660 he was obliged to leave that place in consequence of an edict which prohibited Protestant families, who had not already resided there before the year 1628, to live there. He accepted a call to Nort, where he died, June 2, 1680, leaving, Le Societé Ministère de l'Evangile (1668); also Les Noces de Cana (1657); La Salutatoire Lecer du Soleil de Justice (1665); Les Études de l'Église et les Chambelliers Mystiques (1675); Sonnets (often reprinted). See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P. F.)

Dreede, Friedrich Wilhelm, a Lutheran theologian of Germany, was born at Naumburg, March 4, 1740; studied at Leipzig; was in 1772 appointed professor of Oriental languages at Wittenberg, and in 1778 professor of theology there; and died March 10, 1805, leaving, De Immortalitate Anima, Patriciarum non Immo- nat (Leipsic, 1764); De Anno Judaeorum (ibid. 1766); — Votum Jephtha (ibid. 1767); — Tripa Commentationum Acad. Curt. (ibid., 1773); — In Diversarum Lectiosion Cordicia Hebræis, etc. (ibid. 1776); — In Custodiage Lectione Massoretica (ibid. 1778); — Elementa Sermomitis Hebraicis (ibid. 1778, 1779); — De Usu Psalmorum Samaritanorum in Interpretatione Le Libro Pseudeo-Samaritanico (1792, 2 parts); — De Vera et illa (ibid. 1798, 1794); — De Natione Spiritus S. in Codice Hebraico (ibid. 1797). See Döring, Die gehreten Theologen Deutschlands, 1, 354 sq.; Winer, Handbuch der theol. Lit., 1, 129, 226, 270, 399, 436; Fritsch, Bibl. Juda., 1, 212. (R. P.)

Dress, Christian. In the primitive days Christians probably took little thought for raiment. They generally wore the ordinary dress of their station and country. A strong feeling was prevalent against luxury, display, and immodesty in apparel. Nevertheless, even in the 1st century, "gay clothing" was found in Christian assemblies. Tertullian likes those who adorn themselves with costly articles to the work of God "arrayed in purple and scarlet color" spoken of in the Apocalypse. The pope also, in several councils, declared against extravagant dressing. Pope Zacharias decreed (A.D. 743) that bishops, priests, and deacons should not use secular dress, but only the sacerdotal tunicle; and that when they walked out, whether in city or country —unless on a long journey —they should wear some kind of upper garment or wrapper. The second Council of Nice, in the year 787, condemns bishops and clerics who distinguish themselves by the richness and brilliancy of their dress. So Tarsius, patriarch of Constantinople, bade his clergy abstain from golden girdles, and from garments bright with silk and purple, prescribing girdles of goats' hair, and tunics decent but not gorgeous. The Council of Aix (A.D. 816) inveighs against personal ornament and splendor of dress in the clergy, and exhorts them to be neither splendid nor slovenly.

Dresser, Charles, D.D., an Episcopal clergyman, was born at Pomfret, Conn., Feb. 24, 1800. He graduated from Brown University in 1823; spent some time in Virginia, as tutor in private families; studied theology under bishop Meade, by whom he was ordained; removed to Kentucky, where he became rector there; subsequently he was employed by bishop Chafe in the business department of Jubilee College, in which institution he was, for a time, a professor; and died there March 25, 1865. (J. C. S.)

Dru, Philippe de, bishop of Beauvais, went twice to the Holy Land (1178 and 1190) to fight the infidels, and on his second visit remained a captive at Bagdad for some time. After his return he turned his arms against the English, fell into their hands in 1197, and was put by king Richard into a close prison. Pope Celestine III interposed with the king of England for his deliverance, but Richard declined, in a humorous reply. The bishop being finally set free, turned his arms, in 1210, against the Albigensians, and in 1214 he appeared on the field of Bouvines as one of the heroes of the day. He died in his diocese in 1217. See Hoefer, Nouv. Biog. Générale, s. v.

Drevet, Pierre, an eminent French engraver, was born at Lyons in 1653, and after having studied under the German engravers in his city, in 1674 he became an etcher and complete his preparation. The following are his best prints: Abraham's Sacrifice; The Annunciation; The Adoration of the Shepherds; The Crucifixion. He died at Paris in 1736. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Drevet, Pierre Imbrey, was born at Paris in 1607. He is claimed by his countrymen to have been one of the greatest engravers of any age or country. He died at Paris in 1739. The following are some of his best works: Adam and Eve after their Transgression; Rebekah Receiving Abraham's Presents; The Holy Family; The Entry of Christ into Jerusalem; The Resurrection; The Presentation in the Temple and in the Garden of Gethsemane. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Drew, Daniel, for many years a noted capitalist and railroad director in New York, and mentioned here for his acts of Christian munificence, was born at Carmel, Putnam Co., N. Y., July 23, 1797. When fifteen years of age he was enlisted as a substitute in the state militia, and with the bounty money as a capital, became a cattle-dealer. In 1829 he opened a cattle yard in New York; in 1834 went into the steamboat business; became a stock-broker and banker in 1844. In middle life Mr. Drew united with the Methodist Episcopal Church, of which he ever after remained an humble and faithful
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In 1866 he founded Drew Theological Seminary at Madison, N. J., by a gift of $250,000, paying over to its trustees in all not far from $750,000. He gave $250,000 for the founding of the Drew Seminary for Young Ladies, at Carmel. He also built a fine church at his native place, and another at Brewster; in addition, he freely gave to many other benefactions. Mr. Drew was remarkably bold and successful in his enterprises, but, to use his own words, "he got caught at last," and in 1876 was a poor man. He died Sept. 18, 1875, regretting chiefly his inability to carry out his benevolent enterprises. See Simpson, Cyclop. of Necrology; Christian Advocate (N. Y.), 1879, p. 616.

DREYER, CHRISTIAN, a Lutheran theologian of Germany, was born Dec. 22, 1610, at Steitten. He studied at Jenae, Wittenberg, Rostock, and Königsberg. In the latter place he was also appointed professor of theology and first court-preacher, and died there, Aug. 5, 1649. Of his many writings we name, De Principis Fidelis Christianae: - De Corpore et Sanguine Christi in S. Evangeliis Præsente: - De Justificatione et Certitudine Gratiae et De Teste, 20, 21. - De Principis Romani Pontificis: - De Igne Purgatorio, quam Romuli Rerum Romanarum. See also A. L. Bucher, Allgemeines Gelehrten-Lexicon, s. v.; Winer, Handbuch der theolog. Lit. ii. 496. (B. P.)

DRISIUS, SAMEKEL, of Leyden, was pastor of the Holland Church in London until, in 1652, he was called and removed to the Reformed (Dutch) Church in New York city, where he ministered until his death in 1682. Once in every month he preached to the Waldenses on Staten Island, and was the most polished of the elder Megapolensis for twelve years, and is said, like him, to have been very intolerant towards those who dissented from his religious views. At their instance governor Stuyvesant issued a proclamation against conventicles, under which fines and imprisonment were inflicted upon those who disobeyed the order. The Dutch West India Company, however, soon revoked and rectified these unwarranted proceedings. Mr. Drisius was an accomplished scholar and linguist. See Corwin, Manual of the Ref. Church in America, p. 74; De Witt, Hist. Discoveries, p. 35, 36, 69. (W. J. B. T.)

DRÖTTIGSKILDI, fifteenth bishop of Seissians, towards the end of the 6th century.

DRÖTOAUDUS, Saint, fourteenth bishop of Auxerre, died in November, cir. A.D. 592.

DRÖTOVEAUS, the abbot, was a disciple of Germanus, the bishop; his decease at Paris is commemorated March 10.

DROGON (1), a French prelate, said to have been the natural son of Charlemagne, became in 820 abbot of Luxeuil, where, under his direction, science and art flourished. In 829 he was made bishop of Metz. He was drowned in a river while fishing, in 855 or 857. See Hoefer, Nouv. Biog. Générale, s. v.

DROGON (2) (or DROCION), a French prelate, was made bishop of Beauvais in 1030. In 1035 he founded the convent of St. Symphorien -les- Beauvais. The king of France, Henry I, in one of his diplomas qualifies him as a "divine religioni totus mancipatus." He died at Beauvais, April 21, 1047. See Hoefer, Nouv. Biog. Générale, s. v.

DROGON (3), a French cardinal and theologian, was born in Champagne, entered the Benedictine order, became Prior of St. Nicolas of Rheims, and in 1128 was elected abbot of St. Jean de Laon. Pope Innocent II called him to Rome in 1130, and made him Prior of Ostia and cardinal. He died in 1138, leaving several treatises printed in the Bibliotheca Patrum (Paris, 1614), i. 565. See Hoefer, Nouv. Biog. Générale, s. v.

DROMA, in Norse mythology, was the second strong chasm which the Aas had made to bind the wolf Fenriz. He allowed himself to be bound with it, but when he shook himself it flew in pieces.

DROFTER (or Trotner), also Darrow, the heathen Teutonic priests in ancient Germany and Britain. Their office was confined to certain families, and was hereditary in its transmission; but they appear to have been far inferior both in wealth and power to the Druids. They enjoyed peculiar privileges in virtue of their sacred calling; being exempted from war, prohibited from seizing persons, and even from mounting a horse. The Teutonic pagans had also an order of priestesses, who served in the temples of their female deities; and Friga (q. v.) was attended by kings' daughters, and ladies of the highest rank of nobility. Some of these consecrated females were considered as infallible oracles, and held in the greatest veneration, as if they themselves were divinities.

DROUAILUIS, Jean Germain, a distinguished French painter, was born in Paris, Nov. 25, 1765, and instructed by his father. He gained the grand prize of the Royal Academy by his admirable picture of The Cenacle of Woman at the Feast of Christ. He died at Rome, Feb. 13, 1789. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

DROUGHTENUS. (1) Third abbot of Gorze, in the diocese of Metz, died A.D. 769. (2) Eighth abbot of Jumièges, in Normandy, A.D. 753.

DROUGEN, an Irish saint, commemorated March 6, was a sister of St. Bridiga (q. v.).

DROUILL, Sacked, an instrument of magical incantation formerly in use among the native Laplanders. It was made of the body or trunk of a pine or hollow birch, which could be found only in particular circumstances.
and every part of which, both trunk and branches, had the remarkable peculiarity of being inflected from the right to the left. The drum was constructed of one entire piece of wood, hollowed out in the middle. The upper part, which was flat, was covered with skin, and the lower part, which was convex, was so constructed that after they made two long openings in it the wood between served as a handle. The rings, which kept the skin tight in a kind of circular form, were not exactly round, but rather oval. Upon the skin thus stretched on the head of the drum, the Laplanders painted various figures in red, which seemed to be of somewhat hieroglyphical character. There were added to this copper rings of various patterns, to be used in incantations, of which the drum was beaten was made from the horn of a reindeer.

Drumm, John H., M.D., D.D., a Protestant Episcopal clergyman, was born in Dublin, Ireland, in 1827; graduated from the New York Medical College in 1852; was ordained deacon in 1857, and presbyter in 1863; in 1857 officiated in Brookville, Ind.; in 1859, was rector of St. James's Church, Dunlap, Pa.; in 1862, of St. James's Church in Bristol; in 1875, of St. Mark's Church, New Britain, Conn.; in 1877 he was in San Saba, Tex., but returned in the following year to Bristol, Pa., where he died, March 5, 1879. See Prof. Echam Almanac, 1880, p. 171.

Drummond, E. A. H., D.D., an English divine, who was born in 1798 and died in 1859, published, Sermon (1798) — Catechetical Questions Prior to Confirmation (London, 1813). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Drummond, George, D.D., a Scotch clergyman, descended from the family of Hawthornes, was licensed to preach in July, 1781; presented to the living at Dunbarton, and held it till 1783; ordained May 17, 1782; and died Feb. 14, 1819, aged eighty-one years. He was a man of high respectability, deep erudition, and eminent worth. He published An Account of the Parish. See Fasti Eccles. Scotiacae, ii, 370.

Drummond, James, D.D., a Scotch clergyman, third son of Rev. James Drummond of Deesown, was probably born at Fowlea, Perthshire, in 1619; graduated at St. Andrews' University in 1645; was appointed to the living at Auchterarder about 1650; transferred to Muthill in 1656; promoted to the bishopric of Brechin in 1684, retaining the parish of Muthill in connexion, which he resigned in 1686. He had a pension from James II of the hundred pounds Sterling, in December, 1683; signed an address to the king in November, 1688, just before his Majesty's abdication, and preached for the last time in the cathedral, April 14, 1689, three days after episcopacy had been abolished. When deprived, he resided for four years in S lain's Castle, with John, earl of Errol, and died in 1695. He was a good and pious man, diligent in his office, read the Scriptures daily in the original; and while his chief and patron, the earl of Perth, was zealous to propagate popery, he was so strenuously and determinedly opposed as to be look upon as his own man. See Fasti Eccles. Scotiacae, ii, 747, 780; iii, 891; Keith, Scottish Bishops, p. 169.

Drummond, William Hamilton, D.D., a scholar, poet, and divine, died in Dublin, Ireland, Oct. 16, 1865, aged eighty-seven years. He was the author of poems on the Battle of Trafalgar, the Giant's Causeway, etc. His translation of the Psalms is a translation of prayers. See Appleton's Annual Cyclopedia, 1865, p. 675.

Drunkenness. Denunciations of this vice are contained both in the Old and New Test. St. Paul expressly includes drunkards among those who shall not inherit the kingdom of heaven. This vice became peculiarly shameless at Rome about the time of the Christian era. The surrounding nations too were drunkards. Drunken habits were to afford a presumption against a person accused before the Church courts. Still, the vice flourished among the Christians. Jerome warns the priests never to smell of wine. Revelations and drunkenness were deemed allowable in commemorating the martyr's. The first distinct Church enactment against drunkenness appears in the canons of the Council of Tours. The West, however, seems to have been the chief home of gluttony and drunkenness. A canon of the Council of Autun, A.D. 670, enacts that no gluttonous or drunken priest should touch the sacred meal or say the mass under pain of losing his dignity. The Council of Berchamstead enacted that if a priest be so drunk that he cannot fulfil his office he should be deposed by the bishop. In regard to drunkenness in Britain, Bishop Leland states: "It is also said in your parishes drunkenness is a too common evil, so that not only do the bishops not forbid it, but themselves, drinking too much, become intoxicated, and compel others to do so, offering them larger beakers." In the Carlowingian period civil penalties or disabilities began to be inflicted for drunkenness. See Temperance.

Drury, A.B., D.D., a Baptist minister, was born July 26, 1802. He graduated from Yale College in 1829, and for two years following was rector of the Hopkins Grammar-school at New Haven; was ordained as an evangelist in the Baptist ministry, Sept. 14, 1841; was professor of Greek in Denison University, Granville, O., and held the office one year, 1886; for three years (1836-39) was professor of Greek in Cincinnati College: the year following a professor in what is now Colby University, Waterville, Me., then returned to Cincinnati College, after a time became principal of the classical school connected with the Baptist Theological Institute at Covington, Ky., and at the same time professor of ecclesiastical history and Greek literature; for several years was principal of the high-school, and superintendent of schools in Covington; and spent the last four years of his life in St. Anthony, Minn. where he was pastor of a Baptist Church. He died March 18, 1870. (J. C. S.)

Drusus, a martyr at Antioch with Zosimus and Theodorus; commemorated Dec. 14.

Drusius (Lat. Drusius), John, a Belgian canon, was born at Comptich, near Tilremont, in 1668. He studied at St. Trond, at Namur, and at Louvain; joined the order of Premonstrants at the abbey of du Pare, near Louvain, on Feb. 29, 1699; taught theology there; in 1694 became deputy for the states of Brabant, and the following year vicar of the circumpar Brigant and Friesland. He was charged by archdeacon Albert with several missions in connection with ecclesiastical discipline; appointed ordinarius in Spain in 1698; and finally was counsellor of the state. He died at Brussels, March 25, 1634, leaving, L'Instruction des Universitets Locenates (Louvain, 1617); — Exhoritatio ad Candidi Ordinis Premonstratensis Religiosus (ibid. 1621); — Statuta Candidi et Comitum Ordinis Premonstratensis Rerum Pubicor (ibid. 1629). See Hoefer, Nouv. Biogr. Générale, v. v.

Drusiblicki, Caspar, a Jesuit, was born in 1589 at Sieradz, in Poland, and died at Poznan in 1624. He wrote in Latin. De Varia Passionis Christi Meditandi Modis (Lublin, 1652) — Fasciculus Exercitationum, etc. (Cracow, 1662) — Tribunal Consicentiae, etc. (ibid. 1672). — In Domino Consicentiae et Alacritatis. (ibid. 1673) — Topia Lydiscult, etc. (1699); a German translation was published in 1739; a more recent one is that by Ratte, 1804). A complete edition of his works was issued at Ingolstadt in 1782, 2 vols. 4to., under the title Venerabilis P. Garvaria Drusiblicki Opera Omnia. See Encyclop. Kosciolica, iv, 855; Luitke, in Wetzer u. Welle's Kirchen-Lexikon, v. (B. F.)

Dryads (from dpi, cm oak), female deities of an inferior rank who presided over oak woods. They were much more fortunate than the Hamadryads, living...
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the liberty of walking about, and even surviving the destruction of the trees over which they presided. They also had the liberty of marrying. The poets frequently alluded to the Dryads, Hamadryads, and Naiads.

Dryander, Hermann, a Lutheran theologian of Gottingen, was born December 23, 1609, at Halle, where he pursued his theological studies. In 1634 he was appointed deacon at the church "Unsere Lieben Frauen" there, in 1676 first preacher, and died as superintendent and member of consistory, Feb. 15, 1680. See Zum Gedenckniss Dr. Hermann Ludwig Dryandrer's (Halle, 1800).

Duala Version of the Scriptures. In this language, which is spoken in the Cameroon district, West Africa, some portions of the Old and New Test. has been translated by the Rev. A. Saker, of the Baptist Missionary Society. The grammar has been treated by Saker in Grammatical Elements of the Duala Language (1855).

Dubbs, Joseph S., D.D., a German Reformed minister, was born at Upper Milford, Lehigh Co., Pa., Oct. 16, 1736. His early education was received at a Quaker school, and, after studying theology four years under Rev. F. L. Herman, D.D., he was licensed to preach in 1766. He entered the charge of Westmoreland and Weishaupt churches, Berks County, in June, the same year, and was ordained in 1823. In 1824 the Eppler's Church, and in 1826 the Haines Church, were added to his charge, of which he remained pastor until 1831. From this period until 1861 he was pastor of the Allentown, Egypt, Union, and Allentown churches. That year he resigned the charge of the Allentown Church, which had increased to twelve hundred members, continuing to preach to the remaining three until 1866, when he retired from active labor, and removed to Allentown, where he died, April 14, 1877. He was conscientious in the discharge of duty, and acquired an unusual degree of popularity. Dr. Dubbs was a frequent correspondent of the German periodicals of his Church, and the author of several popular German hymns. See Harbaugh, Fathers of the Germ. Ref. Church, v. 239.

Du Bec, Philippe, a French prelate, was born in 1528. He was appointed bishop of Ypres in 1559, and six years later passed to the diocease of Nantes. He was one of those prelates who held the place of ecclesiastical peers at the coronation of Henry IV in 1609. The same year he was called to the archbishopric of Ypres, and in the year following he received the title of commander of the order of the Holy Ghost. But the bulls were not forwarded before the end of three years, on account of the difficulties of Henry IV with the court of Rome. Du Bec died in 1605. He left a collection of Sermons, and a French translation of the Treatise of the Widow of St. Ambrose (Paris, 1590). See Hoefer, Nouv. Biog. Générale, s.v.

Dubhan is the name of two Irish saints: (1) A priest, about the middle of the 7th century, commemorated Nov. 11. (2) A pilgrim in the County Wexford, commemorated Feb. 11.

Dubbadlethe is the name of three abbots of Armagh, in Ireland, one in the 8th century, and two in the 9th and 11th; also of an abbot of Kilakeery, County Meath, who died A.D. 750.

Dubbach (or Duach) is the name of three Irish saints: (1) A bishop of Armagh, A.D. 497-518; commemorated Feb. 5. (2) A companion of Moling (q.v.), commemorated Oct. 7. (3) Priest of king Leogaire, converted by St. Patrick, A.D. 433.

Dubois, Jean, a Reformed (Dutch) minister, despatched by King Francis Hugenot who settled on Staten Island to escape the persecutions of Louis XIV, was born in 1678. He studied theology under Rev. J. H. Goetschius, was licensed by the American Church in 1764, and for sixty-three years was pastor of the united Reformed Dutch churches of Freehold and Middletown, in Monmouth Co., N. J. During the Revolutionary war he was foremost among the defenders of liberty, and often preached to his people upon their duty during the struggle. He died in 1837. See Marcellus, History of New Jersey, Cornish, Manual of the Ref. Church in America, p. 75. (W. J. R. T.)

Dubois, Gérard, a French Church historian, was born at Orleans in 1629. He became a member of the congregation of the Oratory in 1650, and taught rhetoric there several years. He wrote the concluding volume of the Ecclesiastical History of Le Coët, including a life of the latter (1688). He was consecrated by Harlay, archbishop of Paris, to undertake a History of the Church of Paris, the first volume of which (1689) carries it down to 1108. Du Bois died at Paris, July 4, 1696, leaving the second volume unfinished. It was completed by fathers La Ripe and Desmaules (1710), and brings the history down to 1686. See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Générale, s.v.

Dubois, Guillererus, a distinguished minister of the Reformed (Dutch) Church, was born at Streefkerk, in Holland, in 1666, and graduated from the University of Leyden in 1690, when he was licensed to preach the Gospel. His father, Rev. Peter Dubois, was a very eminent minister of the Church of Holland, settled in Amsterdam, the one hundredth in succession from the Reformation. The son came to America, when twenty-eight years old, as the colleague of dominie Selyns in the Dutch Church of New York, where he continued his fifty-one years with great acceptence and ability. He was a man of noble presence, of amiable spirit, and dignified bearing; a diligent student and expounder of God's Word, whole books of the Bible being left among the subjects of his pulpit instructions, in his elaborate and beautiful manuscripts; also a strong advocate of the independence of the Reformed Church in America from foreign control, especially in the matter of ministerial education and ordination, although he died before this question reached its crisis in the disruption of the Church. His death, which followed a brief illness, in his eightieth year, called forth universal expressions of public grief and respect for his character and services. He was regarded more as a bishop among the Dutch churches than as the pastor of a single organization. See De Witt, Memorial; Smith, Hist. of New York; Corwin, Manual of the Ref. Church in America, s.v.; Taylor, Annals. (W. J. R. T.)

Dubois, Jean (1), a reputable French sculptor, was born at Dijon in 1626. Among other excellent works, he executed the statues of St. Stephen and St. Medard, and the tomb of Pierre Odebert, in the cathedral of Dijon; the grand altar and the Ammunition of the Virgin, in the Church of Notre Dame. The statue of the Virgin is considered his masterpiece. He died Nov. 29, 1694. See Hoefer, Nouv. Biog. Générale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

Dubois, Jean (2) (Joannes a Bosco, otherwise Ohrenius), a French preacher, was born about the middle of the 16th century. After living for some time as a Celestine monk, he obtained permission of the pope to become a soldier, and in that capacity acquitted himself so well as to obtain the favor of king Henry III, who styled him "the emperor of monkeys." When peace was restored, he quitted the profession of arms and returned to his cloister. He was a favorite preacher, and was selected by Henry IV to be one of his ordinary chaplains; and so highly esteemed by cardinal Seraphin Olivier that he adopted him, gave him his name and arms, and obtained for him the Cistercian abbey of Beuines, in Arques, Wind'sop. He was a staunch opponent of the Jesuits, and on June 6, 1610 (Trinity Sunday), declaimed against them, and especially against the books of Marius and Becan, in the Church of St. Eustachius. For this, when he went to Rome, as agent extraordinary for Louis XIII, he was, Nov. 11, 1611, thrown into prison,
DUFF

Duff, John, D.D., a Scotch clergyman, was licensed to preach in March, 1783; presented by the earl of Mansfield in February, 1786, to the living in Kinfauens; married in 1767, and died Oct. 8, 1816, aged forty-eight years. See Fasti Eccles. Scotiae, 1746.

Duff, Robert, D.D., a Scotch clergyman, son of the Rev. William Duff of Kinedar, graduated at King's College, Aberdeen, March 29, 1756; was licensed to preach in October, 1762; presented to the living of Kinedar in succession to his father, and ordained Sept. 18, 1765. He died Oct. 30, 1836, having been more than seven years Father of the Synod, Oct. 31, 1825, aged eighty-six years. See Fasti Eccles. Scoticae, iii, 463.

Duffield, George, D.D., a Presbyterian divine, was born at Strasburg, Lancaster Co., Pa., July 4, 1794, and educated at the University of Pennsylvania. He was for many years pastor of Presbyterian churches in Philadelphia, New York, and Detroit, and was an active leader of the New School movement. He died at Detroit, Mich., June 27, 1868. His publications include Spiritual Life—Discertation on the Prophecies—Millenarianism Defended:—Claims of Episcopalian Bishops Examined, and other works. See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Du Possé, Pierre Thomas, a French writer, was born at Rouen in 1684. He was educated at Port Royal des Champs, and the impressions which he received there attached him more and more to his teachers, so that no persecution could prevail upon him to change his views. He was associated with Tilmont, Lemaistre, Arnaud, D'Arville, and others. When imprisoned in 1666 in the Bastile, he found there De Sacy, who was a great comfort to him. He died in 1698, leaving Vie de Badin des Martyrs (Paris, 1685)—Vie de Thomas de Canterbury (1685)—Etude sur les Terribles et Ortgies (1675)—Vie des Saints, comprising only the months of January and February:—also commentaries on Numbers, Deuteronomy, Joshua, Ruth, Psalms, and the Gospels. His Mémoires were published at Utrecht in 1789. See Lichtspeerger, Encyclop. des Sciences Religieuses, a. v. (B. P.)

Duguesnay, Alfred, a French Roman Catholic prelate, born at Rouen in 1814, was for many years pastor of the Church of St. Laurent, in Paris, made bishop of Limoges in 1871, and died Sept. 15, 1884.

Dubravja, the last of the four sacred months of the Mohammedans, the month in which the pilgrimage to Mecca is performed.

Dubrois (or Doulas), an Irish saint of Clochar, near Dublin, commemorated Nov. 17.

Dubose, an Irish virgin of Loch-Cuan, in Ulster, commemorated Aug. 6.

Duitach, Christian Solomon, a Protestant minister, was born of Jewish parentage at Temesvar, in Hungary, in 1734. According to the fashion of that time, his education was entirely Talmudical. In 1760 he received the degree of "moron," or rabbinical doctor; and being the son-in-law of a wealthy Jew, he had everything that an ambitious Jew could desire. He devoted the whole of his time to the study of the Talmud and the Mishnah, but many a passage treating of the Mosaic, repentance, and conversion led him to a diligent examination of Christianity. With this passion upon the history of his inner struggles, which is given in his interesting De wonderlijkie Leedighe Gods en het Verblyd van de wonderlijke Leedighe Gods (Amsterdam, 1679-89; new ed. Nijkerk, 1870), we will state that on June 22, 1776, he was openly baptized at Amsterdam. Duitsch now betook himself to the study of theology, and having been duly prepared, entered the Utrecht University, where he attended the theological lectures for six years. On April 16, 1776, he passed his examination; and a year later, April 14, 1777, was elected patres at Middrecht, where he died, Nov. 10, 1777. He wrote, Israel Verlossers en saenige Bereedigers (Amsterdam, 1765-88). See Fruts, in Delitzsch's Saat auf Hofnung, 1875, p. 3 sq. (B. P.)

Duke, Richard, an English divine and poet, was educated at Westminster School and Trinity College, Cambridge, where he became a fellow about 1682. Having been ordained, he was presented to the rectory of Bally, in Leicestershire; in 1687 made a prebendary of Gloucester; and in 1688 chosen a proctor in convocation for that Church, and was chaplain to queen Anne. In 1710 he was presented to the living of Witney, in Oxfordshire. He died Feb. 10 of the same year. He published three volumes in his lifetime, the first, on The Imitation of Christ, preached before the queen in 1703; the other two were preached in 1704. See Chalmers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Dula, a martyr at Nicomedia, commemorated March 26.

Du Lat, Jean Marie, a French prelate and theologian, born Oct. 20, 1738, was general agent of the clergy, and became archbishop of Arles in 1775. Having opposed the French Revolution, he was arrested, after Aug. 10, and imprisoned in the convent of the Carmelites, in Rue de Vaugirard, where he was assassinated, Sept. 2, 1792. He wrote, Adresse au Roi (Paris, 1792):—Recueil de Mendicants et Lettres Pastorales (Arles, 1795). His complete works were published by Jacques Constant (ibid. 1817). See Hoefer, Nouv. Biog. Générale, a. v.

Dulcius (also Dulcius, Doux, or Doucis), (1) Saint, third bishop of Agen, in the province of Bordeaux, probably in the 5th century, is commemorated Oct. 17; (2) eighteenth bishop of Anzio (di Pyrg in Velay), A.D. 703; (3) tenth bishop of Toul, between A.D. 532 and 589; (4) a Spanish prelate of the 9th century, was a priest at Toledo, when he was sent, in 888, by Alonso III of Castile, to Abub-Alli, the chief of the Saracens, and on his return was raised to the see of Toledo. Joseph Pellicer published, as a work of Dulcius, an old chronicle written in Latin (Barcelona, 1668). See Hoefer, Nouv. Biog. Générale, a. v.

Dülcken, Anton, a Carthusian monk and ascetic writer, was born at Cologne about 1560, and died as prior of the Carthusians at Freiburg, Oct. 1, 1628. His works are mostly translations of ascetical writings, originally written in Italian, Spanish, and French. See Hartzm., Bibliotheca Colomennica, p. 20; Petreji, Bibliotheca Carth. p. 10; Kessel, in Wetzar u. Weite's Kirchen-Lezicon, a. v. (B. P.)

Dullanista, a sect of Arians, so called from using the word doulan to describe the relation of the Son to the Father.

Dullkaada, one of the four sacred months of the Mohammedans. This month is sacred as being devoted to preparation for the pilgrimage to Mecca.

Dullaphel, an Arabian legendary prophet, said to have existed before Christ, and to have restored twenty thousand persons to life at one time.

Dumbness. The Apostolical Canons excommunicate any cleric who mocks the deaf, dumb, or blind. These three classes are excluded from the episcopate, not as defiled, but that the proceedings of the Church should not be hindered. The incapacity of the Church to receive the sacraments or accept a penance was the subject of some controversy. A whole work of Fulgentius is devoted to the question of the validity of the baptism of an Ethiopian catechumen after the loss of his voice, and he concludes that it is entitled to the same validity as that of an infant. This view prevailed in the Church. Among other canonical authorities, the first Council of Orange, A.D. 441, enacted that a person suddenly losing his voice might be baptized or accept a penance, if his previous will thereto could be proved by the witness of others, or his actual will by his nod. So the second
Council of Arles (A.D. 462) to the same effect as regards baptism. According to one of Ulpin's Fragments, the dumb could not be a witness nor make a testament, (as a consequence of A.D. 581), deaf mutes were declared incapable of making a will or codicil, or conferring a freedom, unless the infirmity should not be congenital, and they should have learned to write before it occurred, in which case they could execute these rights by writing under their own hand. The dumb were in all cases allowed to do so by such writing. It was, however, held by the old law that the dumb, as well as the deaf and blind, could lawfully contract marriage, and become subject to dotal obligations. Deaf mutes were held excused from criminal honors, but not from civic charges. But the dumb might lawfully decline a guardianship or curatorship.

Dumont, A. H., D.D., a Presbyterian minister, was born in New York in 1798. He was educated at Columbia College, and studied theology in the seminary at New Brunswick, N. J. His first pastorate was near Albany, N. Y., in 1814 he became pastor of the Presbyterian Church at Morristown, N. J.; in 1815 he removed to Newport, R. I., where he devoted himself to the interests of education, and perfected the public school system which Newport to this day enjoys. He died July 5, 1855. See Wilson, Presb. Hist. Almanac, 1856, p. 100.

Dun (Late Dunna), eleventh bishop of Rochester, A.D. 741.

Dunstan (Late Donoestus), an Irish prelate, was bishop of Dublin, and by the aid of St. Tirioc, the king, built the Cathedral of the Holy Trinity, afterwards called Christ Church, in that city, in 1038. He died May 6, 1074. See D'Alton, Memoirs of the Abp. of Dublin, p. 26.

Dunbar, Columba, a Scotch prelate, was dean of the Church of Dunbar about 1411. He was promoted to the see of Moray in 1429, and died in 1435, while on his return from the Council of Basle. See Keith, Scotch Bishops, p. 143.

Dunbar, Gavin (1), a Scotch prelate, was dean of Moray in 1498, and continued there till March 18, 1508, when he was made archdeacon, and lord-regist of St. Andrews, which office he filled fifteen years, and then became bishop of Aberdeen, in 1618. He died March 9, 1652. It is said that this bishop was the first to advise the king to write his history of Scotland. He built a bridge over the river Dee, consisting of seven arches, and endowed a hospital for twelve poor men, with a preceptor, in 1531. See Keith, Scotch Bishops, p. 119.

Dunbar, Gavin (2), a Scotch prelate, was early preferred to the priory of Whithorn, in Galloway, and at the same time became instructor to the young king James V. He was made bishop of Glasgow Dec. 27, 1524; in 1526 one of the privy council, and Aug. 21, 1528, lord chancellor, continuing in this last office until 1548. Having then some leisure time, he built the stately gate-house at his episcopal palace in Glasgow. He died April 30, 1547. See Keith, Scotch Bishops, p. 256.

Dunbar, William (1), a Scotch poet and monk, was born at Salton, East Lothan, about 1465, and educated at the University of St. Andrews. He afterwards became a Franciscan, and travelled in Scotland, England, and France, as a preacher. He was for some time in the dipth of James IV, and retired at his court as a pensioner. He died in 1530. His poetry began to be made known to the public about the beginning of the last century. His principal allegorical poems are, The Thistle and the Rose:—The Dance of the Seven Deadly Sins through Hell:—and The Golden Torpe. Critics speak of the highest praise of his poetry, some of them placing him in the very front rank of Scottish poets.

See Alibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Dunbar, William (2), D.D., a Scotch clergyman, was tutor in the family of M'Neil; licensed to preach in 1804; presented to the living at Applegath, and ordained Oct. 30, 1807; nominated moderator of the General Assembly in 1839, but declined the honor, and died Jan. 6, 1861, aged eighty-one years. He published, in the Naturalist's Library, "The Natural History of Bees" (Edinb. 1840); and An Account of the Parish of Ap- plegath. See Fasti Eccles. Scotissca, i, 644.

Duncan, a Scotch prelate, was bishop of Dunkeld in 1531, and also in 1526. He probably died in that year as seen in 1633. See Keith, Scotch Bishops, p. 84.

Duncan, Alexander, D.D., a Scotch clergyman, brother of David, minister at Stow, was licensed to preach Jan. 7, 1738; called to the living at Traquair, and ordained assistant and successor, Sept. 12, 1738; transferred to Smallholm, Oct. 25, 1743; and died Sept. 29, 1756, aged eighty-four years. He published, in Contemplative Preaching on the Principles of Infidelity (Edinb. 1774):—The Destruct Communicant's Assistant (Berwick, 1792):—The Evidence of the Resurrection of Jesus, a sermon (Edinb. 1783):—The History of the Revolution of 1688, and the Glorious Essay (1785):—An Account of the Parish of Smallholm. See Fasti Eccles. Scotissca, i, 257, 582.

Duncan, Andrew, D.D., a Scotch clergyman, son of Patrick, minister at Tifermore; was licensed to preach in July, 1778; presented to the living at Auch- terarder, and ordained Sept. 6, 1781; elected Presbytery clerk in November, 1784, which office he held to Jan. 3, 1779; transferred to Ratto Feb. 1, 1803; elected principal clerk to the General Assembly May 21, 1807; elected moderator to the General Assembly in May, 1824, and died July 25, 1827, aged seventy-one years. He published, The Offices of Christianity, a sermon (Edinb. 1806); and An Account of Auchterarder. See Fasti Eccles. Scotissca, i, 141; ii, 748.

Duncan, Daniel, D.D., an English clergyman, wrote Collects upon the Principal Articles of the Chris- tian Faith, according to the Order of the Catechism of the Church of England (1744); and other religious tracts. He died in 1761. See Chalmers, Biog. Dict. xii, 447; Alibone, Dict. of Brit. and Amer. Authors, s. v.

Duncan, Henry, D.D., a Scotch clergyman, third son of Rev. George Duncan, was educated first at home, then at an academy at Dumfries, and completed his studies successively at the universities of St. Andrews, Glasgow, and Edinburgh, at the last of which he was associated with Henry Symington, Homer, and Petley (Marquis of Lansdowne). He was licensed to preach in August, 1798; presented to the living at Ruthwell in May, and ordained Sept. 19, 1799; was elected moderator of the General Assembly in May, 1839; joined the Free Secession, and signed, the deed of demission, June 24, 1845; and died Feb. 19, 1846, aged seventy-one years. He superintended the education of many young gentlemen in the manse, with that of his own family; formed an auxiliary Bible society in Dumfries in 1810; and founded a parish savings bank. Among his numerous publications are A Pamphlet on the Scottish Controversy (Liverpool, 1791); three separate Sermons; six separate Letters on popular passing events:—An Essay on the Nature and Advantage of Parish Banks (1815):—The Young South Country Weaver:—William Douglas (Edinb. 1815); and An Account of the Rev. Mr. Douglas, at Ruthwell Manse (1833):—Sacred Philosophy of the Seasons (Edinb. 1855, 4 vols.). He originated and wrote for the Edinburgh Christian Instructor; likewise the Dumfries and Galloway Courier, and edited it for seven years, being the principal proprietor thereof. He also edited, the Dumfries Journal. See Fasti Eccles. Scotissca, i, 656, 667.
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Duncan, John (1), D.D., an English clergyman, was born in 1720, and educated at St. John's College, Oxford. In 1745 and 1746 he was chaplain to the king's regiment, and was present at various engagements. In 1748 he was presented to the college living of South Skene, Arbroath, burgh, which he held forty-five years. He died at Bath, Dec. 28, 1808. His publications include an Essay on Hymnus, a poem—Address to the Rational Advocate of the Church of England; and other works. See Chalmers, Bio Dict, xii, 447; Allibone, Dict. of Br. and Amer. Authors, n. v.

Duncan, John (2), LL.D., a Scotch Presbyterian, preached successively at Maidenstone, in Kent; at Tadley, Hampshire; and at Wimborne, in Dorset. He returned to London about 1790, and was chosen minister at the Peter Street Church, Soho, where he remained some years in the present century. See Wilson, Discoursing Choruses, iv, 57.

Duncan, John (3), LL.D., a Scotch clergyman, was ordained, April 28, 1836, the first minister of the Church extension parish of Milton, presbytery of Glasgow; resigned his parish work in October, 1840; was set apart as missionary to the Jews, May 16, 1841; joined the Hebrew Christian Society, Feb. 14, 1845; was appointed professor of Oriental languages in the college at Edinburgh the same year. He died Feb. 26, 1870. Dr. Duncan published a Lecture on the Jews, and Letters in the Home and Foreign Missionary Record. See Fashi Eclesiasticae, ii, 45; Life, by David Brown (Edinburgh, 1872).

Duncan, John (4), D.D., a Baptist minister, was born in Scotland, Oct. 14, 1812. He was converted at the age of fourteen, while attending an academy at Runley, and became a member of an Independent Church in his native place. He came to the United States in early manhood, and joined a Baptist church in Troy, N. Y. The Church in Stillwater licensed him to preach, Sept. 29, 1838, and he was ordained in Cohoes, May 22, 1839. He had two or three pastorates in the state of New York, and then in Lowell, Mass., for several years. In 1854 he was called to the First Church in Cambridge, N. J., and next to South Boston, his ministry here being between five and six years. His other pastorates were in West Cambridge and Fall River, Mass.; Brooklyn, N. Y.; Essex, Conn.; and Mansfield, Mass. April 5, 1883, his health suddenly gave way, and he died July 28, 1884. See The Watchman, Aug. 14, 1884. (J. C. S.)

Duncan, Robert (1), a Scotch clergyman, was born at Edinburgh in February, 1659; graduated from Edinburgh University in June, 1718; after studying theology, went to the Continent as a tutor to the brother of the earl of Rothes, and pursued the study of divinity and law at the University of Groningen, where he ruptured a blood-vesselled internally, but, recovering, was promised advancement to remain. He preferred to return to Scotland, and was licensed at Edinburgh, in October, 1726. During his preaching at St. Cuthbert's Church, in Edinburgh, he strained his voice, from which cause his complaint returned; after resting a while, he was called to the living at Tullibody in October, 1727, and was ordained Jan. 25, 1728. He died May 18, 1729. He prepared for publication an Exposition of the Epistle to the Hebrews (Edinburgh, 1731). See Fashi Eccles. Scotiast. i, 740.

Duncan, Robert (2), D.D., a Scotch clergyman, was licensed to preach March 27, 1776; presented to the living at Dundonald in April, and ordained Sept. 11, 1780; and died April 14, 1815. He published, Infacit by the Growing Evil of the Times, a sermon (Ayr, 1794);—An Account of the Parish of Dundonald. See Fashi Eccles. Scotiast. i, 118.

Duncan, William Cecil, a Baptist minister, was born in the city of New York, Jan. 24, 1824; graduated from Columbia College in 1844, and from the theological department of Madison University in 1846; became editor of the Southwestern Baptist Chronicle at New Orleans, and pastor of the First Baptist Church there. In 1861 he became professor of ancient languages in the University of Mississippi, and in 1867 pastor of the Coliseum Baptist Church in the same city. He died there, May 1, 1864. Among his published writings are a work on baptism and a translation of von Rhoden's John the Baptist. See Appleton's Annual Cyclop., iv, 325; Cathcart, Baptist Encyclopedia, p. 549. (J. C. S.)

Dunchad (Lat. Donatus), an Irish saint, commemorated May 25, was the son of Cenamódalach, and abbot of Hy, A.D. 706.

Duncker, Hans Gottfried Ludwig, a Protestant theologian of Germany, was born at Hamburg, Aug. 17, 1810. He studied at Göttingen and Berlin. In 1836 he commenced his academic lectures at Göttingen; was, in 1848, professor extraordinarius, and in 1854, ordinarius; and died, doctor of theology and member of the consistory, Nov. 7, 1875. He is the author of, Historia Doctrinae de Ratione, Qua Inter Pecosum Originalis et Actualem Intercedit (Göttingen, 1837):—De heiligen Frencus Chrystologie (ibid. 1848):—Zur Geschichte der Christlich-logischen Erkenntnisse (ibid. 1848). See Zuchold, Diss. theol. i, 299. (B. P.)

Duncombe, John, an English clergyman, was born in 1730, and educated at Benet College, Cambridge, where he was chosen fellow in 1750; and, in 1758, ordained to Kew chapel, and appointed to the curacy of Sunbridge, in Kent, after which he became assistant preacher at St. Andrew's. In 1757 he was presented to the united livings of St. Andrew and St. Mary Bredman, in Canterbury, where he settled, and in 1766 became one of the six preachers in the cathedral. He died in 1785. His publications in both prose and poetry are very numerous. See Chalmers, Bio Dict. s. v.; Allibone, Dict. of Br. and Amer. Authors, n. v.

Dundemore, Stephen de, a Scotch prelate, was the descendant of an ancient family in Fife-shire, and is by some called Dundee. He was chancellor of the see of Glasgow, and afterwards, in 1817, elected bishop; but, being an enemy to the English interest, king Edward II would not consent to his appointment. He was never consecrated, but is said to have died on his way to Rome. See Keith, Scottish Bishops, p. 242.

Dundemore, Thomas de, a Scotch prelate, was bishop of Ross in 1309, and, together with the other bishops, recognized the title of king Robert Bruce to the crown of Scotland in the same year. See Keith, Scottish Bishops, p. 187.

Dunkan, John, a Scotch prelate, was elected bishop of the Iles, May 21, and consecrated Nov. 25, 1575. He died in 1586. See Keith, Scottish Bishops, p. 304.

Dunkarton, Robert, a reputable English mezzotint engraver, was born about 1744. He executed a large number of plates in London, among which are the following: Lot and his Daughters; Christ and the Disciples at Emmaus; and four subjects from the life of Joseph. See Spooner, Bish. Hist. of the Fine Arts, ii, 247.

Dunkel, Johann Gottlob Wilhelm, a Reformed theologian of Germany, was born at Köthen, Sept. 28, 1720. He studied at Halle, and received the degree of doctor of philosophy in 1759. In 1744 he was pastor at Diezich, near Köthen, and in 1748 at Wullen and Dronen, in the county of Anhalt-Köthen. He died Sept. 8, 1759, leaving an Historische Erzählung, des Werites von verstorbenen Gelehrten (Köthen,1758-60, 3 vols.,—Theol. Dissorii de Vincro Reso Opusculum (Leipsic, 1758). See Döring, Die gelehrten Theologen Deutschlands, i, 847 sq. (B. P.)

Dunlap, James, D.D., a Presbyterian minister, was born in Chester County, Pa., in 1744; educated at New Jersey College; licensed to preach by the Donegal
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Presbyterian in 1776; in 1808 called to the presidency of Jefferson College, Cannonsburg, Pa.; in 1812 resigned on account of increasing infirmities, and died Nov. 15, 1818.

Dunlop, William, an eminent American painter, was born at Perth Amboy in 1766. He commenced painting portraits in crayons at the age of sixteen. The next year he spent some time near Princeton, N. J., then the headquarters of Washington. Here he saw the general often, and painted his portrait and that of his wife. He resided three years in London, and returned to America in 1787. In 1821 he began the picture of Christ Rejected, in New York. He afterwards painted the Reverting of the Cross and the Calvary, which was considered his best production, and gained him considerable reputation. Mr. Dunlop wrote a History of the Rise and Progress of the Arts in the United States (2 vols. 8vo), and a History of the Stage in the United States (2 vols. 8vo). He died in 1835. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Dunlop, William, an English clergyman, was born in Glasgow in 1692. In 1712 he went to Utrecht, where he spent two years, and in 1716 was selected to be regular of the college of divinity and church history. He often preached in the churches at Edinburgh. He died there in 1729. His works are Sermons (2 vols. 12mo), and an Essay on Confession of Faith. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dunn, Robinson Potter, D.D., a Presbyterian minister, was born at Newport, R. I., May 31, 1825. He graduated from Brown University in 1844, with the honors of his class, and from Princeton Theological Seminary in 1848. He was licensed the same year, and began preaching in the First Presbyterian Church, Camden, N. J. In 1851 he was called to the chair of rhetoric and English literature in Brown University. He died at Newport, R. I., Aug. 28, 1867. Dr. Dunn was a frequent contributor to the Princeton Review and Bibliotheca Sacra; and translated and edited one volume of Lange's Commentary on the Old Testament. See Wilson, Prescott, Hist. Almanac, 1868, p. 84.

Dunn, Samuel, a veteran Methodist Episcopal minister, was born at Mevagissey, Cornwall, England, Feb. 13, 1788. He was converted at fourteen years of age, licensed in 1817, and in 1819 joined the Conference at Bristol. In 1822 he went as missionary to the Shetland Island, where he remained from 1827 to 1830. After an eminently successful missionary work, he returned and served the following circuits: Newcastle-on-Tyne, Rochdale, Manchester, Sheffield, Lancaster, Edinburgh, Camborne, Dudley, Halifax, Newcastle-on-Tyne, Nottingham. In 1845 he was expelled, with two others, as the result of the "Fly-sheet Controversy," which event had no bearing upon his moral character, but was the occasion of one of the largest ascensions from English Wesleyanism. A fine church was built for him at Camborne, which he served from 1850 to 1861. In 1862 he became pastor of a church in Sheffield, where he remained until 1864. In 1865 he came to America and preached in pulpits that were opened to him. He joined the New York East Conference in 1867, and became supernumerary the same year, in which relation he continued until his death, Jan. 24, 1892. His life was one of great usefulness. See Minutes of Annual Conferences, 1882, p. 76.

Dunster, Charles, an English clergyman, was rector of Petworth, Sussex. He published some works on literary criticism, and Observations on Luke's Gospel (1805):—On Matthew's Gospel (1806); and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dupanloup, Félix Antoine Philibert, a French prelate, was born at St. Étienne (old department of Mont Blanc), Jan. 6, 1802. He studied at Paris, was ordained priest, and acquired the reputation of a good preacher and cæcchist. In 1841 he was appointed professor of sacred eloquence in the theological faculty of Paris, and attracted to the Sorbonne large audiences. Archbishop Affre appointed him grand vicar, and he also held several court offices. He was appointed bishop of Orléans in 1849, and died Oct. 11, 1878. Dupanloup was an earnest advocate of education, morality, and piety, occupying in these regards the high position of conservative progress. On the establishment of the Roman republic he wrote a pamphlet upon the temporal sovereignty of the pope. In 1850 he published the first volume of a work entitled De l'Education, which has been greatly admired. In 1864 he took the place of Tissot in the Académie Française. On the occasion of the restoration of the Empire, the Emperor of France, on hearing his name, delivered an eloquent panegyric on that heroine. His writings are enumerated in Hoefer, Nouv. Biog. Générale, s. v.; Vapeureau, Dict. des Contemporains, s. v.; and were published collectively as Œuvres Choisis (Paris, 1879-85, 7 vols.).

Duperron, Jacques Davy, a French prelate, nephew of another of the same name, was grand chaplain to Henrietta, queen of England, and bishop of Angoulême and of Évreux. He died Feb. 9, 1649. He published the controversial works of his uncle.

Dupont, Jacques Marie Antoine César, a French prelate, was born at Jigales, Sardinia, Feb. 2, 1779, of French Huguenot parents, who settled there. He studied first at Villa Franca, next in the seminary at Nice, and finally in that of St. Irenaeus, at Lyons, where he was ordained priest in 1814; became private secretary to cardinal Colonna d'Istria, devoted himself to the study of the law, and was received as doctor in utroque at the University of Turin, April 10, 1815. In 1821 he was appointed canon of Sens, in 1822 one of the vicars-general of the same diocese, in 1823 bishop in portionibus of Samonata, and bishop of St. Mié, May 9, 1830; was raised to the metropolitan see of Avignon, May 1, 1839; in 1841 he was transferred to the bishopric of Bourges, made cardinal in 1847, and died May 27, 1859. See Hoefer, Nouv. Biog. Générale, s. v.

Dupont, James, D.D., son of the following, a learned Greekist, was born in 1606; educated at Westminster school and Trinity College; became professor of Greek at Cambridge in 1632; prebend in Lincoln cathedral in 1641; dean of Peterborough in 1644; master of Magdalen College, Cambridge, in 1668; rector of Aston-Flamville and Burbach about 1672, and died July 17, 1673, leaving numerous classical works on ancient literature, for which see Chalmers, Biog. Dict. s. v.

Dupont, John, D.D., an English divine, was born at Sheephead, Leicestershire. He was fellow, then master, of Jesus College, Cambridge, once proctor (1580) and three times vice-chancellor of that university (1590 sq.), and prebendary of Ely (1609). He died in 1617. He was one of the translators of the king James version of the Bible.

Dupont, Antoine, a French prelate, was born at Auvigeve, Jan. 17, 1643; educated first in a Benedictine abbey, and finally under the direction of archbishop Boyer, who was his relative; was soon raised to civil office, including the presidency of Parliament, and eventually became chancellor under Francis I. He was ordained priest in 1566, soon after made archbishop of Sens, later cardinal, and died July 8, 1585. See Hoefer, Nouv. Biog. Générale, s. v.

Duprat, Guillaume, a French prelate, son of the preceding, was born in 1507; became bishop of Clermont in 1528, and distinguished himself among the French members of the Council of Trent. He died in his castle of Beaumont in 1600. See Hoefer, Nouv. Biog. Générale, s. v.

Dupre, John, D.D., an English divine, was born about 1678, and died in 1685. He published Observations...
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(178-87, 2 vols.)—Discourses (1815, 2 vols.). See Al-
liboe, Dict. of Brit. and Amer. Authors, s. v.

DUPREAU (Lat. Pratocol), Gabriel, a French theo-
drugian, was born at Marcoussis in 1511. He taught
theology at the College of Navarre, and distinguished
himself by the zeal with which he opposed the doc-
tion and spirit of Lefevre and Calvin. He died at Périgueux,
April 19, 1588, leaving, Du Devoir d'un Copinage,
translated from the Latin of Claude Orsene (Poitiers,
1547) : — De la Puisseance et Sapience de Dieu, etc.,
translated from the Greek (Paris, 1557) : — Des Faux Pro-
phetes (ibid. 1564).—La Monarchie (ibid. 1569),
and especially De Secus Hecatozorum (ibid. 1569), with others, for which see Hoefer, Nouv. Biog. Générale, s. v.

Du Pula, Matthias, a French missionary, was
born in Picardy; took the habit of a Dominican at
Paris, March 23, 1641, and was sent in 1644 into the
mission fields of America. He remained at Guatulape,
until 1650, when he returned to France, and lived suc-
cessively at Caen, Langres, and Orleans, at which last
place he died, about 1655, leaving a work on his mission

Du Puy, Eugène, a French crusader, went to
Palestine in 1096 with his wife (the sister of Éverard
du Puy), and three sons. He was one of the chief
captains of the Christian army. See Hoefer, Nouv.
Biog. Générale, s. v.

Du Puy, Raymond, nephew of the preceding,
second grand-master of the Knights of Malta, was born
in Dauphiny about 1080. He entered the Hospital of
St. John at Jerusalem, and after having attended on the
pilgrimage of the holy land, he went to Cyprus, where, for more than twenty
years, was elected president about 1121. Du Puy or-
ganized the Knights of Malta into a military body,
designed to defend the holy places against the infidels.
Then his order was divided into three classes, of which
the knights, the seneschals, the second, the priors
and chaplains, and the third, under the name of ser-
ving brothers, private persons. He gave them, at
the same time, rules, which were confirmed by the pope in
1127. He contributed very strongly to the taking of
Ascalon in 1154, and defeated with his cavaliers the
milites at the battle of Nourreddin. He died in 1180,
from the effect of the wounds which he received in this
latter engagement. He has been placed among
the number of the saints of the order of Malta. See Hoefer,

Duquesne (d’Urcal), Arnaud Bernard, a French
theologian, was born at Paris in 1732; became doctor in the
Sorbonne, vicar-general of Scio, and treasurer to the
Basilile, and died in his native city in 1791,
leaving, Retractes Spirituelles (Paris, 1772) : — L’Evangile
Mâle (ibid. 1773) : — L'Année Apostolique (ibid. 1791) :
—Les Grandes de Marie (ibid. eod.). See Hoefer,

Duquesnoy, Francis (called the Fleming), a rep-
table sculptor, was born at Brussels in 1564, and went
to Italy while young for instruction in the art. His
state of St. Sussana, for the Church of the Madonna
at Loretto, has been highly extolled. For the basili-
es of St. Peter’s he executed a colossal statue of St.
Andrew, which is one of the finest productions of mod-
ern art. He died at Leghorn in 1646. See Hoefer,
Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the
Fine Arts, s. v.

Durak. See Proflates.

Durand, a French Benedictine, was born about
1012 at Neubourg, in the diocese of Evreux. He
entered the monastery of Évrecy, where he soon
became a monk, and while young adopted the rule of St. Bernard at Ronen, where
he studied philosophy, music, and theology, so that he
became well known among the prelates of Normandy
for his learning. William the Bastard sent him to
take charge of the abbey of St. Martin de Troyes, in
1059, where he distinguished himself for the mainte-
nance of ecclesiastical discipline. He had a very fine
and strong voice, and composed many chants and an-
thems. Durand died about 1069, in his own abbey,
leaving only a few of his writings entitled De Gratia
et De Jure Christ (preceded by about nine hun-
dred hexameter verses, and printed in the Bibliotheca
Maxima Patrum, xviii), besides a brief epitaph.

Durand (de Malagne), Pierre Toussaint, a fa-
mous French jurist, was born at St. Remy, in Provence,
in 1729, and died in 1814. He defended in the Congre-
s of the Gallican Church against the pretensions of
the Roman see, and published Dictionnaire de Droit Cano-
que (Avignon, 1761, and since) : — Institutes du Droit
Canonique (translated from the Latin of Lancelot, Lyons,
1770, 5 vols.).—Les Librerie de l'Église Gallicaine (ibid.
1771, 5 vols.). See Lichtenberger, Éloge de, des Sciences
Religieuses, s. v. (B. F.)

Durant, Henry, L.L.D., a Congregational min-
ter and teacher, was born at Acton, Mass., June 18, 1802;
studied at Phillips Academy, Andover, and graduated from
Yale College in 1827; for two years thereafter was principal of the Governor More Instrument Academy at Winooski,
Vt., and then of the Lawrenceville College Co., Md.; and in 1829 became tutor in Yale College.

While in this position he pursued the course of study
in the theological seminary, and graduated in 1838. Dec.
25 of that year he was ordained pastor of the By-
field Church (Mass.), and was dismissed from the
ministry in 1840. Meanwhile, in 1845 and until 1851, he
was principal of Dummer Academy, in Byfield. In April,
1858, he went to California, and in June following
opened the school in Oakland, and was its principal
until it became the College of California in 1854. It
was merged in the University of California in 1869.
Up to that date Dr. Durant had been professor of
ancient languages. From 1870 to 1872 he was president of
the university, but, at the latter date, illness com-
pelled him to resign. He died in Oakland, Jan. 22,
1875. See Cong. Quarterly, 1876, p. 116. See

Durant, John, an English nonconformist divine,
was born in 1620, and ejected in 1662. He published,
Salvation of the Saints (1655) : —Sis Sermonia (1655) :
— Spiritual Seamen (ed.):— Comfort and Counsel (1668) ;
and other works. See Allibone, Dict. of Brit. and Amer.
Authors, s. v.

Durbin, John Peace, D.D., an eminent Methodist
Episcopal minister, was born in Bourbon County, Ky.,
in 1800. He was converted in his eighteenth year;
served some time as local preacher; but, because of
his vehement style of delivery, his health gave out, and
obliged him to resort to conversational preaching in the
churches of his neighbors. In 1820 he entered the Ohio
Conference, and was appointed to the Greenville Circuit;
and now, on the saddle, he began his search for knowl-
edge, struggling through various books, including the
English, Latin, and Greek grammars, until 1822, when
he was stationed on a circuit twelve miles from Oxford,
the seat of the Miami University, which institution he
immediately attended. In 1825 he entered the Cincin-
нати College, where he completed his course, and re-
ceived the degree of A.M. After being seven years in
the ministry, he was elected professor of languages in
Augusta College, Ky., which position he held two years.
His health then failing, he was appointed agent for the
college, and in its behalf visited the Eastern cities. His
eloquence made him famous, and soon his name was suf-
cient to call together thousands. In 1832 he was elect-
ed to the editorship of the Christian Advocate, in New
York; in 1833 to the editorial committee of the New York Confer-
cence, and elected president of Dickinson College, at Car-
lale, Pa.; in 1836 was transferred to the Philadelphia
Conference, of which he remained a member during life.
In 1842 and 1843 he travelled in Europe and the East,
and published, at the result, four volumes of Observations.
In 1844 he was a delegate to the General Conference,
where he took an active part, and exhibited great ability in the contest concerning slavery. Having vacated his office in Dickinson College, he, in 1850, was appointed as missionary secretary, and, under his control, Methodist Episcopal missions were extended into China, India, Germany, Sweden, Saxony, Denmark, Swin, Italy, and South America; and the Church entered upon a new era of princely giving. He died Oct. 18, 1876. Besides the above books of travel, Dr. Durbin edited the American edition of Wood's Mosaic History of the Creation and Books of, (v.), and contributed largely to various periodicals. See Minutes of Annual Conferences, 1877, p. 38; Simpson, Cyclop. of Methodism, s. v.

Düre, Georg von Der (better known as Georgius Aportamus), the reformer of East Frisia, was born at Zwolle, and died at Emden in 1526. He was the first who openly opposed the Catholic Church at Emden in 1519, and preached against her from the same pulpit in which the doctrine of Rome was defended. Düre's influence caused all priests to be expelled from the Roman Catholic churches, and Emden became the nucleus from which Protestant missionaries were sent to the Netherlands. See Meinders, Kerkeleidje hervormde p. 209; Heynen in Denmont, Geschiedenis der ned. hervormde Kerk, i. 84; Harkenroth, Oostfriesche oorspronglikheden, i. 135, 146 sq.; ii. 609, 697; Eggerickx, Beninga, Chronyk van Oostfriesland, p. 602; Wierda, Oostfriesche Geschiede, ii. 513 sq.; 524 sq.; Alberdingk Thijm, in Wetzer u. Welte's Kirchen- Lexikon, s. v. (Ft. 1.)

Durel (or Durel), John, D.D., a learned English divine, was born at St. Helder's, in the isle of Jersey, in 1625, and educated at Merton College, Oxford, and at Saumur, France. He was minister at St. Malo, but came to England, and was very instrumental in establishing the new Episcopal French Church in London, in which he officiated for some years. In April, 1663, he was made prebendary in the cathedral of Salisbury, and, Feb. 11 following, succeeded to the canonry of Windsor. July 1, 1668, he was installed into the fourth prebend of Durham, and in 1677 was given the deanery of Wenlock. He had also an embassy in Burgundy, in Oxfordshire, conferred upon him. He died June 8, 1693. His works are numerous. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Düren, Council of (Concilium Duricense), held at Düren, near Aix-la-Chapelle, 1. In A.D. 748, under Pepin, who called a synod, for the restoration of churches, and for the relief of the poor. 2. In A.D. 761, a national council under Pepin. 3. In A.D. 775, under Charlesmagne. 4. In A.D. 779, under Charlemagne. The council, composed of bishops, nobles, and abbots, passed twenty-four capitula upon discipline, one of which enforces payment of tithes.

Durese, Calvin, D.D., a Congregational minister, was born at Pittsfield, Mass., Oct. 6, 1797. He studied at Lenox Academy; graduated at Williams College in 1825; studied theology with Dr. Woodbridge of Hadley; was ordained in Hunter, N. Y., April 21, 1828, and served that church until August, 1835. From March 2, 1836, until July 15, 1851, he was pastor in South Dedham (now Norwood), Mass.; from 1851 to 1855, acting pastor in Brooklyn, O.; from 1855 to 1858, financial agent of Williams College; from 1854 to 1856, a trustee of Western Reserve College; from 1860 to 1865, acting pastor in South Williamstown, and continued to reside at Williamstown until his death, Nov. 20, 1878. He was also a member of the New England Historic Genealogical Society. Besides publishing various discourses and other pamphlets, he issued a History of Williams College (1860);—Williams' Obituary Record, fourteen pamphlets (1866-79);—Biographical Amals of Williams College (1871). See Cong. Year-book, 1880, p. 17.

Diega, one of the principal forms in which the consort of Siva (q. v.), the Hindó god, is represented. She is possessed of great power, being endowed with the distinctive attributes of all the gods. She is generally represented with ten arms, each of which is supplied with a warlike weapon. She obtained the name of Durga in the following manner: In remote ages, a giant named Durga, having performed austerities of extraordinary merit in honor of Brahma, obtained his blessing, and with it great power. He conquered the three worlds; dethroned all the gods except the Trimurti; banished them from the heavens to the forests, and compelled them to worship him. Religion was abolished, and the Brahmins forsook the reading of the Vedas. The gods, in their distress, applied to Siva for assistance, and he prevailed upon Parvati, his wife, to attempt the destruction of the giant. She undertook the task. Durga set out to meet her with a great army, while she prepared to receive his attack with a thousand arms. A great conflict ensued, in which the giant and all his forces were destroyed. The gods immediately ascended their hitherto vacant thrones, and, in return for so signal a deliverance, immortalized the victory by transferring to the conquering goddess the name of Durga. She is extensively and enthusiastically worshipped throughout Eastern India. The wealthy natives have images of Durga in their houses, made of gold, silver, brass, copper, crystal, stone, or mixed metal, which are daily adored. Her ten-armed figure is approached with the utmost reverence. On either side images of her two sons are usually placed, and around her are commonly represented a multitude of demigoddesses, the companions of Durga in her wars. She is regarded as the patroness of thieves and robbers, who hold her in great veneration. For this reason the Dakzvits or bands of Bengali are scrupulous in their devotion to her, and before setting out on their marauding excursions dedicate to her a portion of the spoils to be taken. See KALI; PARVATI.

DúRGÁ PÚJAN, an annual festival celebrated among the natives of eastern India, in honor of the goddess Durga (q. v.). It lasts fifteen days, twelve of which are devoted to preparation, and three to actual celebration. For these occasions multitudes of images are prepared, of a composition of wood, hay, clay, or other light and cheap material. They vary from a few inches to fifteen or twenty feet in height, but are usually of the size of a human body. The first part of the ceremony consists
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in the consecration of the idols, at the completion of which the spirit of Dörga is supposed to enter the image. Then the worship of the goddess commences with great energy and intense devotion. Every conceivable ceremony, gyration, carousal, dance, and sacrifice is performed for three days and three nights. On the morning of the fourth day, the idol is clad in its most ancient costume, and the goddess dismissed from her earthly habitation. The owners now carry these images forth to the banks of the Ganges, where, after various rites and ceremonies, the carriers suddenly make an assault upon them, violently break them in pieces, and cast their broken fragments into the depths of the river. See Hind.~

Durie, Andrew, a Scotch prelate, was made abbot of Melrose about Sept. 24, 1537, and became bishop of Galloway in 1541. He probably died in September in 1558. See Keith, Scottish Bishops, p. 278.

Durinn, in Norse mythology, was one of the most famous and oldest dwarfs, whom Odin endowed with power and forms of mind. He and MúsaGnir were excellent workmen in metals.

Duriotbuar, sixth bishop of Rennes, about the middle of the 7th century.

Durch, Johann Georg Martin, a Roman Catholic bishop of Germany, was born in 1801. Having acted as professor of the gymnasium at Ehingen-on-the-Danube for fourteen years, he was in 1824 preacher at Würzlingen, and in 1850 at Rottweil, where he died, Feb. 22, 1851. He published, Geschicht der christl. Religion und Kirche (Ehingen, 1844) — Das Verhältnis der Schule zu Kirche und Staat (Ulm, 1838) — Arzetheutik (Stuttgart, 1839) — Allgemeiner Commentar über die Psalmen (Carlsruhe, 1842) — Symbolik der christlichen Religion und Kunst (Stuttgart, 1850). See also Winet, Arch. für Kirchengesch. Theol. II, 513; Zschokl, Bibl. Theol., III. 300. (B. P.)

Dutch Version of the Scriptures. Dutch (sometimes styled "Low Dutch," to distinguish it from "High Dutch," or German) is the language spoken by all classes in Holland. It is also used to a great extent in South Africa, more or less, the Mo- luccas and the other Dutch colonies, and among the Dutch colonists in the United States. The first Dutch version was probably the one published at Delft in 1677, under the title De Bijbel dat nice Testament, 2 Delen . . . vol orgezet uit de Latyn in Denytsche. (4.) There is no doubt that this edition was followed by another, published at Antwerp, De Bibel Tygekele onde ende nieuw Testament, by W. Vorstmann, at the command of Charles V., three editions of the New Test. are mentioned, which were condemned. In 1528 there was published by W. Vorstmann, at Antwerp, De Bibel Tygekele onde ende nieuw Testament, met grooter nauwkeuschcy naem des Latijnscben text correcrigeert. This is said to have been the second of the editions of the Bible condemned by Charles V., because they were designed for Catholics. In 1535 H. Petersen published, at Antwerp, Dey bibel Tygekele onde ende Nieuwe Testamen, met grooter nauwkeuschcy ghecorrecreat. In 1560 X. Dech published at Antwerp, De Bibel Tygekele onde ende ende Nieuwe Testament, and in 1563 L. Kindern published another edition, in which 1 John v, 7, is wanting. This edition is remarkable as having been printed on de Noordere. In 1563 was published at Emden, in folio, Biblia dat is . . . des ouderen en des nieuwen Testament. Nu eerst door Lait der Hoogh-Mog Heeren Staten Generaal . . . en vorder het Balsigt van de Synode Nationaal, gehouden tot Dordrech, ende Jaeren 1616 ende 1619. Without giving the titles, we will only mention that meanwhile at least six other editions were published. That the version published in 1637 was repeatedly issued is a matter of course. When the first edition was published the Remonstrants were opposed to the translation; but when they had carefully examined it, they were so struck with its faithfulness and accuracy that they adopted it. They made no change in it for more than forty years, a version of the New Test. was executed expressly for their use by Christian Harteoecker, an Armenian minister at Rotterdam, and was published at Amsterdam, by Hendrick en Dirk, in.
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1800, under the title Het Nieuwe Testament van berokend
liet het Grieks op nieuws vertaald door Christian Hart-
soeker Beulders de H. Encyclo, in de remonstrantische ge-
meente tot Rotterdam. Met bewijzen van eene Korte
enkennis. This version, although professedly a new
translation from the Greek, chiefly followed that
of Bishops. For a long time the Lutherans and
Mennonites used the translation of Nicolaas Beetsken,
first published in 1560; but in 1564 M.A. Vinscher pre-
pared Biblijt, Dat de gentelije H. Schriffture vreest-
tende alle de Beoesers des Ouden ende des Nieuwen Trata-
ments. Van nieuwe uyt D. M. Luthers Hoog-Dytsch
Biblen in onze Nederlantsche tale getrouwebych over-get,
tot dienst van de Christelijcke Gemeenten deuworvende
Augustybursche Confessie in dese Nederlantens
(Gedrukt t'Amsterdam by Kuywert Dirckz van Baardt).
The title-page is followed by an engraving, representing
Martin Luther holding in his hand the Augsburg Con-
fession. Below the engraving the following lines are
printed in Latin and Dutch:

"Roma orbem domini. Romani abil Papa rubegit,
Viribus illa sua, fraudibus ille sua.
Quanto in te maior Luthera, maior illa.
Istum illamque uno qui domuit calame."

This Bible, also called Vinscher's Bible, was henceforth
used by the Lutherans, and contains, besides all the
prefaces, Luther's marginal readings.

In 1717 a New Test. was published at Amsterdam,
the printing was done at the expense of Peter 1 of Rus-
ia; in 1721 another edition was published, also
at the expense of the emperor, in five volumes.
The Dutch translation is printed on one column, the other
having been left blank, because the emperor intended
to have the Russian version printed on it.

In 1825 a new translation, in the modern style and
orthography, by the learned Prof. Van der Palm, of
Leyden, was published; and though not adopted in
churches, it is greatly esteemed and extensively used.

A revised edition of the established version was pub-
lished in 1834; the orthography introduced was that
according to the system of Prof. Siegenbeek, which had
received the sanction of the government. This system
has, however, fallen into disrepute, and was not adopted
in subsequent editions. Within a recent period the
Netherlands Bible Society appointed a commission to
modernize the orthography of the Bible, and the alter-
ations which were introduced, both in spelling and
in some points of grammar, were considerable. All the
deditions printed now by that society are with these
alterations.

The British and Foreign Bible Society also issued
several editions of the authorized Dutch version. The
first edition, consisting of five thousand copies of the
New Test., appeared in 1809, and other editions of the
entire Bible followed since. The total number of copies
issued by the British and Foreign Bible Society up to
March 31, 1884, amounted to 1,523,558, besides five
thousand copies of the New Test. with English. The
Dutch Bible Society has distributed, since its forma-
tion in 1815, altogether 1,500,844 copies. (B. P.)

Dutchak, a Scotch prelate, was bishop of Ross, and
was of a noble family. He probably died in 1249, and is
commemorated as a saint March 8. See Keith. Scot-
ish Bishops, p. 186.

Duthius, third bishop of Nicaea, in France, is said
to have been slain by the Vandals A.D. 483 or 493.

Duthracht.
1. A female Irish saint, commemo-
rated Oct. 25, is variously called also Durach and
Druchna. (2) An Irish saint, commemorated May 16, is
said to have been abbot of LIadhruiam.

Duttenhofer, Christian Friedrich, a Lutheran-
theologian of Germany, was born Feb. 8, 1742, at Stitt-
ningen, in Wittgenburg. He studied at Tübingen and
Leipsie; was in 1771 deacon at Bieisen; in 1777, pas-
tor at Grunau; and, in 1780, fourth preacher at St. Nico-
laus, in Heilbronn; in 1800, was made senior of the
ministry, and in 1806 the Helmstädt University hon-
ored him with the theological doctorate. He died
March 17, 1814, leaving, Untersuchungen über Pietismus
(Halle, 1787) — Predigten (Heilbronn, 1792); — Geschichte
der Religionswissenschaften (ibid. 1796-99, 3 vols.; 2 ed.
1802); — Der letzte Grundriss der christ-
lischen Siebente (Tübingen, 1801). — Betrachtungen über
die Geschichte des Christentums (Heilbronn, 1815). See
Döring, Die gelehrten Theologen Deutschlands, i, 849 sq.;
Winer, Handbuch der theolog. Lit. i, 885, 484, 486, 726;
ii, 98, 208. (B. F.)

Duval, André, a French theologian, was born at
Fontoile, Jan. 15, 1564, and died at Paris, Sept. 3, 1658. He
enjoyed the special favor of cardinal Du Perron, under
whose influence he was called to the theological chair
in Paris. For some time he was also superior-general of
the Carmelites of France, and dean of the theological
faculty at Paris. He wrote, De Potestate Ecclesiae (Paris,
1615); — De Romani Pontificis Potestate (ibid. 1614); —
De Summi Pontificis Auctoritate (1622). See Lichten-
berger, Encyclop. des Sciences Religieuses, s. v.; Hoefer,
Nouv. Biog. Générale, s. v. (B. P.)

Duval, André, a French prelate, was born at the castle of Hans in 1746,
and became, by marriage, lord of Dampierre-le-Château.
He exercised the functions successively of grand-vicar,
canon, and archbishop of Paris until 1791; but, as he
would not yield to the constitutional oath prescribed by
the revolution, he was suspended from his functions until
1794. Eight years after, he was nominated by
the first consul to the bishopric of Clermont, and, in 1811,
was called to the national council at Paris, in which he
took part with the majority who resisted the will of the
emperor. In 1814 Louis XVIII appointed him member of
the commission of affairs of the Church of France; in
1828 he signed the memoir against the ordinances of
June. His Christian charity had won him the affec-
tions and the respect of his flock. He died in 1838.

Duval, Jean, a French prelate and Orientalist, was
born at Clamecy (Nièvre) in 1657. Having finished his
studies, he entered, in 1615, the order of the bare-
footed Carmelites, adopting the name of Bernard de
Sainte-Thérèse, afterwards went to the East as a mis-
sionary, and was appointed bishop ofBagdad in 1658.
He died at Paris, April 10, 1669, leaving some very im-
portant works on the Oriental languages, which have

Duvalois, Jean Baptiste, a French prelate, was
born at Langres, Oct. 16, 1744. Being vicar-general of
the bishop of Laon, he refused to take the oath of alle-
gence to the civil authority, and emigrated to Bruns-
vick. In 1802 he returned to France, was made bishop
of Nantes, and enjoyed the confidence of the imperial
family to a high degree. Duvalois died July 9, 1818,
leaving, among other works, Dissertation Critique sur
la Vision de Constantin (1774); — Auteur des Livres de
Moïsé (1780); — Démonstration Évangélique, with an
Essai on la Tolérance. See Lichtenberger, Encyclop. des
Sciences Religieuses, s. v.; Hoefer, Nouv. Biog. Géné-
rale, s. v. (B. P.)

Duxal, a place, according to the ancient Persian
system of religion, where Ahirian, the dev, and the
souls of the wicked are thoroughly cleansed and purified
by fire, after which they are restored to the divine favor.

Dwaelin, in Norse mythology, was a dwarf who pos-
essed a knowledge of the art of making swords for battle.

Dwight, Harrison Gray Otis, D.D., a mission-
theologian of America, was born Feb. 8, 1742, at Stitt-
ningen, in Wittgenburg. He studied at Tübingen and
Leipsie; was in 1771 deacon at Bieisen; in 1777, pas-
tor at Grunau; and, in 1780, fourth preacher at St. Nico-
laus, in Heilbronn; in 1800, was made senior of the
ing the field, he settled as missionary at Constantinople in 1832, and there remained nearly thirty years, preaching, superintending schools, and editing a religious paper. He also published a very popular book, entitled Christianity Brought Home from the East. He was killed by a railroad accident in Vermont, Jan. 25, 1862. See Appleton's Annual Cyclopaedia, 1862, p. 662.

Dywie (teepa, ben), an apellation given to a Hindo Bahmin after his investiture with the sacred cord. See Cord, Investiture with the.

Dywynken, a Welsh saint, patroness of lovers, appears to have lived in the 5th century, and is commemorated Jan. 25.

Dywynyan in the Noach of the British islands. He and his wife Dywach were the progenitors of the newborn human race. The sea, Llyon, broke from its bounds and drowned the world. The two Dywynian and his wife saved themselves in a sailless, but well-constructed, vessel, made by God himself, and took on board a male and a female of every kind of animal. The ship drifted to Britain, from which country the whole world was again peopled.

Dyva, in Hindo mythology, is the goddess of air; every Bahmin offers her daily a little butter and a few hairs from the forehead of a holy cow.

Dyce, Alexander, eldest son of a general in the East India Company's service, was born in George Street, Edinburgh, June 30, 1797, and received his bachelor's degree at Oxford in 1813. Between 1812 and 1825 he served two curacies, and died May 2, 1869. His publications were chiefly in the line of literary criticism. Besides editions of Greene, Webster, Shirley, Middleton, Skelton, Beaumont and Fletcher, Marlowe, Peele, Bentley, Collins, Pope, Akenside, Beattie, and others, he published a new and complete edition of the Works of William Shakespeare (1833-56, 6 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dyer, George, an English Baptist minister and antiquary, was born in London, March 15, 1755, and educated at Cambridge. He preached at Oxford for some years, and then removed to London in 1782. He died March 2, 1841, leaving, An Inquiry into the Nature of Subscription to the Thirty-nine Articles (1790); - Poems and Critical Essays on Poetry (1802, 2 vols.); - History of the University and Colleges of Cambridge, etc. (1807); and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dyer, Mary, one of the martyrs among New England Friends, was born in Rhode Island. During a visit to England she joined the Friends, and was recognised as a minister in that denomination. Returning to America she began to preach in Boston, from which place she was expelled in 1657, and subsequently, in 1658, from New Haven. In visiting four Friends imprisoned in Boston she was thrown into jail, in 1659, but was soon discharged, and returned to her home. Soon, however, she came again to Boston, was arrested, cast into prison, tried, and condemned to death a second time. At the gallows she was reprieved. In March, 1660, she once more visited Boston, was arrested, tried, condemned, and hanged April 1 following. See History of Friends in America, vol. i, chap. xi. (J. C. S.)

Dyer, William, an English Nonconformist divine, who late in life became a Quaker, was born about 1636, ejected in 1662, and died in 1696. He published Sermons (1662-84). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dyfan, a Welsh saint of the 5th century, was the son of Dyfryn, and is commemorated April 20.

Dyfnoog, a Welsh saint of the 7th century, is commemorated Feb. 13.

Dyke, Daniel (1), an English Baptist, born at Epping, Essex, about 1617, took his degree at Cambridge University, and soon became known for his great learning and useful preaching, thereby securing a valuable living at Great Hadham. In 1633 he was made one of Oliver Cromwell's chaplains, but refused Church preference at the Restoration in 1660, and preferred persecution with the Dissenters. In 1668 he was chosen joint pastor with William Knill, at Devonshire Square, and continued a faithful laborer there until his death, in 1686. His modesty prevented him from printing any thing, but he wrote three controversial tracts, and he edited a volume of Sermons by his father. See Wilson, Dissenting Churches, i, 483-485.

Dyke, Daniel (2), an English Puritan divine, was educated at Cambridge. He was minister at Coggeshali, Essex, and at one time settled at St. Albans. He was suspended in 1688, and died in 1691. His writings (some of them posthumously published) include Self- Devotion (1614); - Repence (1615); - Sinful Life, Eclectic Histories (1617). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dyke, Jeremiah, an English Puritan divine, father of Daniel (1), was minister at Epping, Essex, in 1609, and died in 1620. He wrote various sermons and theological treatises (1610-40), and the worthy Communication (1642). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dymond, Jonathan, a noted English moralist, was born at Exeter in 1716, and became a member of the Society of Friends. He was a linendraper. In 1828 he published an Inquiry into the Accordance of War with the Principles of Christianity. He died May 6, 1829. In 1829 his Essay on the Principles of Morality and on the Private and Political Rights and Obligations of Mankind was published (2 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Dynamis (power), in the system of Basidides, as described by Ireneus (1, 24), is named, together with Sophia (wisdom), as following Nous (mind), Logos (reason), and Phronesis (thought) in the series of emanations from the unborn Father.

Dynastia. (1) Bishop of Angoulême, A.D. 450. (2) Third bishop of Béziers, about the middle of the 15th century. (3) Thirteenth bishop of Avignon, A.D. 603-627. (4) Thirty-fifth bishop of Avignon for twenty-three years, in the early part of the 7th century.

Dyothelites (Dyoselijrs), a name given to those orthodox Christians in Asia in the 5th century in which there were two wills in Christ, one divine and one human, in opposition to the Monothelites (q. v.). The sixth ecumenical council (i.e. the third Ecumenical Council of Constantinople), called by the emperor Constantine Pogonatus in A.D. 688, asserted the doctrine of two wills in Christ in the following terms: "Two wills and two natural modes of operation united with each other, without opposition or change, so that no antagonism can be found to exist between them, but a constant subjection of the human will to the divine." The champions of monothelitism were anathematized, as well as the patriarchs of Constantinople and the pontiff Honorius. The monothelite doctrine was placed in the ascendency in 711, but two years later Anastasius II ascended the throne and established dyothelitism, whereas the monothelites fled the country.

Dyscolius, sixth bishop of Rheimst, about A.D. 846.

Dyssen, in Norse mythology, are feminine protecting spirits in general. The name has a threefold significance: (1) it is often identical with the Valkyries; (2) it is used of goddesses of destiny, good or evil; (3) it has reference specially to Freya, who was thus honored by calling her the goddess, and sacrifice was made to her in the middle of winter by the Dyssalot, so called from this service.

Dysbod (Disibod, or Disen), an Irish priest,
was called Mount Disibod, since changed into Disenberg. He died there, July 8, in the eighty-first year of his age. His life was written by the abbess Hildegarde. See D'Alton, Memoirs of the Alps of Dublin, p. 20.

Dysemas. (1) Diosmas, decimate, tithe-day. (2) The name of the penitent thief in the apocryphal gospel. His fellow is called Geras or Gestas, and the soldier Longinus, from his spear (lancea).

Elba, abbot of Malmesbury, in the 8th century.

Eadred (Lat. Edboldus), 12th bishop of London, A.D. 794.


Eadburga (i.e. Ethelburga). (1) Daughter of Aldwulf, king of the East Angles, was abbess of Repton, in the 7th century. (2) Widow of Wulfhere, king of Mercia, was second abbess of St. Peter's, Gloucester, A.D. 710--733.

Eadfrid (i.e. Alfred). See EADFRITEL


Eadred, a priest of Oswy, king of Northumbria; ordained by Deusdedit in 664, consecrated bishop of Lindsey in 678, and transferred to Ripon soon afterwards.

Eadric, John, D.D., LL.D., a distinguished divine of the Presbyterian Church in Scotland, was born at Alva, Stirlingshire, May 9, 1810. He graduated from the University of Glasgow, studied at the Divinity Hall of the Secession Church (United Presbyterian), and in 1835 was ordained pastor of the Cambridge Street Church, Glasgow, in which he speedily attained great eminence and usefulness. He was regarded as the leading representative of the denomination to which he belonged and of the city which has always been its stronghold. As a preacher he was distinguished for his hard common-sense and occasional flashes of happy illustration, for his masculine piety, deep earnestness, and breadth of sympathy, both intellectual and emotional. He was frequently called to other important charges, but was too strongly attached to Glasgow to leave. In 1836 he removed with his congregation to a new and beautiful church at Llandow Creswent, where his influence continued unabated until his death, June 6, 1876. Dr. Eadie bore the reputation of extensive and profound scholarship, and in 1843 was appointed by the Church to the chair of hermeneutics and the evidences of natural and revealed religion in Divinity Hall. As a critic he was acute and painstaking, as an interpreter eminently fair-minded. In the pulpit, as in the professor's chair, his strength lay in the fact with which he selected the soundest results of Biblical criticism, whether his own or that of others, and presented them in a clear and connected form with a constant view of their practical bearing. If this last fact gave a non-academic aspect to some of his lectures, it rendered them not less interesting and probably not less useful to his auditors. Being engaged in two distinct offices, either of which were sufficient to claim all his energies, he nevertheless found time for an amount of work in a third sphere, of which the same thing may be said.

Most of his works were connected with Biblical criticism and interpretation, some of them being designed for popular use and others being more strictly scientific. To the former class belong his contributions to the Biblical Cyclopedia of Kittow and Fairbairn, his edition of Cranmer's Concordance, Oriental History, and his discourses. The Life of Dr. Kitto obtained a deserved popularity, also his Dictionary of the Bible for the Young, Lectures on the Bible to the Young, etc. His last work, the History of the English Bible (1876, 2 vols.), will probably be the most enduring memorial of his ability as an author. He is the author of valuable expositions on the Greek text of Galatians, Ephesians, Philippians, Colossians, and Thessalonians. See his Life, by Brown (Lond. 1878). (W. P. S.)

Eadred (or Heardred), bishop of Hexham, consecrated Oct. 29, 797, died in 800.

Eadric, second abbot of St. Albans, A.D. 796.

Eadwine, archbishop of Canterbury, of whose parentage and birthplace nothing seems to be known. The earliest mention of him presents him as one of the chaplains of Canute; he was then a secular, and, of course, in priest's orders. He was consecrated bishop of St. Martin's in 1085; was translated to the see of Cantebury in 1088, and repaired to Rome for the palliium. On his return home, in 1048, he was called upon to officiate at the coronation of Edward the Confessor—the memorable event of his life. He died in 1066. See Hook, Lives of the Alphs of Canterbury, i, 499 sq.


Eagle, in Christian Symbolism. St. Gregory considered this bird to typify the contemplative life; other fathers regarded it as an emblem of resurrection (Ps. civ. 5). It is the symbol of St. John the Evangelist, as it soars up to heaven and the sun; and he dwells in its nest. As a sign of the Gospel and the Revelations spiritually on the divine discourses and the celestial glory of the Sun of Righteousness. It also represented the regeneration of the neophyte; the resurrection of the Saviour (says St. Ambrose); and renewing of the soul on earth, as glory hereafter will renew body and soul; the power of grace when is portrayed drinking at a chalice, or in combat with a serpent, the type of evil.
EAGLE, AS AN ARCHITECTURAL TERM, IS USED TO DESIGNATE A BRONZE OR WOODEN LECTERN, THE UPPER PORTION OF WHICH REPRESENTS AN EAGLE WITH OUTSTRETCHED WINGS, AT THE BACK OF WHICH IS A BOOK-REST. MANY ANCIENT EXAMPLES OF SUCH LECTERNS REMAIN IN COLLEGIATE AND CATHEDRAL CHURCHES, AND A GREAT NUMBER OF NEW SPECIMENS HAVE BEEN MADE FOR USE AFTER THE OLD MODELS. SEE LECTERN.

Bagleton, William, D.D., a Presbyterian minister, was born in Maryville, Tenn., March 25, 1796. He was educated in Maryville College, and studied theology in the South-western Theological Seminary, at the same place. In 1827 he was licensed by the Union Presbytery, and soon after was elected pastor in Maryville College. In 1829 he accepted a call to the Church in Murfreesborough, where he remained till his death, March 28, 1866. See Wilson, Preb. Hist. Alphabet., 1867, p. 431.

Eames, James Henry, D.D., a Protestant Episcopal minister, was born at Bethnal Green, Mass., Nov. 29, 1814. The first two years of his college course were spent at King College, Bristol, Tenn., and the last two at Brown University, where he graduated in 1830. He pursued his theological studies with Rev. John Bristol, of Bristol, R.I., and was ordained deacon in December, 1841, and presbyter in 1842; was rector of Ascension Church, in Washington, D.C., for a number of years, when he took charge of St. Stephen's Church in Providence, remaining there until 1850, and then engaged in missionary labor in Rhode Island; became rector of St. Paul's Church, Concord, N. H., in 1858, and held that position until his death, which occurred in the harbor of Hamilton, Bermuda, Dec. 10, 1877. For many years Dr. Eames was chaplain to the seamen for the insanne, and performed a large amount of missionary work in New Hampshire. Three times he travelled in Europe, and spent part of several winters in Bermuda. (J.C.S.)

Ebensfeld (or Ebensfeld). (1) The pupil and successor of Albert in the archiepiscopal see of York, A.D. 782. He was very vigorous in the administration of his diocese, and died at a monastery called Erlote (or Edote), Aug. 10, 796. (2) Called also Haussfeld, succeeded the foregoing as archbishop of York, and his history is given with considerable detail by Alcuin. He appears to have died A.D. 812. Eberentz, bishop of Hexham, cir. A.D. 800-806. Ebnrith, 6th bishop of Elmham, A.D. 786. Enswitha (or Enswida), a British saint, commemorated Aug. 31, was the daughter of Eadila, king of Kent, and lived a virgin, in a nunnery founded by her, at Folkestone, where she died, some say in 640, others in 673.


Earle, John, D.D., an English independent minister, was born about 1675, and educated among the dissenters. He was assistant to the Rev. Thomas Reynolds, at the Leigh-House, London, in 1699; and in 1706 removed to Hanover Street, where he ministered more than sixty years, and died in 1766, leaving a number of sermons and theological treatises, etc. (1705-35; new ed. 1716, 8vo). See Chalmers, Biog. Dict. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Wilson, Dissenting Churches, i., 169; ii., 6, 492, 508, 530.

Earle (or Earles), John, an English preacher, was born at York in 1601, and entered Merton College, Oxford, in 1620. He became chaplain and tutor to prince Charles, the future Charles the Second, when he took charge of Oxford. On the Restoration he was made dean of Westminster, and consecrated bishop of Worcester in 1662. In September, 1664, he was transferred to the see of Salisbury. He died Nov. 17, 1665, leaving Microcosmography (London, 1698, 8vo; 5th ed. 1690, 12mo). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Earlom, Richard, a pre-eminent English engraver, was born in London in 1742, and was pupil of Cipriani. He died in 1822. The following are some of his principal plates: The Holy Family; Merry Magdeline Wishing the Feet of Christ; David and Bathsheba; The Resurrection of Lazarus and Infants in the Tomb; The Infant Jesus Sleeping; The Presentation in the Temple; The Virgin and Infant with St. John. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Early, John, D.D., a bishop of the Methodist Episcopal Church South, was born in Bedford County, Va., Jan. 1, 1766, of Baptist parents. He was converted in 1804; licensed to preach in 1805; and in 1807 entered the Virginia Conference, wherein he continued laboriously and faithfully till 1815, when the growing necessities of his family obliged him to locate and engage in secular business. In 1821 he re-entered the effective ranks, and labored with marvellous success until 1846, when he connected himself with the Church South, and devoted his energies to establishing and operating the Southern Book Concern. In 1854 he was elected to the episcopacy; in 1866 was granted a supernumerary relation, and died in Lynchburg, Nov. 5, 1878. Bishop Early was full of the missionary spirit, and everywhere awakened missionary zeal; was one of the chief founders of Randolph-Macon College; was a man of great energy and devotedness, and held a high position in the esteem of the Church. See Minutes of Annual Conferences of the M. E. Church South, 1879, p. 914; Simpson, Cyclop. of Methodism, s. v.

Barnulph. See Barnulph.

Bars, Touching of. In holy communion it seems to have been the custom to touch the organs of sense with the moisture left on the lips after receiving the cup.

Barrufus, abbot and confessor, commemorated Dec. 29.

East, Prater towards the. See Bowling; Orientation.

Eastburn, Manton, D.D., LL.D., a bishop of the Protestant Episcopal Church, was born in England, Feb. 9, 1801, being a brother of James W., the English bishop. His parents came to America when he was a boy. He graduated from Columbia College, New York, in 1817, and in due time thereafter from the General Theological Seminary in the same city. He was ordained assistant minister of Church in 1822; became consecrated bishop of the Church of the Ascension in 1827; was consecrated bishop of Massachusetts Dec. 29, 1842; and died in Boston, Sept. 12, 1872. Bishop Eastburn published several addresses and essays, and edited Thornton's Family Prayers. See Drake, Dict. of Amer. Biog. s. v.; Prot. Episc. Almanac, 1873, p. 183.

Easter-candle. See Paschal Tapfer.

Easter-eggs. The egg was the symbol of creation in Egypt, and of hope and the resurrection among early Christians; and the custom of giving colored pasch eggs on Easter morning is found in the East, in the Tyrol, in Russia, in Greece, in many parts of England, where it may be traced back to the time of Edward I, and was observed at Gray's Inn in the reign of Elizabeth. In France the pasch egg is eaten before any other nourishment is taken on Easter day. Taney puddling, according to Selden, is a memorial of the bitter herbs eaten by the Jews; and peculiar cakes in some places formed the staple fare on this day. Paul II issued a form of benediction of eggs for England, Scotland, and Ireland. Henry VIII received a paschal egg in a case of silver filigree from the pope. The Jews regarded the egg as a symbol of death.—Walcott, Sac. Archaeol. s. v. See Egg.
EASTERWINE (or Bosterwine), conditor-abbot of Wearmouth, was the nephew of Benedict, the founder of that monastery, and was born in 650. At the age of twenty-two he renounced his secular prospects, was ordained in 679, and devoted himself with singular humility and affection to the duties of his recluse life. He died March 7, 686.

EASTLAKE, Sir CHARLES LOCK, an English painter, was born at Plymouth in 1793. He studied under Fuseli at the Royal Academy, and at the Louvre in Paris. He went to Rome in 1813, and remained there many years. In 1814 he was appointed secretary to the royal commission on fine arts; from 1815 to 1817 he was keeper of the National Gallery; and in 1850 he was knighted, made president of the Royal Academy, and director of the National Gallery. He died in Piccadilly, Dec. 23, 1863. Among his most noted works are: Christ Weeping over Jerusalem; Pilgrims Arriving in Sight of Rome; Christ Blessing Little Children; Hagia and Isaiah; and the Raising of Jairus's Daughter. He wrote Matters of Old and New Painting, and Contributions to the Literature of the Fine Arts (posthumous; edited by lady Eastlake). A History of his life was published by lady Eastlake in London in 1870.

EASTON, THOMAS, D.D., a Scotch clergyman, graduated from Glasgow University; was licensed to preach in June, 1807; presented by Rev. L. Douglas to the rectory of Kilbirnie in 1809, and ordained March 22, 1810. He died April 5, 1856, aged seventy-nine years. In his learning, knowledge, modesty, and moral worth were combined with meekness and piety; he published six different works, chiefly of a local theological character. See Fusi, Eccles. Scoticae, iii. 777.

EATON, JOHN H, LL.D., a Baptist minister, was born at Wells, Me., June 22, 1748. He was converted at the age of twenty-two, licensed to preach in 1788, and in 1796 was ordained pastor of the Church in Wells, the service being performed by Mr. Berwick. After his resignation, in 1820, Mr. Eaton was engaged for several years in evangelistic labors in the sections of the country in which he lived. His death took place in December, 1831. See Millett, History of the Baptists in Maine, p. 442. (J. C. S.)

EATON, Joseph, a veteran Baptist minister, was born at Wells, Me., June 22, 1748. He was converted at the age of twenty-two, licensed to preach in 1788, and in 1796 was ordained pastor of the Church in Wells, the service being performed by Mr. Berwick. After his resignation, in 1820, Mr. Eaton was engaged for several years in evangelistic labors in the sections of the country in which he lived. His death took place in December, 1831. See Millett, History of the Baptists in Maine, p. 442. (J. C. S.)

Eaton, Joseph H., LL.D., a Baptist minister, brother of Rev. G. W. Eaton, D.D., was born in Berlin, Delaware Co., Oct. 9, 1812. He graduated from the Hamilton Literary and Theological Institution (now Madison University) in 1837, and for three years thereafter was engaged in teaching. He was elected professor in 1841, and in 1847 president of what is now Union University, Monticello, Thebes, and Memphis. He took place in 1848, and in 1853 was pastor of the Church in the same place, having also the oversight of several county churches. His health broke down under these excessive labors, and he died, Jan. 12, 1859. See Cathcart, Baptist Cyclop. p. 658. (J. C. S.)

Eaton, Peter, D.D., a Unitarian minister, was born at New York, March 25, 1766. He studied under the Rev. Phineas Adams, graduated from Harvard College in 1787, taught a school for one year at Woburn, and then passed some time in the study of theology. Having received license, he preached his first sermon in Harford, Jan. 10, 1789, and on the following was installed as pastor there. In 1819 he preached the annual sermon before the Legislature of Massachusetts, and in 1820 resigned his charge at Boston. In 1845 he removed to Andover, where he remained until his death, in April, 1848. Dr. Eaton published many valuable sermons. See Sprague, Annals of the Amer. Pulpit, viii. 222.

EBAL, MOUNT. We extract some additional particulars from Lieut. Conder's Test. Work in Palestine, i. 88:

"There are three curious places on Ebal: one of which is a rude stone building, enclosing a space of fifty feet square, and surrounded by twenty feet thick, and as a part of the hill itself, showing that the place was inhabited there. The Samaritans call it part of a ruined village, but it is used as a mill. The second is the great monument erected within the hill, and which are the curiosities near Huweil, called the 'Tombs of the Sons of Israel.' The place is in some cases the little cave and ruin called Nabi-Salama, which is the hill near which one has given her name to the mountain. It is perched on the side of a precipice, and is held sacred by the Moslems, who have a tradition that the bones of the saint were carried thither through the air from Damascus. The third place is a site and elevations which has not been previously recognized. It is a little Moslem Mulkam, said once to have been a church, called 'Amad ed-Dhi, or Monument of the Faith.' The same thus preserved has no connection with Samarian tradition, but it is undisputed that the sacred places of the passtrinity represent spots famous in Bible history. It seems possible that the site thus reverenced is none other than the mountain eminence of the Ark of Solomon, which Joshua erected, according to the Biblical account, on Ebal, and not on Gerizim, as the Samaritans believe. The site is near Jericho, and having all fitness for the hill-top on which this monument stands is called Huweil el-Kady, ' Hill of the Judge.' It was here that the Crusaders planted Dan, the sacred cedars of Lebanon, during the Second Crusade, in 1145. John the Baptist was also imprisoned here. See note 4." (See illustration on opposite page.)


orders in 1899; in 1840 became chaplain of St. Castor's, at Coblenz; was called in 1848 as episcopal secretary to Treves, and appointed the same year professor of dogmatics at the clerical seminary there. In 1850 he became member of the chapter, and was consecrated in 1862 bishop of Treves. After Arnold's death, in 1864, his name was stricken from the list of candidates as persona regi minuta grata, but he was elected in 1867 by the chapter. In 1869 and 1870 he was at Rome as member of the Vatican Council. The Prussian "Folk-Laws" brought him in 1873 in conflict with the government, and as he could not pay the fines, he was imprisoned in 1874. He died May 8, 1876, leaving De Tituli Sedis Apostolicae, etc. (Treves, 1846). (B. F.)


EBERMANN, VITUS, a German Jesuit, was born in 1597. In 1620 he joined his order, was professor of philosophy and theology at Mayence and Wittringen, and died April 8, 1675, leaving De Controversiis Variorum Theologorum Dissertatio: — Persolae Ecclesiae et Variorum Homiliarum Collectio: — In vinylum et Coeli: — In vinylum Catholicon Helveticum Oppositum: — Bellarmianae Vindicatae (4 vols.) — Justo Exposito cum Litterarum Doctissimis. See Jones, Allgemeine Gelehrten-Lexikon, a.v.; Alzategui, Bibliotheca Scriptorum Societatis Jesu. (B. F.)

EBERT, SAMUEL, a Lutheran minister of Germany, was born at Leipzig, Oct. 17, 1747; studied theology there; was appointed deacon at Taucha, near Leipzig, and in 1761 preacher at St. George's, at his native place. He died Aug. 8, 1807, leaving Homiletische Magazin über die evangelischen Texte (Leipzig, 1780) — Homiletisches Magazin über die epistolischen Texte (ibid. 1782; 2d ed. 1792) — Homiletisches Magazin für die Pfarreiseite (ibid. 1783) — Homiletisches Magazin über den Katechismus Lutheri (ibid. 1791). See During, Die gelehrten Theologen Deutschland's, a.v. (B. F.)

EBERS, PAUL, D.D., a German clergyman, was born at Kitzingen, in Franconia, Nov. 8, 1811, and was educated at Ansbach. He was appointed to the professorship of philosophy in 1844, and in 1856 to that of Hebrew; in 1858 he gathered a Church in Wittenberg. He died Dec. 20, 1889. Some of his works are, Expositio Evangelion — Dominicus Colmarianus Historico-ram (Witten. 1550, 8vo, reprinted at Basle the same year).

EBLIS, the name given to the devil by the Moham- medans.

EBON VERSION

EBON VERSION OF THE SCRIPTURES. Ebon is the most southerly of the Marshall Islands. These islands are the second group of Micronesia, beginning from the east with the Gilbert Island. The first scripture in this language was the gospel of Matthew from cap. vii. to xi. This translation was printed at Elson, between 1858 and 1860. The work was done by the pioneer missionaries, Rev. E. T. Doane and G. Pierson. A version of Mark, prepared by Mr. Doane, was printed at Honolulu in 1866. The Rev. R. G. Snow prepared for the press the gospel of Matthew and John, and the Acts, and revised Mark for a reprint. In 1871 he prepared the gospel of Luke and a revision of Matthew for the press. In 1875 Genesis was issued from the mission press at Elson, translated by J. F. Whitney,
who also resumed the work on Romans, left unfinished by Mr. Snow, and translated the epistles from 1 Corinthians through Philippians. These were printed at the end of the Bide House Press in 1882. With the writer with the book of Genesis and the three epistles of John. The Rev. E. M. Pease, who joined the mission in 1877, has resumed the work of translation of the rest of the New Testament. (B. P.)

EBORAS, a Persian presbyter, martyred with Miles, a Latian, and Sebas, a deacon, during the reign of Sophia II (A.D. 346); and commemorated on Nov. 18.

EBORIN, sixteenth bishop of Toul, cir. A.D. 664.

EBRABABARITES, an order of monks among the Mohammedans, who derived their name from their founder, Ebrabar, the scholar of Nacchendeli, who came from Persia to Europe in the 14th century to propagate their faith. They professed to surrender all cares about worldly concerns, and to give themselves wholly up to the contemplation of eternal objects. They were esteemed heretics by the Mohammedans generally, because they refused to go on pilgrimage to Mecca, alleging that the journey was unnecessary, as they were permitted in secret, while sitting in their cells, to behold the holy things.

EBREGALINUS, ninth bishop of Cologne, A.D. 590.

EBREGALUS, Sint, twenty-fourth or twenty-sixth bishop of Liege, A.D. 618-628; commemorated March 26.

EBREMUNDUS. See EYRMOND.

EBRIGALUS, twenty-third bishop of Meaux, about the end of the 7th century.

EBROLESUS, forty-second bishop of Bourges, A.D. 810.

EBRULUS. See EBROUL.

EBULUS (EVOLUS, EBRELUS, or even EBRILLUS). (1) Third bishop of Limoges, A.D. 89. (2) Sixth bishop of Auvillars, A.D. 902.

EBOARD, Johannes, a celebrated composer of Church music, was born at Mulhausen, on the Unstrut, Prussia, in 1553. Having received some instruction in music at home, he became, at the age of eighteen, the pupil of Orlando di Lasso at Munich. In 1574 he was again at Mulhausen, where he resided four years, and edited, together with Johann von Burgk, his first master, a collection of sacred songs called Cypriandi Sacrae Helmboldi (1577). He was for some time engaged in a private family, and in 1583 became assistant conductor, and twelve years later first chapel-master, at Königseberg. In 1598 he became chief conductor of the cathedral choir in Berlin, and died in 1611. Eccoard's works consist exclusively of vocal compositions, such as songs, sacred cantatas, and chorales for four or five, and sometimes for seven, eight, or even nine voices. They are instinct with a spirit of true religious feeling, and possess an interest were their artistic value. Eccoard's setting of "Ein feste Burg ist unser Gott" is still regarded by the Germans as their representative national hymn. Eccoard and his school are in the same way inseparably connected with the history of the Reformation. Of his songs a great many collections are extant. See Encyclop. Brit. (9th ed.) s. v.; Grove, Dict. of Music, s. v.

ECCLESIA (the Church), one of the eight primary persons in the system of Valentine (q. v.), and held to be the archetype of the lower one on earth. The gnostic likewise had a heavenly Church, but not a distinct being. This notion is evidently a corruption of the scriptural idea of the heavenly Jerusalem, and tendencies to a fanciful separation of the Church triumphant and the Church militant are noticeable in the Shepherd of Hermas (Vic. vii. 4) and in Clement's Second Epistle to the Corinthians (chap. xiv.).

ECCLESIA APOTOLICA, a name applied by some of the early fathers to the Church of Rome, on account of the prevalent belief that the apostles Peter and Paul both taught at Rome, and honored the Church by their martyrdom.

ECCLESIA MATRIS (Mother Church), a name given in ancient times to the cathedral church, to which all the clergy of a city or diocese belonged.

ECCLESIA CAUSIDICUS (Church legeres), the name formerly applied to ecclesiastical chancellors. See CHANCELLOR.

ECCLESIAE, in the East, was the sacerdot, who had general charge of the church and its contents, and summoned the people by bells or other means. The minor ecclesiastical officials were under his authority.

ECCLESIAJERON, a term sometimes used in early times to denote the church building as distinguished from the ecclesiastics or members of the Church in it.

ECCLESIASTES, Book or. A somewhat fuller discussion of the points relating to the authorship of this composition is appropriate, in view of the confident assertion of many critics, especially in Germany, that the contents forbid its ascription to Solomon. We might fairly appeal to the opinions of modern scholars by that of the great Hebraists, certainly in nowise their inhabitants, who seem to have found no such difficulty even in the linguistic peculiarities of the book as to require a later than the Solomonic age for its production. The direct evidence of the writer himself, in the opening verse, he who is least treated by these so captivated by critical bibles, for while most of them are compelled to admit that "the Preacher, the son of David, king in Jerusalem, can only point to Solomon, they yet evade the argument as if this were merely a nom de plume; and Plumptre (Utah Bridge, introd. ad loc.) does not hesitate to compare this with the pious forgery of the apocryphal book of "The Wisdom of Solomon." The attempt to justify this pseudonym by the modern practice of fictitious authorship will apply very well as far as the assumption of the fame title Kohled, is concerned, but not to the very nature of the book as an addition "son of David, king in Jerusalem," for such a precise and misleading designation is unprecedented in the history of trustworthy literature. The book is either Solomon's or a forgery.

The anonymous author of The Authorship of Ecclesiastes (London, 1880, 8vo) has nearly exhausted the arguments in favor of the Solomonic date, as derived from a comparison of Solomon's other writings, and he extends the inquiry into the minute of style and phraseology with a thoroughness that ought to shake the confidence of the holders of the opposite view. As to the alleged Aramaism in Ecclesiastes, there are certainly more more decided than appear in Deborah's ode (Judg. v.; pure Chabaiam on), ver. 13; so Ps. ii. 12).

Delitzsch, in his Commentary on this book (Clark's translation, Edinburgh, 1877, p. 190 sqq.), has collected a formidable "list of the Hapaxlegomena, and of the Words and Forms in the Book of Kohlethes belonging to a more recent Period of the Language" than Solomon: and this has been pointed out to by later critics generally as conclusive against the Solomonic authorship. The writer of the above monograph justly remarks (p. 32), "A cursory glance at the list, however, seems sufficient to shake one's confidence in it; and if it be faithfully scrutinized, it shrinks down to almost nothing." Accordingly he examines several of these words, as specimens, and shows conclusively that they do not sustain the position. It is worth our while to analyze this list, and it will serve as a slender basis of efforts for the conclusion based upon it. There are ninety-five of these words enumerated by Delitzsch, of which, by his own showing, fifteen (besides one which he has overlooked) are found, in the same form and sense, more or less frequently, in writings of the early or middle Hebrew (Moises to Isaiah), and may therefore be set aside as wholly irrelevant. Of the rest, twenty-six words
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occur elsewhere only in the Talmudic writers or the Targums, in the same form and sense, and therefore, if they prove anything, prove entirely too much, for they would argue a substantiation, which we know is impossible, since the Sept., translation of Ecclesiastes, now extant, carries the original up to the time of the Prophets at least. Still further we may reduce the list by excluding nineteen words which appear in substantially the same or some closely cognate form in one or more Targum writers, and thirteen others which are used by them in a slightly different sense. Deducting all these immaterial peculiarities, there remain only twenty-one words, or less than one fourth in the list, that are really pertinent to the question. Of these, again, eleven are found in a single book only (strictly speaking, eleven), and therefore determine nothing as to its age, being such forms as, for ought we know, might have been employed by any writer. Once more, we ought in fairness to exclude certain particles and dubious forms (явление, явление, явление), which are vague and inconclusive. The actual residuum available thus dwindles down to six words only, namely, бъл (xii, 5), съ (iii, 1), съ (x, 10; xi, 6), зъли (viii, 1), зъли (ibid.), and съ (i, 17: ii, 22; iv, 16), which is no greater number than can be pointed out in Job and some other pre-exilian books. None of these half-dozen words is sufficiently distinctive in itself to throw much light on the date of the writing. The evidence is too negative, and the terms are not like some modern terms, which we can trace to a specific source and occasion when they were first coined or introduced. The cognate dialects exhibit all of them in the same or similar significations, and of most of them (perhaps even the last two are exceptions) the Hebrew itself has the root in no very remote sense. They are neither foreign nor technical terms.

The same line of argument is applicable to the peculiar infections and constructions added by Delitzsch in the same connection. They have been greatly exaggerated in relative number and importance. The book of Ecclesiastes is singular in many of its forms and phrases no one can doubt, but that these peculiarities are such as specifically belong to the later Hebrew has not been made out. We have several books written in the post-exilian period, but Koheloth does not wear their impress, either in general or in particular. The only other book in the canonical Hebrew Scriptures analogous to it in teaching is Proverbs, and we have nothing in apocryphal Jewish literature that compares. We must therefore turn to the Wisdom of Solomon, which is only extant in Greek (which is the original), and was evidently modelled after Koheloth. That Solomon was a perfectly classical writer is not to be assumed, either from his era or what else we know of him. The effort to express philosophical ideas in the inadequate Semitic tongue may well explain many of the harsh terms and strange constructions of Ecclesiastes. Certainly we gain nothing by attributing the book to some unknown writer of some indefinite age, concerning whom nothing can be proved or disproved. Subjective arguments on a question of authorship are of the most deceptive character, as the well-known attempt to determine who wrote The Letters of Jesus has proved. One good historical statement, whether made in the writing itself or by traditional testimony, outweighs all such speculative and conjectural data. Until some candidate better accredited than Solomon shall be brought forward, in deserting him we shall be forsaking the substance for a shadow.

Ecclesiastical Res. (1) The term is used, in a wide sense, to denote all matters belonging to the Church, as opposed to things secular or worldly. It also indicates the priestly office and duties. It is likewise used in reference to "spiritual" things of a material or material. To the former class belong the invisible gifts and graces bestowed by God upon the soul; to the latter, the outward acts or objects connected with such gifts, as the sacraments and other religious rites. From this it is sometimes applied to the vestments of ministers, as well as to the beneficent institutions over which the Church has jurisdiction. (2) The narrower sense of the term designates the property of the Church.

Ecclesiastical Commission, in English law, is a standing body invested with very important powers, under the operations of which extensive changes have been made in the distribution of the revenues of the Church of England. In 1838 two commissions were appointed "to consider the state of the several dioceses of England and Wales, with reference to the amount of their revenues and the more equal distribution of episcopal duties, and the prevention of the necessity of attaching by commendam to bishoprics any benefice of substance, or cure of souls; and to consider also the state of the several cathedral and collegiate churches in England and Wales, with a view to the suggestion of such measures as might render them conducive to the efficiency of the Established Church, and to ascertain the best mode of providing for the compensation of bishops, with special reference to the residence of the clergy on their respective benefices." Upon the recommendation of these committees a permanent commission was appointed by 6 and 7 Will. IV, c. 77, for the purpose of preparing and laying before the crown important schemes as should appear to them to be best adapted for carrying into effect the alterations suggested in the report of the original commission and recited in the act. The first members of this commission were the two archbishops and three bishops, the lord-chancellor and the principal officers of state, and three laymen named in the act. By a later act (3 and 4 Vict. c. 113), all the bishops, the chiefs of the three courts at Westminster, the master of the rolls, the judges of the Prerogative Court and Court of Admiralty, and the deans of Canterbury, St. Paul's, and Westminster, were added to the commission; and power was given to the crown to appoint four and the archbishop of Canterbury to appoint two additional lay commissioners, who are required to be "members of the United Church of England and Ireland, and to subscribe a declaration to that effect. Five are a quorum; but two bishops at least must be present at any proceeding under the common seal of the commission, and if only two are present they can demand its postponement to a subsequent meeting. Paid commissioners, under the title of Church estates' commissioners, are also appointed by the crown, and confirmed by the archbishop of Canterbury. These three are the joint deciders of the commission, and constitute, along with two members appointed by the commission, the Church estates' committee, charged with all business relating to the sale, purchase, exchange, letting, or management of any lands, tithes, or hereditaments. The schemes of the commission having, after due notice to persons affected thereby, been laid before the queen in council, may be ratified by orders, specifying the times when they shall take effect; and such orders, when published in the London Gazette, have the same force as acts of Parliament. See Encyclop. Brit. (9th ed.) s. v.

Ecclesiastical Law. See Canon Law.

Ecclesiastics. (1) Any person in orders, whether major or minor. (2) In the Middle Ages a clerk occupying his due position in the hierarchy as an "ecclesiastical clerk," in distinction from an irregular clerk. (3) Those who were so connected with a Church as to be unable to leave its service were called in a special sense "ecclesiastical men." They were not slaves.

Ecclesioclai (Church lawyers), the challengers (q. v.) of bishops.

Ecclesius. (1) Bishop of Ravenna, A.D. 552-562. (2) Bishop of Chiusi (Clusium), A.D. 600-602.
Bodlíc (lead), certain officers appointed in consequence of the legal disability of clergy and monks to represent the church in civil affairs. See Advocate of the Church.

Bodícitus. (1) An intruding bishop of Parnasus (Pappacaio Teria), A.D. 375. (2) Bishop of the island of Tenos, in the Ægean, A.D. 553.

Bofrith, fifth abbots of Glastonbury, A.D. 719-729.

Bohí (Lat. Echea o Achea), an Irish saint, sister of St. Patrick, is commemorated Aug. 5.

Böcheich, an Irish saint, son of Daighre and brother of Cæmham, is commemorated Aug. 14.

Böchtach (Lat. Ectacis), an Irish virgin saint, is commemorated Feb. 5.

Echthbrann, abbot of Glendalough, County Wicklow, died A.D. 795.

Bleckär, Heinrich, a Lutheran theologian of Germany, was born at Wetter, in Hesse, Oct. 19, 1682. He studied at Marburg; was in 1681 pastor at Wüldingen, in Waihelen, and in 1689 professor at Giessen; in 1710 he was superintendent at Frankenhauzen, and in 1716 governor of the Protestant Bishopric of Altenburg, where he died, Feb. 22, 1724, leaving, Questions de Quibus inter Augustas Confessionis Theologos et Calvisianus Discipulae:—Theologia Calvisianorum:—Compendium Theologiae Patrum:—Inspice in Catechismum Lutheri:—Antitheseis:—Dedicatione Christianae:—Justificationis contra Fiscatum:—De Ordine Ecclesiastico et Politico. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit. i. 436. (B. P.)

Bleckär, Heinrich Martin, a Lutheran theologian of Germany, was born at Godesden, in Thuringia, in 1615, and died April 14, 1685, pastor primarius and general superintendent at Afeleiden, in Hildeshein, leaving, Disputatio de Trinity (hinteln, 1654):—De Predestination (ibid. 1655):—De Natura et Principio Theologiae (ibid. 1657):—De Sacramentis in Genere, et in Specie de Baptismo et Eucharistia (ibid. 1660):—De Pecciati Originis (ibid. 1661):—De Spiritus (ibid. 1662):—De Divinitate Christi contra Photinumns (ibid. 1664):—De Vera et Reael Corporis et Sanguinis Christi in Eucharistia Praesentis (ibid. 1663). See Dollen, Lehrenkraus der Ritterischen Prof. Theol. ; Strieders, Historische Gelehrten Geschichte; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Blechard, Albert, a Lutheran theologian of Germany, was born at Wetter, in Hesse, in 1577. He studied at Marburg, was in 1607 superintendent at Hildesheim, and died there, Aug. 6, 1689, leaving, Disputatio de Trinity (ibid. 1657):—De Descensus Christi ad Inferos (ibid. 1669):—De Spiritus Sancto et Infusione Spiritus (ibid. 1689):—An Semel Justificati Spiritum Sanctum Amniter Possit (Giessen, 1667):—An Christo Sunt Simplici Secundum Humann Naturam dona Vere Divina et Infinita (ibid. 1689):—De Ursis. See Strieders, Historische Gelehrten Geschichte; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Blechard, Paul Jacob, a Lutheran theologian of Germany, was born at Juterbogk, Dec. 6, 1698. He studied at Jena, and was appointed in 1729 deacon at St. Nicolas, in his native city, and died there, March 6, 1738, leaving, among other works, Werdische Kirchen-Politik (Wittenberg, 1790). See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Blechard, Tobias, the elder, was born at Delitzsch in 1558. In 1614 he was con-rector at Naumburg; in 1624 pastor, at Camburg, where he died, May 9, 1652. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Blechard, Tobias, the younger, was born at Juterbogk, Nov. 1, 1662. He studied at Wittenberg, where he also lectured after completing his studies. In 1691 he was called as con-rector to Stadl, in 1704 to Quedlinburg. He died, Dec. 13, 1737, leaving, De Immunitate Dei (Wittenberg, 1690):—De Sine Mundi Epistolarum ad 2 Thess., iii. 17 (ibid. 1687):—De Paulo Athleta ad 1 Cor. ix. 26 (ibid. 1688):—De Athenis Superstitionis ad Actor. xxi. 22, 23 (ibid. ed.):—De Spiritis, Princeps Aris ad Ephes. ii. 2 (ibid. ed.):—De Christianiana Resurrecione Rom. i. 4, Alterius Nomine Scripta (ibid. ed.):—De Feboe Judaeo Exivz (ibid. 1689):—De Facto Hieli cum Dispido Duorum Filiorum Hierochaim Edificantia ad 1 Reg. xvi. 94 (ibid. ed.):—De Renta Herreisum ad Col. ii. 8 (ibid. 1691):—De Jurisdictiones in v. n. Nat. Ratione Usus et Enim (ibid. 1697). See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit. i. 192, 894. (B. P.)

Bickle, Joseph, D.D., a Congregational minister, was born in London, England, Oct. 11 (O. S.), 1756. When about seventeen years of age his father moved with his family to America, and settled in Morristown, N. J. Soon after his arrival Joseph was sent to the College of New Jersey, from which he graduated in 1772; and, in order to prosecute his theological studies, he remained at Princeton. May 7, 1776, he was licensed to preach by the Presbytery of New York. The Old South Church, Boston, having been renamed a constitutional church, the dispersion occasioned by the Revolution, chose him for their pastor in 1778; and he was ordained Oct. 27, 1779. In 1808 he was provided with a colleague, Rev. Joshua Huntington. He died in Boston, April 30, 1811. In temperament Dr. Eckley was ardent. Although frequently called upon to preach on important occasions, he was not remarkable as a speaker, being inclined to abstraction and possessed of an unmusical voice. See Sprague, Annals of the Amer. Pulpit, ii. 337.

Bolithon, Thomas, a Franciscan of the 14th century, was born at Ecbulane, Cheshire; was bred a Franciscan in Oxford, and died in 1340. He wrote a book on the succession of the Franciscans in England, with their works and wonders, from their first coming in to his own time, dedicating the same modestly to a fellow-friar. Another work of his is, De Impugnatione Ordinis sui per Doctrinam. See Fuller, Worthies of England, i. 276.

Economist (a steward), called by Possidius provost of the church-house, was a priest, as stated by Isidore Pelusianus, appointed by the Council of Chalcedon in 451, and elected by the clergy in the East, to discharge the same duties as devolved on a medieval treasurer, provost, or steward, and somen for an English cathedral. In the Western Church he is met with in the 4th century, and was a deacon at Milan in the time of Ambrose. His office was contemporaneous with the restriction of an archdeacon to spiritual duties. In the vacancy of the see, by the councils of Chalcedon and Trent, he acted as receiver-general and administrator of the episcopal revenues. At Kilkenney, St. David's, and Exeter, as now at Windsor, he received the capitation rents, and at Westminster provided the common table and paid the servants' wages. At Hereford two economists, lastly, rendered half-yearly accounts of the great commons.

Economus. See Economus.

Epaphras (épaphrás), that portion of an office which is said audibly in contrast with that which is said silently; especially the doxology, with which the secret prayers generally conclude.

Ecot (confession of sins). The duty of confession of sins is reckoned by Mohammedans to be the fifth and fundamental article of their religion. It is in the doctrine of the Koran that God will pardon those who confess their sins.

Ecstacy, a kind of diviners among the ancient Greeks, who were wont to fall into a trance in which
they continued a considerable time, deprived of all sense and motion, and on their recovery they gave marvelous accounts of what they had seen and heard. In Roman Catholic countries, also, many stories have been told of individuals who have been in a state of ecstatic, or trance, during which they are said to have seen and conversed with the Virgin Mary and other saints.

Ecstasy (περιτριθήματα) were gifts of a peculiar kind, which began to be made to churches probably about the middle of the 6th century. They are first mentioned by Theodoret, who tells us that when any one obtained the benefit of a signal cure from God in any member of his body, such as his eyes, hands, or feet, he then brought his ecstasy, the image or figure of the part cured, in silver or gold, to be hung up in the church as a memorial of divine favor. Such a practice prevailed among the ancient Greeks and Romans, and also among the Egyptians. The same custom was known among the Philistines, as we may infer from the case of the "golden earrings" and mice (1 Sam. vi. 4). In Roman Catholic countries representations of parts of the body healed are often seen suspended upon the walls of churches.

Ed. See SABA. 

Ed. See EADBURGH. 

Edda. See NORSK MYTHOLOGY. 

Eddius (i. e. Ælfric, surmamed Stephan), a noted singer in Kent, a friend of Wilfrid, archbishop of York, A.D. 720. 

Eddo, sixth bishop of Coria Rhetorum (now Chur, d'Grison), c. A.D. 500–520. 

Eddy, Thomas Mears, D.D., a distinguished Methodist Episcopal minister, son of Rev. Augustus Eddy, was born in Newton, Hamilton Co., O., Sept. 7, 1825. He received a careful religious training; consecrated himself to the Saviour very early in life; and in 1842 entered the Indiana Conference, filling its most important appointments. In 1856 he was elected editor of The Northwestern Christian Advocate. During his editorial career of over thirty years, this periodical came out semi-weekly, issuing fourteen thousand to about thirty thousand copies. At its close he re-entered the pastorate, in connection with the Baltimore Conference. In 1873 he was elected missionary secretary, and as such was laborious and successful to the close of his life, Oct. 7, 1874. Dr. Eddy was a clear, logical, pathetic preacher; a forcible, sprightly writer; a genial companion, and a devout man. See Minutes of Annual Conferences, 1875, p. 17; Simpson, Cyclop. of Methodism, s. v.

Edel, J. Löw, a famous Talmudist, who died at Löwen in 1827, is the author of Dei ln, or Disquisitions on the Haggadot in the Talmud and Explanations of the Haggadahs. (Breslau, 1835;—also Biblical Riddles, Lübeck, 1838;—also Philosophical Daraschas, or homilies (1802).—Commentaries on Maimonides' introduction to the Talmudic tract Taboroth, etc. See Fürst, Bibl. Jud. i, 229 sq.

Edelburg. See ETHELBURGA. 

Edel, Sahlbel, Eliezer, a Talmudist of the 16th century, rabbi at Ostrog, Lublin, etc., is the author of glosses and critical comments, for which see Furst, Bibl. Jud. i, 221; De Rossi, Dict. des Anc. Storici, p. 55 (Ger. transl.), s. v. Edeles. (B. P.)

Edelniöck, Gerard, a celebrated Flemish engraver, was born at Antwerp in 1627, studied under Cornelis Galle, and was subsequently elected a royal academian. He died at Paris in 1707. The fol.

EDELEN, Christian Ludwig, a Lutheran theologian of Germany, was born in 1678 at Liebenau near Halte. He studied at Halle, and was the tutor of the famous count Zinzendorf. In 1706 he was appointed rector at Gröningen, and in 1710 was made assistant of the pastor Christian Müller at Schwerin, near Halberstadt, whom he succeeded in 1723. He died Sept. 18, 1742, leaving some fine hymns still used in the German Church: "Auf, auf, mein Geist, bestrachte," "Christen erwarten in allerlei Füllen." See Koch, Geschichte des deutschen Kirchenliedes, v; 219 sq.

Edelmann, Gottfried, a Lutheran minister of Germany, was born Dec. 20, 1650, at Marolissa, in Upper Lusatia. He studied at Leipzig; was first pastor at Holzkirch, in his native province; in 1693 accepted a call to Lauban, and died there in 1724, leaving a number of hymns. See Hoffmann, Luthersche Preisliteratur, p. 287; Koch, Geschichte des deutschen Kirchenliedes, v, 448 sq.

Edelmann, Hirsh, a Jewish scholar of Germany, who died at Berlin, Nov. 21, 1838, is the author of ימין, or the Narrative for the Jewish Passover, with critical notes and scholia (Kölnberg, 1843). He also published the Jewish Prayer-book, with glosses and scholia (ibid.); and edited The Song of Solomon, with Semeia Seferon's commentary (Dantzig, 1846). See Fürst, Bibl. Jud. i, 222. (B. P.)

Eden. The locality of Paradise has recently been investigated afresh by Friedrich Delitzsch (Wo lang das Paradies, Leipzig, 1891), who places the garden of Eden in that part of Northern or Upper Babylonia which immediately surrounds the site of Babylon itself. He associates the name Eden with the non-Semitic edin ("plain"), instead of the well-received Hebraic derivation, and compares the Semitic name Karduni ("garden of the God Duni"), of the district around Babylon. He regards "the river going forth from Eden to water the garden" as that system of watercourses, with one general current, which irrigated the ishmuu between the Tigris and the Euphrates at its narrowest point, just above Babylon. The other two of the four principal "heads" of the stream he thinks were perhaps half-natural, half-artificial, canals flowing out of the Euphrates—the Palikopas on the west, and the Sham-En-Nil on the east. He has not actually found in the Chaldean records the names Fishon or Gichon, but he believes the former to be the Accadian pisn ("water-vessel"), and the latter is supposed to be the Babylonian Guphm di, possibly pointing to one of these canals. The precariousness of this identification is evident at a glance, and well supports the fanciful character of many of that learned Orientalist's interpretations. See Paradis, in this volume.

Edénus, sixteenth bishop of Meaux, c. A.D. 452.

Edor. Lieut. Conder proposes Tent Work in Palaest, ii, 336 to identify this with the present Khurbet el-Adar, three miles south of Gaza, consisting only of "ruined rubble cisterns and traces of a town, with immense masses of broken pottery forming mounds at the site" (Memoirs of the Ormance Survey, iii, 251); but the location seems out of place if the list in Joshua begins at the east.

Eder, Gioso, a Roman Catholic writer, was born at Freisingen in 1524, and studied at Cologne. He was the spiritual adviser of the emperor Ferdinand I, and
died May 19, 1566, leaving, Economia Bibliorum seu Partitium Theologicorum, etc. (Cologne, 1568; Venice, 1572). — Compendium Catechismi Catholici (Cologne, 1570). — De Fide Catholicae (1571). — Maleas Harrietori- corum (Ingolstadt, 1580). — Metaphysicae Harrietiorum (Cologne, 1582) by Jücher, Algemenee Gehiemen-Ler- lson, a.v. (B. P.)

Edes, Henry, D.D., a Unitarian minister, was a native of Boston, and graduated from Harvard College in 1729. He was ordained and installed pastor of the First Church in Providence, R. I., July 17, 1805; dismissed in June, 1882, and died in 1881. See Sprague, Account of Providence, ii. 7.

Edeus, a martyr, commemorated April 5. See Edesius.

Edea, Martyrs of, under Trajan (A.D. 114), especially the bishop, Bariosneus (according to some), and Sabellius, together with Barbea, the sister of the latter; commemorated together on Jan. 30.

Ederyn, a Welsh saint, commemorated Jan. 6, was a bard of royal descent, who embraced a monastic life in the days of British Christianity.

Edgeworth, Bogus, a Roman Catholic divine, was born at Holt Castle, on the borders of Wales. He was educated at Oxford, elected fellow of Oriel College in 1507, and soon after ordained. About 1519 he was appointed canon successively at Salisbury, Wells, and Bath, and founder of the Poor of the Cathedral College at the St. Cuthbert's Church, to which he was admitted Oct. 8, 1543. He died in 1560, leaving a volume of Sermons (London, 1557, 4to). See Chalmers, Biog. Dict., a. v.; Albibone, Dict. of Brit. and Amer. Authors, a. v.

Edhamels (also Edhames, Eudhames, etc.), an Irish saint, daughter of Edh, is commemorated Jan. 18.

Edhem, a monastic order of theMohammed- dae founded by Ibrahim ibn Edhem, who died at Damascus, A.D. 777. His disciples say that he was a slave, a native of Abyssinia, that he always desired to please God, regularly read the Koran in the mosques, and prayed day and night with his face to the ground. Edhem established a strictly ascetic order, who gave themselves much to prayer and fasting, and professed to discourse with Enoch in the wilderness.

Ednificant (Lat. Egmaticus), an Irish priest, son of Ere, and abbot of Liath, died A.D. 767.

Edibus. (1) Saint, bishop of Soissons, A.D. 451, is commemorated Dec. 10. (2) Sixth bishop of Amiens, in 611.

Edictus (Edicitus, or Ediculus), said to have been thirty-fourth bishop of Vienna (France), A.D. 678; commemorated Oct. 23.

Edilifym, eleventh bishop of Llandaff, died in the latter part of the 7th century.

Edmondson, Jonathan, A.M., an English Wesleyan minister (nephew of Jonathan Catlow, an early Methodist preacher, who withdrew a short time before his death from a congregation of a disagreement with Wesley on the doctrine of sin in believers; cousin of James Cat- low, who died when about taking orders in the Church of England, and of Samuel Catlow, a Socinian minister, and father of Jonathan Edmondson, of the Wesleyan Conference), was born at Kingsley, Yorkshire, March 24, 1767. He was converted in 1784, was sent by Wesley to the Epworth Circuit in 1786, and retired a super- numerary at Portsmouth in 1826. He died July 7, 1842. Dr. Edmondson was eminently a holy and laborious minis- ter, and was highly esteemed by his brethren. In 1814 he was made one of the general secretaries of the Mis- sionary Society, in which office he labored beyond his strength. In 1818 he was elected president of the con- ference sitting in Leeds. He was a voluminous reader, a diligent student, a lucid expositor, an evangelical preacher, and a faithful pastor. During his busy min-
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Edson, Theodore, D.D., LL.D., an Episcopal clergyman, was born at Bridgewater, Mass., Aug. 24, 1793, being descended fifth in the line from Samuel Edson, who came to Salem soon after the landing of the Pilgrims at Plymouth, and was one of the origin of the Edson family of Bridgewater. The writer received his academic education at the Andover Phillips Academy; graduated at Harvard College in 1822; studied theology with the Rev. Dr. Jarvis of Boston; and in March, 1824, conducted the first religious service in East Chelmsford, now Lowell, after John Eliot, the apostle to the Indians. In April of the same year he was ordained for St. Anne's Church, which was consecrated in March, 1825, at which time Dr. Edson was admitted to full orders. From that time until within a few days of his last illness he conducted the services of that Church with dignity, solemnity, and inms. He died in Lowell, after a long, useful, and singularly devoted life, June 25, 1883.—Boston Advertiser, June 26, 1883. (J. C. S.)

Edward, Saint, was the son of Edgar, king of the Saxons, and the beautiful Ethelfleda, who died shortly after his birth, in 961. In 973, when Edgar died, Edward and his brother, who was named Cnut, was elected to the crown, much to the discontent of Elfrida, his step-mother, who wished her own son, Ethelred, on the throne. In 979 (or 978), Edward was poisoned at Corfe Castle, by his own people, according to Henry of Huntingdon, or, as was probably by order of Elfrida, who, in 973, was deserted by her husband, and William of Malmsbury record. Malmsbury says that a light from heaven shone over his grave at Wareham, and wonders were wrought there and miracles of healing: and that Elfrida, at length terrified and conscience-stricken, retired to the convent of Wwerwell to repent for her wickedness. The young Edward was not a martyr for the Christian faith; but being a good youth, and unjustly and cruelly slain, the people looked upon him as a saint and called him Edward the martyr; and so he was a place in the Anglican and Roman martyrology. He is commemorated on March 18. His body was afterwards translated to the minster at Shaftesbury (June 20), and his translation is set down on Feb. 18. See Baring-Gould, Lives of the Saints, iii, 324 (March 18); Butler, Lives of the Saints (March 18); Fuller, Worthies of England, i, 243; Green, Hist. of English People, i, 96; English Church, Hist. of England, i, 147, 148.

Edward, a Scotch prelate, was formerly a monk of Ceasar in Forfarshire, and was promoted to the see of Brechin about 1260. It is said that he walked through the whole kingdom, with Eustathius, abbot of Aberbrooch, preaching the gospel wherever he came. See Keith, Scotch Bishops, p. 169.

Edwards, Jonathan, D.D., an English divine and able antagonist to Socinianism, was born at Westham, in 1603, and in 1635 became a servant of Christ Church, Oxford, where he was admitted A.B. October, 1635. He was rector of Kidlington, Oxfordshire, which he exchanged, in 1631, for Hinton, Hampshire; was elected principal of Jesus College in 1636, and treasurer of Llandaff in 1637. He held other important offices, and died July 20, 1712. His publications are, Remarks upon Dr. Sherlock's Examination of the Oxford Decrees, etc. (Oxford, 1695, 4to);—A Preservation against Socinians (in 4 parts);—A Vindication of the Doctrine of Original Sin (Oxford, 1711, 8vo). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Edwards, Peter Cuthbert, a Baptist minister and educator, was born near Society Hill, S. C., Feb. 8, 1819. He was converted in early life, studied in South Carolina College and graduated from the theological institution at Newton, Mass, in 1844. After studying for a time in the Union Theological Seminary, New York city, he became, in 1845, professor of Biblical literature and exegesis in Furman Theological Institution; and on the removal of the seminary from Fairfield District, S. C., to Greenville, he was appointed professor of ancient languages, which office he filled with rare ability until his sudden death, May 15, 1867. See Gen. Cut of Newton Theol. Institution. (J. C. S.)

Edwardston, Thomas, an English divine of the 14th century, was so named from his birthplace in Suffolk; was educated at Oxford; became an Augustinian in Clare; was a great scholar; and acted as confessor to Lionel, duke of Clarence, whom he attended to Italy; returned to his native country, and died at Clare in 1396. Pits thinks he had an archbishopric in Ireland; but this is disproved by the judicious sir James Ware (De Scriptoribus Ordinis) ii, 826). Perceval颈 Edwardston was temporarily intrusted with an archbishopric in Italy. See Fuller, Worthies of England (ed. Nuttall), iii, 167.

Edwen, a female saint of Saxon descent, is commemorated in Wales on Nov. 6.

Bedel-korban (festival of the sacrifice), a festival celebrated among the Persian Mohammedans in honor of the patriarch Abraham. The day before the feast about four hundred camels are collected from the neighboring country, and the first that rises, after resting, is chosen for the sacrifice, shot, and speared. See Gardner, Faiths of the World, s. v.

Egan, Michael, a Roman Catholic prelate, was recommended to the pope, by archbishop Carroll, for the see of Philadelphia, June 17, 1805, "as a man endowed with all the qualities to discharge with perfection the function of the episcopacy, except that he lacks robust health, large experience, and eminent firmness in his disposition. He is a learned, modest, humble priest, who maintains the spirit of his order in his whole conduct." He was accordingly appointed October 28, 1810. During his short episcopacy the Sisters of Charity were (in 1814) established in his city. Egan died July 22, 1814, and was succeeded by Marnehall. See De Goury and Shen, History of the Catholic Church in the United States, p. 214-217.

Egara, Council of (Concilium Egeranum), was held A.D. 615 at Egara (now Terssaa), in Catalonia, to confirm the enactments of Osca and Huesca seventeen years before. Twelve bishops, a presbyter, and a deacon subscribed to it.

Eibeld (1) Abbé, probably of Peterborough, A.D. 671. (2) Abbot of Waltham (probably Hampshire), early in the 8th century. (3) Tenth bishop of Winchester, A.D. cir. 778.

Egbert, bishop of Lindisfarne, A.D. 903-921.

Ego, an idol worshipped by the natives of Old Calabar, in Western Africa. It is a human skull stuck upon the top of a stick, with a few feathers tied to it. One of these idols is yet found in almost every house where the inmates adhere to their former idolatry.

Egdonius, a presbyter, martyr at Nicomedea with seven others, A.D. 903; commemorated March 12.

Egemonius (Egemonius, or Igunmonus), bishop of Autun, died A.D. 874.

Eger, Ahiha Mores, a famous rabbi and Talmudist, who died at Posen, Oct. 12, 1838, is the author of various disquisitions and novellae on Talmudic treatises. See Fürst, Bibl. Jud. i, 224; Kämpfe, Biographie des hochgerühmten hochziestigen Herrn Ahiha Eger (Lissa, 1888). (B. P.)

Egerédus, bishop of Salamanca, A.D. 646.

Egeria (or Egeria), in Roman mythology, was an Italian spring-symph, protecting deity of the city of Rome, who lived in the sacred woods of the Camene, and blessed the peaceful, wise ruler Numm by her useful advice. She is said by some to have been the wife of Numus. When the king died she retreated from
Bishop of Klöberi, about the end of the 8th century; supposed to be the same mentioned by Adrian I in the Adoptionist controversy.

Egliward (or Eglibit), fifth bishop of Würzburg, A.D. 865.

Eginus. Twenty-first bishop of Constance, A.D. 781-817; (2) Bishop of Verona in 796; died in 799 to the monastery of Reichenau, and died there in 802.

Egilof, sixth bishop of Dunwich, in the latter part of the 8th century.

Egoaldus, twenty-fifth bishop of Geneva, in the 7th century.

Egremont, William (otherwise called Egymonde, Egymund, or William of Stamford), an English prelate, was born at Egremont, Cumberland, in the 14th century. He journeyed towards the south, fixed himself at Stamford, became an Augustinian monk and doctor of divinity, went beyond the seas, was made by the pope episcopus Fisinensis, and held the suffragan under Henry Beaufort, bishop of London. He flourished under Richard II, A.D. 1390, and left many learned works. See Fuller, Worthies of England (ed. Nuttall),

Egriolus, a martyr at Cesarea, in Cappadocia, commemorated Nov. 2.

Egwald, abbot of Tibury, in Wiltshire, A.D. 759.

Egwin, said to belong to the royal family of Mercia, was made bishop of Worcester in 692, and died Dec. 30, 717. The following three works are attributed to him: Isto the History of the Foundation of Evesham:—A Book of Vision:— and A Life of Alhelme. See Smith, Dict. of Christ., Biog. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Egwulf, seventh bishop of London, A.D. 745.

Egyptians, Gospel of. See Gospels, Spurious.

Ehinger, Elisa, a Lutheran theologian of Germany, was born Sept. 7, 1758. He studied at Wittenberg and Tübingen, and was in 1787 court-preacher at Albertsburg, in Lower Austria. Being obliged to leave the country on account of intolerance, he went in 1805 to Rothenburg, on the Tauber, was made rector there, and accepted a call in 1807 to Augsburg. In 1829 he had left the Augsburg confession and went to Schulpfaffing. Being recalled to Augsburg, he stayed there only a short time, and went in 1835 to Regensburg, where he died, Nov. 28, 1868. He is the author of a large number of writings, of little value for our time. See Jocher, Allgemeine Gelehrten-Lexikon, s. v. Brucker, Commentarii de Vita et Scriptis Ehinger (1775). (B. P.)

Ehinger, Johann, grandfather of Elisa, was born at Lauenburg in 1488. For some time he was a monk, but professed the Evangelical religion, and in 1637 became preacher at St. Stephen's, in Augsburg. Being obliged, on account of his religion, to leave the place in 1651, he became general superintendent of Halb-Neuburg, assisted in introducing the evangelical doctrine into the Palatinate, and died at Augsburg in 1757, having been recalled there in 1555, after the treaty of Passau had been signed. See Brucker, Vita Elise E Kingi; Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Ehorns, a hermit-martyr in Britain, A.D. 520, slain in his cell in the diocese of Yannes by robbers, and commemorated Feb. 21.

Ehrenfeuchter, Friedrich August Eduard, an Evangelical theologian of Germany, was born at Leopoldshafen, near Carlsruhe, Dec. 15, 1814. He studied at Heidelberg, and in 1846 was appointed professor and university-preacher at Göttingen, where he died, March 20, 1878. He is the author of Theroie des chrétien Cultus (Heidelberg, 1840)——Entwicklungsgeschichte der Menschheit (Heidelberg, 1843)——Das Bibelbuch aus dem akademischen Gottesdienst an Göttingen (Göt-
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tingen, 1849).—Zur Geschichte des Katechismus (ibid. 1856).—Praktische Theologie (ibid. 1858).—Christentum und die moderne Weltanschauung (ibid. 1876). He also contributed to different reviews and periodicals. He was a member of the German Catholic Association, the League of Catholic Literature, and the League of Catholic Workers. He was a leading figure in the Catholic movement in Germany and was known for his dedication to the faith. He was a member of the Leipzig Academy of Sciences, and he was elected a member of the Royal Society of Sciences in Göttingen.

Ehrhardt, Johann Gottlieb, a Roman Catholic theologian, was born at Saxon, in 1719. He studied at Leipzig, where he also lectured for some time. In 1758 he was appointed professor of theology at the University of Göttingen, and in 1783 he was appointed deacon at Steinach, and died June 6, 1798, at Breslau, and was buried in the cemetery of the City. He was a member of the Academy of Sciences, and he was elected a member of the Royal Society of Sciences in Göttingen.

Eichhorn, Anton, a Roman Catholic theologian of Germany, was born in 1805. He received holy orders in 1832, and was in 1836 professor of theology at the University of Berlin. In 1838 he was appointed professor of theology at the University of Halle, and in 1842 he was appointed professor of theology at the University of Göttingen. In 1850 he was appointed professor of theology at the University of Breslau, and in 1855 he was appointed professor of theology at the University of Berlin. In 1860 he was appointed professor of theology at the University of Graz, and in 1865 he was appointed professor of theology at the University of Vienna. In 1868 he was appointed professor of theology at the University of Munich, and in 1872 he was appointed professor of theology at the University of Heidelberg. He was a member of the Academy of Sciences, and he was elected a member of the Royal Society of Sciences in Göttingen.

Eichhorn, Paul, a Roman Catholic theologian, was born at Eckau, in 1759. He studied theology in Germany, and in 1783 he was appointed professor of theology at the University of Göttingen. In 1788 he was appointed professor of theology at the University of Halle, and in 1790 he was appointed professor of theology at the University of Breslau. In 1800 he was appointed professor of theology at the University of Prague, and in 1805 he was appointed professor of theology at the University of Würzburg. In 1810 he was appointed professor of theology at the University of Göttingen, and in 1815 he was appointed professor of theology at the University of Berlin. In 1820 he was appointed professor of theology at the University of Munich, and in 1825 he was appointed professor of theology at the University of Heidelberg. He was a member of the Academy of Sciences, and he was elected a member of the Royal Society of Sciences in Göttingen.

Eichler, Christian Gottlob, a Lutheran theologian, was born at Leipzig, March 10, 1815, and is the author of the "Wege zur Reformations-Theologie in Deutschland" (ibid. 1843). He was a member of the Academy of Sciences, and he was elected a member of the Royal Society of Sciences in Göttingen.

Eichstedt, Heinrich Karl Abraham, a Lutheran theologian, was born at Osnabrück, July 7, 1771. He was a member of the Academy of Sciences, and he was elected a member of the Royal Society of Sciences in Göttingen.

Eigene, the first female sable of Wales, was the daughter of Caradocus, and was taken to Rome by Claudius to grace his triumph over Britain.

Elkin, in Norse mythology, is one of the rivers flowing around the land of the gods. It is supplied from the dewdrops which fall from the horns of the reindeer Aekthytherm.

Elitum (elitum). According to Germanus of Constantinople it represents the linen cloth in which the body of Christ was wrapped when laid in the tomb. The chalices and patens are placed on it when the priest has unfolded it, immediately before the deacon warns the catechumens to depart.

Elmar, Georg Christian, a Lutheran theologian of Germany, was born at Mühlhausen, Jan. 6, 1665, and studied at Wittenberg. In 1689 he was called to the
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pastorate at Graba, near Salford; was in 1619 deacon at Langensalza, in 1696 superintendent at Heldrfingen, and in 1698 was made doctor of divinity and pastor principal at his native place, where he died, Oct. 28, 1716. His life and writings are to be found in Wittenberg, 1657: — Des Consensus Orthodozio de Christo (ibid. 1698), etc. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Bilunny, a Welsh saint in the first half of the 7th century.

Bimbetha (or Binette), Staid, a virgin, commemorated December 29, is said to have been one of the companions of St. Ursula.

Bimbin (or Evin), an Irish saint, son of Eoghan, and bishop of Ros-glas and Ros-mic-Triuin, A.D. 589, is commemorated Dec. 22.

Binari (or Einarson), Geisser, an Iceländish theologian, lived about the middle of the 16th century. He studied at Hamburg and Wittenberg, where he heard Luther and Melanchthon, and in 1540 was elected bishop in place of Paulmon. In 1541 the government granted the ministers the privilege of marriage, of which they had been deprived since 1532, and this innovation, occasioned many disputes. During these troubles Einari died. Such was the animosity against him that by order of the government his bones were disinterred and his ashes scattered to the winds. He left a translation of the Proverbs of Solomon in Norwegian (Horal, 1550). See Hofer, Nov. Biog. Germale, s. v.

Einem, Johann August Christoph von, a Lutheran theologian of Germany, was born at Osterweddingen, near Magdeburg, Nov. 28, 1730. He studied at Halle, and in 1754 was appointed teacher at a high-school in Berlin. In 1759 he was also appointed preacher at Trinity Church there, and in 1768 accepted a call to the pastorate at Genthin. He died Oct. 24, 1810, leaving, De Pelagianismo etque ac Finicismbo ac Ecclesiae Jesu Christi Acredo (Halle, 1762): — Praktische Lebensbrechungen verstorbenen und nachlebenden Geistlichen (Stendal, 1767). His best work, however, is his continuation of Moscheim’s Church history. See Düring, Die gelehrten Theologen Deutschlands, etc.; Wiener, Handbuch der theolog. Lit., i. 555, ii. 52. (B. P.)

Einem, Johann Just von, a Lutheran theologian of Germany, was born at Göttingen, Aug. 11, 1655. In 1712 he was chaplain at Bergen, in 1728 pastor at Osterweddingen, near Magdeburg, and died in 1744. He wrote, Anweisung zum Studiren aus Lutherischen Schriften gesetzt (Magdeburg, 1727): — Anweisung zur Hermeneutica aus Evangelischen Schriften (ibid. 1728): — Handbuch der Pelagianischen (Helmstedt, 1730); — Introductio in Bibliothecam Graecam J. A. Fabricii (Magdeburg, 1735); — Introductio in ejusdem Bibliothecam Latinam (ibid. 1734). See Moers, Jettelethne Theologen; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Einarh (or Eynardus), Suzet, a solitary of Alton, in Westphalia, is commemorated March 25.

Einborn, David, a Jewish rabbi, was born at Dipsick, in Bavaria, Nov. 10, 1809. He attended the rabbinical school at Fürth, and the universities of Erlangen, Würzburg, and Munich. At the latter place he took his degree as doctor of philosophy in 1834. His first charge was at Hopstahle, and while exercising there he attended the second conference of Reform Jews at Frankfurt-on-the-Main, in 1845. A little later he succeeded Holbeim (q. v.) as chief rabbi of Mecklenburg-Schwerin. In 1851 he was called to Ponthos by the Reformed congregation, where he advocated extreme measures for those days; his liberalism aroused the dissatisfaction of the government, and his temple was closed. In 1855 he landed at Baltimore, and was appointed rabbi of the Hare Simai congregation there. His known opposition to slavery aroused the ire of the Baltimoreans, in the days of '61, and he was called to Philadelphia by the Reform congregation. In 1866 he went to New York to take charge of the temple "Adon Jeshurun," which in 1878 was consolidated with the "Anshe Chezeh," under the name of "Beth El." On July 12, 1879, he retired from his office, and died Nov. 27 of that year. He published, Das Prinzip der Messianis, etc. (Leipsic, 1854): — Olith Tami (Balti- more, 1856). After his death two volumes of Sermons were published. See Morais, Eminent Israelites of the 19th Century (Philadelphia, 1880). (B. P.)

Einsiedel, George Hanbold, a German divine and statesman, was born in 1521. He studied theology, and was one of the zealous hearers of Luther, Melanch- thon, and Schafi, defending the Reformation with his word and with the sword in the war of Schmalkalden. He was counsellor of the princes Moritz and August der Starke, of Saxony, from 1576 to 1598. Einsiedel died in 1592. See Hofer, Nov. Biog. Germale, s. v.

Eisenlaus (sopposed). (1) The name given to the earlier clauses of the great litany in the Greek litur- gies, as being prayers for peace. (2) See PACIFICUS.

Bisenlohr, Johann Jacob, a Lutheran theologian of Germany, was born Nov. 8, 1556, at Reutlingen. He studied at Tübingen and Wittenberg, and was pastor and superintendent at his native city from 1580 to 1702. In the latter year he was called to Durlach, where he died, June 14, 1736. He wrote, De Scientia Dei Meditationes: — De Gratia Dei Praelatione: —Philologometra Sacra in Variis Sacra Scriptura Locis: — De Theologia in Gnometro: — De Principio Theologiae Cognoscendi: — De Theologia Obiectorum, etc. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Eisenachmidt, Leonhard Martin, a Protestant theologian of Germany, was born at Ingolstadt, Nov. 5, 1727, of Roman Catholic parentage. In 1718 he was professor at Neuburg, in 1722 at Munich, and in 1724 at the Aschaffenburg gymnasium. In 1728 he joined the Evangelical Church, and was made rector of the gymnasium at Schweinfurt, and died May 27, 1796. He wrote, Unterschied der römisch-katholischen und der evangelisch-protestantischen Kirche (Leipsic, 1798): — Das römisch-katholische Messenb (Neustadt, 1799): — Über die Versuche neuerer Zeit, etc. (ibid. ed.): — Die Gebrauche und Stellungen der römisch-katholischen Kirche (ibid. 1830): — Über die Unfassbarkeit des ersten allgemeinen Concil zu Nieda (ibid. ed.): — Über die Unfassbarkeit der allgemeinen Concilien der Katholischen Kirche (ibid. 1851). See Zuchholz, Bibl. Theol. i. 315; Winter, Handbuch der theolog. Lit. i. 846, 865, 606, 605. (B. P.)

Bisenstade, MfH BEN-ISAAC, a famous Talmudist, was born in Lithuania in 1670. He was rabbi at Eisenstadt, Hungary, and died there in 1744, leaving novellae on some Talmudic treatises, and homilies on the Pentateuch and the five Megugitef (i.e. Esther, Song of Songs, Lamentations, Ruth, and Ecclesiastes). See Heur, Bibl. Jud. i. 272; Zipaer, in Literatur Blatt des Orient, 1847, xii. 24. (B. P.)

Elisteria, sacrifices which the senate at Athens were accustomed to offer to Zeus and Athena before they commenced the public deliberations of each session. They were offered, and a feast was held after it.

Einler, Tobias, a German theologian, was born at Nuremberg, April 2, 1683. He received a careful education; studied law at Altorf and at Halle, was appointed secretary to the duchess of Saxe-Eisenach, afterwards returned to Nuremberg, and abandoned the law to devote himself to the education of the poor. At Helmstädt he founded a school for poor boys, and another for girls. Elsler was strongly pietistic. He died at Helmstädt, Oct. 8, 1753. For the chief among his numerous works see Hofer, Nov. Biog. Germale, s. v.

Eithne (or Eithne), the name of several Irish saints: (1) Daughter of Ben, of the barony of Nether- cross, County Dublin, in the 7th century, is commemo-
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Ehliah. We extract some interesting details concerning this noted valley from the latest description, that of Lieut. Conder (Test Work in Palestine, ii, 187, 190):

"The Great Valley of Eliah (Wady es-Sunt) is the highway from Philistia to Hebron; it has its head not far from Tellamleh, and runs down northwards, past Kellah and Hareth, dividing the low hills of the Shephelah from the rocky mountains of Judah; eight miles from the valley-head stands Shochoh, and Wady es-Sunt is here a quarter of a mile across; just north of this ruin it turns round westward, and so runs, growing deeper and deeper, between the rocky hills covered with bruswood, becoming an open vale of rich corn-land, flanked by ancient terraces, and finally debouching at the cliff of Tell es-Saffah. About two and a half miles south of the great angle near Shochoh there is a very large and ancient terracclim, one of the few old trees of the species along the course of the valley, which took its Hebrew name of Eliah from them. This terracclim is towards the west side of the vale, just where a small tributary ravine joins Wady es-Sunt; and near it are two ancient wells, not unlike those at Beerseba, with stone water-trenches round them; south of the ravine is a high, rounded hill, almost isolated by valleys, and covered with ruins, a natural fortress, not unlike the well-known Tels which occur lower down the Valley of Eliah."

"Two points require to be made clear as to the episode of David's battle with Goliath: one is the meaning of the expression Goliath or 'ravine': the other is the source whence David took the 'smooth stone.' A visit to the spot explains both. In the middle of the broad, open valley we found a deep trench with vertical sides, impassable except at certain places—a valley in a valley, and a natural barrier between the two hosts; the sides and bed of this trench are strewn with rounded and water-worn pebbles, which would have been well fitted for David's sling. Here, then, we may picture to ourselves the two hosts, covering the low, rocky hills, opposite to each other, and half hidden among the lentick bushes; between them was the rich expanse of rolling barley and the red banks of the torrent, with its white, shining bed; behind all was the distant blue hill-walls of Judah, whence Saul had just come down. The mail-clad champion advanced from the west, through the low corn, with his mighty lance, perhaps topped with feathers, his bronzed helmet shining in the sun; from the east, a ruddy boy, in his white shirt and sandals, armed with a goat's-skin sling, came down to the brook, and, according to the poetic fancy of the rabbi, the pebbles were given voices, and cried: 'By us shalt thou overcome the champion fallen from an unseen cause, and the wild Philistines fled to the mouth of the valley, where Gath stood crowning, and Joppa the porticoed in the midst of a sacred cliff, a foundation stone, the key to the high-road leading to the corn-lands of Judah, and to the vineyards of Hebron.'" (See cut on next page.)

Ekron. (From Thomson's Southern Palestine and Jerusalem.)

Eladus (or Haladus), Saint, fourth bishop of Auxerre, c.e. A.D. 887, is commemorated May 8.

Elath (narrowed "the king"), a Welsh bard and saint of the 6th or 7th century, is commemorated Nov. 10.
Elair (Lat. Hlearius), an Irish saint, anchorite, and scribe of Loch-Crea, died A.D. 807, and is commemorated Sept. 7.

Elapius, fifteenth bishop of Poetiems, cir. A.D. 555–

Elasippus, a Cappadocian martyr in the reign of Aurelian, with his triplet brothers, Melasippus and Speusippus, is said to have been a horse-breaker by profession, to have been converted at twenty-five years of age, and to have been burned in a furnace. They are commemorated Jan. 17.

Elatus (or Elaphius), Saint, seventeenth bishop of Châlons-sur-Marne, died cir. A.D. 588, and is commemorated Aug. 19.

Elbodus, Saint, Bishop of Bangor, A.D. 755–809, induced the people of North Wales to use the Roman cycle of Easter.

Elchanan ben Menachem. See Paulus of Prague.

Elid, the name of two Welsh saints. (1) Son of Arth, of the 7th century. (2) Son of Geraint, afterwards bishop of Gloucester, A.D. 690–694, slain by the pagan Saxons.

Elid had-Dani, a famous Jewish traveller, flourished about 880–890. In his interesting but fabulous narrative, Sefer Elid had-Dani, he pretends to tell of the remanants of the ten tribes, their laws, customs, and their condition. His narrative has been translated into Latin by Ganebrard, into French by Carmoly, and into Judeo-German by Men. ben-Salomo. Extracts are given by Bartlooci in Biblioth. Magna Rabbinica, i, 101, and Eisemender, Neuereckten Judaenbahn, i, 327–339. See Forst, Bibl. Jud. i, 280 sq.; Zunz, Gottes, Vorträge der Juden, p. 139; Lammer, in Literaturblatt des Oriente, 1846, p. 121 sq.; Rapaport, Bibl.ure ha-thin, 1824, p. 63, 68. (B. P.)

Elidhrimer in Norse mythology, is the iron pit in which the boar Síkrhammer, in Walhalla, is cooked, which after every meal revives, in order, on the following day, to be slaughtered and served up again by the cook Andhrimer.

Eldridge, Joseph, D.D., a Congregational minister, was born at Yarmouth, Mass., July 18, 1804. After a preliminary course at Phillips Academy, he graduated from Yale College in 1829, and in 1832 from Yale Divinity School. He was ordained pastor of the Church at Norfolk, Conn., April 25, 1832, and continued to serve in that parish until Nov. 9, 1874. He died there, March 31, 1875. From 1847 he was a member of the Corporation of Yale College; from 1867 of the American Board for Foreign Missions. See Cong. Quarterly, 1876, p. 424.

Elduwen (or Elduwen), fifteenth bishop of St. Davida.

Eleazar, a teacher of the Maccabees, is commemorated as a saint, Aug. 1 (July 29).

Eleazar ben-Ahar, a famous Jewish teacher of the 1st century of our era, was one of the most celebrated disciples of Jochanan ben-Nachhu (q. v.). One of his recorded maxims is found in Aboth, ii, 19: "Be quick to study the law, and know what thou shouldst return in answer to the Epicurean, and remember before whom thou laborest; for the master who employed thee is faithful, and will recompense thee the reward of thy toil." As a teacher, he was so highly esteemed that to attend his lectures was regarded like fulfilling a commandment (Cholin, fol. 106). See Hamburger, Recal. Yogedoph, ii, 155 sq.; Becher, in Frankel-Gratz's Monatschrift, 1882, p. 241. (B. P.)

Eleazar ben-Azaria, a Talmudic teacher of the 1st century of our era, belonged to a noble priestly family. When Gamaliel the younger was deposed at Jabneh, Eleazar was elected president of the college, although only seventeen years of age. One of his first measures was to remove the doorkeeper and give free admission to the college to all, whereas Gamaliel had excluded every disciple who was not "the same inwardly as outwardly." It is added that when anything is recorded as having happened יִּשְׁפֹּ֣ת רָעָ֖ו on that day; the occasion of Azaria's accession is referred to; and the day is described as one in which all the pending controversies were decided. When Gamaliel was reinstated, Ben-Azaria acted as vice-president, and, according to the Talmud, matters were so arranged that on three Sabbaths in the month of Gamaliel acted as president, whereas the fourth was given to Eleazar. Hence the saying: "Whose Sabbath is it? The Sabbath of rabbi Eleazar ben-Azaria." A saying of his is recorded in Aboth,
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Eledanus, legendary bishop of Dumbarton, said to have been appointed by king Arthur, A.D. 519.

Eleemosynarius. (1) See Alms. (2) The word also designates the "executor" of a will, when distributed for pious purposes.

Eleison. See Kyrie.

Elements, Eucharistic. The Latin word elementa does not appear to have been used in this technical sense in the early ages of the Church, though it is a very natural word to express the component parts of anything. The unaccompanied elements on the altar are called, in Eastern liturgies, "the Mysteries;" the bread alone, "the Salt," from its being divided by lines in the form of a cross. When the elements have been placed on the altar they acquire other names, having more distinct reference to sacrifice, as "the Lamb," or "the First-born." The elements are also called "symbols," "types," "visible forms," as outward representations of inward and spiritual grace.

Throughout the Church, bread and wine have always been recognized as the elements in the eucharist, with but few exceptional cases. No sect, called "Judaism," or "tyranny," used cheese to the bread. Some sects used no wine, but water alone; while others used wine in the evening service, but not in the morning.

1. Composition of the Bread.—The Church has been throughout unanionous in regarding the bread as the material for the bread, it being regarded as the superior grace. The great controversy has been, Shall the bread be leavened or unleavened? The principal arguments bearing on this question are the following: It has generally been assumed in the West that the Last Supper was eaten at the feast of the Passover, and that therefore the bread used was unleavened, which was the only kind the Jews were allowed to eat at that time. But it is contended by some writers of the Greek Church that the Last Supper was held on the 18th Nisan, when leavened bread was still used; and there is no direct statement, either in the New Testament or in the writings of the early fathers, to indicate that unleavened bread was used; on the contrary, the fact that only "bread" was mentioned would lead to the inference that only common bread was meant. Justin Martyr simply speaks of bread, and as he is giving a particular description of the Christian rites, it seems most probable that he would have mentioned the fact had any particular kind of bread been used. Epiphanius says that the Ebionites, in imitation of the saints in the Church, celebrate the Passover yearly with the Church with unleavened cakes. Innocent I. refers to the bishops leavened bread, said to have been called by him "fermentum," in distinction from the unleavened. Cyprian, and still later, Isidore of Seville, in their discussions, leave out all mention of leaven as an ingredient in the eucharistic bread, which they would hardly have done had it been in use. But Alcuin (A.D. 790) says that the bread should be perfectly free from leaven of any kind. Rabanus Maurus (A.D. 819) likewise directs that the bread should be unleavened according to the Hebrew custom. It has been inferred by some that the eucharistic bread was introduced between the latter part of the 9th and the 11th centuries, for the reason that Photius of Constantinople (A.D. 887) never mentioned the use of unleavened bread; while Michael Cerularius, also patriarch of Constantinople (A.D. 1064), frequently does. The silence of Photius would only show that he did not use unleavened bread at all; a clear proof that the Western churches generally, in the 7th century, were thought to agree with the Maronites and the Armenians in this respect.

On the whole, then, there is distinct evidence that...

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unleavened bread was used in the eucharist by the Latins, and by some eastern sects, in the 7th and 8th centuries; and there is strong evidence that it was used at Rome. In liturgical Eastern Church, there can be no doubt that leavened bread has been used from a very early period indeed; if not from the very first, at any rate from the time when Judaizing sects insisted on using unleavened cakes, like those of the Passover, in the Lord's Supper.

The Syrian Christians, besides the leaven which is common to almost all Oriental communions, mix with the bread a little oil and salt, a practice which they defend by many mystical reasons. The modern Greeks eagerly advocate the mixture of salt, which (they say) represents the life; so that a sacrifice without salt is a dead sacrifice.

In regard to the character of the bread, the sixth canon of the Council of Toledo (A.D. 693) enacts that no other bread than such as is whole and clean and especially prepared shall be placed on the altar of the Lord.

The form of the loaf used by the Jews was round, and somewhat less than an inch thick, and six or eight inches in diameter. Oblates were frequently used, and impressed with a cross.

The Composition of the Cup.—With regard to the element of wine there has been less controversy, though it is an interesting and unsettled question whether the cup was mixed at the institution of the sacrament by our blessed Lord himself. Lightfoot (Temple Service, i. 691) says that he drank pure wine performed his duty; so that, although it seems probable that our Lord used the mixed cup, yet it is not certain that he did so.

The Babylonian Talmud calls water mixed with wine "the fruit of the vine;" but it would appear that the same term is used for pure wine in Is. xxxii. 12; Hab. iii. 17; so that nothing positive can be ascertained from the use of that term. On the whole, it seems probable that our Lord used a mixed cup, and it is acknowledged on all hands that, with the exception of a few heretics, the Church used wine mixed with water. Justin Martyr and Cyprian both justify the mixing of the two.

The third Council of Carthage orders "that in the sacrament of the body and blood of the Lord, nothing else be offered but what the Lord himself commanded, that is, bread, and wine mixed with water." The African code, both Greek and Latin, has this same canon. The Church of Jerusalem and of St. James at Sardis, as has already been seen, hold the same view, and the liturgies of Basil and Chrysostom order the deacon to put wine and water into the cup before the priest places it on the altar. In like manner, in some form or another, the mixing is mentioned in the liturgies of Ethiopia, Nestorius, Severus, of the Roman and other Oriental Churches. A peculiar rite of the Byzantine Church is the mixing of hot water with the wine. In the liturgy of Chrysostom, after the fraction of the oblate, the deacon, taking up the vessel of boiling water, says to the priest, "Sir, bless the boiling water;" the priest then says, "Blessed be the fountain of thy saints forever, now and always, and for ages of ages;" then the deacon pours a small quantity of the boiling water into the chalice, saying, "The fervency of faith, full of the Holy Spirit, Amen." The principal deviations from the received practice of the Church in this matter have been the opposite usages of the Aquarists and Eunomites, who used no wine at all in the eucharist, and of the Armenians, who mixed no water with the wine.

Some in the 7th century offered milk for wine in the eucharist; others communicated the people not with wine properly so-called, but with what they made themselves. A peculiar instance of an addition to the cup is the dropping of milk and honey into it, according to the Roman rite, on Easter eve, the great day for the baptism of catechumens.

The wine in use in the Church has in general been red, and wine from a desire to symbolize as much as possible the blood of our Lord. Various mystical reasons have been given for the mixture of the water with the wine. Besides the presumption that our Lord used the mixed cup at the first institution, the allusion to this as a further reason that blood and water flowed from his pierced side. In the comment on Mark, ascribed to Jerome, another is given: that by one we might be purged from sin, by the other redeemed from punishment. Alcuin (Epist. 98) finds in the three things, water, flour, and wine, which may be placed on the altar, a mystical resemblance to the three heavenly witnesses of 1 John vii. 7.

Eleonara (or Elewara), a virgin martyr with Sponsaria, in Gaul, in the reign of Diocletian, is commemorated May 2.

Elonog, a Welsh saint of the 7th century.


Elphantus, eleventh bishop of Uses, A.D. 810.

Elphad, said to have been seventh bishop of Valentia, at the close of the 6th century.

Elori (or Melcri), the name of two Welsh saints. (1) Daughter of Brychan, in the middle of the 6th century. (2) Daughter of Dinged, at Pennabright (Dinshivhshire), at the close of the 5th century.

Elarius, a Cambrian monk (different from the martyr in Jersey), died cir. A.D. 660, and is commemorated June 13.

Eleabaham, an Ethiopian king, hermit, and saint (commemorated in Rome, Oct. 22; in Ethiopia, May 15), concerning whom the early hagiographers tell discordant stories, seems to have lived in the 6th century.

Eleuchadus, bishop of Ravenna, A.D. 100-112, commemorated Feb. 14, is said to have been originally an eminent Platonic philosopher, converted by Apollinarius on a visit to Rome.

Eleucius, bishop of Cyzicus, one of the most influential members of the Semi-Arian party in the second half of the 4th century, was a man of high personal character. At the instance of Aecius he was deposed, A.D. 380, but returned the next year, and finally seems to have fallen under the general condemnation of the Macedonian heretics, A.D. 383.


Eleutheropolis. For a copious exhibit of the antiquities of Bel-Iberia, see the Memoirs accompanying the Ordnance Survey (iii. 366 sq.).
ELEUTHERUS

ELEUTHERUS, martyr at Cæsarea, in Cappadocia, perhaps under Hadrian, commemorated Sept. 27.

Elevation of the Host. The lifting up of the pate and consecrated element of bread was instituted by pope Honorius III (cir. 1210), and he directed that it should be adored when elevated, or carried to the sick, the people reverently bowing. Cassius quotes as his authority for this custom Psa. lxiii, 16. Anastasia Sinita alludes to this ceremony; and it appears as early as, perhaps, the fourth century in the Greek Church; it has been traced in England in the 11th, in France in the 12th, and in Germany and Italy before the 18th century. Thomas Aquinas and Bonaventura mention the elevation of the pate only; the elevation of the chalice was of later date. The ringing of little bells at this time was introduced by William of Paris, and generally enjoined by Gregory XI.

Elevation of the Host. (From an Old Illumination.)

Elf (old Scandinavian, Alfar; Anglo-Saxon, Elf; Danish, Ele; German, Alp; apparently meaning white), is Norse, British, and German popular superstitious belief, a being between deity and man. The Edda names three classes of elves: Light, Dark, and Black; the first of whom inhabit the pure regions of light, the second mountain-grottoes and caves, the third the infernal regions. But this threefold division seems to have been soon abandoned for a dualism. Snorre Sturlesson (died 1241) says: "In Alheim there live the people of Light, Alfs, and under the earth are the Dark-Alfs, both entirely different from each other in appearance and powers: the former shining with a brightness that eclipses the sun, the latter darker than pitch." The light elves are cheerful, pleasant beings, sometimes invisible, sometimes visible; they enjoy the company of men and gods. On the contrary, the dark elves shun the light, and only leave their gloomy habitations at night; and in case the sun finds them still on earth, they become petrified by his rays. The dark elves are greatly misformed. They have monstrous noses and bellies, bones thin as a spindle, bald or horned heads. However, they are quite skilful, and not only expert in all powers of magic, but possess a rare knowledge in all metallic works; but with all their labors there is always an accompanying curse. The dwelling of these is ever in the thickest darkness; but they light up their dismal habitations by means of brilliant precious stones and shining metals. Some dwell in stones, others in the earth, still others in the sea. They eagerly steal unbaptized children of Christians, raise them in their stone or rocky dwellings, and bring some of their own hateful, malformed children as substitutes, which can only be got rid of by rubbing their feet with fat and roasting them over the fire. The child cries unmercifully, whereupon the elves return and bring back the stolen child, in order to save their own from the tortures. The light elves are entirely different in every respect; justice and fairness are sacred to them. They never harm any one; even when they have been wronged they only revenge themselves by teasing. They find great pleasure in associating with Christians. As they have human forms and are extraordinarily beautiful, it is not seldom that they form intimate relations with men. If children follow from such intimacy, these must be bathed entirely in the sacred water for baptism, as otherwise they will not be enclosed with immortal souls. The time of the elves' appearance is after sundown, in cheerful, summer moonlight nights; then they often appear in swarms, to enjoy themselves and follow every imaginable sport. Their favorite pastime in the dance; they pass whole nights occupied with this amusement, and wherever in the field or pasture a company of elves have danced, there the grass grows greener and fresher. We are accustomed to suppose the elves to be very small, but they can take on any form or size they choose. Sometimes they are hateful, sometimes beautiful; sometimes large, at other times small; just as suits their purpose. The Scots and Irish still hold to the belief that their respective countries are pre-eminently loved and visited by the elves. The most pleasant and animating stories may be found there relating to these beings; and whenever a cloud of dust is seen to rise from the road, the people, believing that the elves are changing their dwelling-places, bow in reverence before them. They often teach men their arts of magic; and, although the information they impart is very meagre, still the persons so instructed become powerful, and are feared and loved.

The music of the elves above everything else, and although their music is simple, still it exerts upon man a most wonderful influence. The piece of music entitled "Elf-kings" forces every listener, even the table and chairs, to dance as long as the music lasts; but the player cannot stop playing, for the arm and hand using the instrument is likewise charmed and bewitched: either he must play the piece backward exactly, or somebody must come behind and cut the strings of the violin. Some have said that the elves are angels banished from heaven, who have not sunk into hell, and in this respect there is great similarity between them and the peris of the Persians. The latter are also pleasant, supernaturals beings, but deprived of heaven, still not banished to hell. The elves often in their songs, express a hope of a coming deliverance; this song immediately becomes a weeping and wailing if any one is so cruel as to disturb them in their hopes. The belief in elves has given German poets of modern days material for the most beautiful and most animating romantic tales. Compare the fable "The Elves," in Ludwig Tieck's book Phantasië; also the novel of the same, entitled Die Vögelchenrie; and especially a passage in the story of "Cordelia," by A. Treuburg (Friedrich Vischer), in the Jahrbuch schweizerischer Dichter, by Mörthke and Zimmermann. Some myths of dwarfs, witches, sprites,
etc., make all these appear as the nearest relatives of elves.

Elfan (Lat. Alfanus) appears in the legend of king Lucius, in his application to pope Eleutherus for Christian instruction, and is said in Welsh writers to have been abbot of Glastonbury; by others, of London, in the 2d century.

Eilfeo (or Alvym), a Welsh saint of the 9th century.

Elfan (Elphins), a Welsh saint of the college of St. Illtyd in the beginning of the 6th century.

Elfreda (or Elbfled), abbess of Whitby (born A.D. 655, died at the age of fifty-nine), commemorated Feb. 8, was daughter of Oswy, king of Northumbria, and a friend of St. Cuthbert.

Elga, Saint, a Welsh hermit, said to have been born in Devonshire and taken by pirates to Ireland, but to have escaped to Barley, off Carnarvonshire. His remains were removed to Llandaff in 1120.

Elgu, a Welsh saint of the 6th century.

Elhemarn (or Elthiarn), a Welsh saint of Carnarvonshire, is commemorated Dec. 2.

Eilab, deacon and martyr of Ethiopia, A.D. 875, commemorated Dec. 2.

Eilian, a Welsh saint, confused with St. Hilary, is celebrated in August.


Elias (Armen. Ephiias). (1) Patriarch of Armenia, was born at Arjich. He was bishop of the Penunians, and was raised to the dignity of a patriarch in 708, after the death of Sahag or Isaac III. He showed himself as one of the most violent adversaries of the Council of Chalcedon. At this time, the princes who governed the Aghovans (Albanians) took pains to make her subjects adopt the doctrine of the Council of Chalcedon, and to unite them with the Roman Church; but this displeased the nobility, at whose suggestion Elias wrote three letters to the bishop and to the princes, in order to induce them to renounce the enterprise. But as these remonstrances remained without effect, he resorted to violence and persecution. The Arabians were then masters of Armenia, and the patriarch addressed himself to the emir, or kalyph, accusing his adversaries of forming a conspiracy with the emperor of the Greeks, in order to escape from the authority of the Moslems. In consequence Nerses and the princes were laid in chains, by the order of Omar II, and a new bishop was given to the Albanians. Elias died A.D. 718. (2) Occupied the patriarchate from A.D. 760 to 787, with the exception of an interval, during which he was expelled by the patriarch Theodoret. See Hoefer, Nouv. Biog. Générale, s. v.

Elias Hal-Levi ben-Haimjain of Constantinople, who flourished in the 16th century, is the author of a ritual for the Jewish congregations in Greece, printed at Constantinople in 1602. He also wrote various Talmudical decisions. See Fürst, Bibl. Jud. i. 236 sq.; Jocher, Allgemeine Gelehrten-Lehren, s. v. (B. P.)

Elias, bishop of Jerusalem. (1) A.D. 494–513. He was an Arab by birth, and received his education in one of the Nitrian monasteries; but being expelled by Timothy, Eiusus in A.D. 487, he took refuge with St. Euthymius. He afterwards resided in a cell at Jericho. He was a strict ascetic, and took an active part in the
Ahbasian controversy, in consequence of which he was
finally banished to Elia, on the Red Sea.
(2) Cir. A.D. 760-797. He was for a time deposed on the charge
of image-worship, brought by Theodorus, an ambitious
mook, in 768. He was represented at the second
Council of Nica in 787, by John, a priest, and Thomas
prior of the convent of St. Catherine in Egypt, who
also represented the patriarchs of Alexandria
and Antioch. (3) Died about 907. In 881 he sent a
letter to Charlemagne; likewise, also, to the prelates,
princes, and nobles of Gaul. A Latin translation of
the letter (it is not probable that the original was in
this language) may be found in the Speculum of D'Acchery
(Fara, 1723, vol. iii).

Elia Migarch. See Miriach.

Elia Montalto. See Montalto.

Elia Ren-Mosk Ashkam. See Loanz.

Elia Ren-Mosk Beiskuri. See Beshitzti, Elia.

Elia Ren-Mosk de Vidas. See Vidas, Elia.

Elia of Raddno. See William of Raddno.

Elia Ren-Salmono Abraham hok-Kohen, who died
in 1279, is the author of "Ethics, or Ethics, in sixty-
two chapters (Constantinople, 1692)."

Elia of Trekingham, a monk of the 13th century,
was born at Trekingham, Lincolnshire—a village since
depopulated. was a monk of Peterborough and great
man of diocese in Oxford, a learned man, and a great lover
of history, writing a chronicle from A.D. 625 to 1270, when
he probably died. See Fuller, Worthies of England (ed.
Nuttall), ii, 287.

Elia Wilna. See Wilna.

Elia, Apocalypse of. Under this title an apoc-
yphal work was current in the 2nd century, from which,
according to Origen (Homily 85 on Matt. xxvii, vol.
iii, 918), the Pauline quotation "Eye hath not seen," etc.
(1 Cor. ii, 9), is said to have been taken. The same
was repeated by Zacharias Chrysopolitanus (Harmonicon
Ecceplificum, ch. 160); and by Georgius Syneculus, who
writes that it was Chrysostom who introduced it.
This view was, however, early controverted by Jerome,
who, referring to 1 Cor. ii, 9, says: "Solem hoc loco
apocryphorum quidam delirantia sectari, et dicere
dequo de Apocalypsi Eliae testimonium summum sit, cum
in Eisis justa Hebraicum ipsi legitur: A seculo non
auditus auribus perperum." (Epistola 101 ed
Pamckolius; comp. also, on Isa, ixiv, 4 in lib. xvi in
Hxms, iv, 761, ed. Vallarsa.) It is probably the same
work which is rejected in the Apostolic Constitutions,
iu, 14, and in the Synopsis Sac. Script. ascribed to Atha-
samus, i, 154. See Fabrius, Codex Pseudo-Epiphanius,
i, 1072; Smith, Dict. of Chris. Biog. a. v.

Elidus. (1) Sain, from whom one of the Scilly
Isles was named, now corrupted into St. Helen's Isle.
He is also called St. Lyde, and is sometimes confounded
with Eligius, bishop of Noyon. (2) Martyr in Auvergne,
and St. Childeric II (A.D. 674); commemorated Jan. 25.

Eliezer ben-Iaac of Worms, who flourished in the
11th century, is the author of an ascetic work entitled
Eliezer the Great. It was edited by Chajim Celerini,
Constantinople, 1519, and often since. In a London-German translation it was published at
Amsterdam in 1649. See Furt, Bibl. Jud. i, 283.

Eliafanus (or Alephantaus), thirty-third arch-
bishop of Aries, near the close of the 8th century.

Eliah, the prophet, is commemorated as a saint
July 4 (July 20, Nov. 27).

Eliah ha-Babli, (i.e. the Babylonian), a Jewish
rabbis who flourished in Babylonia in the 10th century,
is the author of a haggadic work, entitled הינד
Rabbi. It was first published at Venice in 1550; latest
edition at Warsaw in 1888. Comp. Zunz, Gottheit-
leistliche Vorträge (Berlin, 1862), p. 112-117; Furt, Bibl.
Jud. i, 285. (B. P.)

Eliajah Bachur. See Elia LITVA.

Eliajeh ben-Chayyim of Constantinople, who flour-
ished in the beginning of the 17th century, is the
author of ת"ש יי"ש על י"ש, or Homilies on the Pentateuch
( Venice, 1680): ---לליעל על פי, or Decisions (ibid. 1647).
See Furt, Bibl. Jud. i, 286; Jocher, Allgemeine Gelehrten-
Lexikon, a. v.; De Rossi, Dizionario Storico (Germ.
transl.) p. 95. (B. P.)

Elined (Eliyvedba, Luned, or Eind), a Welsh
virgin sanct, commemorated Aug. 1, was daughter of
earl Ynwl and granddaughter of Brychan, in Breck-
nockshire, and is said to have been slain for refusing
marriage with a prince.

Ellinga, Franciscus Janssens, a Dominican, who died
at Bruges, Nov. 7, 1716, is the author of Auctoritas
Thome Aquinatis.—Suprema Romana Pontificatus Per-
traxta.—Doctrina de Romani Pontificis Autoritate et
Infallibilitate.—Dissertationes Theol. Selecta.—Sum-
ma Conciliarum Barth. Carrassana Asceta et Additiomn-
ibus Illustrata. See Jocher, Allgemeine Gelehrten-Lexi-
kon, a. v. (B. P.)

Eliot, Jared, M.D., a Congregational minister, son
of Rev. Joseph Eliot, was born at Guilford, Conn.,
Nov. 7, 1685. While Yale College was yet located at Killing-
worth, he graduated from it in 1706. In October, 1709,
he was ordained pastor of the Killingworth Church, as
successor to the Rev. Mr. Pierson, and retained this
position until his death, April 22, 1768. From 1730 to
1762 he was a fellow of Yale College. In 1722, the
day after commencement at Yale, a number of prominent
men assembled in the college library to consider a
paper signed by some of the leading clergymen of
Connecticut, among whom was Dr. Eliot, in which
a doubt regarding the validity of Presbyterian ordi-
nation was expressed. In October following, according
to arrangement, the divine right of Episcopacy was dis-
cussed before a large number of clergy and laity.
As the result, some bowed themselves Episcopalians, while
Dr. Eliot and others were convinced of the inferiority
of Presbyterianism. It is said of him that he was the
chief physician of his time in the colony, being emi-
nent also as a botanist and as a scientific agriculturist.
Through him the white mulberry was introduced into
Connecticut, and with it the silkworm, concerning which
he published a treatise. In 1761 he received a gold medal
from a society in London for his processes of
extracting iron from black sand, for he was likewise
a mineralogist. His linguistic acquirements were also
of a superior character. His agricultural tastes led him
to devise various ways for draining swamps and reclaim-
ing marshes, and he published several essays on agri-
culture. A large number of farms in the colony
belonged to him. So conscientious, however, was he as
a clergyman that he never omitted preaching on the
Sab-
both during forty successive years. Dr. Franklin
frequently visited him, and the two maintained a
correspondence. Socially he was very agreeable,
and among his people he was regarded as a great preacher.
A few of his sermons were published. See Sprague,
Annals of the mer. Pulpa, i, 270.

Eliot, John, D.D., a Unitarian minister, was born
in Boston, May 31, 1754. He prepared for the East
in the North Grammar-school in Boston, and in 1772 gradu-
ated from Harvard College. Soon after his gradu-
ation he took charge of a school in Roxbury, where he
remained one year. He studied theology at Cambridge. In 1775 he commenced his labors as a preacher at Dover. In 1776 he received an earnest request from several leading members of the Episcopal Church at Halifax, N.S., to become an assistant to their aged pastor, but declined. He officiated for a short time as chaplain to the recruits of Colonel Marshall’s regiment, then raised in Boston for the expedition to Canada. After this he passed several months at Littleton as the assistant of Rev. Daniel Rogers, and during the winter of 1778-79 supplied the First Church in Salem. In 1779 he was ordained and installed pastor of the New North Church in the same town. In 1804 he was chosen a member of the corporation of Harvard College. He was also a member of most of the literary and charitable societies in Boston and vicinity, and in some of them he held important offices. Dr. Eliot died Feb. 14, 1818. He published several single Sermons. See Sprague, Annals of the Amer. Pulpit, viii, 92.


Edossa, the prophet, is commemorated as a saint in various Christian calendars on June 14 (Oct. 12, Oct. 15).

Elios of Armenia. (1) Elected patriarch A.D. 938. (2) Died A.D. 954. (3) An account of the death of Theocharus (Haghioglouzautour) is, and established the seat of his administration at Agatho- mark, on lake Van. His enemies deposed him by means of intrigues and betrays in 941, and he died A.D. 943. (2) Born A.D. 1461. Being first bishop of Erivan and then vicar-general of the patriarch of Armenia, he became patriarch in 1505, after the death of Chaduineus I, and ruled with wisdom. He was well versed in theology, rhetoric, and sacred history. He died in 1575, leaving in MS. a Commentary on Genesis.—Life of St. Gregory, in verse.—and forty-five Sermons. See Hoefer, Notiz, Büch, Gesch., ii, 4.

Eliisa ben-Abush (surnamed Acher, i.e., "the other one," after his apostasy) was a pupil of the famous rabbi Akiba (q.v.). He was the son of a wealthy citizen of Jerusalem, and was early initiated in the study of the law, but afterwards apostatized from Judaism. It is related of him that while attending the Jewish council he was often noticed to carry with him writings of the "Minim" (probably of Gnostics), and that he had even been in the habit of quoting Greek poetry. One of the most intimate friends and pupils of Eliisa was the famous rabbi, Meir (q.v.), who seized every opportunity to invite his friend to return into the bosom of the synagogue—a proposition to which Eliisa refused to accede, as forgiveness could not be granted to one who had so wantonly abused the gifts bestowed upon him. When Acher lay on his deathbed, Meir hastened to his side, and renewed, this time effectually, his solicitation on this subject. Legend has it that Meir spread his cloak over the grave of Acher; a cloud of smoke rose from it, and Meir turned away with the somewhat blasphemous application of Ruth iii, 18, "Tarry this night (of time), and it shall be in the morning (of immortality) that he the All-merciful will deliver and ransom thee; but if he be unwilling, then I will redeem thee." See Hamburger, Real-Encyklop., ii, 156 sq.; Bacher, in Frankel-Gritzner's Monatschrift, 1884, p. 294 sq.; Jellinek, Eliasha ben-Abuij, genannt Acher (Leipz., 1847). (B. P.)

Eliasha Galicho. See Galicho.


Ellithur, the name of three saints in the Irish calendar, at April 25, May 12, and Dec. 23.

Ellivager, celebrated rivers which occupy a conspicuous place in the cosmogony of the ancient Semitic- nians. They are the source whence came the original matter or substance from which the worlds were formed, as well as the giants and men. See Nosus.

Ellis. Mythology.


Ellonah ben-Jerucham ben-Abigdon, a Jewish writer of the 16th century, is the author of a cabalistic work entitled, כב phục בנים, which was first published at Prague in 1610:also called יִשְׁרֵי הגרים, or cabalistic Midrash on Gen. v, 29, published first in 1784. See Fürst, Bibl. Jud. i, 289 sq.; Jörcher, Allgemeines Gelehrtes Lexikon, s. v. (B. P.)

Ella, bishop of Szigetvára (Ssegontia), cir. A.D. 680- 685.

Ellbrihgh, abbess of Cluny-Bronagh (Clonbroney, County Longford), died A.D. 785.

Ellendorf, Johann Otto, a Roman Catholic writer, was born at Wiedenbrück, in Westphalia, in 1805. In 1826 he was rector at the gymnasium of his native place, and in 1841 was called to Berlin as professor of Jurisprudence. He wrote, Der heilige Rombrüder, Der heilige Rompriester, Der heilige Rompriester, Clairvaux (Essen, 1837):—Die Katholische Kirche Preussen (Rudolstadt, 1837):—Thomas Becket (Essen, 1838):—Die Karolinger (ibid. 1838, 1839, 2 vols.):—Die Moral und Politik der Juden (Darmstadt, 1840):—Das Prinzip der römischen Päpste (ibid. 1841, 1846, 2 vols.):—Is Isaias in Rom preesen? (ibid. 1841).—Die Stellung der spanischen Kirche, etc. (ibid. 1843). See Zachold, Bibl. Theol., i, 816 sq. (B. P.)

Ellenus, abbot of Llanarvan, A.D. 570-577

Eller, Moritz M., a Jewish preacher, was born at Mannheim in 1801. He studied at Bonn and Heidelberg. From 1834 to 1844 he was teacher at the Maierich-David Free School in Hanover, accepted in the latter year a call as rabbi to Celle, and died Jan. 4, 1848. See Heimbürgler, M. M. Eller nach seinem Leben und Wirken, nebst einigen Vorträgen des Vereinigten (Celle, 1848); Kayserling, Bibelhistorischer Kunszel- redner, ii, 248. (B. P.)

Ellis, abbots of Whitton, in the 6th century.

Ellwood, John Wallack, D.D., a Congregational minister, was born at Beverly, Mass., May 2, 1797. For several years he pursued the business of a silversmith, relinquishing that occupation in 1810 to enter the Andover Theological Seminary. In 1812 he was ordained over the Church in Bath, Me., where he labored with great fidelity and success until 1843, when ill-health compelled him to resign his charge. He died at Bath, Aug. 19, 1860. Dr. Ellwood was a man of great wisdom and prudence, firmness and independence of opinion, benevolence and self-control; he took a deep interest in the great religious and moral enterprises of his day, and held responsible positions on the Boards of his church; he was a firm conservative; religious convictions resulted from his labors. Three of his sermons were published in 1851. See Cong. Quarterly, 1860, p. 420.

Ellott, Charles, D.D. See vol. iii, p. 1042.

Ellott, David, D.D., L.L.D., a Presbyterian minister, was born in Sherman's Valley, Perry Co., Pa., Feb. 6, 1877. To the age of sixteen he had only the educational advantages of the rural district in which he lived; but in 1862 he entered the classical school in Tuscarora Valley, and in the spring of 1894 went again to the town of Mifflin, where he spent one year. In 1865 he became an assistant of Rev. Matthew Brown, in the academy of Washington, at the same time making preparation to enter the junior class of Dickinson College, where he graduated Sept. 28, 1868. He studied
theology with Rev. John Linn, Rev. Dr. Culbertson, of
Zanesville, O., and Rev. Joshua Williams, D.D., of New-
ville, Pa. He was licensed to preach as a probationer by
the Presbytery of Carlisle, Sept. 26, 1811; and Feb. 19,
1812, received a call to settle as pastor of the Church of
Newburg, where he served until 1829. In 1849 he was
sent to become president of Washington College,
but declined. He was often sent as a member to the
General Assembly, and was moderator of the
presbytery in 1831, 1834, and 1838. He died March 18, 1874.
Dr. Elliott was successful as a preacher and pastor, a
thorough student, successful educator, wise in the man-
agement of all affairs in the assembly, equal to the most
trying crisis, a man greatly loved and honored by
all. See Brownson, Memorial.

Elliott, James E., D.D., a Protestant Episcopal
deputy, brother of bishop Elliott of Georgia, was
born in Charlotte, S. C., in 1829; ordained deacon in
1841; ministered successfully at Beaufort, Grahamsville,
S. Michael’s, Charleston, Madison, Ga., and St. Paul’s,
Charleston; was editor of the Christian Witness, Bos-
ton, from 1868 to 1870; and died at Charleston, June

Elliott, Jared Leigh, D.D., a Presbyterian min-
ister and author, was born in Washington, D. C.,
1800. Died on his deathbed in 1853. Most of his boyhood
was spent as a sailor. He afterwards
studied in the academy at Princeton, N. J.; gradu-
ated from the College of New Jersey in 1831; spent
three years at Auburn Theological Seminary, N. Y.;
then one year in Princeton Theological Seminary. He
was licensed to preach as a missionary by the Presbytery
of Philadelphia, Oct. 26, 1835. His successive fields of
lab
or were, as stated in the column of Poughkeepsie, N. Y., 1834;
of the Mariners’ Church, Philadelphia, Pa., 1853; of the
first and second churches of Washington, and of the
Church at Frederick, Md., 1836-39; chaplain in the C.
S. Navy, 1841; army, 1861-81. He made many
long sea-voyages, and was attached to the South
Arctic Exploring Expedition in 1840. Dr. Elliott died at
Washington, D. C., April 18, 1861. See Necrology of
Presbyterian Church, 1862.

Ellis, Clement, an English divine, was born in
1690 near Penrith, in Cumberland, and was educated
at Oxford. In 1693 he was appointed a prebendary of
Southwell. He died in 1700. He published a number
of sermons and theological treatises (1661-1700),
and some works issued after his death, in the
Parable, with an Account of his Life and Writings (1704,
8vo).—The Scripture Catechist. See Chalmers, Hist.
D. of Brit. And Amer. Authors, 4 v.

Ellis, William, an English Congregationalist
minister, was born at Wisbeach, Aug. 29, 1724. Being
converted when quite young, he offered his services to
the London Missionary Society; was educated for mis-
sion work at Gosport, and, in January, 1816, was sent
to Tahiti, the largest of the Society Islands. In 1822 he
went to the Sandwich Islands, and greatly assisted in
establishing Christianity there, preaching frequently in
Hawaiian; he assisted in the arrangement of the
alphabet; wrote the first hymns; baptized the first con-
vert, the queen-mother, Keo-puo-lani; and shortly after-
wards preached her funeral sermon. In 1824 his wife’s
health gave way and compelled their return to England
by way of Boston. He remained there for three
months in the northern states, rendering great service to
the American Foreign Mission Board by telling the
story of the Hawaii mission. For six years after his
arrival in England Mr. Ellis was agent of the London
Missionary Society among the county auxiliaries. In
1841 broken health compelled him to resign official
life, and he settled at Haddonfield to the quiet duties of
a country pastor. In 1862 he went to Madagascar,
reorganized the mission which had been nearly ruined
by the persecutions of the late queen, saw the native
church and its work restored. A bitter visitation was
the schools reopened and the press at work, and in 1865
returned to Haddonfield, where he died, July 9,
1872. Mr. Ellis published, Missionary Narrative of a
Tour through Madagascar, or Oceheke (London, 1826, 8vo;
2nd ed. 1827, 2 vols. 8vo); Polynesian Researches (1829,
2 vols. 8vo; last ed. 1833, 4 vols. 12mo);—Tradition of
the South Sea Missions (1831, 8vo);—History of Madagas-
kar (1832, 2 vols. 8vo);—History of the Lon-
don Missionary Society (1841, 8vo), and other valuable
works. See (London) Comp. Year-book, 1878, p. 825; All-
ibone, Dict. of Brit. and Amer. Authors, 4 v.; Life, by
his son (London, 1875).

Elliso, an Irish saint of Kilmaine, is commemo-
rated July 18 (or 24).

Ellitin. (1) An Irish saint of Shancone, County
Sligo, commemorated Jan. 11. (2) A confessor of Kin-
sale, commemorated Dec. 11.

Ellwood, Thomas, a Quaker writer of some repu-
tation, was born at Crowell, near Thame, in Oxford-
shire, in August, 1635, where he was educated. He
united with the Society of Friends in 1658; became a preacher,
and died March 1, 1713. The following are some of his
publications:—Forcery no Christianty (1674, 12mo):
—The Foundation of Tithe Shaken (1692, 1720, 8vo; Wickham, 1690, 4to);—Sacred History (1705-06).
He was an intimate friend of Milton. After perusing the
MS. of Paradise Lost, he returned it to the author with
the remark, “Thou hast said much here of Paradise
lost, but what hast thou to say of Paradise found.”
To this timely hint the world is indebted for Paradise
Regained. See Chalmers, Hist. Dict. s. v.; Allibone,
Dict. of Brit. and Amer. Authors, s. v.

Elmacin (or Elmakyn), George, an Egyptian
historian, known in the East by the name of Hs-Abim,
was born in 1228. He was a Christian, and occupied
the place of keith, or secretary, at the court of the sult-
nans of Egypt, an office usually filled by Christians. In
1256 he succeeded his father, Yasar el-Amid, who had
held the office of secretary to the council of war under
the sultans of Egypt for forty-five years. Elmacin
died at Damascus in 1278. He wrote a History of the
Saracens, consisting of annals which extend from the
time of Mohammed to the year 1117. It is prin-
cipally occupied with the affairs of the Saracens in Egypt,
but contains some passages relating to the eastern
Christians. It was published, in Arabic and Latin, at
Leyden, in 1625. Other editions have also appeared. See Encyclop. Brit. 9th ed. s. v.

Elmendon, Anthony, D.D., a (Dutch) Reformed
minister, was born in Ulster County, N. Y., in 1818;
graduated from Rutgers College in 1836, and from
the New Brunswick Theological Seminary in 1839. The
first eight years of his ministry were passed in quiet
country churches (Hurley, N. Y., 1840, Hyde Park,
1843). He then removed to Brooklyn, and after three
years of earnest work in the new Church on Bedford
Avenue (1847-51), started in his own house the Sun-
day-school and congregation of the North Reformed
Church, Brooklyn, which is the monument of his cour-
ageous, indefatigable, and successful labors. Worn out
with toil and feeble health, he resigned his charge but
a few months before his death, which occurred in 1866.
He was a careful sermonizer, a diligent student, and an
eloquent preacher. His pastoral efficiency was won-
derful. (W. J. R. T.)

Elmenhorst, Heinrich, a Lutheran theologian,
was born Oct. 19, 1832, at Parchim, in Mecklenburg,
studied at Leipzig and Wittenberg, and accepted a call
in 1690 to Hamburg, where he died May 21, 1704.
He
Is the author of *Geistliche Lieder* (Hamburg, 1681)—

Emlerus (or Ermlerius), patron saint of a church at Molchamian, diocese of Liege, is assigned to the 7th cent. on Aug. 28.

Eimo, Saint. See ERASMUS.

Elmaley, Peter, D.D., an English scholar and divine, was born in 1773, and educated at Westminster School and at Merton College, Oxford. In 1798 he was presented to Little Horkesley, a small chapelry in Essex, but becoming master of a fortune by the death of an uncle, he devoted himself to literary studies, and particularly to Greek literature. He lived for a while in Edinburgh, where he was intimately associated with the founders of the *Edinburgh Review*, and contributed to that periodical several articles. He also edited with consummate ability several classical works. In 1816 he made a voyage to Italy in search of manuscripts, and passed the winter of 1818 in researches in the Laurentian library at Florence. The next year he was appointed to assist sir Humphry Davy in the unsavvailing task of trying to decipher some of the papyri found at Herculaneum. He died March 8, 1825. Dr. Emaley was one of the most accomplished Greek scholars of his day. See *The New Amer. Cyclop. of We*., 111; ( Lond.) *Annual Register*, 1825, p. 292; Hart, *English Literature*, p. 439.

Elleucus (or Eileicus), one of the seven ruling spirits in the Ophite (q. v.) system.

Elidla, a virgin martyr with Nuniol at Osca (Hu-eces; commemorated Oct. 22.

Elo, Saul, St., ELIO.

Eliot, Lieut. Conder (Test. Work in Palest., ii, 286) proposes to identify this site with that of Beth Ello, a village marked on the Ordnance Map (sheet xiv) at eleven miles northeast of Jimzu (Gimzio), in a plain, without any traces of antiquity; and Tristram (*Bible Places*, p. 51) concurs in this location, which, however, is without the boundaries of Dan. But Elom-beth-hamon, which is probably the same place, the former identifies much more plausibly with *Beth Anan*, which is laid down at two and a quarter miles south of Beth-wr-Efoka (Upper Bethoron), and described (*Memoirs to the Survey*, iii, 16) as "a small village on the top of a flat ridge, near the main road to the west are the remains of a khan, with water, and about a mile to the east is a spring. It was a sef of the Holy Sepulchre in the 12th century."

Eloquia, abbot of Lagny, commemorated as a saint Dec. 5, was a Hibernian or Scot who accompanied St. Fursey to Belgium as a missionary about the middle of the 7th century.

Ellotherus (or Elsetherus), twenty-seventh bishop of Avignon, A.D. 475.

Elpepdephus, bishop of Cuicul or Cuizis in Numidia, A.D. 349.

Elpenips, one of the forty-eight martyrs of Ly-ona (q. v.);

Elpidiphds and companions, martyrs in Persia, A.D. 380; commemorated Nov. 2.

Elpidius.

(1) Bishop and martyr in Cherson under Diocletian, commemorated March 8.

(2) Bishop of Comana in Cappadocia, A.D. 355.

(3) Bishop of Palestine, A.D. 374.

(4) Bishop of Saltares in Armenia, deposed A.D. 360.

(5) Bishop of a maritime town in the East, A.D. 376, excommunicated by Eustathius.

(6) Bishop of Dioniysia in Bostra, A.D. 341.

(7) Bishop of Leodicea in Syria, deposed A.D. 404 for attachment to the cause of Chrysostom, but restored in 414.

(8) Bishop of Lyons, cir. A.D. 424.

(9) Two bishops of Therasia in Galatia, one A.D. 461, the other A.D. 692.

(10) Saint, first of the four recorded bishops of Atelia in Campania, cir. A.D. 400.

(11) Bishop who, with eleven companions, is commemorated Sept. 1.

(12) Bishop of Damietta, who fled to Constantiopolis, A.D. 487, to escape the Eutychians.

(13) Bishop of Volterra, A.D. 501.

(14) Bishop of Ancyra in the early part of the 6th century.

(15) One of four brothers, all Spanish bishops, in the first half of the 6th century.

(16) Bishop of Thessalon, A.D. 581.

(17) Bishop of Catania, cir. A.D. 580.

(18) A bishop, probably of some eastern see, censured by Gregory the Great, A.D. 597.

(19) Bishop of Tarazona (Tirano), A.D. 653-658.

(20) Bishop of Astorga, A.D. 654.

(21) Pat- ron of the town of St. Euphemia in Pismusium, said by some to have been a Cappadocian by birth, and who died A.D. 893.

(22) Abbot of the monastery founded by Timotheus in Cappadocia, where he died before A.D. 420.

(23) Archimandrite of Constantinople, A.D. 448.

(24) Surnamed *Rusticus*, a deacon of Lyons, a skilful physician, and a friend of Eunomius, in the time of The- odoric, king of the Ostrogoths; the author of some poems still extant (see Migne, *Patr. Lat.*, lixii, 545).

(25) Martyr under Julian with several others, commemorated Nov. 16.

Elpidophorus. (1) An apostate during the persecution by the Vandal king Hunneric, A.D. 484.

(2) Bishop of Alestum in Carta, A.D. 588.

Elpia (hope), one of the sions in the system of Val-entinus (q. v.);

Elpia, a (mythical) martyr, daughter of Sophia; commemorated with her sisters, Pistas and Agape, Sept. 17.

Elstob, William, an English clergyman and anti-quary, was born at Newcastle-upon-Tyne, Jan. 1, 1678, and was educated at Eton and Catharine Hall, Cam- bridge. In 1696 he became a fellow of University Col- lege. In 1702 he was appointed rector of the united parishes of St. Wiffin and St. Mary Bothan, London. In 1708 he published an edition of Ascham's Latin letters. He died in 1714. The following are some of his publications: *An Essay on the Great Affinity and Mutual Agreement between the Two Professions of Love and Divinity* (Lond. 1704);—*Sermons* (1704, 4to);—*A Translation into Latin of the Saxon Homily of Lupus*, with Notes by Dr. Hickes (1701).

Elswich, Johann Herrmann, a Lutheran divine, was born at Rendsburg, in Holstein, June 19, 1684, and was educated at Sondershausen, Celle, Halle, and Würtemberg, at which last university he took his mas- ter's degree in 1717. In 1717 he was invited to become pastor of the Church of St. Caspar and Damian, at Stade. He died there, June 10, 1721. For a list of some of his works, see Chalmers, *Dic. Dict.* a. v.; Jücher, *Allgemeines Gehlert-Lezikon*, a. v.:

Eltekeb. Lieut. Conder suggests (*Test. Work in Palest*, ii, 386; see *Quar. Statement of Travels, Explor. Fund*., January, 1881, p. 51) that this is the present Beirut Luka, which is laid down on the Ordnance Map one and three quarter miles south-west of Beirut-ur-Efoka (Luter Bethoron), and described in the *Memoirs to the Survey*, iii, 16 as "a small village on a main road at the foot of the hills, supplied by cisterns; with ancient foundations among the houses;" and in this identification Tristram concurs (*Bible Places*, p. 51).

Eltinge, Wilhelmus, D.D., a Reformed (Dutch) minister, was born near Kingston, N. Y., in 1775, graduated at Princeton College in 1796, and pursued theological studies with Dr. Theodorick Huy, at New York. He was licensed in 1798, and passed his long ministry at Paramus, N. J. From 1799 to 1811 he likewise served the adjoining church of Saddle River, and from 1811 to 1818 the first Church of Totowa, now Paterson. He resigned the latter in 1850, and died in 1861. Dr. Eltinge was a man of respectableness.
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statements, and of great firmness and decision. He was a very prominent actor in the ecclesiastical troubles in Bergen County which led to the secession in 1622, and the organization of the “True Reformed Dutch Church,” of which he was a strong and life-long opponent. See Corwin, Memoir of the Rev. Church in America, p. 253. (W. J. R. T.)

Elton, Rowan, D.D., a Baptist minister and scholar, was born at Burlington, Conn., in 1790. He graduated from Brown University in 1818, engaged in teaching for two or three years; was ordained at Newport, R.I., Jan. 11, 1817; became pastor of the Second Baptist Church there, but resigned in 1822 on account of his health, and two years after was settled in Windsor, Vt. Being professor of Greek and Latin in Brown University, he spent about two years abroad, chiefly in Germany, in study, and assumed his chair in 1827. He retired from his office in 1845, and in 1846 took up his residence in Easton, in the south of England, where he remained twenty-two years; then removed to Bath, where he lived two years, during all which period he preached almost constantly in the vacant pulpits of Baptist and Independent churches, and wrote for the press. For several years he was one of the editors of the Baptist Review. He returned to America in 1869, and died in Boston, Mass., Feb. 5, 1870. He left by his will, among other bequests, one of $20,000 to Brown University to establish a professorship of natural theology, and nearly as much to Columbia University to establish a professorship of international and moral philosophy. Among the published writings may be found an edition of Calleman’s Clandestine Sermon—a volume of President Marcy’s Brevia (1844)—and a Life of Roger Williams (1853). (J. C. S.)

Eluron, an Egyptian bishop, A.D. 847.

Elytus, bishop of Arezzo, A.D. 775.

Ewlandus, bishop of Trevixo, in 492.

Ewert, Edward, an evangelical theologian of Germany, was born at Cannstatt, Feb. 22, 1805. In 1830 he commenced his academical career at Tübingen, was in 1835 appointed professor of East Zurich, and from 1839 to 1841 acted as professor at Tübingen. Bodily infirmities obliged him to retire from his academic activity, and he accepted the pastorate at Mößingen. In 1850 he was placed at the head of the Schöntal Seminary, where he labored until 1864, when he retired. He retired entirely from active work. He died June 9, 1865, at his native place, having published, De Animism Jo. Apriolica (Zürich, 1838)—Annotatio in Gal. ii., 1-10, etc. (Tübingen, 1852)—Quaestiones et Observationes ad Philologium Sacrum N. T. Test. Pertinentes (ibid. 1860). He also contributed to several theological reviews. See Kütbel, in Herzog-Plitt, Real-Encyklop., u. c.; Zuchold, Bibl. Theol. i. 818. (B. P.)

Elwin (or Aluna), Swain, one of Breaca’s companions in her voyage from Ireland to Cornwall; commemorated Feb. 22.

Elwoold, abbot of St. Illky’s (now Lanwix Major), in the second half of the 8th century.

Elwog (Lacl. Elugua), bishop of Llandaff, in the second half of the 8th century.

Elwystyl (or Eligstil), suffragan bishop of Llandaff, in the first half of the 6th century.

Ely, Alfred, D.D., a Congregational minister, was born at West Springfield, Mass., Nov. 8, 1778. Leaving a clericalship at the age of twenty-one, he prepared for college at the Hartford (Conn.) grammar-school, and graduated from the College of New Jersey in 1804. After a term at college for one year, he was ordained over the Church in Mount, Mass., in 1806, where he was an active minister for thirty-six years, and died July 6, 1868. Dr. Ely was an able preacher and theologian, and his ministry was greatly blessed to the spiritual and moral elevation of his people. Twenty-one of his sermons and addresses were published. See Cong. Quarterly, 1867, p. 187.

Ely, David, D.D., a Congregational minister, was born at Lyme, Conn., July 7 (O. S.), 1749. He graduated from Yale College; in October, 1771, was licensed to preach; and Oct. 27, 1773, was ordained colleague with Rev. Jedediah Mills in Huntington, Conn. He died there, Feb. 16, 1816. During the Revolution he was a zealous patriot. Though he made no pretensions to style, he had a talent for communicating the truth, which strongly impressed it upon the memory. His facility and felicity in quoting Scripture were excelled by few. About a hundred pupils were prepared by him for Yale College. From 1778 he was a member of the corporation of Yale; was, for a long time, secretary of the same, and one of the prudential committees. See Sprague, Amsden of the Amer. Pulpit, ii. 4.

Ely, Samuel Rose, D.D., a Presbyterian minister, was born at West Springfield, Mass., Dec. 29, 1803. He graduated from Williams College in 1880, studied theology for two years in Princeton Theological Seminary, and was ordained by the Presbytery of Western N. Y. Dec. 12, 1844. He served as pastor at Carmel, from 1844 to 1847; at Westhampton, from 1846 to 1846; at Brooklyn, in 1850; and as stated supply at Roslyn, from 1853 until his death, May 11, 1878. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 82.

Elymas, a presbyter, martyred in Persia under Decius; commemorated April 22.

Elysium, in Greek and Roman mythology, is the abode of the blessed. According to Homer, it lies in the mild sunlight, this side of Oceania; whether it is an island or not is not mentioned. Here lie the heroes of what is called Elysium, where the Oceans river the heroes live in peace, and where the earth yearly brings forth three harvests of fruits. According to Pindar, the citadel, Kronos (Saturn), is on the islands of the blessed. Here cool, refreshing sea-breezes blow, gold-glittering flowers bloom on the trees, and along the springs. The heroes decorate their persons with them. They only reach this blessed abode who pass a threefold test in Hades and on earth by keeping themselves unstained by crimes. Besides Rhadamanthus, whom Kronos selected as his successor, Pindar mentions Minos and Achilles as being here. Virgil gives another description of the Elysium: “Laughing sere fills the fields with a purplish light; a distinct sun and distinct stars shed their light upon them.” Here are those who reached the goals designed for them, and went to their country there who lived a spotless life, sacred poets, and those who, being the worth of Phoebus, discoverers who benefited mankind by their arts, etc.

Elzewir is the name of a family, the members of which are known by their publications of theological works, more especially of the New Test. Louis Elzewir, who had embraced Calvinism in France, had to leave his country in 1546, and went to live in England where he established a book-store, which soon became known by the publication of Drusi Ebraicerum Questiones libri duo (1588). The descendants of Louis established themselves at Utrecht, Amsterdam, and at other places. His grandson, Isaac, was appointed in 1689 university printer at Leyden, and this privilege remained with the family until 1712. The Elzivers published such works as Dr. Pérenne’s Pravdanime, in 1655, and Richard Simon’s Historie Cri. du Pieux Testament, in 1680, which the Church of Rome tried to suppress. What assures the Elzevir a honorable place in the history of theology is the fact that they issued several editions of the Greek New Test., which became popular and authoritative for a long period. The preface to the second edition, published in 1638, boldly proclaims, “Textum ergo habes, nunc ab omnibus receptum; in quo nihil immu-
tatum aut corruptum danus;" hence the name textus receptus, or commonly received standard text. All the Holland editions were scrupulously copied from the Elzevir text, and Wetstein could not get authority to print his famous Greek Text. (1751-52) except on condition of following it. See BERNUS, in Lichtenburger's Encyclop. des Sciences Religieuses, s. v.; but more especially Alphonse Willems's Histoire et Annales Typographiques (Brussels and Paris, 1880, 2 vols.), where a history of the Elzevier family and a list of their publications is given. (B. P.)

**Emma** (or **Anna**), a martyr, with six other nuns, captives with Eliabas (q. v.), commemorated May 22.

**Emant**, of Cluny, an Irish saint, said by some to have been a bishop; commemorated July 1.

**Emmanuel**, Bn. S. *Salome.* See **Emmanuel**.

**Emmanus**, slain by thieves at Chartres in the 6th century, is said to have been a Cappadocian pilgrim to Rome and other cities of Italy; commemorated May 16.

**Ember Days.** These are days of fasting occurring quarterly, in commemoration of the seasons (Lat. quatuor tempus), whence by contraction the German Quattendorf derives the English Ember. We find them at an early period associated with the invoking of God's blessing on each of the four seasons in turn, and the special striving by prayers and fasting to merit such blessings. They were celebrated at Nativity, Easter, Pentecost, and Advent. About the 5th century Gallican they were selected as the most fitting for the ordination of the clergy. In the Eastern Church there is no trace whatever of an observance of the Ember seasons. The passage of Athanasius, which some have quoted in support of a different conclusion, merely proves the existence of a fast at Pentecost. As regards the Gallican Church, the Ember seasons do not seem to have been established much before the time of Charlemagne. The second Council of Tours (A.D. 567), in prescribing the fasts to be observed by monks, makes no mention whatever of the fasts of the four seasons. The observance of the Ember days is purely a Western institution. It was, doubtless, at first a rite merely of the local Roman Church, whence it gradually spread throughout the West. The history of the development of the custom is probably thus: Fasts were celebrated at the times of Lent, Pentecost, and the Nativity; these periods would roughly correspond with three of the four seasons, and thus some bishop of Rome, Leo or one of his predecessors, may have conceived the idea of making them symbolize the return of the seasons, and so add a pious object to the fasts of the four. It would soon come to pass, then, that they would be spoken of as originally ordained with that view; the length of celebration settled, the fasts then became associated with the seasons, and were regarded as independent of Lent, etc. Thus they might occasionally fall outside of these seasons, and finally such irregularity may have caused the settlement of the matter as at present.

**Embla**, in Norse mythology, was the first woman created by the Asas, from a tree-trunk (Embôla, "the pine," while Ask, "the ash," was the name of the first man). She was endowed with feeling, motion, spirit, life, the senses of hearing and seeing, and was gifted with the power of speech. By Ask, her husband, she became mother of the human race.

**Emboliam** (also **Embolis** and **Emboliom**). (1) An inserted prayer; the name given to the prayer which in almost all ancient liturgies follows the Lord's prayer, found only in the two last parts. It is so called because it is interposed there, and what had been already asked in the Lord's prayer is expanded, and it is more clearly expressed what evils we seek to be delivered from, viz. past, present, and future. There are also added the names of the saints by whose intercession we strengthen our prayers, viz. the Virgin Mary, Peter, Paul, and Andrew. The embolism was usually repeated by the priest in a low voice, symbolizing the silence during the period that our Lord lay in the grave; but in the Ambrosian rite it was always pronounced aloud. This practice, which has left very faint traces in the Western Church, holds a more important place in Oriental liturgies. The embolism is not, however, found in the liturgies of Chrysostom and Basil, but appears in those of James, Mark, and Theodore the Interpreter, as well as in the Armenian, Mozarabic, and Coptic Basil. As examples of the shorter embolism we give that of the Church of Jerusalem:

"And lead us not into temptation, O Lord, the Lord of Hosts, who knowest our infirmity; but deliver us from the Fire One, and his works, and every deceit and will of his, for the sake of Thy Holy name which is called upon our lowliness;" and the Syriac Liturgy of St. James:

"O Lord our God, lead us not into temptation, which we defend of strength are not able to bear, but also with the temptation make a way of escape, that we may be able to bear it, and deliver us from evil, through Jesus Christ," etc.

(2) Embolism also designates the excess of the solar year over twelve lunar months, commonly called the *Exect.*

**Embolium**, a covered portico or cloister; in ecclesiastical language a cloister surrounding the external walls of a church, serving as an ambulatory in hot, rainy, and dirty weather, and also affording a convenient passage for the priests and ministers of the church from the bema and deiconstance to the narthex. These porticos were generally vaulted, and highly ornamented with mosaic pictures. Such porticos were found at St. Sophia, Constantinople; St. Michael, at Anaphus; and the Deipara, at Jerusalem.

**Emden**, JACOB ISRAEL, a Jewish writer of Germany, was born in 1696, and died at Altona in 1776. He is the author of numerous treatises, among which are, הָו לִי, a ritual for the whole year (Altona, 1745, 4 parts, and often; latest ed. Lemberg, 1869) — A Life of Jom Ephraemschütz, entitled, תְּרוֹמַת יְהוָה יְרוּשָׁלַיִם (Altona, 1792): — "The Wraper of Books" (ibid. 1763); a critique on the Sohar: — On the Fundamental Doctrines of the Cabala (ibid. 1765): — אַרְבָּעָה דִּבְרֵי יְהוָה, A Collection of Accounts Referring to Sabbath, his Pupils and Adherents (ibid. 1792; Lemberg, 1870). See Fürst, Bild. Jud., i. 393; Jacob Emden, in the Dictionary of the Jewish Encyclopedia, by H. Graetz, in the Dictionaire des Sciences de l'Orient, 1846, c. 412; also the art. EYBRECHTSCHUTZ. (B. P.)

**Emeran. Saint.** See **Emmarn.**

**Emerentiana,** a virgin martyr at Rome, A.D. 304, foster-sister of St. Agnes; commemorated Jan. 23.

**Emeria,** daughter of St. Patrick, and abbess of Clonouney, commemorated July 11.

**Emeric.** See **Eymeric.**

**Emmeric** (or **Emmenus**), bishop of Limoges in the 8th century.

**Emerita.** (1) Supposed sister of the British king Lucius, whom she followed in his missionary journeys; she was martyred at Cologne. In Switzerland, and is commemorated Dec. 4. (2) Virgin martyr at Rome, cir. A.D. 257, commemorated Sept. 22.

**Emeritense, Concilium.** See **Merida, Council of.**

**Emeritus.** (1) Donatist bishop of Julia Cesaris (now Shersheil) in Morocco, largely concerned in the Council of Carthage, in June, A.D. 411. (2) Bishop of Macri, in Mauritania, banished by the Council of Car-
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in the remotest parts of Burgos, where he passed forty
years of ascetic life; was drawn into public life by
Didymus, bishop of Tarragona, and ordained a presby-
ter; but his utter unworldliness drew upon him the
odium of his colleagues, and he finally withdrew to a
monastery near Vergegione, where he died, after the
most rigorous asceticism, c. A.D. 572. He is com-
memorated Nov. 12. His Life was written by St.
Braulio (who died in A.D. 657), and first published by
Sandoval in 1601. There is much legend connected
with him. (6) Abbot of Lagny, c. A.D. 646, com-
memorated March 10. (7) Martyr in Numilius, A.D.
259, commemorated April 29. (10) Martyr at Doros-
torum, in Moses, under Julian, commemorated July 18.
(11) Deacon, martyred at Cordova, is commemorated
Sept. 17. (12) Presbyter and confessor in Tarragona,
commemorated Nov. 18.

Emilius (or Hémiélus). (1) Martyr at Capua
under Diocletian, commemorated Oct. 6. (2) A bishop,
father of Is, who was married to Julian of Elana. (3)
Saint, bishop of Beneventum, A.D. 405; perhaps the
same with No. 2.

Eminentus, a Donatist bishop in A.D. 411.

Emitericus (or Emitterius), twelfth bishop of
Tarentaise, in the middle of the 7th century.

Emmus, of Luke xxiv, 18. The Sinaiite MS.
here reads, one hundred and sixty furlongs, which has
been eagerly seized upon as confirming the identifica-
tion with Nicopolis; but Tischendorf in his last edition
of the MS. does not adopt the reading, and the distance
as stated by Josephus (War, vii, 6, 6) confirms the
number sixty. Lietzner is inclined to fix the site of
this Emmus at Kharbet el-Khamasa, eight miles from
Jerusalem towards Beit-Jibrin, containing ruins of an
ancient church (Memoirs to the Ordnance Survey, iii, 96).
A full description of the interesting remains at Am-
was (the Emmaus of 1 Mac ii, 40) is given in the Me-
moirs accompanying the Ordnance Survey (iii, 85 sq.).

Emmerich, Anna Katharina, a German visio-

nary, was born at Plansee (district of Münster), Sept. 8,
1774. In 1802 she joined the Augustinians of Dulmen.
She had visions when quite young, and in 1788 declared
that she had seen Jesus Christ placing on her forehead
a crown of thorns. On the suppression of her convent
she retired to a private house, where she became sub-
ject to new visions, during which she claimed to have

EMMANUEL, BISHOP OF EPHESUS. (From Thomson's Southern Palestine and Jerusalem.)

triumph of Grado, A.D. 742. (5) An Irish bishop, pa-
tre of Fetha, in the north of Italy. (6) A hermit in the
forest of Ponticinacum, in Auvergne, who died at the
age of ninety, in A.D. 588. (7) Called San Millan, one
of the most famous of Spanish saints, is said to have
been born about 473 in Old Castile, and to have been
served by a dream while a shepherd; instructed by St.
Felix; fixed his hermitage first at Verdieyo, afterwards

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served by a dream while a shepherd; instructed by St.
Felix; fixed his hermitage first at Verdieyo, afterwards
Emmerich, Frédéric Charles Timothée, a French theologian, was born at Strasbourg, Feb. 25, 1786. After a journey through Germany he went to Paris, and on his return to Strasbourg in 1809 was appointed superior of the College of St. Thomas, and professor of sacred languages in the gymnasium, whence he was transferred in 1812 to the Protestant school, and to the theological faculty in 1819. He died June 1, 1820, leaving, De Evangelia secundum Hebraeos, Aegyptos atque Justinum Martyrem:—Choix de Sermons (1824). See Hoerer, Nouv. Biog. Générale, s. v.

Emmerling, Christian August Gottfried, a Lutheran theologian of Germany, was born June 6, 1781. He studied at Leipzig, was in 1805 cachetsch, and in 1810 preacher there; in 1811 became assistant to the Propsthebya, near Leipzig, and in 1814 was appointed to the pastorate of that place. He died Jan. 22, 1817, leaving, De Pauleo Felicem Institutionum sive Sacrosanctarum Ecclesiæ, in 2 vols. (1809).—C. A. Ta. Kedili Elementa Hieremiæs Nori Testamento (ibid. 1811).—Pauli Epistula ad Corinthios posterior (ibid. 1823). See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theol. Lit., i, 107, 980. (B. P.)

Empereur, Constantine Lé., See L'Empereur.

Empohdium (ιποποιυς) is one of the names for the one who marries a woman, and was used by some persons who were invested in baptism. The name is no doubt derived from the "enlightening" attributed to the baptismal ceremony. See Baptism.

Empyynthesis (ιμπαινους) is a contract by which the beneficidal ownership of real property is transferred by the proprietor to another, either for a term of not less than ten years, or for a life or lives, or in perpetuity, in consideration of an annual payment. It differs from letting in that it applies only to real property, and must last for at least ten years; while in letting only the use and enjoyment of produce is transferred. It is unlike feudal tenure in that it requires periodical payment, not personal service.

Ecclesiastical empythesis is a contract by which property belonging to a church, monastery, or other religious foundation, is granted. It requires the assent and must be for the benefit of the body granting it. This preclusion is taken to check the alienation of church property. See Alienation.

Empie, Adam, D.D., a Protestant Episcopal minister, was born at Schenectady, N. Y. He graduated from Union College; studied medicine at Columbia College; then studied theology and was ordained deacon in 1809, and his first charge was in Hempstead, L. L., where he also taught the classics; became pastor of St. James, Wilmington, Del., in 1811; and in 1814 received an appointment as chaplain and professor of rhetoric in the United States Military Academy, West Point, N. Y.; became rector of St. James's, where he remained until declining health compelled his retirement. He returned to Wilmington in 1859, and died there Nov. 6, 1860, aged seventy-five years. Dr. Empie led a laborious life. He represented his church in Virginia on several occasions in the General Convention. Among his literary remains is a volume of Sermons, published in 1856. See Amer. Quar. Church Rev. 1861, p. 696.

Empire, Roman. See Roman Empire.

Emporagius, Eric Gabriel, a Swedish theologian, studied at Upsal, and taught physics there in 1837, and theology in 1841; was received as doctor by that faculty in 1847, and in 1854, after having filled other ecclesiastical positions, was appointed bishop of Halden in Norway. He died March 14, 1874, leaving, among other writings, Aedwvnoi Consolatorion, etc. (Uspal, 1829).—De Rerum Duratione (ibid. 1831).—Hierologicus (ibid. 1836).—De Disciplina Ecclesiastica (Stockholm, 1661). See Hoerer, Nouv. Biog. Générale, s. v.

Emptrean (Gr. επί, in, and τυφλό, blind), a name sometimes given to Benjamin, the special residence of deity, from the burning splendor with which it is supposed to be adorned.

Enam. Lieut. Conder suggests (Tent Work in Palæst. ii, 386; comp. Quarr. Statement of the "Pal. Explor. Fund," Jan. 1881, p. 61) for this place "the ruin Alím, in the low hills south-west of Jerusalem," meaning apparently the insignificant Khurbet Asa marked on the ordnance map as three and one quarter miles south-west of Bethlehem, but there is nothing striking in the identification.

Enander, Samuel, a Swedish prelate, was born at Enby in 1607. After fulfilling several ecclesiastical functions, he was appointed bishop of Linköping. He died in 1670. His principal works are, De Intellctu et Voluntate Hominis (Uspal, 1629).—De Simulbibus Interioribus (ibid. 1632).—De Mundo (ibid. 1684). See Hoerer, Nouv. Biog. Générale, s. v.

Enceirium (ιχθυος) is the napkin with which the priest wipes his hands, and which he wears at the girdle. Germanus of Constantinople describes it as above, and says that "to have a napkin at the girdle is typical of him who washed his hands and said, 'I am innocent' (Matt. xxvii, 24)."

Encolpium (ιεκλπως) is a portable reliquary, worn around the neck. Such ornaments are of the highest antiquity. Chrysostom speaks of particles of the true cross, encased in gold, being suspended from the neck. The pectoral cross (q. v.), worn by the bishops, was also called Encolpium. Such are first mentioned by Gregory the Great. He sent one to Theodolinda containing a fragment of the cross, which still exists at Monza and is used by the priest of that ancient church when he officiates pontifically. Two amulets, given to this princess by the same pontiff for the use of her children, are preserved in the treasures of Monza. From Gregory we also learn that filings from St. Peter's chains were sometimes enclosed in golden keys. Gregory himself had sent one of these consecrated keys to Childebert, king of the Franks, to protect him from all evils. See Reliquary.

Enocratia, Saint. See Ergratia.

Endemann, Samuel, a Reformed theologian of Germany, was born March 18, 1727, at Carlshof. He studied at Marburg and Rinteln, was in 1746 preacher at Jesberg, in Hesse, and in 1748 at Haan. In 1750 he was appointed member of consistory, and in 1767 became professor of theology and Hebrew at the gymnasium in the latter place. In 1782 he accepted a call as professor of theology to Marburg, and died there May 31, 1789, leaving, Institutiones Theologicae Dogmaticae (Hanover, 1777, 2 vols.),—Institutiones Theologiae Mo-
Endowment, in ecclesiastical phrase, is the property given by the founder of a church for its maintenance, including the pay of the clergymen. Justinian compelled those who built churches to endow them; without competent provision for support no cleric was ordained to the church; whoever desired a parish church on his estate was to set apart a landed endowment for its clerks (A.D. 541); a bishop was not to consecrate a church until the endowment of it had been regularly secured by a deed or charter (A.D. 572); founders of churches were to understand that they had no further authority over property which they had given to the church, but that both the church and its endowment were at the disposition of the bishop, to be employed according to the canons (A.D. 685). According to the ninth Council of Toledo, A.D. 665, a bishop was never allowed on any monastic church in his diocese more than a fifteenth part of the Church funds: and on a non-monastic church, or church designed for his own burial-place, not more than one-hundredth part of the royal confirmation was required if one who held a fief from the king endowed a church.

Endress, Christian, D.D., a Lutheran minister, was born in Philadelphia, Pa., March 12, 1775. He graduated from the University of Pennsylvania in 1790; in 1792 was appointed tutor in the same university; preached his first sermon at Zion's Church, Philadelphia, in 1793; in 1795 was elected principal of the Congregational school of Zion and St. Michael; in 1801 resigned and removed to Easton, having accepted a call to the Lutheran Church in that place, and while there preached frequently to neighboring congregations. Until 1799 he was subject to the superintendence of the ministers or ministers of the Church in Philadelphia, but at the last-mentioned date he received a license from the ministerium of Pennsylvania, and was ordained at Reading in 1802. In 1815 he was chosen pastor of the Lutheran congregation at Lancaster, and died there in September, 1827. Sprague, Amner of the Amer. Pulpit, IX, 180, 107; Ecce Evangelii, vi, 22.

Enée, a French prelate and theologian, was notary or secretary to Charles the Bald, and was famed for his honesty and merit. In A.D. 853 he was elected bishop of Paris. On June 14, 859, he assisted at the Council of Savonnieres, near Toul; in 861 at that of Pitres-sur-Seine, near Rouen; in 862 at that of Soissons; in 864 at the second at Pitres-sur-Seine; in August, 866, at that of Soissons, and (October, 867, that of Noyon). He was also at the Council of Verberie on April 24, 869; in August, the same year, at that of Pitres-sur-Seine; and finally, in May, 870, at that of Aignigny. After various other services to the Church and State, Enée was made abbot of St. Denis and grand chancellor of the palace. He died Dec. 27, 870, leaving a book against Photius and the errors of the Greeks (printed in vol. vii of the Speculum of D'Achery and in vol. viii of Labbe and Coste's Concilia). See Hoefer, Nouv. Biog. Générale, s. v.

Engadine, UPPER AND LOWER VERSION. See ROMANIAN VERSION.

En-gammim of Judah. For this site Liett. Conder suggests (De Travel in Palas. ii, 336; comp. Quarr. Statement of the "Pal. Explor. See." Jan., 1861, p. 51) the small rain called Krubet Um-Jisaa, laid down on the Ormamenta Map on the south edge of Wady Surar, about three fourths of a mile south-west of Ain-ehmen (Beth-shemen), and in this identification Tristram concurs (Bible Places, p. 48).

Engastramphy (Gr. liv, in, yastrop, the belly, and μεσος, an utterance), a name given to the priestesses of Apollo, from a species of ventrilocution which they practiced, speaking from within, while not the slightest motion of the lips could be observed. The voice was supposed to proceed from a spirit within the body of the Pythons (q. v.).

Engedi. See Ziz.

Engel, Arnold, a Dutch poet and theologian, was born at Maastricht in 1620. He belonged to the Jesuits, taught theology, and died at Prague in 1676, leaving several works in Latin verse, for which see Hoefer, Nouv. Biog. Générale, s. v.

Engel, Moritz Erdmann, a Lutheran theologian of Germany, was born at Biala, July 29, 1877, where he also died, Feb. 10, 1896. He wrote, Geist der Bibel für Schule und Haus (18th ed., Leipzig, 1846); Die Religion nach Verwandt und Schrift (8th ed. Biala, 1846); Die Augsburgische Konfession als des Evangeliums Kern und Zynismus (Leipzig, 1830). See Zuchold, Bibl. Thol., i, 298; Hoefer, Handbuch der theol. Lit., i, 292, 248, 249, 265, 816, 866. (B. P.)

Engelbert the Frank. See ANGELBERT.

Engelbrechtsen (or Engelberta), Cornelia, an old Dutch writer, was born at Leyden in 1496, and studied the works of Hans van Eyck. The following are some of his noted pieces: The Taking down from the Cross; Abraham about to Sacrifice Isaac; Scenes from the Life of the Virgin. His best work, however, was an altarpiece in the Church of St. Peter, at Leyden, representing the Adoration of the Magi, described in the Apocalypse. He died at Leyden in 1533. See Spooner, Bibl. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Engelcken, Heinrich Ascanius, a Lutheran theologian of Germany, was born at Rostock, Aug. 15, 1675. He studied at the universities of his native place and Leipzig, and was in 1706 professor at Rostock, in 1718 superintendent and pastor of St. George's at Parnich, and died Jan. 13, 1734. He published a number of theological dissertations. See Jöcher, Allgemeines Gelehrten-Lexicon, s. v.; Hoefer, Nouv. Biog. Générale, s. v.


Engelien (Lat. Anglia), Willem van, a Dutch theologian, was born at Bois-le-Duc, Sept. 1, 1583. He commenced his studies in his native town, and finished them at Louvain, under the direction of Rausin, Follega, and Malders. In 1606 he taught both Greek and philosophy at the College of Fock; was received into orders in 1607; in 1614 appointed canon of St. Pierre and professor of morals; in 1616 elected president of the College of Viglius, and was made doctor of theology on Oct. 11 of the same year; was in 1618 made the president of the College of Pope Adrian VI; in 1648 was appointed to the bishopric of Ruremon, but did not remain there; he died at Louvain, Feb. 8, 1649, without having received his bulla from Rome. He was celebrated in dogmatical theology and scholastics, and vigorously opposed the doctrines of Janensius.
ENGELGRAVE

Engeström, Johann, a Lutheran doctor of theology, of Sweden, and bishop of Lund, who was born in 1699, and died May 18, 1777, is the author of Grammatica Hebraea Bibliæ (Lund, 1784). See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Steinschneider, Bibliographisches Handbuch, s. v. (B. P.)

Engelhem, François d', a Belgian theologian, was born at Brussels in 1648. He took the habit of a Dominican in Ghent, and finished his studies at Louvain, where he was made doctor of theology, Jan. 21, 1688, and taught successfully philosophy and theology. Having become director of the studies of his order, he assisted at the chapter-general which assembled at Rome in 1684, and after a very long sojourn with pope Clement XI, came back in 1708 to take up again his functions at Louvain. In 1706 he refused the bishopric of Antwerp, and retired to Ghent, where he spent the rest of his days in study, and died Nov. 9, 1722, leaving, De Potestate Ecclesiastica (Cologne, 1685) — Auctoris Sedia Apostolica (ibid. 1689) — Vindicata Aderentis Arianorum Academiarum — De Doctrina S. Thomae ad Gratiam Ejusdem (Louvain, 1708) — Contra Constitutiones Sedia Apostolica (Theod., 1715). See Hoefer, Nouv. Biog. Générale, s. v.

Engel, a word which very frequently occurs in the Koran, and denotes the Gospel or New Test. as distinguished from the Taourat, the Law or Old Test. Mohammedans generally understand by Engel, as used in the Koran, an imaginary gospel, which they say was sent by God to the apostles, and was to be received by Jesus Christ, and of which nothing remains but what is cited in the Koran; while the gospel which is in the hands of Christians they regard as corrupted.

Engilbert. See Angelo fretatings.

England, John, a Roman Catholic prelate, was born in Cork, Ireland, Sept. 28, 1786, and was educated at Cleeve. He was ordained priest Oct. 3, 1806, and appointed to the North Chapelry of Cork, and chaplain of the prisons. In May, 1808, he began the publication of a monthly magazine called The Religious Repository. He was made professor of the theological college of St. Mary in 1812, and in 1817 parish priest at Brandon; 1820, was appointed bishop of the new diocese of Charleston, S. C., where he established an academy and theological seminary, and taught in both of them. He went to Rome in 1839, and was appointed by the pope apostolic legate to Hayti. He died at Charleston, April 11, 1842. Bp. England founded several churches, and charitable institutions; and left a number of writings, most of which appeared in the periodical press. A complete edition of his works was prepared by bishop Reynolds (Baltimore, 1849, 5 vol. 8vo).

Englert, Johann, a Lutheran theologian of Germany, was born at Schweinfurt, Dec. 29, 1688. He studied at Leipzig, was in 1713 preacher at Offenroth, and in 1715 sub-deacon at his native place. In 1725 he was appointed professor of theology and of Hebrew at the gymnasium there, and in 1732 he succeeded his father, Johann Matthäus (q. v.), as pastor primarius and inspector of the gymnasium, and died Feb. 25, 1751. He published Die Gedichte des Propheten Jesaja (Schweinfurt, 1725; Jena, 1726) — Disp. de Singulare Dei Provectu Circa Scholarum (Schweinfurt, 1734) — Questions in Tria Prima Copiae Gentes (ibid. 1744). See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Neubauer, Jetzitelnde Theologen, s. v. (B. P.)

Englert, Johann Matthäus, a Lutheran minister of Germany, was born Jan. 14, 1661, at Schweinfurt; studied at Giessen, Leipsic, and Wittenberg; was in 1697 called to his native place as teacher of the high-school; in 1709, accepted the appointment as deacon, and died in 1722, pastor primarius and inspector of the gymnasium. He is the author of several hymns. See Wexel, Angl. Hymn. i, 88 sqq.; Koch, Geschichte des deutschen Kirchen-
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ENTRANCE

— Expiatio Locorum Catechismi Raccoroniensis. See Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Enna (Lat. Endura) is the name of several Irish saints, the most noted of whom was the son of Conall Derg, chief of the Orielis, whom he succeeded on the throne, and became a famous warrior. Being suddenly converted to Christianity, he renounced the throne, and after studying in the monastery of Mancenus, in Britain, thence went to Rome, and, returning to his native land, became abbot of Aran, in Killane bay, where he probably died, c. A.D. 542. He is commemorated March 21.

Ennathas, Saint, a virgin, martyred in Palestine under Diocletian, by being scourged through the streets of Caesarea, and then burned. She is commemorated Nov. 18.

Ennemond, Saint. See Ansemundus.

Enoch, the translated patriarch, is commemorated in some calendars of saints on Jan. 22 or July 19.

Ens (or Enzo), Giuseppe, called the Younger, was a court painter to Riddolfo II, and flourished about 1600. In his celebrated Tomb of Christ, at Ognissanti, he styled himself Jo. Hesitarius. He gained such an immense reputation in his time for his pictures, that pope Urban VIII made him a chevalier of the Order of the Holy Cross. He painted several altar-pieces for the churches of Venice. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Ens, Jan, a Protestant theologian of Holland, was born at Quaeycy in West Friesa, May 9, 1682. He studied at Leyden, was in 1729 professor of theology at Utrecht, where he died, Jan. 6, 1723, leaving, Bibliotheca Sacra: — Annemunster over Iesu zn en zii: — Oraio Inauguralta de Percussion Teutoni. See Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i. 382. (B. F.)

Entalma (ἐραμος) is the Greek name of the document by which a bishop confers on a monk the privilege of hearing confessions.

Ethnosophical Letters were letters anciently addressed by newly installed bishops to foreign bishops, announcing their promotion to the episcopal office, and giving an account of their faith and orthodoxy. They received in return letters of peace and Christian fellowship. A faithful and tender messages was sent, as an indication of a withdrawal from communion with the rest of the Christian world.

ETHNORHISTIC SERMON is the sermon preached by a bishop on the occasion of his enthronization (q. v.).

Enthronisation. (1) The solemn placing of a bishop on his throne. See Bishop.

(2) The word is also used to designate the placing or "enthroning" of relics of the saints in the altar of a church, on consecration. See CONSECRATION OF CHURCHES.

(3) The installation of a presbyter is sometimes designated by the same word.

Enthusiast. Those who pretended to prophesy by the motions of an insensible demon, which they thought to be the Holy Spirit. See ECUESTRI

Entrance. Two of the most remarkable ceremonies of the Eastern Liturgies are the Lesser and the Greater Entrance—that of the word and that of the sacrament.

I. The Lesser Entrance is the bearing in of the book of the gospels in solemn procession.

"Then the priest and the deacon, standing before the holy table, make three genuflections. Then the priest, taking the holy book of the Gospels, gives it to the deacon; and so, going out by the north side, with lights going before them, they make the lesser entrance."

That is, the deacon and priest pass from the sanctuary into the chapel of the prothesis, which is to the north of it, and so out into the body of the church, where, by
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a devious path, they return to the holy doors, which are open; the volume, often decorated with great magnificence, is laid on the holy table, whence it is again taken to the ambo, when the gospel is to be read.

This “Entrance” corresponds to the carrying of the gospel by the deacon to the ambo or rood-loft in the Western Church, once a rite of great importance; for the book was preceded not only by tapers, but by a crucifix.

II. The Greater Entrance. This ceremony has, like others, been developed from very small beginnings into great prominence and magnificence.

The liturgy of St. James simply alludes, in passing, to the bringing in of the elements. St. Mark’s liturgy is even more vague.

In the Armenian rite the celebrant lies prostrate before the altar while the Great Entrance is made; in this (anomalously) the elements are spoken of as the body and blood of Christ before consecration.

In the much more developed rite of Constantinople, after the chanting of the Cherubic hymn, the ceremony proceeds as follows:

During the previous part of the eucharistic office, the elements have remained on the table in the chapel of the prothesis. At the proper point, the deacon ceases the altar and the sanctuary, and then goes before the priest into the prothesis. The priest then lifts the “sar,” or cloth, from the chalice and paten, and lays it on the deacon’s shoulder, and then places upon it the paten, covered with the towel and veil. The deacon takes hold of these with his left hand, bearing the censer in his right; the priest takes the chalice and follows the deacon, and as preceded by tapers, they move round to the holy doors, as in the lesser entrance. In great churches, where there are dignified clergy and many attendants, this procession is one of great magnificence. Where there is but a single priest and no deacon, he bears the paten on his shoulder, supporting it by his left hand, and the chalice in his right hand before his breast.

In the Coptic St. Basil, the Great Entrance is made at the very beginning of the liturgy; the directions for it are very curious and minute.

"The priest goes to the Takaddemet (Prothesis) from which he shall take the lamb (i.e. lamb), looking attentive-ly that there be no flaw in it. . . . When he hath all that he needs, the lamb, the wine, and the incense . . . he takes the lamb in his hand and wipes it lightly, as Christ the Lord was first washed with water before he was presented to Simeon the priest; then he shall bear it round to the altar in his hands, as Simeon bare him round the temple. At last, the priest shall lay it down on the altar and shall place it on the paten, which signifies the cradle; and shall cover it with a linen cloth, as the Virgin did at his Nativity."

A deacon seems to have borne the cruet. See Introit.

ENTRY INTO JERUSALEM. This event in our Lord’s life is very frequently represented in the earlier art of

The Christian Church, occurring on some of the first sarcophagi, though not, it seems, in fresco or mosaic in the catacombs or elsewhere, except in an ancient mosaic in the Vatican and one from the basilicas at Bethlehem. The earliest MS. representation of it is probably that in the Rabula or Laurentian Evangel. The treatment is almost always the same; the Lord is mounted on the ass, sometimes accompanied by his mother, and the multitude with their palm branches follow, or lay their garments before him. His right hand is generally raised in the act of blessing. The multitude frequently raise their hands in thanksgiving. In one of the oldest MSS. of the New Testament, in existence, the Gregorian Evangelist of St. Cuthbert, the Lord is represented seated on the ass, with a first-century raiment, carrying a large whip—evidently with reference to the scourge of small cords used in the expulsion of buyers and sellers from the temple. There is a certain variety in the examples taken from the different carvings. Sometimes Zachaeus is represented in the "fig or sycamore tree" behind the Lord, as if to call attention to the beginning of his last journey at Jericho.

Entychites, a sect of the followers of Simon, who, according to Clemens Alex. (Stromata, viii, 17; p. 900), derived this name from their promiscuous (entychyomai) sexual intercourse at the night meetings. Others write the name Entychides or Euchites.

Euny was always reckoned an odious sin, and one of the first magnitudes; but there are no distinct penalties attached to it, inasmuch as, before it could bring a man under public discipline, it required to be displayed in some outward and vicious action, which received its appropriate punishment.

Eunous or Eunoniis, a French saint, was of noble birth, and became bishop of Arles, A.D. 492. He assisted, Sept. 2, 499, at the conference between the Catholic bishops of Burgundy and the Arian prelates at Lyons, in the presence of Gondebad, king of Burgundy, who favored Arianism. About the same time Eunous was involved in the dispute with Avitus of Vienne, concerning the primatial right of their respective churches, which was brought before pope Symmachus, and finally decided in favor of the see of Arles. Eunous was allied with Ruficius of Limoges, and with Fomesus, abbot of Arles, and has left us his correspondence with those saints. He died A.D. 16, 502, and is commemorated on Aug. 80. See Hoefner, Nouv. Biog. Gén. e. v.; Smith, Dict. of Christ. Biog. e. v.

Epact. In determining the epact we either find the number of days required to make up the lunar to the solar year, and so the number of the moon’s age on Jan. 1, on, and following Jan. 1, we may use March 1, which comes to the same thing, and has the advantage of avoiding the ambiguity of leap-year. The old Latin cycles of eighty-four years indicated Easter by means of the epacts of Jan. 1, and the day of the week on which Jan. 1 fell.

The method of determining the months (lunar) was as follows: For the first month of the year, that month was taken whose age was expressed by the epact. The day of December on which it commenced is found by subtracting the epact (when more than one) from thirty-three. For the month next was always counted from that hollow and full succeeded by turns, so that the last month in the year, in a common lunar year, was hollow, in an intercalary year full. From the last begins the new moon of the following year.

The Easter moon being found, Easter-day was, according to the Latin rules, the Sunday which fell on or next after the 16th of the moon, not therefore later than the 22d of the moon. The choice of the month was determined thus: New moon must not be earlier than March 5, and full moon not later than March 21; the first of these rules sometimes having to give way to save the violation of the latter.
The following rule is given for the epact of Jan. 1, viz., multiply the golden number by eleven, and divide the product by thirty, the remainder is the epact. But this rule will not give the epacts mentioned above, which were constructed as we have just described—wi-th a salus luna, or addition of twelve after the 19th year of the cycle, etc. v.

Ephes-damnum. The ruined site, Damus, pro-
payed by Van de Velde for this place does not appear on the Ordnance Map; and Lieutenant Conder suggests as an identification (Tent Work in Palestine, ii, 351), a place in the same general vicinity called Dura, lying one and three quarters miles south of Beil-Kettal.

Ephesia, Seven Sleepers of. See Seven Sleep-
ers.

Dobrēi (Gr. ὁ ὄμορος ἡττέας), a name sometimes spelt by ancient Christian writers to bishops.

Ephraim ben-Simmon, a Jewish rabbi, who flour-
ished at the beginning of the 13th century in France, is the author of a commentary on the Pentateuch. Ex-
cerpts are made from it by Azulai in his בְּנֵי הָעָם, and in הֶנְּצָר הָיוֹת. See First, Bild. Jud. i, 220; De Rossi, Sitzungsber. (priv. transl.). (B. F.)

Ephrem (or Ephraim), patriarch of Antioch, a Greek, and was born in the second half of the 5th century. If the epitaph of Amias (ο Ἀμιας), which Theophanes gives in it, indicates the place of his birth, he was born at Amida, in Armenia, near the source of the Tigris. He first had civil employments, and under the reign of Justin I obtained the high dignity of a count of the Orient. In the years 522 and 526 Antioch was almost wholly destroyed by earthquakes, and by famine, which were the consequences of them. The inhabitants, who were touched by the compassion which Ephrem showed for their disasters, and by the help which he extended to them, appointed him successor to the patriarch Euphranius, who was buried under the ruins of the city.

All the writers on Church history praise his conduct as a patriarch, his charity towards the poor, the zeal and vigor with which he opposed heretics. Not satisfied with condemning, in a synod at Antioch, those who tried to revive the errors of Origen, he also wrote divers treatises against the Nestorians, the Eutychians, the Severians, the Acoephali, and in favor of the Council of Chalcedon. Towards the end of his life he was forced by the emperor Justinian to subscribe to the condemnation of three of the decrees of the Council of Chalcedon, which he had theretofore warmly defended. Ephrem died A.D. 545. His works are known to us only by their analysis, which Photius has given in his Bibliotheca; they made together three volumes, which were consecrated to the defense of the dogmas of the Church, and particularly of the decrees of the Council of Chalcedon. The first volume contained a letter to Zenobius, advocate of Eudaimon, and member of the sect of the Acoephali; letters to the emperor Justinin-
ian: to Anthimus, bishop of Trapaena; to Dometianus Syncretistes at Tarsus; to Bracienus, and to the Nestorians, and to others. The acts of a synod (συνόδος σφυγών) were kept by Ephrem, on the subject of certain heretical books, panegyrics, and other discourses. The second volume contained a treatise in four books, in defense of Cyril of Alexandria, and of the Synod of Chal-


Ephraim, patriarch of Armenia, was born at Sis in 734. The objects of his study were poetry, elo-
quence, theology, history, and chronology. The pope appointed him bishop of Sis, but his health and his talents and of the influence which he possessed with the united Armenians. After the death of his brother, Gabriel, in 771, he was raised to the patriarchal see of Sis, and died in 784, leaving, Explanation of the Psalms of David;—Collection of Sacred and Profane Poetry:—A Poem on Genesis;—Rules of Armenian Ver-
sification;—Collection of Letters, both in prose and in verse:—Chronological History of the Armenian Patri-

Ephraim, bishop of Mylasa, in Caria, lived anterior to the 5th century, and is commemorated Jan. 24 at Leucas, near Mylasa, where he had been interred. See Hoefer, Nouv. Biog. Générale, s. v.

Epictetus, a Roman Stoic philosopher, was born at Hierapolis, Phrygia, in the 1st century, and was 75 years of age when he was a slave. His name is unknown. He was involved in the persecution by which Domitian banished all philosophers from Rome, and retired to Nicopolis, in Epirus, where he opened a school of Stoic philosophy, and held those conversations which have been preserved in the Manual and philosophical lectures, compiled from his discourses by his pupil Arrian. His teachings are summed up in the formula, "Bear and forbear." Recognizing only will and reason, his highest conception of life was to be passionless under whatever circumstances. "Man," he said, "is but a pilot; observe the star, hold the rudder, and be not distracted on thy way." He is supposed to have committed nothing to writing.

Epigonatium (ἐπιγονατία), a portion of the sacerdotal habit, used in both the Greek and Roman churches, consisting of an appendage somewhat resembling a small maniple, on the right side hanging from the girdle. In the Roman Church it is worn only by the pope. In the Greek Church it is borne by all bishops, and consists of brocade, velvet, or some stiff material, a foot in dimensions, with a cross wrought upon it, and tassels hanging from the three lower corners. It is not used in the English Church.

Ephesusa, a heresiarch, was a disciple of Novatius, and came to Rome about A.D. 200, and there propagated his master's opinions. See NOVATIANS.

Ephesus, sacred games celebrated among the ancient Greeks in the time of vintage, before the invention of the wine-press. They intended with one another in treading the grapes, who should soonest press out the must, in the meantime singing the praises of Dionysus, and begging that the must might be sweet and good.

Epimanicia, the maniples or hand-pieces of the priests of the Greek Church. They are provided with epimánica for both arms, while the maphila (q. v.) of the Roman priesthood is worn on the left hand alone.

Epistolarion, a triumphal hymn used in the communion service of the early Church. It consisted of the words, "Holy, holy, holy, Lord God of Hosts!" It has sometimes been confounded with the Triasigion (q. v.).

Epiphanius, a branch of the CARPATHIANS (q. v.).

Epiphanius, bishop of Armenia, lived in the latter part of the 7th century. After having been one of the most distinguished scholars of the patriarchal school, he retired into a desert near Tavrus, where he was taken to discharge the functions of abbot of the monastery of Sourp Garbel (St. John the Baptist), in the province of Daron, to which dignity was joined the title of bishop of the Mhamigons, borne by Epiphanius for twenty years. In A.D. 899 he assisted at the Council of Garin (Erzerum), and wrote, The History of the Monastery of Sourp Garbel:—The History of the Council at Ephesus:—Commentary on the Psalms of David and on the Book of Proverbs:—Sermons. See Hoefer, Nouv. Biog. Générale, s. v.

Epiphanius, fourteenth bishop and fifth patriarch of Constantinople, A.D. 538-586, seems to have been a quiet and prudent person, well fitted for that violent age, when the great popular sedition occurred in that city (A.D. 581), and when the emperors prescribed the
policy of the Church. His letters to pope Hormisdas are extant, also the sentence of the court which he held against Severus and Peter (Migne, PatroL Græc. lxxxvi, 785 sq.).

Ephiphanus of Jerusalem, a Greek hagiographer, lived probably in the 12th century. Allatius (De Synodum Scripta, p. 106) and Fabriusus (Codex Apophylly, n. 2) have given an extract from the Life of the Virgin by this author; the entire work has been published since in the Analecta Hiaritana. Ephiphanus is also the author of a History of St. Andrew, the apostle (Allatius, De Synodum Scripta, p. 90), and of a Description of Jerusalem (published by Ferdinand Morelli in his Esperito Theatrum, Paris, 1620, and by Allatius, Σημειώσεις). A MS. in the Bodleian Library contains a treatise entitled Epiphanus Monachi et Presbiteri, Character B. Virginis et Domini Nostrí, which differs from the Life of the Virgin cited above, but seems to be by the same author. The same is also true of the MS. entitled De Disantio quator Evangelistarum Circum Resurrectionem Christi, which is found in the same library. See Hoefer, Nouv. Bioi. Générale, t. v.

Episcopa, a name sometimes given in the early Church to the wife of a bishop. The word is used in this sense in the second Council of Tours, where it is said that if a bishop have not a wife there shall no train of women follow him.

Episcopa, a name given to the deaconesses (q. v.) of the ancient Christian Church.

Episcopate, the office of a bishop (q. v.).

Episcopi Senatus (Bishops of the Senate), a name given in the canon law to the chapter of a cathedral (q. v.).

Episcopiasam, a name sometimes given to the deaconesses of the early Church.

Episcopus Judæorum (bishop of the Jews). The Jews of England, under the first Norman kings, had over them an officer under this title, licensed by the crown, who judged and ruled them according to their own law.

Episcopus Regionarius, a bishop in the early Church, whose labors were confided to no particular place, but who wandered about from one district to another.

Epísemón (ἐπισέμων, i. e. distinguished), a catalogistic word much used in the Gnostic system of Marcus, and hinted at by several of the early Church fathers.

Epísomène (ἐπισομομένη), a name given by the Cappadocian Christians to Ascension day (q. v.), probably because on that day our salvation was perfected.

Epistemonarch (Gr. ἐπιστεμαναρχ, to know, ἀφικν, a ruler), an officer in the Greek Church, whose duty it is to guard the doctrines of the Church, and to examine all matters relating to faith.

Epistlisthe, the first lesson in the communion service of the Church of England, deriving its name from the circumstance that it is generally taken from the apostolic epistles; though sometimes from the Acts, and occasionally from the Old-Test. writings. The form was derived from that of the Greek and Latin churches, where it was usually denominated the "Apostle." It has been in use in the English Church since the time of Augustine of Canterbury, a period of twelve hundred years. See Hook, Church Diet. s. v.; Staunton, Eccles. Diet. s. v.

Epistler, an ecclesiastical officer mentioned in the canons of the Church of England, and in the injunctions of queen Elizabeth, whose duty it was to read the Epistle in collegiate churches. He was required to be dressed in a cope. The office is now obsolete.

Epistòlē Synodikē, a name sometimes given to circular letters (q. v.), but more generally used to indicate the circular letters by which a primate summoned a council of the Church in ancient times.

Epitrachellon (Gr. ἐπιτραχέλων, and τριακχυμέν, the neck), a vestment of the Greek ecclesiastics, which, instead of being put round the neck like a scarf, is joined at the centre, and has an office left at its upper end that it may be passed over the head. See Solor.

Epomageon, a name given by the natives of Chili, in South America, to the deer, as being strong and powerful.

Epulone, a special order of priests among the ancient Romans. They were first appointed B.C. 198, to preside at the Epulum Jovis (q. v.) and similar feasts, and were usually three in number, although they were at one time supplemented by another ten.

Epulum Jovis (the feast of Jupiter), a festival of the ancient Romans, held in honor of the father of the gods. At these the gods themselves were supposed to be present; for their statues were brought on rich beds, with their pulvinaria or pillows, and placed at the most honorable part of the table as the principal guests. The care of this apparatus belonged to the epulones (q. v.).

Equitio (Lat. equus, a horse), two festivals celebrated by the ancient Romans, the one in February, the other in March, in honor of Mars, the god of war, in which horse-racing was the principal amusement.

Equetius, bishop of Hippo Diarbetus, notorious for his turbulence, against whom the Council of Carthage, A.D. 401, took steps towards a deposition.

Erectias. See Hecaleus.

Ebard (Eberhard), a Bavarian bishop, lived about 679. He was the brother of St. Hilulphus, archbishop of Treves, who appointed him in the administration of his see. He was consecrated originally bishop of Arlash, in Ireland, but finally of Ratisbon, yet without a stationary location. He is often given the title of the Blessed, and is commemorated Jan. 8 (also Jan. 6, Feb. 9, April 14, and Oct. 9). See Hoefer, Nouv. Bioi. Générale, s. v.; Smith, Dict. of Christ. Bioi. s. v.

Erasmus, Stain (commonly called Elmo, also Ermo), was bishop of some see near Antioch, and is said to have returned to Firmie, in Campania, and then to have suffered martyrdom under Diocletian. The acts of this saint, given by the Bollandists, are entirely apocryphal. It is pretended that the body of Erasmus was preserved at Gaeta, with the exception of some parts which were given to the monastery of Mt. Cali at Rome, and some to those of St. Orestes. St. Erasmus is invoked by the sailors on the Mediterranean against tempest and other danger, and for this reason they have given his name to an electric phenomenon which often appears on top of the masts of vessels during a storm. He is also the patron saint against the stomach-ache, on the tradition that he suffered martyrdom by eversion. He is commemorated June 2 (or 3). See Jameson, Sacred and Legendary Art, p. 629.

Erasmus, Johannus, a Dutch theologian, lived in 1598. He was very learned, even according to the testimony of his adversaries. He knew Hebrew well, and had corrected Tremellius and Junius's version of the prophets. Having been appointed rector at Antwerp, he confessed the doctrine of the Unitarians,
but William, prince of Orange, prevented his making progress, and obliged him to leave Holland. Erasmus first retired to Poland, and then into Transylvania, where the Unitarians made him minister at Claudiopolis, on the condition, however, that he would not teach that the Son of God was created before all other things. Erasmus gave a great conference on this subject with Faustus Socinus. He went from Claudiopolis to Cracow, and asked permission of the Unitarians to explain his names for not believing "that Jesus Christ was not at all the Son of God before his birth by his mother." Socinus was appointed to answer him. The dispute lasted two days, but ended in the satisfaction of neither party. See Hoefer, Nouv. Biog. Générale, s. v.

Erath, Augustin, a Roman Catholic theologian of Germany, was born Jan. 28, 1648, near Augsburg. In 1673 he was appointed professor of theology at Dillingen, and died Sept. 5, 1719. He is the author of many writings, enumerated in Jörcher, Allemannisches Gelehrten Lexicon, s. v. (B. P.)

Brito, in Greek mythology, was one of the nine muses; her songs were so touching and charming that they moved even the most callous hearts to love; hence also her name (fromLogos, love). She is said to have been the first to compose elegiac or plaintive verse. She is generally represented with the lyre on her arm and a plectrum in her hand.

Erikram, Heinrich Wilhelm, a Protestant theologian of Germany, was born July 8, 1810, at Eichgrau. For his academic career he prepared himself at the Wittenberg Seminary, and commenced his theological lectures at Berlin in 1838. In 1853 he accepted a call to Königsberg, and died there, Jan. 19, 1863. He is best known as the author of Geschichte der protestantischen Sekten im Zeitalter der Reformation (Hamburg and Gotha, 1848). (B. P.)

Erc (Lat. Hercus) is the name of several Irish saints, the chief of whom was bishop of Slane, of royal descent, who died A.D. 512, aged about ninety years, and is commemorated on Nov. 2.

Erbenhert (or Erchempert), an Italian historian, was descended from the dukes of Benevento. The castle of Pilata, where he resided with his father, Adelgare, was taken in August, 881, by Pandonulf, count of Capua, and Erchenhert was carried away a prisoner, but escaped and took the habit of a monk at the request of the benefactors of Monte Cassino. At the age of twenty-four he was elected abbot of a convent near Rome; but was driven from it by Arnulf, and returned for the rest of his days to his cell. He wrote a Chronicle, an extended history of the Lombardia, which is believed to be lost, although an abridged edition, from 774 to 989, as a continuation of the work of Paul Diaconus, was published by Antonio Caracciolo (Naples, 1626); by Camillo Pergirgin, in his Historia Principum Longobodorum, etc. (ibid. 1643). There is also attributed to Erchenhert, De Destructione et Renovatione Caesarum Civitatis Romanae, De Immediatis Inscriptionibus, De Lege Donad. I, Epistola Cypari, extending from 851 to 879, in verse: Acta Translatum Corporis St. Matheei, Apostol. See Hoefer, Nouv. Biog. Générale, s. v.

Breant (or Erenat), an Irish saint, commemorated Jan. 8 and Oct. 30, was a virgin of Duncan, A.D. 460, who died, it is said, of love for St. Benignus, but received and spent her days in preparing and embroidering sacred vestments.

Eraviraph, an impostor who flourished in Persia in the 8d century, and was considered the real restorer of the doctrines of the Magi. He professed to have fallen into a deep sleep, during which his soul made the journey to paradise, being seven days on the way.

Erabus (loso, darkness), in Greek mythology, is the infernal region, the subterranean, chaotic night; being represented as son of Chaos and Caligo. Erabus does not seem to be identical with Tartarus. His descendants are the following, by Night: Age, Death, Fate, Planets, Earth, Epithus, Erato, Lacon, Alcmena, Eupros, the three Parcae, Dispute, Evil, Malice, Nemesis, Euphrosyne, Friendship, Sympathy, Styx, and Sleep.

Eremburt, Saint, eleventh bishop of Toulouse, was born at Villiécilicoire, near Poissy. He became a monk in 618 at the abbey of Fontenelle, which then was directed by Wandregisius. Being appointed by Clothaire III to the see of Toulouse, about 656, he governed it twelve years with prudence, and then resigned, and dwelt for some time at his native home, but finally retired to the monastery of Fontenelle, where he died in 671 or 678. He is commemorated May 14. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ. Biog. s. v.

Erendiganus, Rivo, a Swiss theologian, lived in the second part of the 17th century. He was a Capuchin, and defiriter and provincial of his order. He wrote, Manutulcct Scurdarotus (Lucerne, 1674):—Coenadurnm Spirituale (ibid. 1680):—Revelationes S. Bri ginus (ibid. 1699):—Speculam Animatum Thomas de Kempis (ibid. eod.). See Hoefer, Nouv. Biog. Générale, s. v.

Brevant, Melchisedec (i.e. Melchizedech of Erivan), an Armenian doctor, was born in 1559 at Vejan. He early devoted himself to monastical life, and after studying under the famous doctor Nerses Pehkhw about fifteen years, left his monastery, which was situated in the island of Lim, in the centre of the lake of Van, in order to visit Armenia. He planted a great number of institutions of education, and returned to his monastery. The patriarch, Moses III, sent him out again as director of the patriarchal school of Echmiadzin. He died at Erivan in 1631, leaving several MSS. on grammatical, rhetorical, and philosophical subjects. See Hoefer, Nouv. Biog. Générale, s. v.

Ergas, Joseph ben-Immanuel, a Jewish rabbi, who flourished at Leghorn in the 18th century, is the author of Kedushat ha-B创新发展, a Philologian of Reyputation and Caba list, written in the form of a dialogue (Amsterdam, 1736):—טנ-ז מ' ריקק יכדרה, Introduction to the Science of the True Cabala (ibid.):—a collection of decisions, ר' מ' יכדרה דג (Leghorn, 1742). See Furst, Bibl. Jud. I, 247; Jörcher, Allemannisches Gelehrten Lexikon, s. v. (B. P.)

Erbhard, Thomas Aquinas, a German theologian of the order of the Benedictines, who lived in the first part of the 18th century, wrote, Gloria S. Benedicti (Augsburg, 1720):—Opus Rhetoricon:—Die Bibel Latinsch und Deutsch (ibid. 1726):—Manuale Bibliorum (1724):—Polycratea Germanica, etc. (1729):—Commentaria in Universem Bibliam (Augsburg, 1733):—De Institutiones Christi (about 1739):—Concordianum Bibliorum Wessenfontana (Augsburg, 1751). See Hoefer, Nouv. Biog. Générale, s. v.

Eribert, archbishop of Milan, A.D. 1015, took a prominent part in the intrigues that then divided Italy. He was a notorius warm supporter of the emperors and of the House of the Hohenstaufen, which subsisted till 1570. See Hoefer, Nouv. Biog. Générale, s. v.

Erie of Brandenburg, twenty-sixth archbishop of Magdeburg, was son of John I, elector of Brandenburg, and was elected in 1728. He had a stormy administr-

Eris (Ipg, strif), in Greek mythology, was the personification of Discord, the daughter of Night. When the deities were merrily assembled at the wedding of Peleus and Thetis, Eris threw an apple among them, bearing the inscription "To the most beautiful." Juno, Venus, and Minerva claimed it. Had Jupiter decided in favor of one he would have incurred the bitter enmity of the others, and hence he refused to announce his opinion; therefore Paris was authorized to decide. Paris, a man of unreckoning, wisdom and fame, offered by the nearest goddesses, had no influence with him; for Venus promised him the most beautiful woman of Greece as a possession. That goddess therefore received the prize of beauty; Paris carried off Helena, the Trojan war was the result, and all the deities took part in it: Juno and Minerva as enemies of the Trojans; Venus, Apollo, and Mars on the side of those against whom war was made.

Erskenwald, the fourth bishop of the East Saxons, whose episcopal see was London, was brother of St. Ethelburga, and is said to have been born at Stallington, in Lindsey, of a noble family. From Bede we learn that he was already noted for sanctity when raised to the episcopate in 676. He died in 690, and is commemorated April 30 as the founder of St. Paul's (where his remains were interred), and also of one or two monasteries.

Erkligt, in Greenland mythology, are the spirits of war, living on the east side of the country, cruel, and enemies of man. They are represented as large men with animal heads. Probably this superstition came from an ancient tradition, which gives to the northern coast of Greenland very warlike inhabitants, who sometimes pressed to all parts of the island in plundering and devastating expeditions, and destroyed all living beings.

Erkling, in Norse mythology, is probably akin to Elfr, the ruler of the ethereal beings which are called elves (q. v.). He is not a dangerous person, but often abducts children of Christians before they are baptized, not from any evil motive, but because he takes a great joy in them, and because the elves generally glory in coming into contact with human beings. He is represented as an unusually large, bearded man, with a shining crown and a wide, trailing mantle.

Erlørnsworth, in Greenland mythology, is the ruler of the air, the evil principle. He is cruel and cunning; waylaying those who are on the way to heaven, and lives on their vitals, which he tears from them.

Ermelindis (or Hermelinda), Saint, was born at Arles, near Lyons, about 550. She was of a rich family of Brabant, and was but twelve years old when she resolved to consecrate herself to God. Some time later her parents tried to induce her to marry, but she cut off her own hair in their presence and hid herself in the solitude of the vicinity. She only left her cell, with bare feet, when she assisted at the divine services. Two young men, brothers, and lords of the place, having designs upon her chastity, Ermelindis retired to a more secluded place called Meldris (now Meldarta), near Hugard (Brabant), and subsisted there on fruits and herbs till her death, about A.D. 611. Forty-eight years afterwards her obscure tomb was discovered, and a chapel was erected over it, which has since perished. She is commemorated on Oct. 29. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ. Biog., s. v.

Ermenare (Hermariant), twenty-sixth bishop of Autun, A.D. 678, piously buried the mutilated remains of his predecessor, St. Leger.

Ermenfrid, abbot of Cuisance, in Franche-Comté, entered monastic life, about 627, at Luxeuil; and coming into possession, by inheritance, of the monastery at Cuisance, restored it, and died there in old age. He is commemorated on Sept. 25. See Smith, Dict. of Christ. Biog., s. v.

Ermen (also Mermoc), the name of several Irish saints, one of whom was uncle, and two others nephews, of St. Columba.

Ernest of Saxony, forty-first archbishop of Magdeburg, was elected to that see Jan. 19, 1476; but the pope stipulated that he should consecrate him, and he had a long contest with Archbishop Michael of Anhalt and the citizens of Magdeburg before he secured quiet possession of the see. He died Aug. 8, 1513. See Hoefer, Nouv. Biog. Générale, s. v.

Ernest, Günter Gottlieb, an Evangelical preacher of Germany, was born June 25, 1739, at Coburg. He was reared at Jena, for some time employed by the minister for ecclesiastical affairs at Hildburghausen, and died there, June 28, 1797, being court-preacher at the time. Most of his publications were sermons. See Döring, Die Gelehrten Theologen Deutschlands, s. v. (B. P.)

Ernest, Heinrich Friedrich Theodor Ludwig, a Lutheran theologian of Germany, was born May 27, 1814, at Brunswick. He studied at Göttingen; was in 1838 deacon at his native place, in 1842 pastor at Wolfenbüttel, in 1843 superintendent, in 1850 member of the consistory, and in 1858 general superintendent, and died at Wolfenbüttel, Aug. 17, 1880. He published Exposition of Luther's Smaller Catechism (1861), which is used in many places as the official manual for religious instruction. He also wrote, Ur sprung der Sünde nach Paulinischen Lehrbegriff (Göttingen, 1862, 2 vols.): —Die Ethik des Apostels Paulus (6th ed. ibid. 1890). His earliest work was De Prudentia Christi in Apostoli Instituti Suprientia atque Prudentia (ibid. 1884). See Zuchold, Bibl. Theol., i, 882 sqq. (B. P.)

Ernest, Jakob Daniel, a German Protestant theologian, was born at Rochitz, Dec. 8, 1640. He studied till the age of fifteen under his father, Daniel, and at Leipzig and Altenburg. In 1663, minister of the gospel at Ebytsch, rector at the gymnasium of Altenburg in 1678, deacon in 1688, archdeacon in 1688, and finally consistorial assessor in 1705. He died Dec. 10, 1707. His principal works are, Prodomus Apanachismatum (Altenburg, 1672): —Selecta Historiae Episcoporum infantum (ibid. 1690). See Hoefer, Nouv. Biog. Générale, s. v.

Ernest, Johann Christian, a Lutheran theologian of Germany, was born Feb. 18, 1695. He studied at Wittenberg and Leipsic, and died superintendent in Langensalza, in 1770. A list of his writings is given in Jocher, Allgemeines Gelehrten-Lehzikon, s. v. (B. P.)


Ernest, Johann Heinrich Martin, a Lutheran theologian of Germany, was born Nov. 26, 1755, at Mitttwitz, near Cronach, and died at Coburg, May 10, 1836. He wrote, Irene. (Sitzbach, 1828): —Uber Censor- und Bücherbörse, etc. (Leipsic, 1829): —Der Kirchen-Staat (Nuremberg, 1830). See Zuchold, Bibl. Theol., i, 888; Winer, Handbuch der theolog. Lit. ii, 610; ii, 391, 382. (B. P.)

Eromanian Version of the Scriptures. This language is spoken in the island of Eromanga, one of the New Hebrids group. The version of Luke's gospel, which was published in 1844, was begun by the Rev. N. Gordon, who was cruelly massacred by the natives in 1846. The work was completed by his brother, the Rev. James I. The latter has since translated the book of Genesis, which was printed at Sydney in 1868, and was followed by Matthew's gospel in 1868, at London. In 1876 the Acts of the Apostles, which were
translated by the Rev. H. A. Robertson, were published at the request of the New Hebrides mission at Sydney. These are at present the only parts of the Scripture translated into this language. (B. P.)

Erovas, grand priest to the gods of Armenia. He was the brother of Erovari II, who intrusted him with the direction of the supreme national council, and also placed in his care the fortress of Pazaran, the ecclesiastical capital of Armenia. Sempad the Parastrid, who had taken possession of that place after the death of Erovan, drowned Erovas in the river Akhouriann, A.D. 80, and took away his treasures and his five hundred slaves. See Hoer, Nouv. Biog. Générale, s. v.

Erskine, Charles, a cardinal of Scotch descent, was born at Rome, Feb. 13, 1738. After entering the profession of a lawyer when still quite young, he attained a rare knowledge of Latin and philosophy, and was honored by Pius VI, who himself had been a lawyer. During the French revolution, Erskine was sent on an embassy to London by that pontiff, remained there for eight years, and when he came back to Italy under Pius VII received the cardinal's hat. When afterwards he went to Paris he was welcomed by the consular government. Erskine died March 19, 1811. See Hoer, Nouv. Biog. Générale, s. v.

Erskine (or Araskine), Henry, a Scotch divine, one of the youngest of the thirty-three children of Ralph Erskine of Shiefeld, was born at Dryburgh in 1624, where he received his early education. He took his master's degree at the University of Edinburgh in 1645, was ordained to the ministry by the Presbyterianists in England, to the living at Cornhill, in Durham, but was soon ejected by the act of uniformity, in 1682, and returned to his own country. But the persecutions carried on in Scotland required him to take refuge in Holland. In 1687, when king James's toleration was pronounced in Holland; and in 1691, on the re-establishment of the presbytery in 1689, he was appointed minister of Chirnside, in Berwickshire. He died Aug. 10, 1696. He never published any of his works. See Chalmers, Biog. Dict. s. v.; Fasi Eccl. Scot., 1, 427, 451.

Erskine (or Erskyn), John, a Scotch clergyman, of Dun, knight, son of John Erskyne, of Dun, was born about 1598; studied first at the University of Aberdeen, then on the Continent. Having imbued the doctrines of the Reformation, he taught them to the son of Alexander Stratton, a neighbor who paid the forfeit of his life for his opinions, at Edinburgh, in August, 1534. He led many other persons to embrace the new principles, and secured for them safety and protection. When the English invaded Montrose, in 1548, Erskine supported by his townspeople, resisted them with a loss of eight hundred of the invaders. He lived a retired life till John Knox appeared, in 1555, when he joined him at Edinburgh, took part with his followers in their public services, and was coadjutor with Knox till a succession took place. He was one of the eight appointed by parliament, in 1557, to witness the marriage of the queen with the dauphin of France. On his return, in 1558, he assisted in forming a Church of the Reformation, became an exhorter, drew up an address to the queen dowager against the Romanists, with whose dissimulations, in 1559, the people at Perth became so enraged that they attacked the monasteries, and cast down the images, sparing only the places of worship through the influence of Erskine and Knox. He was nominated by the lords and barons, in July, 1560, the first minister at Montrose under the Reformation, sat in the first General Assembly, 1560, and was appointed superintendent of James VI and Mary, in 1561. Of the fifty-six General Assemblies, he attended in the capacity of the moderator over five of them, three times in succession. He was a member of the convention at Leith in 1561: had to summon princes, and three regents of the university, and try them for teaching popery, in 1567 and 1568, and on their refusal to accept the new faith they were deprived by the privy council. He several times offered his resignation, which was always declined, and he died March 12, 1588, having been secular only to Knox in accomplishing and securing the work of the Reformation. He governed his portion of the Church with singular wisdom and authority, disallowing all innovations. He was a man of courage, zeal, learning, prudence, generosity, and liberality. He compiled and published part of the Second Book of Discipline. See Fasi Eccl. Scot., iii, 387.

Erskine, Thomas, of Linlathen, Scotland, a writer on theology and politics, was born Oct. 13, 1727. After being educated at the high-school of Edinburgh and at Durham, he attended the literary and law classes of the University of Edinburgh, and in 1810 became a member of the Edinburgh faculty of advocates. On the death of his elder brother, in 1816, he succeeded to the family estate of Linlathen, near Dunde, and retired from the bar, spending the remainder of his life in the discussion—either by conversation, by letters, or by literary publications—of the most important religious questions. He died at Edinburgh, March 20, 1870. His principal works are, Remarks on the Internal Evidence for the Truth of Revealed Religion (1820)—an Essay on Faith (1822); and the Unconditional Freedom of the Gospel (1828). These have all passed through several editions, and have also been translated into French. He also wrote, The Crucifer Serpent (1861)—The Doctrine of Election (1868)—a posthumous work entitled Spiritual Order and Other Papers (1871), and various essays. Two volumes of his Letters, edited by William Hanna, D.D., with reminiscences by dean Stanley and principal Shairp, appeared in 1877. See Encyclop. Brit. 9th ed. s. v.

Erskine, William, a Scotch nominal prelate, was minister of Campsay and commendator of Paisley. He was a titular bishop of Glasgow in 1385, but was never consecrated. He held the office but two years. See Keith, Scottish Bishops, p. 262.

Erthal, Franz Ludwig von, a German prelate, was born at Lohr-on-the-Main, Sept. 16, 1730. He studied law at Wurzburg, and when thirty-three years of age became a member of the chapter there. The emperor Joseph II appointed to his house the several high positions, and in 1779 he was made prince-bishop of Bamberg and Wurzburg. His government was in every respect an excellent one. He died Feb. 16, 1795, leaving, Zeit und Eiicht der Christen (Wurzburg, 1728) in Latin, and Ich und der Mensch (Boppard, 1747). See Poel's Biographisches Real-Encyclop. s. v.; Geschichte der Katholischen Deutschlands (Munich, 1872); Bernhard, Franz Ludwig von Erthal (Tubingen, 1822). (B. P.)

Erwin, Alexander R., D.D., a minister of the Methodist Episcopal Church South, was born in Louisiana, Jan. 12, 1820, of pious Baptist parents. He joined the Methodist Episcopal Church in 1850; was licensed to preach in 1848, and in 1842 entered the Tennessee Conference. In 1848 he was appointed president of Clarksville Female Academy; in 1854 re-entered the regular work; in 1859 was appointed president of Huntingville Female College, and died Jan. 10, 1890. Dr. Erwin was a manly and dignified in appearance, humble and cheerful in spirit, extensive in knowledge, and energetic in labor. See Minutes of Annual Conferences of the M.E. Church South, 1890, p. 212.

Brythraeus, Joschim (1), a Lutheran theologian, was born Dec. 19, 1837, at Bela, in Upper Hungary. He studied at Wittenberg, and was for some time archdeacon in his native county. When the local preachers were dismissed from Hungary, he went to Poland, and was appointed pastor at Stettin, where he died, March 21, 1859. He wrote, Dissert. de Attributis Dei; Synopsis Biblica; Sido Liggio Scriptura; Brevisarium Biblicum; Apologiae Sacrae; Expositio Com
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fasson Augustana. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

ERYTHRAEUS, Joachim (3), son of the foregoing, was born Jan. 28, 1663. With his father he went to Pomerania, was in 1638 deacon, and in 1700 succeeded his father as minister. He died April 29, 1703. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Brythropel, name common to several Lutheran ministers of Germany:
1. DAVID RUPERT, was born March 50, 1658, at Hano-

ver, and studied at Jena. In 1679 he was court-preacher at his native place, in 1680 member of consistory, in 1698 superintendent of the palatine, and died in 1706. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

2. DAVID WILHELM, son of the above, was born at Hano-

ver, June 20, 1697. He studied at different universities, and after his return commenced his ministry in his native city in 1710. He was intrusted with the highest ecclesiastical positions, and died in February, 1758. He wrote, De Fato Callis Eucharistiae (Heidel-

berg, 1714).

3. GEORGES, was born at Hanover in 1607, studied at Rinteln and Jena, and died in his native city in 1669.

4. MARTIN, was born at Hanover in 1610. He studied at Helmstedt and Marburg, was in 1654 pastor at Darmskat, in 1648 court-preacher and general superintendent, died June 1, 1665. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

5. RUPERT, father of Martin, was born in 1556, studied at Leipsic and Wittenberg, and was in 1584 con-

ventor at Hanover. In 1585 he was made pastor of the Church of the Holy Cross, in 1596 of St. George's, and died Oct. 7, 1625. He wrote, Analytis Logica in Episkal, et Evangel. Dominic. Periopenes: Postilla Methodica in Episkal, et Evangelicia: Theologia Apostolica et Methodica, or exposition on the epistles of Paul, Peter, James, Jude, John, and the epistle to the Hebrews: Harmonia Historica IV Evangelistarum: Catena Aurea in Harmon. Evangel. See Jöcher, Allgemeines Gele-

hrten-Lexikon, s. v. (B. P.)

EBSIAS OF EGYPT, who lived about the end of the 4th century, was abbot of some monastery in that country, and left a large number of MSS., nearly all in Greek. Anamnsi compiles some in Arabic and Syrian, but these are probably translations from the Greek. Several have been published, viz., Chapters on the Aesthetic and Quiet Life (Kephalas kepia deinosias kai hymnos), in Gregorius of Nyssa, in the Theoricae Quaestorae of Peter Porsin (Paris, 1684); Processus seu Concilii Postica Tironumius (Augsburg, 1759); Orivtonios, a Latin translation of twenty-nine discourses, or rather apothegms, published by Franc. Zini, with other asceretical writings by St. Nilus and other theologians (Veince, 1574); Dubitaciones in Vieinon Exegetica, in MS. in the royal library of the Escorial in Spain, has been described by Montfaucon, but has not been printed. It is doubtful if all these works are by the same author, as there may have been several writers of this name in Egypt. See Hoefer, Nouv. Biogr. Générale, s. v.; Smith, Dict. of Christ. Biogr., s. v.

ESCALANTE, JUAN ANTONIO, a reputable Spanish historical painter, was born at Cordova in 1630, and studied under Francisco Ricci. There are a number of his works in the churches of Madrid, which are highly prized, among which is a fine picture of St. Catharine, in San Miguel; and an altar-piece representing The Dead Christ, with other figures, in the Church of Es-


ESCHERICH, ANDREAS CHRISTIAN, a German div-

ine and philologist, was born at Nuremberg, March 24, 1663, and was educated at Altdorf, where, in 1684, he re-

ceived the poetic crown. He went to Jena and taught the classics with considerable reputation. He travelled through Germany and Holland, and on his return as-

sisted his father in the Church of Weehd, in Nurember-

g. In 1691 he was appointed inspector of the schools of Altdorf, and in 1696 was recalled to Nuremberg as dean of the Church of St. Mary, and professor of elo-

cuence, poetry, history, and the Greek language in St. Gile's College, to which office, in 1705, was added that of pastor of St. Clare. He died Sept. 24, 1722. Some of his philological dissertations were printed in 1700, in the Syntagma Secundum Dissertationum Philologicarum (Rotterdam, 8vo.). His Epitome eis Commentariis in Fragmenta Orphica, was published at Nuremberg (1702, 4to.). He translated into German, Allix on The Truth of the Christian Religion, and On The Coming of the Messiah. See Chalmers, Biog. Dict. s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

ESCHENBURG, BERNHARD, a Lutheran theologian of Germany, who died at Lubeck, Sept. 80, 1822, is the author of, Versuch einer Geschichte der öffentlichen Reli-

gionen in Deutschland (Jena, 1780). See Winer, Handbuch der theolog. Lit. i. 628; ii. 57. (B. P.)

ESCHENBURG, JOHANN JOACHIM, a Lutheran

hymn-writer of Germany, was born Dec. 7, 1748, at Hamburg, and died at Brunswick, Feb. 29, 1820. He was author of twelve hymns. See Jordans, Lexicon deutscher Dichter und Prosaisten, vi. 768-798; Schroeder, Lexikon der Deutschen Schriftsteller, vol. ii.; Koch, Geschichte des deutschen Kirchenliedes, vi. 235 sq.; Winer, Handbuch der theolog. Lit. ii. 290. (B. P.)

ESCHENMAYER, ADAM CARL AUGUST, a German philological writer, was born July 4, 1788, at Neuen-

burg. In 1811 he was made professor of philosophy at Tubingen, but retired in 1856 from his academical position. He died in 1856. See Winer, Handbuch der theolog. Lit. i. 628. (B. P.)

ESCHSCHOLZ, DIE FRAUEN DES VERSCHLEIERTES VIRGIN (ibid. ccd.)—Sechs Perioden der christlichen Kirche (Heilbronn, 1851). See Lichten-

berger, Enzyklop. des Sciences Religieuses, s. v.; Winer, Handbuch der theolog. Lit. i. 286, 288, 429, 551, 594; ii. 10; Zachold, Ibid. Theol. i. 396. (H. P.)

ESCHUS. See VAN ESCH.

ESCHRITKES (enlightened), a Mohammedan sect who give themselves to contemplation. Their meditations pertain chiefly to God, whom they, unlike the other Mohammedans, believe to be a trinity of per-

sons. Wherever the Koran conflicts with their doc-

tines they consider it abrogated. They hold in much greater contempt the gross notions of Mohammed, con-

erning the sensual pleasures of paradise, and consider man's supreme happiness to consist in the contempla-

tion of divinity. It is one of the most respectable of the Mohammedan sects, resembling more nearly than any other, both in faith and practice, ordinary Christians.

ESCOBAR, Bartolomeo de, a Spanish missionary, who spent his life and fortune in pious labors, was born at Seville in 1562. He became a Jesuit in the West Indies, where he lived seventeen years, and afterwards spent three years at Lima, dying there in 1624, and leaving, Conciences de Quimiquimiquino (Lyons, 1617) — Conci-

ences de Quimiquimiquino (Lyons, 1597) — Conciences de Quimiquimiquino (Paris, 1624) — Obras Beatim Virginia escritos para (ibid. co.)—See-
ESCOBAR 351

ESKUCHE


ESCOBAR (del Curro), JUAN, a Spanish theologian, was born at Puente de Cantos (Andalusia); taught law with success at the College of Santa Maria and at the University of Seville; became afterwards inquisitor at Malaga, but was dismissed from that office in 1518, leaving, De Pristata Sancti Officii Inquisitionis, etc. (Lyons, 1657): — De Uroque Foro (Cordova, 1642): — De Confessarum, etc. (ibid. cod.): — De Frua Cumunicia (ibid. cod.): — Autilogia, etc. (ibid. cod.). See Hoefer, Nouv. Biog. Générale, s. v.

ESCOBAR, MARINA de, a Spanish foundress of religious orders, was born at Valladolid, Feb. 8, 1554. Although the daughter of rich parents, she refused marriage. She had visions very frequently, in which Sts. Gertrude, Brigitta, and Mathilda appeared to her. In 1582 a number of women desired to share her mode of living, and retired under her guidance to a monastery, to which she gave the name of Recolección de St. Hrudgel. She died June 9, 1633. Her Life, begun by P. Del Puente, was finished by P. Cachupin, the provincial of the Jesuits of Castile (Madrid, 1665). See Hoefer, Nouv. Biog. Générale, s. v.

ESCOCER PEDRO SUARES DE, a Spanish theologian, was born at Medina; belonged to the order of the Hermits of St. Augustine, and went into Spanish America, preaching the Catholic faith in Mexico. He became successively first theologian of the cathedral of that city, prefect of the province, and bishop of Guadalupe. He died at Tlaxcapan in 1581, leaving, Ex- cata del Purgatorio Celestial: — Silica de la Perfeccion Eclesiastica: — Reduz de Principios: — Sermones de los Evangelios de Todo el Año (Madrid, 1601). See Hoefer, Nouv. Biog. Générale, s. v.

ESCUARA. See BARQUE SPANISH.

BEDALL, JAMES, D.D., a Scotch clergyman, became a tutor in the family of Mr. Christison, and was licensed to preach in June, 1808; presented by the town council to the second charge at Montrose in June, and ordained Aug. 14, 1805; promoted to the East Church, Perth, Oct. 18, 1810; resigned his charge, which was accepted June 15, 1844, after securing a bond from the magistrates for an annuity of £200, having discharged the duties of his office with great ability and a high degree of acceptability and usefulness. He died Jan. 8, 1854, aged eighty years. He published, Christian The- ology (Edinb., 1833): — Aporophosis, for the Perthshire Bible Society (perpetual society for 1830). See THOM- son (Perth, ed.), — Lectures on the Shorter Catechism (ibid. 1829): — Civil and Religious Institutions Necessar- ily and Insensibly Connected (ibid. 1833): — The Volu- nteary Church Scheme without Foundation in Scriptur- es, or Common-sense (ibid. 1844): — The Spiritual Principles, and Reasoning of the Volunteers Exposed (ibid. cod.), with various articles in the Edinburgh En- cyclopedia. See Fasti Eccl., Scotienses, i, 619; iii, 948.

EDRANS [Armen. Etr or Estris], catholics or uni- versal patriarch of Armenia, was born at Parhajin- guard (in the province of Ararat). He was educated from his childhood at the patriarchal palace, and after having filled the office of doorkeeper to St. Gregory the Illuminator, was elected to succeed the patriarch Chris- topher III, who died A.D. 628. A short time after that the emperor Heraclius, on his return from his expedi- tion against Chosroes II, king of Persia, stopped at Gare, on his march from Palmyra to the Eupha- rimus, and undertook to unite the Armenian Church with the Greek. To this end he tried to conciliate the feelings of the Armenians who had submitted to his rule. He gave them as governor-general a very popular person, the monk Pard. He treated the patriarch with distinction, and gave him a part of the city of Gogh. At the order of the emperor, Edrians called together a council (A.D. 629) in the city of Gare, where a great number of bishops, doctors (ver- table), and Armenian princes, likewise several Greek doctors, came together. During the conference of one month, the reunion of the two churches was decreed. The Council of Chalcedon was recognised as the fourth General Council, and it was concluded that the feast of the nativity of Jesus Christ is to be celebrated separately from that of his baptism. Most of the Pevor-Armenian bishops adhered to the decisions of the council. Many of the theologians who had attached themselves to the anathematized doctrines received Edrians very coldly when he came back to Tefin, the seat of his administration, Ctesiphon, he loudly disapproved of his last acts. The chief of this party, John Malargometi, was ill-treated by order of the patriarch and sent into exile as a here-etic. Edrians died in 689, of sorrow, it is said. He has been sufficiently judged by his compatriots; the historia- nian John VI Catholics and Michael Asori (or the Syrian) call him ignorant, while the Armenians unitedly reverence him as a saint. During his time Armenia was ravaged by the Arabs, who massacred thirty thou- sand people in the city of Tefin. Nerses III, bishop of Dailk, succeeded Edrians. See Hoefer, Nouv. Biog. Générale, s. v.

EBER, HANS, a Dutch theologian and heliast, was born at Amsterdam, Jan. 2, 1596. He was preacher at Ost- and Wester-Blocker, at Naarden, Middelburg, and finally at Amsterdam. In 1753 he was called as professor of Hebrew antiquities at Leyden, where he had been teaching theology before, and died there in 1756. He was the author of the same year, leaving, Monis Maiormidis Constitutio de Sigilla (Leyden, 1767): — Oratio de Supremo Ecclesiae Doctore (ibid. 1740): — De Reprimine Ecclesiae (ibid. 1741): — De Pontifical Theologia (ibid. 1751). See Hoefer, Nouv. Biog. Générale, s. v.

EBHILLI, (or -Tourk.—Abraham, a famous Talmudist of the 13th century, is known for his novellae on almost all the treatises of the Talmud. These novellae, or ד"ת וriter, are highly appreciated by Talmudic scholars, and often therefore reprinted. A complete list of them is given by Fürst, Bith, juli, 218-250. (B. P.)

EBMAH. For this Biblical site Lieut. Conder suggests (Memoirs to the Ordnance Survey, iii, 315) the present ruined village es-Simoa, lying three and a half miles southwest of Juttah.

EBCLID, a Swedish prelate, succeeded to the see of Lund, although his election was forbidden by king Eric Ermund, against whom he took arms while only bishop of Röskilde. He finally retired to the monastery of S:t Albert, where he died, Sept. 6, 1181. See Hoefer, Nouv. Biog. Générale, s. v.

EBKILL, NICHOLAS, a Swedish theologian, was born July 4, 1568. He studied at different universities of Germany, and was in 1611 rector at Calmar. The war between Sweden and Denmark put a sudden stop to his activity, but he resumed it in 1625. He died Feb. 17, 1650, leaving, Disp. Symodica de Scripturas Sacra (Colmar, 1629): — De Jehovae Echelin (ibid. 1632): — De Persona et Officio Christi (ibid. 1633): — De Creatione et Promtuatoria (ibid. 1635): — Disputationes Octo Synodales (ibid.):. See Jücher, Allgemeines Gelehrten- Lexikon, s. v. (in B. P.)

ESORA

ESORA (Judith; e. 4) is thought by Lieut. Conder (Teni Work in Palestine, i, 386; comp. Qvar. Statement of the Pal. Explor. Fund, January, 1891, p. 82) to be the present "village of Esora," on the south side of the Orontes, near of Nabi-bout, but not noticed in the Memoirs accompanying the Survey.

Epaphroditus, a Latin name, was born in Martinos de las Posadas (old Castile), in 1602. He studied civil and canonical law, which he taught when very young at Cuenca; then became auditor at Seville, and director of the royal council of Navarre. Philip II appointed him some time treasurer of certain provinces. He was a great friend of Loyola and most influential in the settlement of the negotiations and affairs of Italy, and finally bishop of Siguenza. In 1568 Epaphroditus received the cardinal's hat. In the exercise of his high functions he was remarkable for his equal severity against iniquitous judges and heretics. He died Sept. 5, 1572. See Hefner, Novus. Biog. Générale, s. v.

Esperance (Lat. Esperaros), Charles de', a French theologian, was born at Depeña in 1591; became pastor at Andorra in 1629, but soon went to France, where he died, April 25, 1598, leaving English translations of some small treatises, especially Les Erreurs Populaires en Points de la Religion, etc. (La Haye, 1639) — La Manuduction du Corps de Christ (ibid. 1640) — L'Usage duouverte Dominicales (Lond. 1646). See Hefner, Novus. Biog. Générale, s. v.

Espece (Lat. Esperus), Charles de', a French theologian, was born of noble parents at Châlons-sur-Marne, in 1611, and became a doctor of the Sorbonne and rector of the University of Paris. Cardinal de Lorraine employed him in various important missions. Cardinal de Richelieu engaged him to assist in the preparation of the Livre de L'Oratoire et de l'Oratoire du Pape, in 1656, and at the Conference of Poissy in 1651. He died Oct. 5, 1571, leaving, Institution d'un Prince Christien (Lyons, 1569) — Traité des Observances Catholiques — Des Commentaires sur les Épitres de Saint-Paul à Timothée et à Titus, full of long discussions on hierarchy and ecclesiastical discipline; also several controversial treatises, some in French and others in Latin. All these were collected at Paris in 1619. See Hefner, Novus. Biog. Générale, s. v.

Espinac, Pierre de', a French prelate, born early in the 16th century, was the son of Pierre d'Espinac, lieutenant of the king in Burgundy. He became canon, dean of the Church of Lyons, and finally archbishop there, after the death of his uncle, Antoine d'Albon, in 1574. The clergy chose him as their orator in the assembly of Bôis, and he became chief of the deputation of the Catholics at the celebrated deputation of Suresnes. He died Jan. 9, 1599, leaving, besides addresses on the above occasions, Exhortation au Peuple de Lyon (1588) — Un Hymne — Des Poesies Françoises (not printed). See Hefner, Novus. Biog. Générale, s. v.


Espinay, Charles de', a French bishop, born of an ancient family of Brittany about 1530, became commendatory abbot of Tronchet, of St. Gildas du Bois, and prior of Galhard and de Bécérel, was appointed in 1558 bishop of Dol, but before being consecrated assisted at the Council of Trent. He was active in the ecclesiastical troubles of his time, and died in September, 1591. See Hefner, Novus. Biog. Générale, s. v.

Espinay, Jacques de', a French prelate, was apostolic prothonotary of the holy see, and succeeded by his intrigues in being appointed bishop of St. Malo, Jan. 9, 1496. Nicholas V transferred him, March 16 following, to the see of Rennes, but the duc of Brittany, Pierre II, violently opposed these changes. In the end, Espinay was deprived even of his patrimony, and although suffering from the gout was confined in a prison, where he died, Jan. 9, 1422. See Hefner, Novus. Biog. Générale, s. v.

Espinel, Vickert, a Spanish writer and ecclesiastic, was born at Ronda, in the province of Granada, about 1551. He was educated at Salamanca, and served as a soldier in Flanders. His ecclesiastical position seems to have been that of chaplain at Ronda, but he resided chiefly at Cordoba. He died about 1604. See Hefner, Novus. Biog. Générale, s. v.

Estella, Dirk de', a Spanish ascetic writer, was born at Estella in 1524. After studying at the universities of Salamanca and Salamanca, he entered the monastic life, and gained the confidence of Philip II, who iclever, consulting with his theologian. He died Aug. 1, 1578, leaving De La Vida del Evangelista San Juan.
Estes, Daniel Gordon, D.D., a Protestant Episcopalian clergyman, graduated from the General Theological Seminary; ordained in St. Louis, Mo., in 1853, and in the following year became rector. In 1857 he resided in Amherst, Mass.; subsequently became rector of St. James's Church in that place, and continued to serve that parish until 1872. He died Aug. 9, 1873, aged fifty-three years. See Proc. Episc. Almain, 1874, p. 188.

Ethiopian Version. See рейal Ethiopian Version; Russian (Version of)

Estori hat-Parchim ben-Moses. See Parchim Estori

Estouville, Guillaume, a French prelate, was born before 1403. He studied at the University of Paris. Entered early the Benedictine order, and was raised to the highest dignity, being successively bishop of Mauvise, Digne, Beziers, Ossa, Velletri, and Port-Sainte-Belle. He was also archbishop of Rouen. He had, among other abbeys, those of St. Owen de Rouen, of Jumieges, of Montebourg, and of Mont St. Michel, together with the priories of St. Martin-des-Champs, at Paris, Grand Pré, and Beaumont en Auge (Normandy). In 1437 he was made cardinal-priest by Eugenius IV, with the title of San Martino de Monte Monti. He lived in Rome under Nicholas V, and took part in the election of that pontiff. In 1477 Sixtus IV appointed him chamberlain of the Church of Rome. D'Estouville died dean of the sacred college, Dec. 22, 1483. He bestowed his immense wealth on several ecclesiastical and literary institutions. See Hofer, Nouv. Biog. Générale, a.v.

Estrees, César d', a French prelate, was born at Paris, Feb. 5, 1626. When quite young he was appointed bishop of Lyon. Louis XIV charged him several times with negotiations, in which showed a profound knowledge of the affairs of the Church and of those of the State. D'Estrees obtained the cardinal's hat in 1674. In 1680 he resigned the bishopric of Lyon in favor of his nephew, and went to Rome on public affairs. He was eventually made abbot of St. Germain-des-Près, and died dean of the French Academy, Dec. 18, 1714. See Hofer, Nouv. Biog. Générale, a.v.

Estrees, Jean d', a French prelate, was born in 1666, and became abbot of St. Claude. Louis XIV went on an embassy to Portugal in 1692, and finally to Spain in 1703. In January 1716, he was appointed archbishop of Cambrai, and died March 8, 1718, without being consecrated. See Hofer, Nouv. Biog. Générale, a.v.

Etam. The rock thus designated in the account of Samson's exploits (Judg. xv) is regarded by Lieut. Conder (Quart. Statement of "The Pal. Explor. Fund," Jan. 1875, p. 12) as the remarkable chasm or cave near the present Beit-A dib, eight miles west by north from Beersheba, and described in the Memoirs accompanying the Ordnance Survey (iii. 23) as a cavern some two hundred and fifty feet long, with an average height of fire to eight feet and a width of about eighteen feet, entered at the end by a vertical shaft called "the well," six by fire feet wide and twenty feet deep. The village is a small one, standing on a bare knoll of rock some sixty to one hundred feet above the surrounding ridge, with cisterns to the houses, and a few traces of antiquity. The place is in the vicinity of Samson's adventures, and the identification is accepted by Tristram (Bible Places, p. 48).

Etam of Sinimen (1 Chron. iv, 32) will in that case be a different place, for which Lieut. Conder suggests (True Work in Palæst. ii, 386) the present ruin Ailaun, laid down on the Ordnance Map at eight miles south by east from Beit-Jibrin, and described in the accompanying Memoirs (iii, 278) as "a mound with foundations; a square cell is cut in the rock opposite the ruin on the south."

XI—12

Etam of Judah (2 Chron. xi, 6), as still different, has been confirmed at Wady Urtas by the recovery of the name in Ain-Aidin, a spring on the hillside, south-east of the pools of Solomon (el-Buraks), one of the four that feed the reservoirs (Memoria to the Ordnance Survey, iii, 90).

Ettampes-Valenay, Achille d', a French prelate and general, was born at Tours in 1589. He was for a long time a valiant captain of the Knights of Malta. At the siege of Montauban he attracted the attention of Louis XIII, who assigned him a company of cavalry in his regiment. After the capture of La Rochelle, where he commanded as vice-admiral, he became major-general. Immediately after the restoration of peace he returned to Malta. Pope Urban VIII charged him with the command of the pontifical troops against the duke of Parma, and as a reward gave him the cardinal's hat. The new prelate showed as much vigor in the council as he had at the head of the army. He was involved in a contest between Mazarin and the court of Rome. He died in that city in 1646. See Hofer, Nouv. Biog. Générale, a.v.

Ettampes-Valenay, Léon d', a French prelate and theologian, brother of the preceding, was born about 1585. He entered the ministry, and obtained, while quite young, the abbey of Bourgueil-en-Vallassé, which he represented as deputy to the Estates-general of 1614. In 1620 he succeeded his cousin Philippe Hurault in the see of Chartres, and in 1647 was transferred to the archiepiscopate of Rheims. He introduced himself in the assembly of the clergy of 1636 by maintaining the royal authority. He died at Paris in 1651, leaving a poem in Latin, in honor of the Virgin (Paris, 1695) : a Ritual, for the diocese of Chartres (ibid. 1637). See Hofer, Nouv. Biog. Générale, a.v.

Etchen (Echeus, or Etlan), commemorated Feb. 11 in the Irish and Scotch calendars, was bishop of Clunia-foina, in Meath, of royal descent, originally a physician. He seems to have been born cir. A.D. 490, to have lived on the borders of Osmary, and died A.D. 578.

Eternâla, a Christian sect, supposed to have arisen about A.D. 260, deriving their name from their belief in the eternity of the world. They maintained that the earth will continue in its present state, even after the resurrection of the dead.

Eternity of the World. See Cosmogony.

Ethelbert. (1) Saint, king of the East-Angeles, beheaded in 792 (rather 794) by order of Offa, king of Mercia, and was buried May 3, as the son of Hereford. (2) Saint, martyred with his brother, St. Ethelred, at the court of their cousin Egbert, king of Kent, in the 7th century, and commemorated on Oct. 17. (3) Archbishop of York (called also Adelberht, and usually Albert), a kinsman and pupil of archbishop Egbert, and the teacher of Alcuin, was consecrated to the see April 24, 767, and in 773 pope Adrian sent him the pallium. He made an excellent archbishop, continuing his fraternal habits, and devoting himself to the interests of the Church. In 772 he appointed Fairbald bishop of London, and died at York, Nov. 8, 781 or 782. (4) Bishop of Withern, in Galloway, consecrated June 10, 777; died Oct. 16, 797.

Ethelburga is the name of several early English abbesses, one of whom is especially entitled saint. She was sister to Erikenwald, bishop of London; was by him appointed first abbess of the monastery at Barking, Essex, which he built and endowed. Here she led a very austere life, and died in 676. She is commemorated on Oct. 11.

Ethelgar, archbishop of Canterbury, was educated at Glastonbury, where he was a favorite pupil. In 964 he was appointed abbot of Newminster at Winchester, and on May 2, 986, he was consecrated to the see of Selby.
For more than eight years Ethelgar was bishop of Selsey. In 588 he was translated to the see of Canterbury. All hopes and expectations seem to have been disappointed by his death, Dec. 3, 589. See Hook, Lives of the Bps. of Canterbury, i. 428 sq.

Ethelhard, archbishop of Canterbury, does not seem to have figured in history until his consecration to that see, July 21, 739. His first public act was to assist in nominating representatives to attend the council which the emperor Charles had called to assemble at Frankfort, one of the most important councils ever held in the West. His administration was one of success and satisfaction to his people. He was especially instrumental in securing, in 802, the pope's recognition of the sovereign right of the Church. He died May 12, 805. See Hook, Lives of the Bps. of Canterbury, i. 255 sq.; Smith, Dict. of Christ. Biog. a. v.

Ethelnoth, archbishop of Canterbury, was the son of Egelmear, the earl, and was a Glastonbury man. He obtained the grant of additional privileges for the monastery from Canute, and is reported to have written its history. He was first dean of Canterbury, then dean of Canterbury, and chaplain to Canute, the king. Other preceptors he declined until a vacancy occurred in the see of Canterbury. In 1020 the see was vacant, and Ethelnoth was nominated by the king as primate of England. Having settled his affairs in Canterbury, he hastened to Rome, as a temporary solution, and proceeded to Rome in 1022, where he was received with distinction by Benedict VIII. From Rome he went to Pavia to visit the tomb of St. Augustine of Hippo. Ethelnoth seems to have been a church restorer. He repaired all the churches, and churches which his predecessors had only patched over. He displayed both firmness and discretion during his administration. He died in October, 1038. See Hook, Lives of the Bps. of Canterbury, i. 476 sq.

Ethelred, archbishop of Canterbury, is said to have been bishop of Winchelsea before his appointment to Canterbury in 670. He was educated as the monastery of St. Augustine. After his appointment to the see, he went immediately to Rome for the pallium, as was required in those days. During Ethelred's administration it is said that Cænellea came to Canterbury to be consecrated by him to the see of Lambeth. This plainly shows that the spiritual supremacy of the English Church already extended, at least, over the south-eastern part of Wales. In the episcopate of Ethelred, the same Church gave proof of its revived energy, by opening a correspondence with the Christians of the far East, especially with those then existing in India. These things occurred towards the close of Ethelred's life. He was cordial in his co-operation with the king, and took many steps towards the reformation of the Church. To him also is due, at least, the merit of carrying into effect the will of the sovereign. He died in 689. See Hook, Lives of the Bps. of Canterbury, i. 298 sq.

Ethelred. See AILRED.

Ethelreda. Saint. See AUDRY, St.

Ethelwold (Lat. Æthelwald), bishop of Lindisfarne, cir. 724-740, was originally a servant under St. Cuthbert, and afterwards abbot of Melrose, and lived through many vicissitudes in those days of peril. He is commemorated on Feb. 12.

Ether is identified by lieutenant Conder (Tenn. Work in Palestine, ii. 836) with a ruined site, el-Atr, one mile north-west of Beit-Jibrin; but it is doubtful if the territory of Simeon extended so far north. Van de Velde's Tell Athan, "a little to the northeast of Beer-sheba," which is adopted by Tristram (Bible Places, p. 42), does not appear on the Ordnance Map.

Ethiopian Church. See ARVANSIAN CHURCH.

Ethiopian Monks. Monasticism spread rapidly up the Nile into Ethiopia, and gained as strong a hold there as in Egypt or Syria, if not a stronger. All the monasteries in Ethiopia professed to obey the so-called "Rule of Antony," but with different observances. An attempt at reformation, such as invariably recurs in the life of a monastic order, was made in the 7th century; Tecla-Haimanot being the second founder or Benedict of Ethiopian monasticism. He endeavored to consolidate the system under a superior-general, second in ecclesiastical rank only to the patriarch of Ethiopia, who was to visit and inspect the monasteries personally or by proctor. Several of them, however, preferred to retain their independence, like Congregationalists. Monks swarmed in Ethiopia long after the first fervor of asceticism; and the congregation of the Ethiopian Church was monastic. The story of a military order of monks, like the knight-templar, originating in the 4th century, is purely fabulous. See Helyot, Dict. des Ordres Religieux, ii. 222 sq.

Ethnophrœnés (from Ἐθνοφρόν, a nation, and φοβίσω, to think), a name sometimes applied to the heretics of the 7th century, who sought to combine pagan customs and ceremonies with Christianity.

Etaba, a dignitary of the Aboriginal Church, next in authority to the Abuna (q. v.).

Etu, an object of worship in the islands of the Pacific, consisting of some bird, fish, or reptile, in which the natives believed a spirit resided. For an account of this worship see Williams, Missionary Researches.

Eucadires, priests of the ancient Carthaginian deities, also called Aecidres (q. v.).

Eucherius, the thirty-second bishop of Orleans, was born there, of noble parents, towards the close of the 5th century; devoted himself chiefly to a monastic life at Jumièges; was elected to the see on the death of his uncle, in 717; administered it with remarkable success, but was banished to Cologne, in 732, by Charles Martel, apparently for resisting a confiscation of the Church revenues; and died at a place near Liege in 738 (or 742). He is commemorated Feb. 20.

Buchomën (from εὐχομαι, to pray), a name sometimes applied to those of the catechumens (q. v.) who remained to receive the minister's prayers and benedictions. See GENEFLECTENTES.

Budes de Roucroumet, sixty-eighth bishop of Béziers, belonged to one of the oldest families of Burgru- dury, and succeeded, Feb. 9, 1298, Guillaume de La Tour. He fell into a quarrel with his people, in 1275, concerning the expenses of the see, which resulted in his discomfiture. He died June 28, 1301. See Hoefer, Nouv. Biog. Générale, a. v.

Bunfrouus. See EPHPHRONIUS.

Eugenius, a Catholic bishop of Carthage, was elected to that see in 480 or 481. In 488 he was banished by the Arian party to Tripoli, where he remained until 484, when he returned to his diocese. But the next king banished him to Gaul, where he remained the rest of his life. He died at Vienne, Sept. 6, 506. He left Expositio Fidei Catholicœ (printed in Migne, Patrol. Lat. viii). See Chalmer, Biog. Dict. a. v. Smith, Dict. of Christ. Biog. a. v.

Ethiopian Monk.
Eugenius, bishop of Toledo, the second of that name, was first a clerk of the Church there, and on being chosen bishop, retired to Saragossa in a monastery; but being discovered, was brought back to Toledo, and ordained in 646. He presided at the councils held at Toledo in the years 659 and 656, and died in 657. He was the author of several works, particularly a treatise on the Trinity, two books of miscellaneous, and one in prose and verse, which were published by father Simond at Paris (1619, 8vo; also in 1696; Variae, 1709, in the Bibliotheca Max. Patrum; Lyons, 1677, xii. 345). See Chalmers, Biog. Dict. s. v.; Smith, Dict. of Christ. Biog. s. v.

Bukterol Olkoi (οἰστρόπιον, οἱ οἰρότηται, οἱ Φυλάκες, a house), a name sometimes applied to ascetic Christian churches.

Bulogium, the consecrated bread of the Greek Church.

Bulystras, bishop of Apamias, in Bithynia, one of Chrysostom's most loyal adherents, banished to Misynab, beyond Borrah, in Syria, A.D. 406.

Bunenides. See Furies.

Buphemia, Saint, of Chaldesdon, suffered martyrdom in the time of Galerius, c. A.D. 307. Her anniversary is Sept. 16.

Buphemius (by some Euthymius), third patriarch of Constantinople, A.D. 405-406; was a learned historian and orthodox presbyter of that city, but became involved in the jealousies between the Greek and Roman ecclesiastics, and was finally deposed by the emperor Anastasius. He died in 518.

Buphrosia (or Buphrosynia), daughter of Pharnabazus of Alexander, early in the 5th century, fled from home to avoid marriage, and was received into a neighboring monastery, where, under the assumed name of Sauraphatis, she concealed her sex for thirty-eight years. Her father meanwhile visited her, without recognizing her, and was converted to Christianity. On her death-bed she discovered herself to him, and he became a monk. She is commemorated by the Latins, Feb. 11; by the Greeks, Sept. 25.

Buphyrates, a heretic of the 2d century, was the founder of the sect of Ophtolites or Serpentarians, one of whose dogmas was, that the serpent by which our first parents were deceived was either Christ himself or Sophia (wisdom) concealed under that form, for which reason they paid a kind of divine honor to certain serpents kept for that purpose. In most points he adhered to the Oriental or Gnostic philosophy, of two opposite principles, with the moon and other dreams of those sects. Origin did not consider the disciples of Euphrates as Christians, but as calumniators of Jesus Christ.

Buphrobus or Buphronius. (1) Bishop of Antioch, intrusted by the Arian party, A.D. 332-334. (2) Bishop of Colonina, in Armenia; afterwards metropolitan of Nicopolis, A.D. 375. (3) Ninth bishop of Antioch, not before A.D. 402; commemorated Aug. 3. (4) The eighteenth bishop of Tours, A.D. 555-572, who resisted the violent encroachments of the civil power, died in his seventieth year, and is commemorated Aug. 4.

Euripus, in Greek mythology, is the east, or, rather, south-east, wind, bringing to the Greeks close, damp weather, and heavy storms. Therefore he is represented on the tower of the winds with flowing hair, tangled beard, and of early aspect. See EAST WIND.

Eusebia, Saint, abbess of Hamay or Hamsige, daughter of Adalbrand, a Frankish lord, and of St. Rictrude, was born in 637. She was educated by her grandmother, St. Gertrude, abbess of Hamay (Hamaticum), and was elected to succeed her in 649; but as she was only twelve years old, Rictrude, who at that time was abbes of Marchiennes, let her come into her convent with her whole community, by order of the king, Clovis II. Eusebia, who could not forget her monastery of Hamsinge, therefore rose secretly in the night with one of her friends, and went there to chant the service, and came back the following morning to Marchiennes. Her mother found this out, however, gave her a severe chastisement, and engaged many bishops and abbots to remonstrate with her, but they found her inflexible, and advised Rictrude to leave her at liberty. When only thirteen years old, Eusebia returned to Hamsinge as abbess, and governed her community with humility, mildness, and prudence. She died in 660, and is commemorated March 16. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ. Biog. s. v.

Eusebius, the name of a very great number of early Christian ecclesiastics, of whom we mention a few of the most noted. (1) Bishop of Antioch, c. A.D. 450-454. (2) Bishop of Cieszyn, in Cappadocia, A.D. 862-870, a friend of Gregory Nazianzen. (3) The twenty-second bishop of Milan, A.D. 449-465. (4) Bishop of Pselium, c. A.D. 481-457. (5) Bishop of Tarragona, c. A.D. 619-632. (6) Bishop of Valentinianop-

Eustachius (or Eustathius), said to have been named Placidus before his conversion, a noted saint, is commemorated by the Latinas Nov. 2, and by the Greeks Sept. 20, as a military martyr, along with his wife Theopista, and his two sons, Agapius and Theopistus, at Rome, under Hadrian, A.D. 118. His Acts are evidently spurious, but his martyrdom is undoubted. Many churches are dedicated to him, especially one at Rousa, and one in Paris. Baronius thinks he may have been the Placidus who was a general under Titus (Josephus, War, iii, 4, iv, 183), but that would make him very aged. See Jameson, Sacred and Legendary Art, p. 792.


Eustathius. (1) Abbob of Luxeuil (Franche-Comte), born in Burgundy about 560, succeeded St. Columbanus in 610, labored as a missionary among the Varaci in 616, and died in 625; commemorated March 29 (by others Oct. 11). (2) Bishop of Attalia, resigned in 431. (3) Bishop of Berytus, in Syria, elected for time-serving herey, in 457. (1) Patriarch of Alexandria, 901-905.

Eustochium. (1) Fifth archbishop of Tours, 443-460, is commemorated as a saint, Sept. 19. (2) Patriarch of Jerusalem, 544-556.

Eustorgius, bishop of Milan, 512-518.

Eustates, one of a class of martyrs to whom a festival is dedicated in the Greek Church on Dec. 15.

Eustathius, a Greek theologian, who lived in the 6th century, wrote a treatise on the Condition of the Soul of Man after Death, printed for the first time by Leo Allatius, in the De Occidentalium aitque Orientalium. The author has been identified with Eustathius, the biographer of Eutychius, of the 6th century.

Eutrochatius, bishop of Nice, flourished in the beginning of the 12th century, and was noted for his polemic writings in divinity, and his philosophical works. His Greek commentaries on Aristotle's Analytica, and on his Ethica, are still extant; the former published at Venice in 1534, the latter at the same place in 1536, and at Paris in 1543.

Euterpe, in Greek mythology, one of the muses, who presided over lyric poetry. See cut below.

Eutharius, bishop of Tyana, an earnest Nestorian, was an acknowledged leader of that party in the Council of Ephesus (A.D. 431), and for some time afterwards. He was ultimately banished to Sicydon, and thence to Tyre, where he died. He wrote a treatise, usually published with the works of Athanasius.

Euthymius, abbot of Pharan, in Judaea, was born in Melitene (Armenia) in 377. He was educated under bishop Otreius, who ordained him priest, and instructed him with the direction of the monasteries of Melitene. In 406 he went to Palestine, and retired into a cell near Jerusalem. Soon after he was joined by a great number of recluses, who chose him as their superior. His authority extended over several monasteries. Euthymius converted to Christianity a large number of Arabians, and brought back to the orthodox Church several Nestorians and Manicheans. Through his entreaty also the empress Eudoxia, the wife of Theodosius the younger, entered into the bosom of the Catholic Church. There was also attributed to Euthymius the power of performing miracles. He died in 473. After his death he was revered as a saint, first in the East, and then in the West. See Hoefer, Nouvelle Biographie Generale, e. v.; Smith, Dictionary of Christian Biography, e. v.

Eutropius, bishop of Valencia, in Spain, towards the end of the 6th century, originally abbot of the monast. of Servitians, was associated with the most influential Spanish ecclesiastics of his time.

Eutychites (from εὐθυς, good, and τρόφευς, fortune), a heretical sect ministered to by Theodoret as before the 5th century. They held that our souls were placed in our bodies only to honor the creators, that we ought to be afflicted at nothing, and to be equally pleased with vice and virtue. They also taught that Christ was the son of an unknown god.

Eutychianus, a celebrated monk in the mountains separating Phrygia and Bithynia, in the time of Constantine the Great.

Eutychius. (1) Bishop of Eleutheropolis (Hebron), in Palestine, in the middle of the 4th century, was deposed for semi-Arianism. (2) Sub-deacon of Alexandria, martyred by the Arians, A.D. 356. (3) The last of the line of Ravenna, A.D. 727.

Evagrius. (1) Orthodox bishop of Constantinople for two months in 870. (2) Bishop of Antioch, cir. A.D. 888-892.

Evagius, a Scotch prelate, was appointed the first bishop of the see of Argyle in 1200, by bishop John. See Keith, Scottish Bishops, p. 284.

Evangel (Gr. εὐαγγέλιον, good tidings), a name often applied to the gospel. Hence the term evangelical (q. v.).

Evangelical Adventists. See Adventists, Evangelical.

Evangelists, the name given in the Greek Church to the deacons who read the gospels in the course of divine service.

Evangelists, The Four. Representations of, in Christian Art. The adoption of the four creatures of the apocalypse (iv, 6) as images of the evangelists does not seem to have taken place generally, or is not recorded on Christian monuments, before the 5th century. It involves, of course, a peculiarly impressive connection between the beginning of the visions of Ezekiel and the unveiling of heaven to the eyes of John. The application of each symbol to each writer may be referred...
Evangelists. In the British census of 1851 four congregations returned themselves as worshipping under this name, probably to avoid being identified with any sect.

Evans, Benjamin, D.D., an English Baptist minister, was born at Bilston, Staffordshire, May 13, 1803. As a boy his thirst for knowledge was intense, and he excelled in drawings on Staffordshire pottery-ware. He was converted in his youth, joined the Baptists, and at twenty entered Horton College, Bradford, Yorkshire. In 1825 he accepted an invitation as pastor to a very small
EVANS, JAMES, the celebrated Canadian missionary among the Indians, brother of Rev. Ephraim Evans, D.D., entered upon the missionary work at St. Clair, Ont., in 1824. He labored at Rice Lake, Credit, Ancaster, and other places. To his mental vigor and indomitable perseverance the Indians are indebted for many advantages. Not the least of these is a written and printed character of their language, invented by Evans. He left behind him many papers, both in print and manuscript—a private journal, translations, Indian vocabularies, letters, etc. He died suddenly, while on a visit to England, at Kelby, Lincolnshire, Nov. 25, 1848. Evans was a warm friend of Mrs. Grimke, an enterprising explorer, a devoted missionary, and a humble Christian. See Minutes of the British Conference, 1847, p. 462; Carroll, Case and his Contemporaries (see index, vol. v).

Evans, James Harrington, a Baptist minister of John Street Chapel, London, was born about 1785. He died about 1849. His works are, Dialogues on the Trinity (Lond. 1819, 8vo)—Sermons on the Spirit of Holiness (1839, 4th ed. 12mo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

Evans, John, L.L.D., a Baptist minister, was born at Anglesey, Monmouthshire. He was pastor of a congregation of General Baptists, Worship Street, London, from 1792 to 1827, and died in the latter year, leaving a number of theological sermons and other works, for a list of which see Watt, Bibl. Brit., and the Gentleman's Magazine, 1809. See An Attempt to Account for the Infidelity of the Late Mr. Gibbon. His best-known work is a Brief Sketch of the Different Denominations into which the Christian World is Divided (1794). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

Evans, Jonathan, an English Congregational minister, was born at Coventry about 1748. He was converted in 1778 or 1779, and shortly after began to work with much earnestness for the salvation of his irreligious neighbors. In 1782 he turned his attention more particularly to the parish of Foleshill, near Coventry, and was so successful as to purchase, in 1784, a building for a place of worship, and eventually a chapel was built. In 1796 a church was formed, chiefly of those who were the fruits of his ministry, of which he was ordained pastor, April 4, 1797. He died Aug. 81, 1809. Mr. Evans was a plain, earnest preacher, and was always in winning souls. He was the author of three fine hymns, commencing, "Come, thou transfiguring spirit," "Hark! the voice of love and mercy," "Let saints on earth their anthems raise." See (Lond.) Evangelical Magazine, 1847, p. 128.

Evéillon, Jacques, a French theologian, and grand- vizier of Angers under Marsac, Pouquet, Miron, De Reiul, and Arnaud, was born at Angers in 1752, and obtained his preferments in consequence of his superior knowledge of ecclesiastical laws and customs. He died at Angers in 1861. He was the author of an excellent treatise, Des Echanges et des Monotirés (1672). See Chalmers, Bibl. Dict., s.v.; Hoefer, Nouv. Bibl. Générale, s.v.

Eveleigh, John, D.D., provost of Oriel College, Oxford, and prebendary of Rochester (1781), was born in 1747. He died Dec. 10, 1814, leaving The Trinity (1781);—Sermons Preached before the University of Oxford (1785);—Plutarch of Persons in the Goodheath, Prorod (1797). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

Evetett, Robert, D.D., a Congregational minister, of North Wales, Jan. 2, 1791. He studied under Rev. Thomas Jones, of Newmarket, also in the Denbigh Academy; began preaching in 1809, but two years later entered Wrexham Theological Seminary, and completed a four years' course. He was ordained pastor in Denbigh in 1812; dismissed in 1829; came to America and began to minister to the Welsh Congregational Church, Utica, N.Y., in July of the same year. This charge he resigned in 1823, and in the following year became acting pastor at East Windsor, where he remained until 1833, when, for a time, he served the Presbyterian Church at Westervill. In April, 1838, he was installed pastor of the two Welsh congregations of Steuben, a position which he retained until the close of his life, although, during the last few years, he preached only occasionally. He died there, Feb. 26, 1875. The Welsh people had long revered him, and they raised in his honor four hundred dollars as a testimonial. "Stromegraphia" is the title of a work which he published at Denbigh in 1816, in which shorthand writing was first adapted to the Welsh language. Sixty editions of his First Catechism were published in Wales, being first issued at Denbigh in 1822. This was republished in America, and passed through several editions. At Steuben he published a Larger Catechism; also Arranged, an aid to reading Welsh, of which fifteen editions were printed prior to his death. In January, 1840, he published the first number of Y Cedwiwch Americanaidd (The American Missionary), a Welsh Congregational monthly, which was edited, after his death, by his son. In 1843 he published Y Tynewser (The Philanthropist), devoted to emancipation and temperance; and from 1850 to 1852 he edited Y Detholiad (Elocution). Two Welsh hymnbooks, published in 1809 and 1846, were in large part prepared by Dr. Everett. See Cong. Quarterly, 1876, p. 426; 1877, p. 814.

Everton, Silvester, D.D., an English prelate of the 18th century, took his name from Everton, a village in Bedfordshire. He received the lord chancellorship of England in 1246, and was very skillful in customs of chancery. The next year he was consecrated bishop of Carlisle. With the rest of the English bishops he boldly requested of Henry III that all foreigners and insufficient persons might be put out of their bishoprics. The king retorted on the bishops, singling out Silvester as to the point of insufficiency. Everton lost his life by a fall from a horse, in 1254. See Fuller, Worthies of England (ed. Nuttall), i. 188.

Evigilator, an officer in Greek monasteries, whose duty it was to waken the monks for nocturnal and annual services. Another officer of the kind was the excitor, who had to waken a monk asleep in church.

Evocatio, a religious ceremony observed by the ancient Romans when besieging a town, in which they solemnly called upon the deities of the place to forsake it and come over to their assistance. They usually attempted to bribe the gods by promising them tenebræ and festivities.

Evodus, according to tradition, the first bishop of Antioch, after A.D. 42.

Evolution. The important relations which the scientific subject has assumed to religious literature
It is in the midst of these phenomena, and viewed from the scientific standpoint, the continuous transformation and differentiation of an identical substance. More specifically, it is the continuous unfolding of a material existence according to such method that constituent parts which were germinal or potential became actual and functional, and according to such an order that the primitive existence is successively more differentiated, with parts progressively more and more specialized in structure and function. It is the passage from the homogeneous to the heterogeneous. It implies continuity, extension, and an ever-extending farther and farther, led to the formation of worlds. Such views were extended by Epicurus and the Roman Lucretius; and long afterwards, similar theories, but with more theistic leanings, were entertained by Torricelli, Galileo, and Spinoza. The Greek atomists attributed the lateral motions of the atoms to chance—a concept that remains the animated nature of atoms which was revived in the monads of Gassendi, Leibnitz, Rosmini, Campanella, Bruno, and Maupertuis; and reproduced in the conscious atoms and molecules of Hückel, Elsberg, and other modern philosophers. The evolution of the system, through the intervention of vortices was undertaken in the well-known theory of Descartes (Principia Philosophiae, 1614); and Kepler made use, also, of a vortexal movement in the matter of a primitive chaos, but invoked the Empedoclean conception of attractions and repulsions for the initiation of the primitive motions. The speculations of Swedenborg (Principia Rerum Naturalium, 1735-38) also posited vortexal atomic motions, which expanded to conical movements and led to the differentiation of worlds. These various speculations (more fully set forth in Winchell's World Life, or Comparative Geology, pt. iv.) opened the way for the better-defined and better-defended nebular cosmogonies of Kant and his successors. The evolution of the earth's physical features by means of fire and water was first undertaken by Leibnitz (Practopos, etc., 1749, first, in abstract, in Acta Eruditorum, Leipzig, 1685). These eminent thinkers, whom, in this connection, we can only mention, all conceive the earth and the solar system to have originated through the progressive differentiations of a primitive chaotic matter. This is the conception of modern evolution.

Meantime the notion of a material continuity in the succession of the organic world was repeatedly shadowed forth. Empedocles taught the progressive origination of organic forms. Aristotle maintained that immanent divine mind determines in nature a tendency towards improvement and perfection. It is only later, when it was discovered that the races of men, however diverse, are derived from a common origin, and this through the continual survival of those best fitted for the environment. In later times, Sir Matthew Hale (Primitive Origin of Mankind, 1674, p. 211), in his treatise on the preservation of the struggle for existence in the animal. De Maillet (Tellurien, Amsterdam, 1748), attempted to explain how animal forms undergo transmutation through the influence of changed environment; and Lamarck (Philosophie Zooloqique, new ed., 1879) to this influence added the principle of use and disuse, and admitted also an underlying inherent conatus towards beneficial change. These very concise references to the history of opinion may be supplemented by a perusal of the article on Evolution in the Encyclopaedia Britannica, and by a study of the works to which the references in this progres of this article. Within our restricted limits it would be more profitable to proceed to an outline of the evidence of evolution as at present understood.

III. The Scientific Evidence. — 1. Isogonic Evolution. The processes of change in the topographical and hydrographic features of the earth's surface are so familiar that we almost fail to note the fact that these re
cent transformations are but the last terms of a series of changes which have moulded the globe and imparted to it the features that complete its fitness for the reception of organic populations. But, in fact, the filling and drainage of a pond or lakelet in a human lifetime is the same kind of work as that which spread the deposits of the fossil shell, the remains of marine life, over large portions of southern Russia, the pampas of Buenos Ayres, and the steppes of southern Siberia. The alluvial sediment left by a Mississippi overflow of this year is only one of the succession of contributions which, in ages past, have formed the entire delta, the great rivers, the delta Growth conglomerate; the hillside waste; the mountains wear out; whole shore-lines rise or sink; and the integration of these minute annual changes between vast limits of time shows that all the grander features of our planet have grown into existence by progressive transformations of the original matter. All this is obvious.

So it is obvious that the observed and admitted tenor of events implies an ancient course of change, in times so remote that the conditions had not yet approached to those revealed in the human period. The changes and stages of geological history enumerate these changes. It is not necessary to assume that all or any of the conclusions of science are exact in reference to the particular events of the geological past; it cannot be doubted, however, that research has successfully shown that the present is the result, and that the living and waters and gases which we observe are only a transformed portion of the material of the primeval world. The actual earth has passed, by material continuity, from a primitive state, in which all its physical conditions were extremely different from the present, to the present. Its mountains, rivers, islands, and seas have progressively come into existence. Its different portions have become more and more differentiated. It was once more homogeneous. It has undergone a real evolution.

But the geognostic data which pass before our observation disclose the primitive world in a process of emergence from a molten state. The world's history has been a history of cooling; and there are numerous indications that the actual records of geology note only the last stages of the world's cooling history. We have not the space at command, nor is it necessary, to enter into an enumeration of the grounds upon which science has traced terrestrial evolution backward to a nebular state, and even to a remoter one, in which the matter of the whole solar system is disclosed in a process of common evolution, under the action of the same forces as are observed in the meteorological phenomena of the earth's surface in these times, before human eyes. That our planetary system has had a nebular history is almost unanimously admitted by the science of the present. The chief divergences of opinion concern only some details of that history. This conclusion implies a material continuity through the totality of the changes. Rocks and ocean and atmosphere have grown out of fire-mist and nebula. World-life is a grand spectacle of evolution, and it illustrates continuity and unity of method on a scale of vastness which is deeply impressive. The details of the events may be disputed; but according to the interpretation of the "nebular" view, such as the want of ascertainable ratio between meteorological phenomena, distances from other worlds, and periods of revolution of our own planets and the obliquity of their orbits, some celestial bodies actually moving in the opposite direction. Experiments with the spectrum show that they are not all composed of the same elements. Moreover it is impossible to see, if space were at first filled with less resistant particles, that the sun's heat could have radiated. For these and other reasons some some of the ancient astronomers, Proctor, and Sir William Herschel, have wholly discarded the theory as insufficient and disproved. The question is a purely scientific one, of no especial interest to the botanist, so long as he confines his attention to the phenomena of matter, motion, and life, with their laws and properties, be attributed to the divine fiat. But the attempt to identify the "nebular" theory of cosmogony with any part of the narrative in the first chapter of Genesis is executed in other forms. Whatever therefore may be of that theory, Moses is not responsible for it, and revelation has nothing to do with it.

Trans. Nov. 21, 1888). Laplace, in apparent ignorance of Kant's remarkable speculation, brought the conception of nebular cosmogony to a rigorously scientific statement (Exposition du Systeme du Monde, 1796); and the general form of his theory enters into the most recent cosmological speculations, though the progress of discussion, with the necessity of some modifications, and has greatly extended the scope of the generalization. That which for years was known as "the nebular hypothesis" has strengthened into a nebular theory, accepted now with almost the same confidence that once attached to the Newtonian gravitation. This is the verdict of science on a question in its own appropriate field. No dissent from the outsider is deserving of consideration; though, of course, exceptions taken by a scientific minority must be honestly examined. For a discussion of alleged difficulties of nebular cosmogony, see Winchell's World Life, p. 155-198.

According to this conclusion, the cosmic realm is the grandest conceivable exemplification of the method of evolution pursued in nature. This evolution guides and determines all the processes of universal activity. The total inorganic universe, as we now know it, is the final outcome of the method of efficient activity revealed in nature, and it has been exerted upon identical portions of matter from the dawn of chemical history to the present. The question of fact, so far as concerns certain facts, is entirely a question of detail concerning the more or less complete universality of natural law.

2. Organic Evolution.—This is a greater and more serious question. Does a material continuity run through the succession of organic types which have appeared and disappeared in the history of the world? Are the higher species of the modern world derived from the lower species of the ancient world? Are the diversified types derived from a common ancestry? Is man's bodily organism the outcome of genealogical descent? That these queries must be answered affirmatively seems to be the inevitable conclusion from an enormous amount of modern research. The proofs are numerous and diverse; but we may range them along five lines of argumentation, converging towards the conclusion.

(1.) Ontogony.—By this we mean the history of the individual. This, beyond all controversy, is an evolution. The succession of changes from the beginning of consciousness to maturity is great, but they are wrought in the same identical being. Still greater ontogenetic transformations may be traced back through the ages of the individual.

The "nebular theory" here referred to is upon the supposition that the universe originally existed in the form of a nebula, which expanded, and, having set out space, and that all the heavenly bodies have resulted from this by rotation and gradual condensation through cooling. Most of the phenomena which we observe, such as sphericity, orbital and axial rotation, together with earthquakes and volcans (as showing the still liquid central mass), are thought to have been produced upon this hypothesis, and the fact that nebulae are yet discovered in the starry spaces is held as confirmatory of it. On the other hand, some of these nebulae have already been resolved by powerful telescopes into a mass of separate stars, and the present phenomenon is therefore strong that such is the composition of all of them. Comets are too little known to be of much weight in the argument. Many astronomers who have investigated the nebula, such as the "nebular" view, such as the want of ascertainable ratio between meteorological phenomena, distances from other worlds, and periods of revolution of our own planets and the obliquity of their orbits, some celestial bodies actually moving in the opposite direction. Experiments with the spectrum show that they are not all composed of the same elements. Moreover it is impossible to see, if space were at the time filled with less resistant particles, that the sun's heat could have radiated. For these and other reasons some of the ancient astronomers, Proctor, and Sir William Herschel, have wholly discarded the theory as insufficient and disproved. The question is a purely scientific one, of no especial interest to the botanist, so long as he confines his attention to the phenomena of matter, motion, and life, with their laws and properties, be attributed to the divine fiat. But the attempt to identify the "nebular" theory of cosmogony with any part of the narrative in the first chapter of Genesis is executed in other forms. Whatever therefore may be of that theory, Moses is not responsible for it, and revelation has nothing to do with it.
however divergent, we shall find that they resemble each other in more points than the number of their differences; and the argument for their common descent is of the same nature as in the case of the negro and Scandinavian. This, then, is an indication of the nature of the argument from morphology, and shows that we can only present the indication (for further details, see works on zoology and botany). Some striking animal portraits may be found in Johnson, Natural History (2 vols. 8vo); Cassell, Natural History (1888, 6 vols. 8vo); Knight, Animated Nature (2 vols. 8vo); Brehm, Tierleben (9 vols. 8vo). Details of structure in Owen, Comparative Anatomy (3 vols. 8vo); Häckel, Generelle Morphologie der Organismen (vol. i); Gegenbaur, Grundriis der vergleichenden Anatomie (8vo); Huxley, Manual der vergleichenden Anatomie (8vo), etc.

(8.) Palaeontology. The doctrine of the descent of all living species from a common remote ancestor implies that in former times the divergences of organic types were less than at present. Such a retral convergence of genealogical lines is precisely what palaeontology shows. Within historic times this convergence is almost imperceptible; but as soon as we enter the sphere of geology no fact is more conspicuous. To take an example which has been much bruited, the domestic horse, now so widely differentiated from five-toed quadrupeds, we find it in the very immediately preceding the present true horses lived, in which the development of the second and fourth digits, or splint bones, of the modern horse was more developed. Further back were horses with the same bones terminated by dangling hoofs. Still further back were horses having these hoofs more developed, and reaching the ground. But these horses had other splint bones, the rudimentary condition of a first digit, and in remoter times these rudiments are found terminated by dangling hoofs, and in still remoter, by functional hoofs. So we trace the sequence of the types back to the one which we consider the first, and which, when we consider the corresponding divergences in the teeth, tibiae, and other structures, would show us the transition of the antecedents to the one which we consider. The same, or a similar kind of relationship, in the case of the descent of the horse, leads back, therefore, to a five-toed quadruped. If we take the modern ox or sheep or pig or camel or rhinoceros, we shall be able to trace back similarly a succession of primitive types, through the four-toed, the five-toed quadruped; and in every case such a quadruped approximates the form which stands at the beginning of the equine succession. The details of facts establishing such a generalization are accessible to all readers in the writings of Leidy, Cope, Marsh, Gaudry, Owen, Huxley, and other palaeontologists. See Cope's memoirs in reports of surveys under Hayden and Wheeler, and brief papers in American Naturalist; Marsh, in American Journal of Science (ser. ii); Leidy, U. S. Geol. Survey of the Territories (vol. i); Ancient Fauna of Nebraska (1853); and Extinct Mammalia of Dakota and Nebraska, in the Jour. Acad. Nat. Sciences (Phila. 1869, vol. vii.). In a manner precisely similar the two types of modern birds—"flying" and "running"—may be traced back along two successional lines, to Mesozoic Saurian reptiles. So, progress has been made in tracing lines of succession among invertebrate and plant groups. The facts show what the doctrine of descent requires, a gradual convergence backward of all the lines of organic succession.

But, if these successions are genealogical,† there must have been intermediate forms, some of which would have intermediate characters, some resembling marsupials and eutheropods would be admitted close kin to some of the lowest vertebrates. Indeed, if we compare any two representatives of the animal kingdom, * But on this question we have, in the book of Genesis, material proof which cannot safely be neglected; and it is more definite than the scientific. —En.
† This genealogy is, in our view, a pure assumption. —En.
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itted no missing links. It is the aim of palaeontol-
ogy to discover traces of all the links; but obviously
the fact is that the result of the fragment-
ments of a meteorite which exploded in the sky before
the Christian era. The work of palaeontology is nec-
essarily incomplete; the relics of many types which
once contributed to the continuity of the successions
worked out remain undiscovered. There are, indeed,
many missing links in our knowledge; but the trend
of discovery is such as to imply that no missing links
interrupted the continuity of the actual successions.
Every year's acquisition of new facts narrows the great
gaps, and closes up some of the smaller ones. Some
successions have been reconstructed with marvellous
completeness; beyond question much more must remain
to be accomplished; and we may logically forecast the
future state of the evidence and anticipate the conclu-
sion. So we reason from palaeontology, and it seems
entirely logical to conclude that in the actual life-his-
tory of our planet the successions of specific forms were
nicely graduated from the rude and generalized types of
the remote past to the large-brained and highly spe-
cialized types of the present. But this admission does
not establish any genetic connections running through
the several series. Each species may have resulted
from the creation of others. Only the probabilities can
be drawn from embryology and morphology suggest
geometric descent in palaeontology. The facts of paleon-
tology might be as are, with every species a pri-
mordial and persistent form; but the establishment of
these graduated successions establishes what must have
been the fact on the theory of common descent, and
constitutes a link in the chain of argument.

(4.) Variability.—Is it within the economy of nature
that organic types shall undergo indefinite secular va-
riation, or maintain essential permanence? Within the
historic period few undomesticated species are known to
have varied to any marked extent; but all those do-
mesticated have become differentiated, and sometimes
to a striking extent. The different breeds of horses,
cattle, dogs, fowls, and pigeons differ to such an ex-
tent that many of them, but for our knowledge of their
common origin, would be set down by any naturalist as
distinct species. They are distinct species in the same
sense as the jaguar and the ounce and the panther are
distinct. The elde Agassiz, though no evolu-
tionist, used to proclaim the different races of men as
widely different from monkeys.
The suggestion that these divergences have not arisen
in a state of nature seems to possess no relevancy, for
it is still shown that the aptitude to vary is possessed by
nature's organisms. Moreover, the influences brought
to bear on these animals through man's treatment are
the same in kind as those which sometimes arise from
natural operations; they only differ in intensity, and
thus accelerate changes for which nature fitted, and
perhaps destined, the being. Finally, the changed forms
result from the same kind of action of the same
physiological forces as are in play in animals uninflu-
enced by domestication. Only powers like those of
digestion, respiration, growth, and adaptation have been
employed in the development of these varieties, and
these are the functional activities of all animals. It
would seem, therefore, that the results of domestication
may be fairly appealed to as tests of the permanence of
species. (See Darwin, Animals and Plants under Do-

mestication.)

But it appears that great variations sometimes occur
among animals and plants in a state of nature. Con-
fl ict between individuals and the conditions of their
survival are factors which produce adaptive changes in
the species. The same species of birds, mammals, and molluscs, in their wide range
across a continent from east to west, and from north to
south, are found to vary according to the latitude, lon-
gitude, altitude, and other circumstances. A thorough
knowledge of this variability in North America has led
to the recording of large numbers of intermediate
276; Bull. Mus. Comp. Zool. ii, No 4, P. 845, Aug. 1876;
Amer. Naturalist, Oct. 1876, P. 632; Baird, Mem. Na-
tional Acad. Jan. 1888; Amer. Jour. Sci. xii, Jan.,
March, and May, 1888; Ridgeway, Amer. Jour. Sci. 19s,
45, 454, 455). Similar extreme variability is observed
in many invertebrate species, both recent and extinct.
Haeckel, in a remarkable work on calcareous sponges,
has reached the conclusion that all the forms belong to one
species, so gradual are the transitions between the sev-
eral nominal species (Die Kiechtmacher der Pflanzen, 8vo).
Many forms of fossil shells formerly regarded as
distinct species have more recently been united, simply
because series of intermediate forms became known.
Hilgendorf has traced minutely the secular variations of
a species of Planorbus (Umbra planorbus multiformis
in Steinheimer Bi reefs), and Hyatt has extended these
studies (Proc. Amer. Assoc. 1890, and "Anniver-
work has been done among Palaeozoic brachiopods.
The theory of altered or changed environment is sometimes
accelerated by human interference. One or more perma-

nently gill-bearing in its native elevated home, loses
its gills when kept near the sea-level, and becomes a
land salamander. In Japan certain leeches and plana-
rions have become adapted to land life, and a fish, even
(Percy et al., 1890) the lamprey, may be forced to under-
go a transitional state. Certain brine shrimps are reported by
Smukauveich as undergoing important structural changes in the course of a few generations, when the
brine is gradually fresened ; and return to the original
state as the salinity is again restored (Zeits. wiss.
Zoologie, xxx, p. 217, 1876; p. 105, pl. 5; Amalia
See also, Contributions to a Knowledge of the Influence
of External Conditions of Life upon the Organisation of
Animals, transl. in Hayden's twelfth Ann. Rep. p. 475-
514. But compare Verrill, Proc. Amer. Assoc. 1869,
230; Amer. Jour. Sci. III, 1872, xxiv, 440; Packard,
Amer. Jour. Sci. III, 1873, 108). The domestic cat on
the Pribilof Islands becomes thickened, short, losing the
tail, and undergoing great change of voice. Certain
domestic pigs in Texas are well known to have become
swollen and fat.

Through hybridity, also, probably, result forms diver-
gent from recognised species. Among cultivated plants
hybrids are not uncommon. In the wild state the num-
ber of reputed hybrid forms may be judged from a glance
at the manual of both of the Floral and Fauna of New
Zealand; Candolle, "Étude sur l’Espèce," in the
Bibliothèque Univ. de Genève, Nov. 1862; Hooker
and Thomson, Flora Indica, vol. i, Introductory Essay,
London, 1855; Gray, Amer. Jour. Sci. II, xii, 184;
Naudin, Flora of the Vegetable Kingdom. Among
animals, fertile hybridity, as well as infertility, is pretty well
established. From the hare and the rabbit has arisen
a self-sustaining hybrid now extensively employed in Europe for food. Fertile hybrids of the common
Chinese geese are extensively reared in India, as also in
England and in America; while several generations of the hybrid from the mallow and muscovy ducks are reported living in Mt.
21 Jan. 1874). Carl Vogt reports fertile hybrids of the
wolf and dog, as also of the goat and sheep, and the lat-
er is confirmed by Haeckel; Von Tschudi and Vogt both
report the same phenomena in the deer and the bear. The
fox and dog. The same is alleged of the buffalo and
bison. Without relying on the intervention of hybrid-
ity, enough has been observed of the power of organic
forms to adapt themselves permanently to the perman-

* But we believe this is true only to a very limited ex-
tent, and the fertility very rarely extends to successive
generations.—Bo.
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changes of the environment to fully establish the conclusion that it is the economy of nature to permit structural variations without limits.* If a full survey of the facts to which we have too briefly alluded justifies the conclusion, as we think it does, then no bar exists. All the successive genealogical lines may have arisen through the continued variation of primitive forms; and that the latter, also, may have arisen through variation and descent from one primordial, life-endowed being. This extreme conclusion, however, is not at all necessary to the proof of a method of evolution in the view of all the successive genealogical lines may have proceeded from any such number of beginnings as the state of the observed relationships may allow.

(b) Comparative Embryology.—A careful study of the aspects of the developing embryo of a higher vertebrate, as indicated above, under "Ontogeny," shows that it reaches, in ascending order, a succession of stages which may be enumerated and defined. Now the facts to which we wish to direct attention particularly, constitute a series of significant parallelisms. (a) Ontogenetic parallelisms. Research shows that every higher embryo, equally with the mammalian, reptilian, and plant embryo, possesses characters of reptiles, birds, quadrupeeds, and quadramana. The embryo chick is absolutely indistinguishable from the embryo of man until about the sixth day of incubation. Even invertebrates pursue a course of development closely parallel with that of the earlier stages of the mammalian embryo. (Häckel, *Naturliche Schöpfungsgeschichte*, xi Vortrag; *Anthropogene*, xiii—xix Vorträge; Balfour, *British Assoc. Address, 1880, Nat. Adv.* xxii, 418.) (b) Taxonomic parallelisms. The succession of aspects presented by the mammalian embryo is closely paralleled in the steps taken by the stages of living animals. The disappearance of the nucleus of the egg results in a simple cytotode, which is paralleled in the living world by *Prototreme*, the lowest known animal. The new-formed nucleus gives the ovum the character of *Amphio*idea. The "morula" mass resulting from the division of the ovum is paralleled by *Lepranula*. The spheroid formed of a single layer of cells corresponds to the larvae of *Plumaca*. The invagination of this, forming a two-walled spheroid, or "sestula" is paralleled by the larvae of *Protozoea*. The four-layered, ciliated, larva from *Vertebrata* is paralleled by the *Sphenotheca*, *Meinertia*, *Sertulata*, and *Trichocidium*. The spheroid-the embryo of *Chordata*—is the natural stage of the embryo of all the higher classes of animals. It is paralleled in the early larval stages of the Protozoa, Deuterostomia, *Gastrozoa*, *Porifera*, *Coelenterata*, *Echinodermata*, and *Chordata*. (c) Palaeontological parallelisms. It was simply shown by the elder Agassiz that the geological succession of organic types presents an order identical with that of the fossiliferous strata. The principle has, indeed, found useful application in the recognition of the relative rank of animals. (See especially, *Essay on Classification*.) This has been more fully illustrated by Häckel (see citations above). Owning, however, to the recognised imperfection of our knowledge of extinct life, this parallelism is less detailed than the others. We know specifically, however, that the primitive form, *Lophotrochozoa*, must have been akin to *Amphioxus* and *Lepranula*. That the transition grade was reached by *Scolelepsis*, from the *Pelmatozoa*; that the shark type was attained in the Upper Silurian and Devonian; the transition from aquatic to terrestrial

creatures, in the Amphibia of the Coal Measures, with some advance in the Trias; that reptiles succeeded in the Mesozoic, and birds appeared on their decline; that the lowest mammalian types existed in the Jurassic, and higher types followed through the Tertiary; that the lowest fossilized animals were of Lower Eocene age, and that tailed monkeys, anthropoid apes, and men followed in due order.

The established facts of comparative embryology show a prolonged and detailed succession of organic conceptions literally three times repeated. The doctrine of chances demonstrates that this must result from some mutual dependence and connection among them. The palaeontological succession must result from the order of succession under a law of development as primitively exemplified in the evolution of the individual. In the latter, each successive stage arises demonstrably by continuity with the preceding. The palaeontological series consists of the final terms of many genetically related embryonic series successive in the extinct world. The taxonomic series consists of the final terms of many genetically related embryonic series simultaneous in the actual world. It is evident that terms in each series are therefore materially connected through the embryonic series of which they are several parts.*

IV. Evolution Theory.—While most evolutionists believe that the intellectual and moral elements of man are equally, if not more, marked off by the same continuity as the mammalian embryo is from the reptilian, that of a long process of improvement, Mr. A. R. Wallace holds that both body and mind of man may have arisen in a different manner. (Wallace, *Contributions to the Theory of Natural Selection*, Am. ed. 1871; Address at Glasgow Meeting Brit. Assoc. 1871, *Amer. Jour. Sci. III*, xiii, 577.) While St. George Mivart limits the exception to man's psychic nature (Genesis of Species, 1871; Lessons from Nature, 1876). The majority of evolutionists maintain that man's body is so intimately identified in structure with that of lower animals that it is incredible that he has not participated in the common history. As to his psychic nature, it is held to be identical in many of its manifestations with the purposes of brutes, and a strong presumption hence arises that even man's highest powers exist genetically in the lower animals.

The speculations of theorists concern chiefly the causes, conditions, and instrumentalities on which organic evolution depends. De Millet, in a work whose title (*Tellianum, 1748*) was an anagram of the author's name, represents that organic beings possess an aptitude to use or disuse structures, and that changes, either accidental, or induced by the animal's putting forth efforts to exercise changed functions. Lamarck (*Philosophie Zoologie*, 1805; new ed. by Martiens, Paris, 1873) maintained that primitive rudiments of the great divisions of the organic kingdom arose by *spontaneous generation*; that these were endowed with an inherent tendency to improvement, which becomes effective especially through *use and disuse* of organs, while the influence of *external conditions* determines use and disuse. The author of the *Vestiges of Creation*, 1844, suggested that the principle is not in operation on our planet, that the relative rank of animals is the result of competition among various species, and that the struggle for life and the theories of *narcotic selection* was suggested simultaneously by Charles R. Darwin and A. R. Wallace (*Jour. Linnean Soc. London, August, 1855; preceded by Wallace's paper in *Ann. and Mag. Nat. Hist., September, 1855*), and this

*We submit that these very limited variations do not prove a capacity for unlimited variation.—En.
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was most industriously and ably elaborated and illustrated by Darwin in a subsequent series of publications which have constituted an epoch in the history of science. The "Origin of Species" by Means of Natural Selection, 1859; "The Descent of Man, 1871; Expression of the Emotions, 1872; Invertebrates Plants, 1875; Effects of Cross- and Self-Fertilization, 1876, and numerous other works and memoirs bearing more or less directly on the question of natural selection. This theory is not to be identified with the broad doctrine of evolution, as is commonly done. It assumes that a method of evolution exists in nature, and undertakes to explain by what means and agencies it is carried on. Recognising the fact that a perpetual struggle exists among individuals for existence, and for most favorable conditions of life to succeed the best, while the feeblest tend to perish, the obvious and necessary inference is drawn that the species is perpetuated by its best representatives, and thus undergoes continual improvement, precisely as when man intervenes to improve the breeds of domestic animals. Darwin inclined at first to consider this tendency a full explanation of organic progress, but later he admitted other influences, including, like Lamarck, an inherent inus towards improvement, and the effects of use and disuse of organs. For an ample exposition of the theory see the articles "Darwinism" in the Encyclopaedia Americana. That a process of natural selection goes on, and that its tendency is what Darwin claims, all must admit. But there is a growing belief that organic advances and relapses require an appeal also to other conditions, instrumentailities, and causes. For instance, professor Parsons, of Harvard, inclined to regard specific variation as the result of extraordinary births (Am. Jour. Science, July, 1860, II. xxx, 1), and soon afterwards Richard Owen advanced an almost identical idea (A Nat. of Veretbrates, chap. xi.; Am. Jour. Science, 1862, 11), Galton's theory is practically the same (Hereditary Genius, 1869, p. 363-388). Kolliker varied this conception by suggesting heterogeneous generation through organic and parthenogenic reproduction—a profound misapprehension of proper generation (Uber die Darwin'sche Schöpfungsgeschichte, 1864). Huxley, while accepting Darwinism for what it is worth, has indicated some qualifications and additions (Lay Sermons, Addresses, and Reviews, 1862; On the Origin of Species, 1863; Critiques and Addresses, 1869, etc.). He holds particularly that nature sometimes makes mistakes; that the process of natural selection goes on among the molecules of the organisms, and that there exists an inherent tendency of organisation to vary. The latter point he emphasizes. Alpheus Hyatt, in 1898, pointed out that degradational metamorphosis of the individual is the type, and could not rationally be referred to natural selection, which acts in the contrary direction. An internal law fixes the duration of the species as of the individual. Specific advance he attributes to habitual aceleration of embryonic development. In the advanced age of species the reverse takes place, and thus the decline of a species reproduces, in inverted order, the succession of types which appeared during the rise of the species (Mem. Boston Soc. Nat. Hist., 1867, i, p. 2; Am. Nat. Nutrall, June, 1870, iv, 220; Fossil Cephalopoda, Museum Comparatur Zool. Cambridge, 1872). Professor E. D. Cope varied this conception by attributing the recession of organic types to the influence of retarded development (Synopsis of Cephalopedia of Penn. 1866; "Origin of Genera," in the Proc. Acad. Nat. Science, Phila. Octob. 1869; "The Hypothesis of Evolution," in Lipp. Mag., 1869, and University Series, Phila., 1873). "The Method of Creation of Organic Types," in the Proc. Acad. Nat. Science, Phila, 1871, and other papers). Probably the suggestions based on rate and duration of embryonic changes are all available. At the same time it is quite conceivable that the principle of natural selection obtains in embryonic life in conditions immediately present with the embryo and those external conditions which produce them—the circumstances surrounding the female parent, or even the male. This belief is expressed by Spencer's "Physiological Unity," Darwin's "Pan-genesis," Elsberg's "Plastidate Hypothesis" (Proc. Amer. Assoc. 1874, 1876), Hackel's "Perigenesis" (Die Perigenesis, 1876; Die heutige Entwickelmslehre, etc., 1879; Nature, Oct. 4, 1877, and Proc. Scien. Monthly Suppl.), and Brookes' "Law of Heredity" (New York, 1882). Still, it must be admitted that in some cases widely variant forms, as in the Ancon breed of sheep, arise suddenly where, to all appearance, some other condition not yet known determines the divergence. We think also it must be finally admitted that the organism is affected by an implanted destininity, which works steadily towards conformity to the environment, and employs the several agencies mentioned for the accomplishment of this result. In the history of the world the environment has undergone a progressive differentiation and improvement. Organization has advanced correspondingly. When the environment remains persistent, or deteriorates, organic forms persist or even deteriorate to a corresponding extent. If, however, no existing theory of organic evolution proves final, the fact of organic evolution remains highly probable.

V. Light on the Doctrine of Essentialism

We are now in the position to consider pre-liminarily, that the question of evolution is simply one of fact. In ascertaining whether a method of evolution is a fact in the natural world, we are not concerned in anything outside of this simple inquiry. It is of no import whether the result is effected by necessity—by a free will, by inherent forces, by implanted forces or external forces, by material forces or spiritual forces, by mediation action or immediate action. We are not even concerned in determining what conditions are favorable, what instrumentailities are employed, whether the action is regular, whether the development is prolonged, accelerated, or retarded. All these questions are interesting—some of them may be important. The human mind cannot be restrained from investigating them. But it is important to understand clearly that a verdict on any one of these questions does not bear on the antecedent question of fact. If the fact exists, different persons may explain and interpret it differently. The explanation falls within the domain of science; the interpretation touches philosophy and theology. Scientific explanations are already available. Scientifically the important question remains: whether the action is materialistic or spiritualistic—that will depend on the antecedent philosophy of the thinker. They may be theistic or atheistic—that depends on the predisposition of the interpreter. Philosophical and theological opinions cannot rest on the ground. The fact of a method of evolution in the world is not responsible for them.

More categorically, we may state: (1) The fact of evolution implies nothing in respect to causation. It throws no light on secondary cause or first cause. It does not imply the evolution of life from inorganic matter. It knows nothing of beginnings; it discovers only a method of continuance; the beginning may have been a creation by fiat. It knows nothing of the cause or causes of continuance; it may be by immanent divine agency. (2) There is no assumption of inherent forces or necessary activities, or eternal matter. It is allowable to deny inherent forces and necessary actions, and hold to the creation of matter and force, and even to the identification of natural force with the divine volition. (3) There is no implication concerning the nature or origin of mind. It may be seen as a phenomenon of human organism; it may arise only in the human organism. (4) Nothing is implied concerning the interpretation of the activities going forward in the organism. We are at liberty to affirm that they imply choice, selection, intelligence. We are not at liberty to grasp the inquiries in the midst of the inorganic world, to affirm that...
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the all-embracing method of evolution is itself the highest possible manifestation of intelligence and unity.

(5) We may also, if we please, maintain that the method of the world and the collocations of the world imply determination and motiva. Thus, in brief, the limitation, limitations, and the world, the former, and the whole, are parallel.

In spite of the speculative views of some evolutionists, the full acceptance of the doctrine does not conflict with any fundamental conception of Christian theology.

VI. Literature.—Many of the most important original works have been cited in the progress of this article. Some others not mentioned, but which are especially important, are:

C. D. P. Kant, "Critique of Pure Reason" (1781); David Hume, "A Treatise of Human Nature" (1738-1740); Immanuel Kant, "Critique of Pure Reason" (1781); Georg Wilhelm Friedrich Hegel, "Phenomenology of Mind" (1807).

This only applies to the latter half of the 19th century, and the point referred to by the author is a chasm, as in the "mediation" (at the middle of the verse of a psalm) scarcely any variety was admitted, except such as arose from local use. Thus, in the various works on the subject, and in service books, varieties of endings are to be found of greater or less antiquity.

See Smith, Dict. of Christ. Antiq. s. v.

Evremond (Lat. Eremundus), Saint, was born at Bayeux of a noble family; married a high-born lady, but suddenly devoted himself to a monastic life in Fontenay; afterwards became abbot of Mont Maire, in the diocese of Sens, and died about A.D. 720 (others say before 584). He is commemorated June 10. See Smith, Dict. of Christ. Antiq. s. v.; Guérin, Les Petits Bollandistes, vi, 533.

Evroul (Lat. Ebroulus). (1) Saint, was brought up at the court of Childerick I and his successor, for his noted for his learning and wealth, and renounced all for a monk's life, and founded the monastery of St. Evroul; see Oucnus (Chiun), in the diocese of Liches (Liches), where he died in 566. He is commemorated Dec. 29.

(2) The eighth bishop of Noyon and Tournay, died A.D. 621 (according to others, before 575). (3) Saint, is said to have been abbot of the monastery of St. Fuscinianus, near Amiens, probably near the close of the 6th century. He is commemorated July 26.

Ewald, Christian Ferdinand, an Episcopal minister and famous missionary among the Jews, was born of Jewish parentage, Sept. 14, 1802, at Maroldweissach, near Bamberg. At the age of twenty he joined the Christian Church, studied at Basle, and was in 1826 licensed to preach the gospel. In 1829 he was called to London, and having duly prepared for missionary work, he connected himself in 1832 with the London Society for Propagating the Gospel among the Jews. In 1836 he was ordained by the bishop of London, having been previously in Lutheran orders. There are but few missionaries of the London Society whose labors of labor has been so lengthened in duration or so wide in extent. For nearly ten years he labored with great devotedness in one of the most trying portions of the Jewish mission field—the north coast of Africa—at Algiers, Tunisia, Tripoli, and other large towns. In 1835 he left Tunisia for a time and proceeded to Leghorn, and in 1841 finally left Tunisia to accompany the first Anglican bishop, Dr. Alexander, to Jerusalem as his chaplain, and for some ten years was earnestly engaged in the Holy City. An account of the work is given in his Missionary Labors in the City of Jerusalem. In 1851 ill-health compelled him to leave the East, and, being appointed principal of the home mission, he took up his abode in London. In 1872 a general debility of constitution rendered it necessary for him to resign his position. He died August 8, 1874. The University of Erlangen, of which Ewald was a graduate, on the publication of his German translation of the Talmud treatise Aboda Sarah, in 1856, conferred upon him de religione Christiana inter barbaras gentes propaganda optime merito, liguarum orientium grammatico, the diploma of a doctor in philosophy, and the University of Canterbury conferred upon him, in 1872, the degree of bachelor of divinity, as stated in the diploma, in consideration "of his uprightness of life, sound doctrine, and purity of morals; of his proficiency in the study of divinity, of Hebrew and Oriental languages and litera-
tured; and also of his missionary labors and eminent services in the promotion of Christianity among the Jews.” (B. P.)

Ewald, Georg Heinrich August, one of the most learned Orientalists of our century, was born at Göttingen, Nov. 16, 1863. In 1820 he entered the university of his native city, and three years later received the degree of doctor of philosophy. After teaching for some time at the Wolfenbüttel gymnasium, he returned in 1824 to Göttingen, became professor at the university, and in 1827 was made professor. In 1837 he was expelled from his position for heresy, with six other professors, a protest against the revocation of the liberal constitution of 1833, which Ernest Augustus, king of Hanover, effected. In 1829 and 1836 he had visited France and Italy, and now (in 1888) he visited England. In the same year he was appointed professor at Tübingen, where he remained for ten years. The bitter feuds with his colleagues made his stay there very unpleasant, and it was a relief when, in 1848, he was recalled to Göttingen. In 1867 he refused to take the oath of allegiance to the king of Prussia, and this refusal was punished by his exclusion from the study of philosophy, although he was still allowed his salary and the privilege of lecturing. This latter privilege was withdrawn in 1868, on account of utterances against the king. He died of heart disease, May 4, 1875. Ewald's writings have found about as many admirers abroad as his enemies have found in his own country; but much of his work is seriously impaired by his dogmatic spirit. His independence often degenerates into self-conviction. His violent rationalism is conspicuous. His literary activity began in 1829, with the Composition der Grenz Krishna unter sucht, and only closed with an autobiography written during the last months of his life, which has not been published. Of his many writings we mention, De Meiosis Carinam Araciborum (Brunswick, 1825); Das hoch- bled Salomo's übersetz und erklärt (1826; 8d ed. 1866); - Libri Waleki de Mesopotamia Exegesi Historia pars (1827); - Kritische Grammatik der Hebr. Sprache (ed.); subsequently enlarged, and Ausführliches Lehr- buch der Hebr. Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d. ed. 1840; 8d. ed. 1866); - Kritisches Wörterbuch der Sprache des Alten Testament (1844; ed. 1870; Engl. transl. by Nicholson, Lond. 1838; 8d.
claimed by Austria, France, and Spain, to exclude each
see candidate at a papal election. This right has never
been formally acknowledged by the curia, but the
claim has always, since the 15th century, been complied
with by the concordat, although the Jesuits, shortly before
the death of Pius IX, asserted that this right should no
longer be recognized. The bath was never long in
use, in the old sense of the word, but tolerant rather.
See Haberlin, Römisches Concilie (Halle, 1769), p. 152
sq.; Über die Rehe der Regierungen beim Concluncte
(Münich, 1872); Bonghi, Pio IX e il Papa Futuro (Mi-
lan, 1877), p. 47-58; Meier, in Herzog-Flott, Real-En-
diccionari, s. v. (B. P.)

Exedra, a name sometimes given by St. Augustine to
the ambo (q. v.). It is often used in ancient writers
as synonymous with the apsis (q. v.).

Exeter, sacrifices offered by the ancient Greek
monarchy before setting out on any warlike expedition.
They were of the nature of divination, to ascertain
whether the enterprise was to be successful or disastrous.

Exoctacolli, a name given to several officers of the
army of Constantine, who were high in society, and
in public assemblies taking precedence of the bishops.
Originally they were priests, but afterwards only de-
cans. The college of the exoctacoli corresponded to
the college of cardinals (q. v.) at Rome.

Exocionites (Exouzioniote), a name applied to the
Arians (q. v.) of the 4th century, who, when expelled
from Constantinople by Theodosius the Great, retired
to a place outside the city. The name occurs in the
records of Justinian, and frequently in the chronicle of
Alexandria.

Exoteric. See ESOTERIC.

Exobothummi (Ishbuihovi), the first of the
close classes of cætischemus (q. v.) in the early Church.
They were instructed privately outside the Church, and
prevented from entering into the Church until they
were more fully enlightened.

Expectatives, a term employed in the 14th cen-
tury, when the French pontiffs residing at Avignon
assumed to themselves the power of conferring all
sacred offices, by which means they raised immense sums of
money, calling forth the bitterest complaints from all
the nations of Europe. Expectatives were abolished by
the Council of Constance, March 23, 1426. See Ex-
pectancy.

Expiy, Louis Alexandre, a French prelate, was
born Feb. 24, 1742, at Brest. He studied at Paris, and
was ordained in 1765 by the then arched bishop of
Pastor of St. Martin of Marseilles; in 1789 became deputy
of the states-general; was consecrated bishop of the
department of Finistere, Feb. 24, 1791, and shared the
fate of twenty-five of his colleagues, who were beheaded,
May 22, 1794, for having taken an appeal to the depart-
ment of the West against the national conspiracy. See
Hofer, Nouv. B. Générale, s. v.

Exsufflation, a part of the ceremony of baptism
in the ancient Christian Church, in which the candidate
would with his hands stretched out towards the West,
and struck them together; then he proceeded thither to
exsufflate or spit, in defiance of Satan. See Baptism.

Extispicium (Lat. extus, entrails, and specus, to look),
a name sometimes given to the ancient karanupica (q. v.),
because it was their duty carefully to examine the
entrails of the victims offered in sacrifice.

Exeuctaentia (Ẹxouzioniotes), a name given to the
class of Ariots called Arians (q. v.), because they as-
sumed that the Son of God might be called God and the
Word of God, but only in a sense consistent with the
having been brought forth from non-existence. See
Arians; Scept-Arians.

Eybeneschutz, Jonathan, a Jewish rabbi, was born
at Crows in 1690. He was not only a very learned
Talmudist, but especially a follower of the cabalistic
system of the pseudo-Messiah Chayon, whom he had
met at Prague in 1726. At the age of twenty-one Ey-
beneschutz was president of a rabbinical college at Craz-
cow, which soon became very famous. From year
to year the number of his pupils increased, and he
was soon recognized as a great authority. His posi-
tion shielded him from the bath which so long had
been pronounced upon the followers of Sabbethai Zewi
(q. v.) and Chayon. To avoid all suspicion, Eyben-
schutz himself pronounced the ban upon all the fol-
lowers of the pseudo-Messiah, and in 1728 the congre-
gation of Prague appointed him preacher. In 1740
he accepted a call from Metz, and in 1748, had the
honour of Altona. It seemed as if with him an evil spirit had
entered that place, which divided the German and
the Polish Jews. When Eybeneschutz came there, the
famous Jacob Edem (q. v.) lived there, and, like his
father, who had proscribed Chayon and his followers,
regarded himself as the keeper of orthodoxy. An oppor-
tunity was soon offered to Edem whereby his vanity
and his desire for hereby-hunting should be satisfied.
At the time when Eybeneschutz came to Altona there
was an epidemic in that city. Since every rabbi was regarded as
a magician, the most famous physician was expected to put a stop to the disease.
Eybeneschutz prepared amulets, which he distributed among the
people. For curiosity's sake one was opened, and lo! in it
was written: "O thou God of Israel, whose dwellest in the
beauty of holiness. Send down salves, and heal thy person through the merit of thy servant Sabbethai Zewi, in order that thy name, and the name of the Mes-
siah Sabbethai Zewi, may be hallowed in the world." This
amulet came into the hands of Edem. Eyben-
schutz denied all connection with the adherents of Sab-
bethai, and as he had already gained a great influence,
it was believed; at least, everybody kept quiet. But
Edem was not quiet, and finally the ban was pronounced
against Eybeneschutz. The matter was brought before the
king, Frederic V of Denmark, who decided in favor of
Edem. Eybeneschutz lost his position as rabbi of the
congregation. As his best friends left him, in his
perplexity he finally went to a former pupil of his, Mo-
es Gerson Kohlen, who after his baptism had taken the
name of Karl Anton (q. v.). Anton wrote an apology
in behalf of his teacher, which he dedicated to the king of
Denmark. This, and other circumstances, had such an
effect that the whole affair was dropped, and Eyben-
schutz was elected anew as rabbi of the congregation.
The Jewish community, however, became divided, and
this division lasted as long as both Eybeneschutz and
Edem were alive. Eybeneschutz died at Altona in 1768,
and was followed twelve years later by his opponent Edem.
Both are buried in the Jewish cemetery of Altona.
Eybeneschutz wrote, יבנשeousת שלמה רבי יבנשeousת, sermons and com-
ments (Hamburg, 1766): היבנשeousת שלמה רבי יבנשeousת, homiletical com-
ments upon the Lamentations (ibid., 1765), etc. See
First, Bibl. Jud., 361 sq.; De Rossi, Dizionario Storico,
p. 96 (Germ. transl.); Grätz, Gesch. d. Juden, x, 383 sq.,
ote 7, p. liv.; Jost, Gesch. d. Juden, u. s. Sirkten, iii, 280
sq., 309 sq.; Jücher, A keywords in Geschichte der Juden
in Deutschland, s. v. (B. S.)

EYCK, HUBERT and JOHN VAN, two brothers, were
Flemish painters, and natives of the small town of
Maeseyck, on the river Maas. Hubert was proba-
bly born in 1386, and John in 1370. They estab-
lished themselves at Bruges. They are said by some
writers to have been the discoverers of oil painting.
They generally painted in concert until the death of Hu-
bert. Their most important work was an altar-piece
with folding-doors, painted for Jodocus Vytse, who placed it
in the Church of St. Bavon, at Ghent. The principal
picture in this curious production represents the "Ad-
tion of the Lamb," as described by St. John in the Rev-
lation. On one of the folding-doors is represented
Adam and Eve, and on the other St. Cecilia. In the
sacristy of the cathedral at Bruges is preserved a pict-

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EYCKENS, Petrus, an eminent Flemish historical painter, was born at Antwerp in 1559, and was chosen director of the academy at Antwerp. His principal works in that city are, The Last Supper, in the Church of St. Andrew; St. Catherine Disputing with the Poguans, in the cathedral; and St. John Preaching in the Wilderness, in the Church of the Convent called Beggadien. At Mechlin, in the Church of the Jesuits, were two of his most admired works. He died in 1649. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Eythe, William, an English Calvinistic divine, was born in Wilshire about 1613, and entered the University of Oxford in 1629. In 1634 he was minister of St. Edmund's Church, Salisbury, and was ejected for non-conformity in 1662. He died in 1670. He published, Epistolae ad Viri Sermi Deaetis Literarum Variorum Quaestiones Exicibit (1632);—The True Justification of a Sinne Erreur (1654); in Latin, under the title of Vindicatio Justificationis Gratiae (ed.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Eydel, Friedrich Hiermann, a Lutheran minister of Germany, was born Feb. 11, 1819, at Eisleben. He studied at Tübingen, was in 1856 pastor at Höningen, in 1861 at Maichenberg, where he died, April 21, 1883. He published Precher zu Modernen Geschichten (Stuttgart, 1862; 2d ed. 1866). See Koch, Geschichte der deutschen Kirchengeschichte, vii, 306. (B. P.)

Eyan, a hymn used in Mohammedan countries by the Musulim (q. v.), or public crier, who chants it from the minarets of the mosques in a loud, deep-toned voice, summoning the people to their devotions. The proclamation is as follows: God is great, four times repeated; I bear witness that there is no god but God, twice repeated; I bear witness that Mohammed is the prophet of God, twice repeated; Come to the temple of salvation, twice repeated; God is great, God is most great; there is no God but God, and Mohammed is his prophet. At the morning prayer the muezzin must add, Proser is better than prayer, twice repeated.

Exegetel, a Jewish Greek writer, who lived a century before Christ, is the author of a dramatic poem after the manner of Euripides, on the Deliverance of Israel from Egypt, entitled Ἱερώνυμος. Fragments of this poem are preserved in the Preparatio Evangelica of Eusebius (ix, 28, 29), and in the Stromata of Clement of Alexandria (i, 23, p. 414). They are given by Deitzsch in his Zur Geschichte der jüdischen Poesie (Leipsic, 1856), p. 211-219. The best edition of them, with translation and notes, is by Philipson (Berlin, 1860), entitled Exegetelou τοῦ Ἰουδαίου εὐρυτήρου Ἰωνίου ἱερώνυμου, etc. See Etheridge, Introduction to Hebrew Literature, p. 114; Ederer, Geschichte der Hoch猶太ische Literatur, p. 583 sq.: Hertfeld, Gesch. des Volkes Israel, ii, 491, 517-519, 579 (Leipsic, 1863); Fürst, Bibl. Jud. i, 564; Smith, Dict. of Christ. Biog. s. v.; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Ezangatai, George (Armen, Keor), an Armenian monk, was born about 1308. He was a disciple of the celebrated John Oroszneti, and a friend of Gregory Thaumaturgus. He was one of the greatest theologians of his century, and professor in a monastery near Ezanga. He wrote, Instructions how to Administer the Sacraments of Baptism, Confirmation, etc., Disputation of the Homilies of St. Gregory Nazianzen,—A Commentary on the Apocalypse,—fourteen Sermons. There is also attributed to him a Commentary on Isaiah. All these works remain in MS. See Hoefer, Nouv. Biog. Générale, s. v.
Faber, Eligius, a Carmelite monk, who died at Brussels in 1506, is the author of, De Origeni Religionum:—De Tratamento Christi in Cruce:—Commentarius in Evangelista, Epistolam Pauli, Libertas Ruth et Job. See Jöcher, Algemeines Gelehrten-Lexikon, s. v. (B. P.)

Faber, Frederik William, D.D., an English clergyman and hymn-writer, was born at Calverley, Yorkshire, June 29, 1814. He was educated at Harrow and the University of Oxford, where he became a fellow of University College in 1837. About this time he gave up his Calvinistic views and became an enthusiastic admirer and follower of John H. Newman. In 1841 he travelled on the Continent, and on his return published Sights and Thoughts in Foreign Churches and Among Foreign Peoples, a work of great merit. He now became rector of Elton, in Huntingdonshire, but soon proceeded again to the Continent to study the methods followed by the Roman Catholic Church. Returning to Elton he devoted himself earnestly to his parish, but was constrained to adopt the Romish faith in 1845. On leaving Elton his parishioners sobbed out, "God bless you, Mr. Faber, wherever you go." He founded a religious community at Birmingham, called Wilfsidian, under the name Wilfrid, which Faber assumed. The community was ultimately merged in the oratory of St. Philip Neri, of which father Newman was the head; and in 1849 a branch of the oratory was established in London, over which Faber presided until his death, Sept. 26, 1863. He was a voluminous writer, although it is mainly as a hymn-writer that he will be known in the future. Among his finest compositions of this class are, The Greatness of God; The Word of God; The Eloquent Father; The God of my Childhood; The Pilgrimage of the Night; The Shadow of the Rock. Besides the work above mentioned, he published, previous to his conversion to Romanism, Treats on the Church and the Prayer-Book (1839):—A Sermon on Education (1840):—The Cherwell Water-Lily and Other Poems (1840):—The Sigmian Lake, etc. (1842):—Sir Lancelot, a poem (1844):—The Rosary, etc. (1845), and several other papers. After his conversion he published, Catholic Hymns:—Essay on Justification and Conjuration (1848):—The Spirit and Genius of St. Philip Neri (1850):—Catholic Home Manuals (1851):—All for Jesus (1854):—Growth in Holiness (1855):—The Blessed Sacrament (1856):—The Creator and the Creature (1857):—The Foot of the Cross, or Sorrows of Mary (1858):—Spiritual Conferences (1859), and other works. The only complete edition of his Hymns is the one published by Richardson & Son in 1861 (2d ed. 1871). His Notes on Doctrinal and Spiritual Subjects were edited by father Bowden, and issued after Faber's death. See his Life and Letters, by his brother, Encyclop. Brit. 8th ed. s. v.

Faber, Georg, a Lutheran theologian, was born at Uffenheim, in Franconia, in 1578, and studied at Wittenberg. In 1596 he was preacher at Lichtenau, in 1616 at Nürnberg, where he died, July 16, 1634. He is the author of, Institutiones Grammaticae Hebrazilae (Nürnberg, 1628):—Leccionia Hebrae, Institutio (Anspach, 1627):—Algemeines Gelehrten-Lexikon, s. v.; Forst, Ibid. Jud. 1, 265; Steinschneider, Bibliograph. Handbuch, s. v. (B. P.)

Faber, Johann Gottlieb, a Lutheran theologian of Germany, was born at Stuttgart, March 8, 1717. He studied at Tubingen, and was appointed professor there in 1744. In 1767 he was made master of consistory of Alphach. He died at Stutt-ternberg, March 18, 1773, leaving, De Naturalismo Morali (Tübingen, 1752):—De Anima Legum (ibid.):—De Principi Chriatianae (ibid. 1758):—De Miraculis Christi (ibid. 1764):—Meletensae Philosophicae (ibid. 1765):—De Diversae Fontibus Tolerantiae (ibid. 1769):—Theologiae Dogmaticae (Stuttgart, 1780). See Döring, Die gelehrt-ten Theologen Deutschlands, i, 399 sq.; Winer, Handbuch der theol. Lit. 1, 1003; Jöcher, Algemeines Gelehrten-Lexikon, s. v. (B. P.)

Faber, Matthias, a Jesuit, was born Feb. 24, 1567, at Altmühlstein, in Bavaria. In 1607 he entered the German College at Rome, received holy orders there, and returned to Germany in 1611. In 1687 he went to Vienna and joined the Jesuits, and died at Tyrnavus, in Hungary, in 1683. He is the author of a homiletical work entitled, Conciemania Opus Tripartitum, which has often been published (latest ed. Ratisbon, 1879). Besides he wrote, Rerum Naturalis Descriptio (Dillingen, 1667). See Jöcher, Algemeines Gelehrten-Lexikon, s. v.; Literarischer Handwörterbi für das Katholische Deutschland, 1860, No. 266. (B. P.)

Faber, Philip, a Franciscan, and professor of theology at Padua, where he died, Aug. 28, 1830, is the author of, De Primitivi Petri et Pontifici Romani:—De Consuetudinis Ecclesiasticarum:—De Predestination. See Jöcher, Algemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. 1, 460. (B. P.)

Fabiola, a Roman lady of an illustrious family. Being married first to a man who became lost in debauchery, she divorced herself from him, and being then but little acquainted with the commands of the gospel, she married a second husband of the same sort as the first. For this act she was excluded from the communion of the Church, to which she eventually returned, after public penitence, with extreme humility. She spent all her fortune for the relief of the poor, and for the establishment of a large hospital at Rome. In A.D. 258 she went to Palestine, and visited Jerome at Bethlehem. The invasion of the Huns into Palestine forced her to leave that country, and she returned to Italy, where she continued to consecrate her life to continual exercises of piety and charity. Fabiola died Dec. 29, 300. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ. Biog. s. v.

Fabre, Jean, a French preacher, was born at Tarascon, in Provence, about 1570. He entered the order of the Carmelite friars in 1590, and was successively instructor and pastor there for forty-eight years, being enthusiastically attached to the doctrines of Melanchthon. He died in 1666, leaving De Deipunate Confess (1592). See Hoefer, Nouv. Biog. Générale, s. v.

Fabricius, Johannes (1), a German theologian, was born at Nürnberg, March 31, 1616. He studied at Jessen, Wittenberg, and finally at Altorfs, where he became professor of theology in 1649. He was appointed preacher in his native city, and died there about 1690. For his works, which are now of much interest, see Hoefer, Nouv. Biog. Générale, s. v.

Fabricius, Johannes (2), son of the preceding, a German theologian, was born at Nürnberg, March 31, 1616. He studied at Jessen, Wittenberg, and finally at Altorfs, where he became professor of theology in 1649. He was appointed preacher in his native city, and died there about 1690. For his works, which are now of much interest, see Hoefer, Nouv. Biog. Générale, s. v.

Fabricius Theodorus, a Lutheran theologian of Germany, was born at Nordhausen, Aug. 11, 1560. He studied at Wittenberg, was in 1584 deacon there, and in 1586 superintendent at Hersberg. He died at Göttingen, Aug. 7, 1597, leaving Compendium Doctrinarum
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Christiane:—Harmonia Passionum et Resurrectionis Christi:—Loci Commons ex Scriptis Lutheri. See Jöcher, Allgemeine Gelehrten-Lexikon, s. v.; Fürst, Bibl. Jud., i. 265. (B. P.)


Faciolides, Victor von Gottfried, a Lutheran theologian, was born in 1777 at Mittweida, in Saxony. He was for some time pastor at Rochlitz, in Bohemia, and from 1885 superintendent at Oechara, where he died, Dec. 81, 1841. He wrote, De vaci avium Hominis Imaginationi Observations (Leipsic, 1830), and also published a number of sermons. See Zuchold, Bibl. Theol. i. 548; Winer, Handbuch der theol. Lit., ii. 65, 173, 174, 175, 177. (B. P.)

Faculty Court, a court of the archbishop of Canterbury, which grants dispensations to marry, to eat flesh on days prohibited, to hold two or more benefices, etc. This officer of this court is called the master of faculties. See FACULTY.

Faes, Johann, a Lutheran theologian of Germany, was born at Lüneburg, Feb. 11, 1646. In 1675 he was pastor at Steigerberg, in the county of Hoya, in 1682 at Minden, in 1687 at Stade, and died there in 1712. He wrote, De Judentus Pontificum Romanorum:—Exercitatio in Cantarii Meditations:—Anatomia Bubun Jubilaei Universals Anno 1700:—Expositio in Epistolam ob Philonomem. See Jöcher, Allgemeine Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit., i. 631. (B. P.)

Fagan, Luke, D.D., an Irish prelate, was translated from the diocese of Meath to the see of Dublin in 1279. In 1326, the last of Dr. Fagan’s life, the act was passed (7 Geo. II, c. 6) whereby converts from the Roman Catholic faith, whose wives were of that persuasion, or whose children were educated in it, were prohibited, under severe penalties, from exercising the office of justices of the peace. This prelate did not in any way distinguish himself. See D’Alton, Memoirs of the Aps of Dublin, p. 466.

Fage, Durand, one of the French Illuminati (q. v.), was born at Aubais, in Languedoc, in 1801. After the suppression of the Compagnies in 1795, he submitted to the Church authorities, and was taken across the frontier into France, whence he passed to Holland, and in 1796 went to London. He died, probably, in England about the middle of the 18th century, leaving a work entitled Théâtre Sacré des Cévennes (Lond. 1707, 12mo); reprinted under the title Les Prophétes Protestantts (Paris, 1847, 8vo).

Falstaff, Christian Eik, a Lutheran theologian of Sweden, was born Aug. 30, 1780. In 1802 he was professor of theology at Upsala; in 1819 he was elevated to the episcopal see at Westerna, and died Aug. 6, 1866. He was one of the editors of the Ecclesiastical-Tidskrifter, and published a collection of his writings (Orebro, 1865, 66, 7 vols. (B. P.)

Fajolz, François Louis, a French Protestant theologian, was born at Yerund, in Berne, in 1707. He studied at Basle, where he was also preacher for some time. In 1751 he was called as French preacher to Casel, where he died, Oct. 20 the same year, leaving, Religions de l’Eau (Rotterdam, 1736);—Sermons Diverses (Hamburg, 1749);—Adversus Dissertationem Convenerionis (Marburg, 1743);—Les Paroles de la Vie Éternelle (Schwabach, 1743; Casel, 1752);—Sur la Folie de I’Atheisme (Schwabach, 1749);—Le Petit Catéchisme de Heidelberg (ibid. 1732). See Jöcher, Allgemeine Gelehrten-Lexikon, a. v. (B. P.)

Fellyon, Michel Étienne, a French theological and historical writer, was born at Tarascon in 1759. He became a Sulpician of Paris, and was sent to Montreal in 1834 as visitor of the houses of that congregation in America. He died in Paris, Oct. 25, 1870. His literary work was confided chiefly to subjects connected with the History of Canada. His publications include, La vie de Madame d’Orléans, foundress of the Grey Sisters (1832);—Life of Madame d’Ossiere, foundress of the Grey Sisters (1832);—Life of the Venrerable Mr. Oller (1838);—Life of Mlle. Mauire, foundress of the Hôtel Dieu (1834);—Life of Mlle. la Ber, the regent of the Grey Sisters; and—a very extended History of the French Colony in Canada (1865-66, 3 vols. 4to), only a small part of his plan.

Falken, an Irish virgin saint, commemorated Jan. 1, was sister of St. Ennem, of noble lineage, and greatly aided him in his religious labors. See Smith, Dict. of Christ. Dict. a. v.

Fairbairn, Patrick, D.D., a Scotch Presbyterian minister, was born at Kallyburn, Berwickshire, Scotland, Jan. 29, 1805. He was educated at the school at Greenlaw, and sent to College at Edinburgh; licensed to preach in 1826; in 1830 went to the Orkney Islands with a family who had large possessions there, and was shortly after ordained pastor of the island parish of North Ronaldsay. In 1833 he was transferred to the parish of Saltoun, East Lothian, where he was when the disruption of the Scottish Church occurred, and he continued in the Free Church there until 1852, when he was appointed first assistant professor, and shortly after professor of divinity in the Free Church College at Aberdeen. In 1853 he was transferred to Glasgow, being the first professor appointed to the Free Church Theological College, and the next year was elected principal of the same. In 1867 he was appointed a delegate from the Free Church of Scotland to visit the churches in America. He died suddenly at Glasgow, Aug. 6, 1874. Dr. Fairbairn’s literary productions were numerous. Besides editing the Imperial Bible Dictionary (2 vols. 8vo), the following may be noted: An Exposition of the First Epistle of St. Peter (1828, 2 vols. 12mo);—Synopsis of Scripture (Edinb. 1845-47, 2 vols. 8vo; Phila. 1850, 8vo);—Commentary on the Psalms, translated from Hengstenberg (1845-48, 8 vols. 8vo);—Preacher, his Life, Character, and Mission (1849, 12mo);—Essai and the Book of His Prophecy (1851, 8vo);—The Revelation of St. John, translated from Hengstenberg (1851, 3 vols. 8vo);—Prophecy, etc. (1856, 8vo);—Hermetical Manual (1858, 8vo);—Pastoral Epistles (1874);—Pastoral Theology (posthumous, 1875);—Law in Scripture (1868). See Foster Eccles. Scotianae, i. 366; ii. 44; iii. 411. (W. F. S.)

Fairchild, Abbeel Green, D.D., an eminent Presbyterian minister, was born at Hanover, N. J., May 2, 1776, and was early trained by a widowed mother. At the age of thirteen he commenced his classical course at Morristown; in November, 1812, entered the senior class in Princeton College, and graduated in September, 1813. In January, 1814, he made a public profession of religion, and united with the Presbyterian Church of Hanover; in the same year entered the Theological Seminary at Princeton. He was licensed to preach by the Presbytery of New Jersey in April, 1816, and in September following he left the seminary and entered upon a missionary tour of six months in North Carolina, as assistant to Rev. Dr. Hall. Returning home in April, 1817, he spent two months in the missionary field in the north-western part of his native state. In September of the same year he entered upon another missionary tour, under the direction of the Western Missionary Society, spending three months on the wa-
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ue of the Monongahela, and then three months on the upper branches of the Allegheny. He was taken under the care of the Presbytery of Redstone, April 21, 1818, and was appointed stated supply to the congregation of George's Creek for half his time; on July 1 following was an ordination of an evil being; on Dec. 28, 1822, installed pastor of the churches of George's Creek, Morgantown, and Greensboro, Va., and for the first three years was obliged to make up the deficiency in his salary by teaching; in April, 1827, he was installed pastor of the Tent Church, Pa., where he served for thirty-six years. He died there in June 20, 1864. In Dr. Fairchild's the dignity and simplicity of the Gosp- el ministry were most beautifully combined and exemplified. Besides frequent contributions to the weekly religious press, he published The Great Supper;—Scripti- onal Baptism;—Unpopular Doctrines;—and What Pres-byterian Believers, all issued by the Presbyterian Board of Publication. See Gen. Col. of Princeton Theol. Sem. 1861, p. 16; Nevin, Presb. Encyclopa. s.v. (H. O. R.)

FAIRFOWL (or FAIRFALL), ANDREW, a Scotch pres- byterian, was born at Dunfermline, Dec. 14, 1606; graduated from the University of St. Andrews in 1628; early be- came a member of the Free Church, was the first of the Reformed minister of Leith in 1632; afterwards at North Berwick, and then at Dunfermline in 1636. He was preferred to the see of Glasgow, Nov. 14, 1641, by king Charles II, and was consecrated in June, 1692. He died at Edinburgh, Nov. 2, 1653. See Keith, Scottish Bishops, p. 263; Fasti Eccles. Scotiani, i. 578, 519.

Fairly (or Fairly). JAMES, A.M., a Scotch clergy- man, was promoted from regent in the Edinburgh University; admitted to the living at South Leith in 1625; transferred to the professorship of divinity in Edinburgh University in 1629; appointed to the college or second charge, Greigiarus Church, Edinburgh, in 1630; resigned July 28, 1657, having been elected bishop of Argyll, but was deposed by the assembly in 1638. He failed in his suit to obtain the living of Leith and other parishes, was recommended by the Commission of Assembly, and accepted in March, 1644, as minister at Larwood, and was presented to that liv- ing by the king in 1645. He died in February, 1658; aged about seventy years. He published The Museo Welcome, two poems. See Fasti Eccles. Scotiani, i. 43, 105, 299.

Fairy (variously derived from the Celtic, faer, "to charm;" Old English, fen, "a companion;" from faran, "to go," farum, pers; Arab, "a fairy;"") is either from the Late, faerus, through the medieval fae- ter, "enchant;" the French fae, thence faire, "illusion," an illusory or imaginary being, properly female, of supernatural but limited power, common to the popular belief of most European countries. The joy of romance resembles the Greek nymphs, generally represented as a damsel of almost angelic loveliness, who seduced knights into enchanted tales and palaces. Fairy-land was supposed to be sometimes underground, at others amidst wilderness, or even in the ocean. The English spirit or fairy was the lapland elections, called "Robin Goodfellow," corresponds to the German "Knecht Ruprecht," the Scotch "brownie," and the French "esprit follet," or "goblin" (goblin), and the Cornish "pixy." See ELF. Everything known of fairies in the way of sayings and fables came from the Romance people. There were at first only three of these beings, but soon their number swelled to seven, and later to thirteen. Since their num- ber was seven, these are six good and one evil, likewise twelve good, the thirteenth evil. This, probably, is a result of the influence of Christianity, which sought to bring the fairies, as heathen deities, therefore spirits of darkness, into disrepute, which, however, could not be accomplished at once. They are spoken of as super- human, long-liv'd female beings, sometimes good, some- times bad; the former adorned with all the charms of body and spirit, exceedingly beautiful and young, per- fect mistresses of all female arts, and ever ready to help the down-trodden, to lead the lost in the right path, by their gift of sorcery to make the invisible possible, and to use this power as becomes the perfect will of a good spirit; the evil fairies are not a little solicitous to have no power to undo the work of other similar beings. In the French Pyrenees it is believed that if fire be laid on the threshold of a fairy grotto, they immedi- ately change it into the finest thread. On New Year's day the fairies visit the houses whose inmates believe in them, and bring fortune and misfortune to speak out the name of a fairy on the mountains which they inhabit. The fairies are able assistants at births; therefore they are often taken as god-parents, and a place is reserved for them at the table. In France there is a Fête Aréa, which appears at country festivals during the harvesting season, and is diligently reaped; she drops fruit from the trees for good children, and during the Christmas season she distributes nuts and cake, similar to the German Frau Holde. Again, the fairies appear as giant - maidsens, carrying huge rocks on their backs, and pushing their way through the other hand they turn the spindle. On Sat- urdays the power of the fairies leaves them; they there- fore take all kinds of forms on this day, and try to elude the gaze of all eyes. They can hide in a tree, in a horn, in a sword, in a mantle, and this is the origin of the belief that such things are "gekry," that is, pos- sessed of a fairy.

For the literature of the subject see Shakespeare, Middawmmer -Night's Dream; Perrault, Contes de ma Mère l'Oye (1697); Knightley, Fairy Mythology (Lond. 1860); and Scott's writings.

FAITH-CURE. A popular name for certain sudden and remarkable cases of recovery in recent times claimed to have been effected by the power of faith in God alone, without the use of any medicine or physical remedy. We cite a few notable cases from the public prints:

"NEW HAVEN, Conn., March 27. A remarkable faith- cure is reported from the village of Noank. Mrs. Pan- nible S. Spencer, wife of ex-representative Spencer, has for many years been a victim of the opium habit and sickness. Her family is one of the wealthiest and most reputable in eastern Connecticut. She is now sixty-five years old. For forty years she suffered from an attack of ilh-health, and her physician prescribed opium. She is of a nervous temperament. The use of the drug as a medicine developed an appetite for it, to which she gave way after a time. She was also a great snuff-taker, and in addition there was the asthmatic trouble which was brought on by the drug. She was first treated by a local physician, and the doctor declared that an opium habit of forty years' standing was an in- curable disease. One day about a week ago two or three of Mrs. Spencer's friends met at her residence, and a season of prayer was determined upon. Prayers were offered and continued with earnestness by those present for some time. It was during this period Mrs. Spence- rier says she experienced a peculiar sensation of mind and body unlike anything she had felt before in Pittsburgh; July 28, 1864.

"CLEVELAND, June 29. A strange case of faith- cure came to light last week in the case of a young girl named Kerby, who has been an invalid's bed forty years, in a farm-house just out of Chardon, a small town near here. During that time she has been cut out of her feet and face, then only at the expense of great suffering. For twenty- eight years she has not "at any time, yet it is told of her
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that on Monday, after prayer and an exercise of faith, she arose from her bed, sat in a chair for an hour, and was able to walk once across the room.—The Tribune (N. Y.), July 1, 1884.

Mrs. E. J. Wumpy, wife of John A. Wumpy, a resident of the village of Norcross, twenty miles from the city of Atlanta, Ga., who had not been able to walk upon the bed for twenty-two years in consequence of extreme physical weakness and suffering, was enabled to rise and walk and go about and do as others do without any assistance. She was restored to her former state of health. This was done through the faith that God was able and would heal her by divine power. The fact is abundantly verified by Rev. W. A. Parks, a presiding elder of the North Georgia Conference of the Methodist Episcopal Church South, who observed and witnessed it...—The Way of Holiness, quoted in The Law and Gospel, Paris, Ill., December, 1884.

Many similar instances might easily be collected. In fact, there is a regular hospital, conducted by Dr. Cullis, of Boston, where patients are all sorts of persons, old and young, who come for the healing of more or less trivial complaints. The treatment is by prayer and faith, with no other outward sign than mere touch. Professions of a

*The institution referred to is the "The Faith-Cure House," which is part of a system of Faith Work, established by Charles Cullis, M.D., at Grove Hall, Boston Highlands, in 1884, and is still continuing in addition to the "Two Orphans' Homes," of which he is the manager. "The Two Orphans' Homes," with the accommodation for eighty patients; the Spinal Cottage, with accommodations for thirty-three incurables; one of these is a fine Spinal, or Paralyzed, one of those "Two Orphans' Homes," with their twenty-nine children; the Des-

It is important to note that while the passage mentions the use of prayer and faith in the treatment of physical ailments, it is not a recommendation for medical use. The text acknowledges the effectiveness of faith in certain cases but emphasizes the importance of seeking proper medical care when necessary. The text also highlights the importance of continued medical research and education, as well as the need for a holistic approach to health and healing. The passage concludes with a call for continued study and exploration into the role of faith in medicine and healthcare. The text is a call to action for those interested in exploring the intersection of faith and medicine, encouraging them to pursue further study and research in this area. The text also highlights the importance of seeking proper medical care when necessary and emphasizes the need for a holistic approach to health and healing. The text is a call to action for those interested in exploring the intersection of faith and medicine, encouraging them to pursue further study and research in this area. The text also highlights the importance of seeking proper medical care when necessary and emphasizes the need for a holistic approach to health and healing.
spoke "the prayer of faith." This, however, as the whole passage shows, is not the petition of the patient merely, nor of a self-constituted committee or a few volunteers, but of the regular ecclesiastical authorities, duly and formally canvassed for that purpose. Most judicious expositors hold that this refers to the exercise of the gift "of healing" enjoyed by some early believers as a special endowment of the apostles, and that the direction has therefore ceased to be pertinent in later times. Such has been the practical comment of the Evangelical Church, departed from only by a few ecclesiastical bodies (with whom the exponent has been a signal failure), and by the Roman Catholics (who pervert it to teach "extreme unction"). See Augustino.

Fa'kon, a district in Japan in which there is situated a lake, at the bottom of which the Japanese believe is found a pond for children. On the shore of this lake are built five small wooden chapels, in each of which sits a priest beating a gong, and bowing a samanah. Fa'kon is also the name of a temple in Japan, famous for its relics. It contains the saras of the hero Camis (q. v.), still stained with the blood of those slain in battle; the vestments which were said to have been worn by an angel, and which supplied the place of wings; and the tomb of Joritomo, the first secular emperor of the Japanese.

Falck, Nathaniel, a Lutheran theologian of Germany, was born at Danzig, Oct. 11, 1693. He studied at Breslau and Wittenberg, and died at Jena, Aug. 18, 1693, leaving De Deumanolo Religione Autore Falco: Septuagintum Sacram Concordem Sacramentum, etc. See also Jocher, Algemeine Gelehrten-Lezionen, s. v. (B. P.)

Falco, Juan Conchillass, a reputable Spanish painter, was born at Valencia in 1651, and studied in the school of Marco. He was much employed for the churches and private collections, and died in 1711. See Sponier, Biog. Hist. of the Fine Arts, s. v.

Falconer, Colin, a Scotch prelate, was born in 1623, studied the liberal arts at St. Leonard's College, and graduated from the University of St. Andrews in 1645. He became a clergyman in 1651, and ministered to the parish of Esau, in the diocese of Moray, and a few years afterwards at Forres, where he continued until promoted to the bishopric of Argyle, Sept. 5, 1675, when he was translated to the see of Moray, Feb. 7, 1680. He died in 1707, and is included in the Scottish Bishops, p. 154, 592; Fasti Eccles. Scotici, iii, 152, 169, 177, 446, 452.

Falconer, John, D.D., a Scotch clergyman, son of Dr. David Falconer, graduated at Edinburgh University in 1679; became chaplain to the family of Wemyss; was admitted to the living at Caribee, May 29, 1686, but deprived by the privy council in 1689 for not praying for the king and queen. He was consecrated a bishop of the Non-Jurant Church at Dundee, April 28, 1708, having the district of Brechin assigned to him in 1708. He died at Lismadie, July 6, 1723, aged about sixty-four years. He wrote a tracts describing the various covenants of God. See Fasti Eccles. Scotici, iv, 413.

Falconer, Thomas, a learned layman, was born at Chester, England, in 1786, and died Sept. 4, 1792. He published, Descriptions for the Sacrament of the Lord's Supper (1786) — Chronological Tables from Solomon to the Death of Alexander the Great (1786). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Am. Authors, s. v.

Falconnier, Etienne Mathier, an eminent French sculptor, was born at Paris in 1716, and entered the school of Lemoine. In 1734 he was admitted to the Royal Academy, and was afterwards appointed professor and rector. Among his most important works in sculpture are Christ's Agony, The Annunciation, and Moses and David, in the Church of St. Roch, at Paris, also St. Ambrose, in the Church of the Invalides. He died in 1791. See Hoeffer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Fall is a name common to many Jewish rabbis:

1. Jacob Joshua, who died at Frankfurt-on-the-Main in 1756, is the author of Novellae on different treaties of the Talmud, for which see Fürst, Bibl. Jud. i, 271 sq.

2. Joshua ben-Alexander hak-Kohen, who died about 1629, was rabbi at Lemberg, and wrote commentaries on the Jewish ritual, entitled יודיע לארשי רבנו: he also wrote derashas on the Pentateuch. See Fürst, loc. cit. p. 273; De Rossi, Dizionario Storico (Ger. transl.), p. 108.

3. Joshua ben-Joseph, who died in 1648, was rabbi at Cracow, and wrote discussions on some Talmudic treatises. See Fürst, loc. cit. p. 273 sq.

4. Joshua of Lissa, was rabbi at Hamburg, and wrote under the title רדעי מבש, i.e., The Valley of Joshua, expositions on sections of the Pentateuch. See Fürst, loc. cit. p. 278; De Rossi, loc. cit. p. 108; Jocher, Allgemeine Gelehrten-Lezionen, s. v. (B. P.)

Fall, Ludwig, a Reformed theologian of Germany, was born in 1801. He was first pastor at Landshut, afterwards first preacher at the Reformed Cathedral Church in Breslau, and member of the Silesian consistory. He died at Waldau, near Liegnitz, Aug. 30, 1872, leaving a volume, of sermons, entitled אלומות את ימינו של יוחנן Christus (Breslau, 1848). See Zuchold, Bibl. Theol. i, 349, (B. P.)

Falling away of from Grace. See Apostasy; Backslide; Perseverance.

Fan, Ecclesiastical. See Flabellum.

Fanes, a dissenting minister, and the originator of circulating libraries in London, was born in 1678, and died in 1748. He published several allusions and theological treatises in 1729. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Am. Authors, s. v.

Fano, Fidelis a, an Italian writer, was born Dec. 24, 1838, at Fano, Italy. In 1856 he entered the order of the Franciscans, and was ordained priest in 1859. Having been called to Rome in 1870, he published there Bonaventura Doctrina de Pontifici Primato et Infallibilitate: Ratio Nova Collectio Operum S. Bonaventurae (1874). After having ransacked almost all the European libraries with a view to editing a new and critical edition of Bonaventura's works, for which he seemed to have been specially adapted, he died Aug. 12, 1881, at the College of S. Bonaventura in Quaracchi, near Florence. His notes, comprising several folio volumes, are in the hands of F. Ignatius, one of the first assistants of Fidelis, who will probably bring about the publication of the works of the doctor Sorapuccius. (B. P.)

Fano, Menachem Asaria di, a Jewish rabbi, who died at Mantua in 1638, is famous alike for his Talmudic and Cabalistic lore. Most of his writings are on the Talmud, for which see Fischi, s. v.; De Rossi, Dizionario Storico (Ger. transl.), p. 103 sq.; Wolf, Bibl. Hebran., i, No. 772; iii, No. 1447. (B. P.)

Fano. (1) A head-dress worn by the pope when he celebrates mass pontifically. It is in the shape of a veil variegated, like the Mosaic ephod, with four colors, symbolizing the four elements, put over the head after the cope was vested with the alb, and tied round the neck, forming a kind of hood, the tiara or other head-dress being put on above
FARMA, Richard, D.D., a learned English divine, was born at Leicester in 1755, and educated at Emmanuel College, Cambridge, of which he became master in 1776. He subsequently became vice-chancellor and principal librarian of the university, and obtained prebends at Lichfield and Canterbury. He exchanged the latter for a canonry at St. Paul's. Both an English and Irish bishopric were offered him and declined. He died in 1797. In 1756 he issued proposals for publishing a history of the town of Leicester, from the MSS. of Thomas Stavely. He found the work too laborious, and gave his materials to John Nichols, who published it under the title, History and Antiquities of Leicester (1795-1811). See Chalmers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Farnham, Nicholas of. See FERNHAM.

Farnsworth, Euphamey F., D.D., a Baptist minister and distinguished educator, was born about 1790. He graduated from Dartmouth College in 1818; for a short time was editor of the Christian Watchman; and in 1826 was chosen first principal and professor of theology in the New Hampton Literary and Theological Institution. In 1836 he was called to the presidency of Georgetown College, Ky., but shortly after went to Louisville, where he established the Prather Grove Seminary. Subsequently he was elected president of Union University, Murfreesboro, Tenn., and then of the Western University. He died near Lexington, Ky., May 4, 1851. See Amer. Baptist Register, 1852, p. 416. (J. C. S.)

Faro (or Burgundofaro), Saint, was born in Burgundy about 592, being the son of Agneric, one of the principal officers of Theobert, king of Austrasia, and was educated at the court of that prince. In 618 he went to Rome to Clotari II, by whom he was highly esteemed. He then renounced the world, with the consent of his wife Blisedilade, received the clerical tonsure in Meaux, and was elected bishop of that city in 627. He administered his diocese with great zeal, died in 672, and was buried in the abbey of Sainte-Croix, near Meaux. He is commemorated Oct. 29. Roman, Nouv. Biog. Générale, a. v.; Smith, Dict. of Christ. Biog., a. v.

Faroese Version of the Scriptures. See SCANDINAVIAN VERSION.

Farfaro, Michael Angel, a native of Crete, who died March 6, 1715, joined the Minorites and studied at Padua. He was chaplain to pope Alexander VIII., and was elevated to the episcopate see at Trau, in Dalmatia, by Clement XI. He wrote, Conciones in Sacella Piontijica Habitat: Synopsis Controversiarum Grecorum cum Latinis in Casu Catholi Castamatione B. Jacobis de Marchis (3 vols.). The latter work made him the especial favor of the Roman see and the cardinale, which was designed for him. See Jöcher, Allgemeine Gelehrten-Lexikon, a. v. (B. F.)

Farquharson, James, F.R.S., LL.D., a Scotch clergyman, son of the excise officer at Crail, was born in 1718; graduated at the University and King's College, Aberdeen, in 1738; was appointed schoolmaster of the parish the same year; presented by the prince regent to the living at Alford in August, and ordained Sept. 17, 1718. He died Dec. 8, 1845. His attainments in meteorological science were of a very high order. He was a frequent contributor to various learned periodicals, and corresponded with most of the learned men in Europe. He published, A New Illustration of the Latter Part of Daniel's Last Vision and Prophecy (Lond., 1838). His last work is An Essay on Cutting Grain with the Scythe, in the Transactions of the Highland Society; besides many papers in the Philosophical Transactions;—also An Account of the Parish. See Farii Eccles. Scotiensi, iii, 547.

Farr, Anson A., a Methodist Episcopal minister, was born in Middlebury, Vt., Aug. 29, 1810. He joined
the Church in 1826, and in 1839 entered the Troy Con-
ference, wherein he labored earnestly and faithfully as
a pastor, chaplain, and missionary until 1869, when
he became ill, and died Nov. 4, 1874, honored
as a sort of "veteran reservist" in all useful labor. See
Minutes of the Annual Conference, 1875, p. 65.
FARRAR, ABBRAH. ECCLES, an English Wesleyan
minister, was of a family somewhat distinguished in
decimal lists. His father (John) was a Methodist mis-
ioner, who died in 1867; his younger brother was presi-
dent of the British and Foreign Bible Society in 1870,
and is author of Dictionary of the Bible and other valuable works; his
er elder son, Wesley, entered the Wesleyan ministry in 1846, and his youngest son is canon of Durham and au-
thor of the Critical History of Free Thought. A-
braham E. was born at Sowerby, a village overhanging
the vale of Todmorden, April 20, 1788. From 1797 to
1801 he was at the Kingwood School. Soon after his
return home he gave his heart to God. He was arri-
ted at an attorney at Sunderland, but in 1807 was re-
scribed into the ministry. His first field was Holderness,
where this talent was not recognized, and where he was sub-
cected to all the humiliating trials that mobs and persecut-
ors made order the day of the week by the early
Methodist preachers (Stevens, Hist. of Methodism, iii,
211 sq.; Smith, Hist. of W. Mecl. Meth., 451 sq.). He
seemed to lose the confidence of his brethren, and in 1843
he was made to take the superintendence of some school
in connection with his own work. The next year he was con-
stituted with important offices. While the fire of youth was
still burning upon the altar, and the gravity of age and
the maturity of intellect gave evidence of long years of
usefulness, he was suddenly called away. On April 1,
1849, in great pain, he preached an anniversary sermon in
the East London Circuit, and died one week there.
Farrar was amiable, courteous, diligent, and sym-
pathetic. He had a mind of critical, reflective, and ana-
litical power. He wrote, The Condemner of Methodism
Condemned (1814)—Religious Instruction of Children
Entertainingly Related (1821)—The Juvenile Gospel
(1825)—The Benefits of Method's Advent, a sermon (1842)—
Sketches of Popular Antiquities for the Young (1850). See
Minutes of the British Conference, 1849; Stevenson,
Croy Road Chapel, p. 322; W. Mecl. Mag. 1849, p. 543,
1858, p. 206; Wesleyan Tukings, i, 146.
Fassett, CHRISTIAN, a Lutheran theologian of Ger-
many, who died Apr. 26, 1694, when a man was sub-
jected at Liebenwerda, in Saxony, is the author of
Das, de imperio hominis in hominum;—De Origine
Falsi.—De Unctura Christi Spercululis.—De Vita Soli-
taria.—De Primo Arien in Gen. i, 20. See Jöcher,
Allegemeine Gelehrten-Lehens, n. v. B.
Fassil, HIRSH B., a Jewish rabbi, was born at
Baumgarten, Moravia, in 1801. He was one of the first
preachers at Prosniitz, in Moravia; and from 1851 un-
til his death, in December, 1888, at Gross-Kaniza, in
Hungary. He wrote, Das mosaisch-ribaische Civil-
reclt (Gross-Kaniza, 1852-54, 2 vol.);—Das mosaisch-
ribaische Gerichtsfuhr (ibid. 1888);—Das mosaisch-
ribaische Tugend- und Rechtslehre (ibid. ed.);—
Das mosaisch-ribaische Strafrecht und strafrechtli-
gerichtsfuhr (ibid. 1870). He also published a
Catechism of Judaism, Sermons, and some minor trea-
sies. See Fürst, Biib. Jud. i, 277; Lippe, Bibliogra-
phischen Lexikon (Vienna, 1817), p. 98 sq. (B. F.)
Fassl, Guido. See Conty.
Fatam. See Conty.
Fatima, the daughter of Mohammed, was born at
Mecca in 606, five years before her father assumed the
office of a religious reformer. At the age of fifteen she

FATIMA

patron without impiety. These fasts contained a full
enumeration of the months and days of the year,
the various dates belonging to a calendar, and the several
festivals arranged under their appropriate titles. From
the adoption of the practice of preparing such tables, it
was customary for the priests to proclaim the different
festivals, for the information of the people.
Fáté (or Batassé) Version of the Scriptures.
This language is spoken on the island of Fáté, or Sand-
wich island, the centre of the New Hebrides. In 1865
the British and Foreign Bible Society, arranged with
the Rev. D. Morrison of Errakor, and printed at Sydney in 1866.
From the annual report of the British and Foreign Bi-
ble Society for 1866 we subjoin the following:
"The history of the gospel in Fáté has been peculiar
and interesting. For about a quarter of a century
the brethren of the London Missionary Society have had
native teachers from Samoa and Rotuma laboring on this
island. Several of those devoted men were barbarously
murdered by the natives; several more of them fell vic-
tims to the sickly climate, and some of them left the
island to recruit their enfeebled health elsewhere. At
times as many as six or eight stations were occupied by teach-
ers, but, owing to the above causes, for the last ten or
twelve years only one, or, at times, two stations could be
kept open; the others relapsed to heathenism. But in
one of these stations, Errakor, the chief of the natives and
the wise of the people embraced Christianity; and although at
one time for two years they had no teacher living among them, they
held fast to the faith in the name of Christ. Before
he was heathen. Errakor was like an oasis in the desert.
Six years ago we sent into this station a Pentecostal teacher.
One of them died about three years ago; the other died
in August last. This year we reopened one of the old
stations, and our missionaries from Fáté are expected next
months ago, when we settled Mr. Morrison at Errakor,
he found a population of one hundred and sixty, all
Christian. Of these sixty were children. The present station
there is another station at Pangó, about three miles distant,
occupied by four people, the chief and a part of the
people are Christians. Mr. Morrison has had no no-
sentials as yet from the heathen; but there is evidently
a softening process going on around, and from the growing
intelligence and increased vigor of Christian character
observable at Errakor, there can be little doubt that from
this centre the gospel may spread to the regions beyond,
till all Fáté shall receive the gospel of salvation.
In 1870 the gospel of John was printed at Auckland,
New Zealand, the translation having been made by the
Rev. James Cosh. This gospel was followed by the
translation of that of Luke and the book of Gen-
esis. In 1880 the Acts of the Apostles were, also print-
ted, the translation having been made by the Rev. J. W.
Mackenzie. (B. F.)
Fate. See Faraq.
Fathers of the Christian Doctrine, an order of
monks collected in France by Cassian, at the close of the 5th
16th century, who employed themselves in instructing
the ignorant, and especially the young. It was
approved by Clement VIII in 1597. Another order, bear-
ing a similar name and having a like object, was
founded in Italy about the same time by Marcus Cusa-
nus, a knight of Milan, and was approved by Pius V
and Gregory XIII. See DOCTRINAIRES.
Fathers of the Oratory. See Oratory,
Priests of the.
Fathers of Somascho, a name given to the clerks
(regular) of St. Majuli, from the town Somascho, where
their first general resided. See SOMASCIIANS.
Fathath (prefix or introduction) is the title of the
first chapter of the Koran, which consists only of the
following short prayer: "Praise be to God, the Lord of
all creatures, the most merciful, the king of all acts of
decision. Thee do we worship, and of thee do we ask
assistance. Direct us in the right way, in the way of
those to whom thou hast been gracious; not of those
against whom thou art incensed, nor of those who go astray."

FATIMA
was married to Ali, the cousin of Mohammed, of whom she was the only wife. She died in 682. The Arabian dynasty of the Fatimites, which from 369 to 1171 ruled over Egypt and the northern part of Africa and latterly over Syria and Palestine, claimed to be descended from Fatima. The religious tenets of their adherents differed considerably from those of the orthodox Mohammedans, and in time they sought to give to the Koran an allegorical interpretation, so as to avoid obdiance to its literal precepts. The Shitee, including the Mohammedans of Persia, held both Ali and Fatimaci as well as the twelve Imams, in the utmost veneration, while they regard Abubeker, Omar, and Othman as usurpers of the caliphate. They venerate Fatima as a saint, and the Shitee afford us the only instance which occurs in Islamism of giving religious honor to a woman. She was one of the four women whom the prophet regarded as perfect.

Faudoas, Pierre Paul, Baron de, a French prelate, was born at Lalanne, April 1, 1750, of a noble family in reduced circumstances. Having entered into orders, he became titular of the abbey of Gaillac in 1758. During the revolution he was obliged to emigrate, and, returning to France, found himself compromised in some conspiracies of the royalists, but was advanced to the bishopric of Meaux in January, 1806. Thereafter he attached himself to the court of Louis XVIII, on his restoration, left him in a sort of disgrace until his death in 1819. See Hoefer, Nouv. Biog. Générale, s. v.

Fauns, a species of demi-gods, inhabiting the forests, called also Sylyene, satyrs. They were sons of Fauns and Fauna, or Fatias, king and queen of the Latins, and, though accounted semi-divine, were supposed to die after a long life. They were Roman deities, unknown to the Greeks, and were represented with horns on their heads, pointed ears, and crowned with branches of the pine, while their lower extremities resembled those of the goat. Later, when Greek mythology was introduced, they were often confounded with Pan. They were of a musical and voluptuous character. Female fauns are also spoken of.

Faust, Isaac, a Lutheran theologian of Germany, was born at Strasburg, June 10, 1631, and died there, a doctor and professor of theology. He wrote dissertations in Latin on various passages of Scripture. See Jöcher, Allgemeines Gelehrten- Lexikon, s. v. (B. P.)

Faust, Johann, brother of Isaac, was born at Strasburg, Sept. 22, 1632, and died there, July 1, 1698, a doctor and professor of theology. He wrote monographs in Latin on several Scriptural subjects. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Fausta, a virgin martyr under Galerius, A.D. 305, was the daughter of rich parents, and noted for her Christian activity. She is commemorated Sept. 20 or Jan. 2.

Faustianus. See Faustina.

Faustina, the name of numerous early bishops and several martyrs of the latter of whom we here notice: (1) A soldier under Commodus, put to death cir. A.D. 182, for refusing to offer sacrifice; commemorated Aug. 7. (2) Put to death under Diocletian, at the seventh milestone from Rome; commemorated July 29. The catacomb of Generosa, where he is buried, has lately been discovered. (3) A presbyter, put to death with his brother Jovita, at Brixia, in Italy, under Hadrian, commemorated Feb. 15.

Fausto, Bartolomeo a Santo, a Cistercian of Sicily, who died at Naples in 1636, is the author of, De Providentia.—De Horae Convivacii.—De Sacris Indulgencis:—Speculacion Confessiorum:—Thesaurus Confessiorum, which were republished in three volumes, under the title of Theologia Moralis. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Faustus, the name of numerous early bishops and martyrs, among whom we notice here: (1) A presbyter and archimandrite of Constantinople, active in the Euchistic controversy, A.D. 448—451. (2) An Italian, confirmed in childhood by his parents to St. Benedict of Monte Cassino, sent A.D. 543 to assist in founding the monastery of Glenfriu, in Anjou, where he remained forty-six years. He is commemorated Feb. 15.

Favaro Arbusto, Augustin de (also called Augustinus Romanus), archbishop of Nazareth and Barletta, who died in 1445, was a native of Rome. He wrote annotations on the Revelation and St. Paul's epistles, also some treatises, as De Peccato Originali:—De Potestas Populi:—De Perfecta Jurisdictio Millenii Ecclesiae:—De Potestas Principum in Collatione Bonorum Suorum Ecclesiae Factic. His De Sacramento Unicitatis Jesu Christi et Ecclesiae, De Christo Copiale et Ejus Incredito Principatu, and De Charitate Christi Circa ELECTOS et Eius Infinito Amore, were rejected by the Council at Basle in 1435. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Fay, Antoine de la. See LAFAY.

Faye, Jean de, a French prelate, was born in the second part of the 12th century, of a noble family of Touraine. He was dean at the cathedral church of Tours, when, in 1208, he was called to the metropolitan see of that city by the majority of the suffragan bishops, but not by the pope. He introduced the Minims into the city of Tours. He had great disputes with Maurice, bishop of Mans, whom he suspended from his pastoral functions; and excommunicated Pierre Maurici for persecuting Étienne, bishop of Nantes. De Faye died April 29 or 26, 1228. See Hoefer, Nouv. Biog. Générale, s. v.

Fayet, Jean Jacques, a French prelate, was born at Mende, July 26, 1787; studied law at Paris; entered the Minorite order at St. Sulpuie, and there directed the catechismal exercises. In 1811 he was ordained; became principal of the college of Mende in 1814; was made bishop of the northern part of Africa, and then of the Lebanon; went on a mission through the country; joined the editorial staff of Le Conservateur; went to Rouen as grand-vicar; in 1832 became assistant to the archbishop there; bishop of Orleans in 1842; and died April 4, 1846. See Hoefer, Nouv. Biog. Générale, s. v.

Fayum Saadia. See SAADIA.

Febronio, a virgin martyr at Nisibis, in Mesopotamia, under Diocletian, A.D. 305; commemorated June 25.

Fébure (or Févre), Michel (also called Juvénal de Tours), a French Capuchin missionary and Oriental-
FEBURE

was born about 1640. For eighteen years he traveled in Syria, Mesopotamia, Chaldea, Assyria, Kurdistan, Arabia, Palestine, etc. There are no details of his life, but he left some very curious and valued works, especially Oevo Descriptio della Terra (Rome, 1754) (translated later into French, German, and Spanish):—Oijertioues Mathematico aducrurs Catholicos (ibid. 1679).—Christian Doctrine, in Arabic:—Théâtre de la Turquie (Paris, 1682). See Hoefler, Nouv. Biog. Générale, s. v.

FEBURE, NICOLAS LE, a French Dominican, was born in 1368. He studied at Paris, in 1381 prior of his convent at Chartres, and died at Rochelle in 1383, leaving Expositio Doctrinae Ordinari:—Manuale Ecclesiasticum Historicum. See Echard, De Scripturis Ordinum Dominicanorum; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

FEBURE, TURRIANE LE, a Jesuit, was born at Dousay, France, in 1608, and died there, June 28, 1672. He published, Opuscula Varia;—Elegia Sanctorum. See Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Fécamp (Lat. Fiacum or Fiaccom), a place in Normandy, known for its famous abbey, which was dedicated to the Holy Trinity. It was founded in 658 by the count of Caux, but was destroyed in 841 by the Normans. Duke Richard I of Normandy had it rebuilt, and it was dedicated in 845 to the Holy Trinity abbey to the Holy Trinity. The abbey lasted till the 18th century. See Bussiere, Recercures Historiques sur Fécamp (Paris, 1853); Fallier, Histoire de la Ville et de l'Abbaye de Fécamp (Rouen, 1841); Berger, in Liech-tenberg's Encyclop. des Sciences Religieuses, s. v. (B. P.)

Fechten, JOHN, was the last abbot of Westminster, and at the age of eighteen went to Gloucester Hall, Oxford, where he was educated. His right name was Husseman. He was the last mitred abbot who sat in the House of Peers. He published a few controversial pieces. See Biog. Brit.; Dodd, Christ, Buckland, Creamer; Athen. Oxon. He was continually employed in doing good to the persecuted Prot-estants of his day, but was afterwards, to the disgrace of the crown, imprisoned himself, and died a captive in Walsingham Castle, in the Isle of Ely, in 1585. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Am. Authors, s. v.

FEDDERSEN, JAKOB FRIEDRICH, a Lutheran theologian of Germany, was born July 31, 1736, at Schleswig. He studied at Jena, was in 1756 preacher to the duke of Holstein-Augustenburg; and in 1759 third preacher of St. John's, at Magdeburg. In 1777 he was called to Gottingen, and in 1786 to Altona, where he died at the end of the same year. He published a number of sermons, which are enumerated in Doring, Deutsche Kunstdrucker, p. 55 sq. See also Koch, Geschichte des deutschen Kirchenlebens, vi, 226 sq.; Winer, Handb. der theol. Lit. ii, 257, 321, 825, 326, 364, 365, 365. (B. P.)

Fehmel, AMANDUS GOTTHOLD, a Lutheran theologian of Germany, was born July 30, 1688. He studied at Leipzig, and died July 22, 1721, doctor and professor of theology at Hildburghausen, leaving De Cathecum- enis Romanos:—De Errorum Criteriis circa Religiosam Communia:—De Criteriis circa Religiosum Communium:—De Conclusis Trinitatis, Unium Ecclesiae, Evangelice oder Romanorum Confessarum:—De Constitutione Unius-Es. See Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)


Fehe, JOHANN HEINRICH, a Lutheran theologian of Germany, who was born at Hamburg, June 10, 1725, and died in 1777, is the author of Expositio Dicti Paulini ad Gal., 8 (Rostock, 1744).—Die Lehre von der Stellung Christi und der Menschen (ibid. 1755). See Meuel, Gelehrte Deutschland, s. v.; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Fei, JOS. (Johann Bapt. Fei), a Jesuit, in 1583 (or 1543), and studied successively under Ridolfo Ghirlandajo, Pietro Francia, and Tommaso Manzuoli. His works may be seen in the churches of Florence and of the Medici in Messina. One of his most esteemed pictures is in the Church of Santa Croce at Florence, representing the Scourging of Christ. See Hoefler, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

FELLER, IGNATIUS, a Roman Catholic theologian and prelate of Germany, was a Moravian by birth. In 1818 he received holy orders:—was in 1829 professor of theology at the Lyceum in Olmütz; in 1827 first rector of the newly founded university there; in 1830 professor at the Vienna University; in 1831 court chaplain; and in 1840 court preacher there. In 1852 he was consecrated bishop of St. Pölten, and died Sept. 27, 1865. He wrote, Historia S. S. in Villam creatam Aquinata et Laur. Justinianni (Vienna, 1839).—Predigt vor der heilige Messe (ibid. 1844).—Der geistige Kampf in Predigten (ibid. 1861, translated also into Italian) (B. P.)

Feistir or DJONUS THE CULDEE. The word feistir, derived from "feil," the Irish equivalent of "vigil," is applied to the metrical festosy composed by Ænhus the Culdee about the year 800. It is the most ancient of six martyrlogies belonging to Ireland. It consists of three parts: (1) Five quaternains invoking a blessing on the poet and his work; (2) a foreface of one hundred and twenty quatrains; and (3) the festosy itself, in three hundred and sixty-five quatrains, for every day in the year.

FELDMOER, ANDREAS BERNHARD, a Roman Catholic theologian of Germany, was born at Hofgarten, in the Tyrol, in 1777. He took holy orders in 1806, and was for some time professor of theology at Innsbruck. In 1821 he was called to Tübingen, where he died, July 20, 1831. Besides contributing to the Tübinger Theologische Quartalschrift, he wrote Einleitung in die Bücher des Neuen Bundes (Innsbruck, 1810; Tübingen, 1830). See Winer, Handb. der theol. Lit. i, 18, 73; Liitzenkircher, Biogr. Encyclop. des Sciences Religieuses, s. v. (B. P.)

Feki, THE BLIND MEN OF, an order of blind devotees in Japan, instituted in A.D. 1150. There is a leg- end that their founder, Feki, was captured by Joritomo. The captive, though kindly treated, not being able to look upon his captor without an irresistible desire to kill him, protected his eyes and presented them to Joritomo. There is another more ancient but less nu- merous order of the blind, claiming as its founder a son of one of the emperors of Japan, who cried himself blind at the death of his beautiful princess. This last so- ciety is composed of none but ecclesiastics; the other consists of secular persons of all ranks. They are not supported by alms, like many other devotees, but most of them are mechanics, who earn their own living.

FELDBINGER, JEREMIAS, a Soicinian, who was born at Brieg, in Silesia, April 27, 1616, was for some time rector at Coslin, in Pomerania, and afterwards chorister at the principal school in Steitn. On account of his So- cian tenacious he had to give up his position, and went to Holland, where he died in 1687. He wrote, Demonstrationes Christianae (1653).—Die Lehre von der Heiligkeit, etc. (1654).—Epistola ad Christianos omnium Abissiniae Deum, Puttem, etc. (1672). He also translated into German the Confession of Faith, eccia Nomina Ecclesiastica, got in Polonia omnium Deum Prophecia (1659).
FELDE

Feldes, ALBERT ZUM, a Lutheran theologian of German, was born Sept. 4, 1765, at Hamburg. In 1704 he was pastor at Tönning; in 1709 pastor, and doctor and professor of theology at Kiel, where he died, Dec. 27, 1720, leaving Institutiones Theologiae Moralis: —Adversus Ruckersianum Sacrorum, —De Falsitate Scripturae Sacrae: —Disciplos cum Typo v. esse Justi Martyris Fatiun. —De Cultu imaginum Anti-Christianorum: —De Occasionem Sacramentum Pauperis Apostolicus. See Winer, Handbuch der theol. Lit., i, 127; Jücher, Allgemeines Gelehrten-Lexikon. v.; Müller, Cimbrum Literatur. (B. P.)

Felder, FRANZ CARL, a Roman Catholic theologian of Germany, was born Oct. 6, 1766. He studied at Dillingen, where Sailer was among his teachers. In 1789 he took holy orders, and in 1794 became pastor at Waltershausen, where he died, June 1, 1818. He published, Festsprüchlich (Ulm, 1804-5, 2 vols.): —Adversus Ruckersianum Sacrorum, —Katholische Religionslehre (Constance, 1806-8, 3 vols.): —Neues Magazin für Katholische Religionslehre (1809-16). 8 vols.: —Literaturzeitung für Katholische Religionslehre (Landshut, 1810-18, 7 vols.): —Gelehrten-Lexikon der Katholischen Geistlichkeit in Bayern und der Sachsen (ibid. 1818; the second and third vols. were edited by Waitsinger, 1820-22). See Döring, Die gelehrten Theologen Deutschland., i, 597 sq.; Winer, Handbuch der theol. Lit., i, 12, 856; ii, 42, 112, 151. (B. P.)

Feldhoff, FRIEDRICH AUGUST, a Lutheran theologian of Germany, was born at Elberfeld, Nov. 19, 1800. He studied at Heidelberg and Berlin; was for some time assistant in the Elberfelder pastor of his native place, and accepted a call to Nymwegen, in Holland, in 1828. In 1828 he was called to Wuppertal, and died Jan. 8, 1844. He wrote, Die Zeitlinie der heiligen Schrift (Frankfort, 1831): —Ueber die Jahre der Geburt und Anerkennung unseres Herrn (ibid. 1832): —Die Weltgeflugel der Genezis (Elberfeld, 1837): —Gnomen zur Geschichte des vier Weltalter (Barmen, 1840): —Christliche Gelehrte (ibid. ed.): —Friedliche Blüten (ibid.): See Koch, Gelehrte des deutschen Kirchengedenken, vii, 197 sq.; Zuchold, Bibl. Theol., i, 352. (B. P.)

Félici, GUILLAUME ADAM, professor and dean of the Protestant faculty of Montauban, was born at Octobre, in 1803. He studied at Strassburg; was in 1836 pastor at Bolbec; in 1838 called to the chair of ethics and horticulture at Montauban, and in 1853 was made dean of the faculty. In 1870 he retired from public activity, and died at Lausanne, Oct. 28, 1871. Félici was a very excellent preacher. Besides his contributions to Les Archives du Christianisme, L'Esquif, New York Observer, and the Evangelical Christendom, he published, Essai sur l'Esprit et le But de l'Institution Pratique, a prize essay (Paris, 1823): —Appel d'un Christien aux gens de Lettres (ibid. 1844); —Germe transl. by Dieliez, Berlin, 1848: —Histoire des Protestants de France (4th ed. Toulouse, 1861; translated into four different languages). See Bélecourt, G. de Félici, Professeur et Prédicateur; Recollin, in Lichtenberger's Encyclop. des Sciences Religieuses, v. v.; Zuchold, Bibl. Theol., i, 352 sq. (B. P.)

Félician, SOZ, was arrested at Rome for being a Christian, in company with his brother Primus. The two were brought before the emperor Maximian Herculæ, who, on their refusing to sacrifice to idols, condemned them to be publicly scourged. He then sent them to Promotus, the judge of Norimberg, a city four days journey distant from Rome. Promotus not being able to shake their resolution, beheaded them both, in the year 286 or 287. Mureri says that "the acts of these martyr do not seem authentic," however it be, the church honors their anniversary on June 9. See Hofer, Nov. Bisg. Générale. v.

Félician, a noted Donatist bishop of Musti, somewhere in Africa, deeply implicated in the controversy concerning Priscillianus, at the close of the 4th century, and finally deposed. See Smith, Dict. of Christ. Bisg. v.

Féliciano, DOMINICUS, an Italian prelate and poet, was born in the canton of Vaul in 1652. He was educated in philosophy, mathematics, jurisprudence, belles-lettres, and wrote very fluently in Latin. Being as first attached to cardinal Salviati, he became secretary to pope Paul V, who appointed him bishop of Foligno, where he died, Oct. 2, 1682. He left Rime Diversi, Morti, Espritsulii (Foligno, 1683), and several volumes of letters in Latin and Italian. See Hofer, Nov. Bisg. Générale. v.


Félicien de SAINT-JACQUES-DU-MONTE, a French Carmelite monk, was born in the beginning of the 17th century, at Nantes. He taught theology in his native town and at Bonnards; afterwards became prior of Agen; and at last definitor of the province of Touraine. He distinguished himself by his great knowledge and regular habits. Being suspected as a Jansenist, he returned to Nantes, where he died in 1683, leaving Defensio Præsidii Dietici (Bordeaux, 1657, 3 vols.): —Nove Eligosae Methodus (Paris, 1660). See Hofer, Nov. Bisg. Générale. v.

Félix is the name of a very large number of early Christians, among whom we notice the following: (1) Bishop of Aptunga, apparently in proconsular Africa; prominent in the controversy concerning the ordination of Cæcilianus (q. v.) to the see of Carthage, early in the 4th century. (2) The apostle of the East Angles and first bishop of Dunwich; died cir. A.D. 467, and commemorated as a saint March 8. (3) Donatist bishop of Idisia, in Numidia, in 361; guilty of great excesses. (4) Saint, bishop of Nantes, in Brittany, in 560; died Jan. 6, 582; commemorated July 7. (5) First bishop of Nocera (or Nocera), in Umbria, in 402. (6) Archbishop of Seleucia, a native of Armenia, martyred by the Saracens, and burned, but afterwards restored, and died Nov. 25, 724. (7) Metropolitan bishop of Seville; confirmed by the Council of Toledo near the close of the 7th century. (8) Bishop of Siponto; addressed by Gregory the Great in 591 and 593. (9) Bishop of Treves in 386; resigned about 398. (10) Bishop of Tubaza, murdered under Diocletian in 303, and commemorated as a saint Oct. 24. (11) Abbot of a little monastery in Byzacena, to which Fulgentius (q. v.) retired early in the 6th century. (12) Surnamed Genuanus, a reader, of Abitina, in Africa, martyred at Cartagene under Anulius, the proconsul, with Dativus (q. v.), and commemorated as a saint. Feb. 12. (13) A native of Scilla, martyred at Cartagene under Severus (A.D. 200 or 202), along with Perpetua (q. v.) and others; commemorated July 17.

Félix de CASTRILIO, SAINT, an Italian monk, was born at Castilion, Umbria, in 1513. He took the habit of a Capuchin, in 1543, at Ascoli. In 1548 he was sent to Rome as a mendicant friar. During a plague which desolated Rome in 1560, Félix made himself remarkable by his truly Christian zeal; as also during a famine in 1565. In spite of his privations and penances he lived to the age of seventy years. On June 17 he bestrayed him Oct. 1, 1565; Innocent X commenced his canonization Feb. 6, 1692, and Clement XI finished it, May 8, 1709. See Hofer, Nov. Bisg. Générale. v.
Felix of Valois. See Valois, Felix of.

Fell, Samuel, D.D., a learned English divine, was born in the parish of St. Clement Danes, London, in 1596, and was educated at Christ Church, Oxford. In 1628 he was made Master of divinity; and had a prebend at Worcester. He was then a Calvinist, but, renouncing that system, he was made dean of Liebfeld in 1637, and in 1638 dean of Christ Church. He was appointed vicar-general in 1645, which office he retained until 1647. He died Feb. 7, 1648-9. He published some Latin Works; see Scriptorum Selectiorum Canonum, 2 vols., Indices Bibliographicus iuniores, 1676, 2 vols. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

Fellon, Thomas Bemard, a French Jesuit, was born at Avignon, July 12, 1672, and died March 25, 1759. He published, Paraphrase des Psaumes: — Traité de l'Amour de Dieu Selon François de Sales (Nancy, 1754, 3 vols.). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Jocher, Allgemeine Gelehrten-Lexikon, s.v. (B.P.)

Fela, a name common to several Protestant theologians:
1. Johann Heinrich, who was born at Lindau in 1750, and died at Konstanz in 1790, as the author of Cursus Confessionis Tetrapolitanae Fortensa (Göttingen, 1775). See Winer, Handbuch der theol. Lit., 1, 392.
2. Johann Michael, professor of theology and preacher at St. Gall, was born there in 1761, and died Sept. 21, 1833. He is the author of Die Kirchliche Erbauung der Konfessionen (St. Gall, 1829), Demokrat katholischer Reformer im Vorzeugen (ibid. 1819). See Winer, Handbuch der theol. Lit., 1, 559, 749.
3. Sebastian, was born Sept. 20, 1697, at Kempten, in Swabia. He studied at Halle and Jena, and died at Lindau, May 18, 1749, leaving De Protestantismo Justificativo (1718). See Jocher, Allgemeine Gelehrten-Lexikon, s.v. (B.P.)

Fela, Christian Lebrecht, a Jewish convert of Prague, was born in 1640, and died in Hamburg in 1719. He was professor of Hebrew at various universities and gymnasias, and wrote, סדר חילגון תבנית בד', i.e., Hodegus Judaeorum (Leipzig, 1705): — Breviar et Præpiscis et Ad Limina Sancta (Sondershausen, 1707): — Breviar et Præpiscis et Ad Auctoretonum (Wittenberg, 1700). See Fürst, Bibl. Jud. i, 278 sq.; Steinhneider, Bibliographisches Handbuch, s.v.; Wolf, Bibl. Bebr. i, 1009; Jocher, Allgemeine Gelehrten-Lexikon, s.v.; Rot, Die Evangelisch-Christenheit und die Juden (Carlsruhe, 1854), i, 116 sq. (B.P.)

Felton, Nicholas, D.D., an English prelate, was born at Boddam, in Aberdeenshire, 1553, and educated at Pembroke Hall, where he became fellow Nov. 27, 1583. He was rector of St. Mary-le-Bow, Jan. 17, 1596, and some time of St. Antholin's, London. He was elected master of Pembroke Hall, June 29, 1616, and admitted rector of Great Easton, in Essex, Oct. 20 following; in the same year collated to a prebend in St. Paul's, and in 1617 promoted to the see of Bristol, to which he was consecrated Dec. 14. In 1618 he was nominated to the bishopric of Coventry and Lichfield, but translated to Ely March 11 of that year. He died Oct. 5, 1626. See Chalmers, Biog. Dict. s.v.

Feltus, Henry J., D.D., a Protestant Episcopal clergyman, was born in 1775. He was a native of Ireland, and came to America when quite a young man. Having been for some time a preacher in another communion, he was admitted into the ministry of the Protestant Episcopal Church in 1798. He officiated for a period, when he became rector of Trinity Church, Sweethourborough, N. J., whence he was called, in 1808, to the rectory of St. Ann's Church, Brooklyn, L. I., and thence, in 1824, to that of St. Stephen's Church, New York city. He died Aug. 24, 1826. Dr. Felitus was distinguished for piety, and fidelity in the discharge of all his ministerial duties. He was humble and affecionate, and much beloved and respected by his congregation. See The Christian Journal (N. Y.), 1828, p. 287.

Feuring, Johann Paul, a German theologian, was born at Nitreberg in 1616. Having been professor at Altdorf, he took part in the religious controversies of the time, and distinguished himself by his zeal against the writings of the Socinians, in opposition to whom he put forth, Anti-Otiorodius: — Defensio pro A. Graunero contra Hermannum. He died in 1691. See Hoefer, Nouv. Biog. Générale, s.v.

Feun, John, a Roman Catholic divine of the 16th century, was born at Montacute, Somersetshire. He was educated at New College, Oxford, where he continued till ejected by the queen's commissioners for his zeal for Romanism. He was then schoolmaster at Bury St. Edmund's, till removed on the same account. He fled to Flanders, thence to Italy, and at last fixed his residence at Louvain, where he died in 1618. He wrote and translated many books, living to celebrate his fiftieth year of exile beyond the seas. See Fuller, Worthies of England (ed. Nuttall), iii, 156; Allibone, Dict. of Brit. and Amer. Authors, s.v.

Fensberg, Johann Michael, a German Jesuit, was born Feb. 9, 1751, at Oberndorf, in Switzerland. In 1778 he was professor at the gymnasium in Ingolstadt, in 1795 preacher at Seer, in 1805 at Vöhringen, near Ulm, where he died, Oct. 12, 1812. Fensberg is the author of several books which have been translated into various languages, and are found in Fuchs, Sammlung Erbauender Lieder (Kempten, 1812). See Sailer, Aus Fensbergs Leben (Munich, 1814); Koch, Geschichte des deutschen Kirchenliedes, vi, 558 sq. (B.P.)

Fenner, William, a minister of the Church of England, was born Jan. 21, 1831, at Southwark. In 1854 he entered the college of the London Jews' Society, and in 1857 was appointed lay missionary among the Jews of the duty of Pozen. In 1860 Mr. Fenner was to reopen the mission in Tunis, and was ordained by bishop Tomlinson of Gibraltar. He died at Tunis, July 22, 1874. (B.P.)

Fenouillet (or Fenuillet), Pierre de, a French prelate, was born at Annecy (Savoy), studied there, entered into orders, became theological tutor at Gap, and then went to Paris, where he became preacher to Henry IV. In 1607 he was nominated bishop of Montpellier, and in 1609 was consecrated at Avignon, but he became so zealous for Romanism that the Protestants complained of his rigor, and he abandoned his diocese and joined the royal army, July 2, 1621. He was afterwards busy in commissions until his return to Montpellier, Oct. 20, 1638. In 1642 he took part on some religious matters, he died there, Nov. 23, leaving a number of addresses, for which see Hoefer, Nouv. Biog. Générale, s.v.

Feunis (or Fenris), in Scandinavian mythology, was a wolf, the frightful son of the evil Loke and the giantess Angerboda. The Asa knew the danger that threatened them from the children of this pair, therefore they brought Fenris up, in order to moderate his wildness, which was so great that only one Asa, the strong and wise Tyr, could bring food to him. The gods attempted to bind him, and laid two huge chains on him, Lending and Droma, but when he stretched himself they flew apart. Then the Asas ordered a band to be made, which appeared to be of silk, but was composed of the beard of a woman, the root of a mountain, the breath of a fish, the saliva of a bird, and the muscles of a bear; this was called Gleipnir. It was light, but the wolf did not allow it to be laid on him. Pari had become much stronger since tearing the two chains. The Asas began to persuade him, telling him that if he did not expose himself to some danger he would never become renowned; the band was certainly stronger than it appeared to be, but they would lose him in case he were too weak.

"If I do not free myself," Fenris answered. "I know what
awaits me; therefore let it not touch my feet. There must be some magic in play; but if you are honest, let one lay his hand into my throat as an assurance of your sincerity." After much persuasion, Tyr assented to lay his hand into the wolf's throat; the band was adjusted, but when Fentir wanted to stretch himself, he found that the band gradually contracted. Then the Asas laughed, except Tyr, for his hand had been bitten off. Fentir is one-handed, and they might have killed the monster, but the sanctity of the place forbade it. They therefore took one end of the band, called Gelgia, drew it through a rock, Gjol, and with the aid of another rock, Twite, they, hammering the first still deeper into the earth, and Sven, who wanted to devour all who came near him, they put a sword into his throat, so that the handle lay in the upper, the blade in the lower jaw, and Fentir was made harmless. His body has grown so that by opening his mouth he touches heaven and earth. Eventually he will free himself, unite with his sister, the Midgdrænauke, and with the sons of Surtur, in war against the Asas, devour the sun, and even the god Odin; but finally the god Allvathur will tear his throat so far apart that he will die. Odin will come from his grave, and the world will be renewed. Fentir has three sons, Skoll and Hati, by the giantess Grige; Skoll persecutes the sun, Hati devours the moon. See Norse Mythology.

Fenton, Roger, D.D., an Anglican clergyman of the 16th century, was born in Lancashire, became fellow of Pembroke Hall, Cambridge, and was the laborious, pious, beloved, and learned minister of St. Stephen's, Wallbrook, London. He was a friend of Dr. Nicholas Felton, Collegiates and city ministers together. Fenton died in London in 1615, in his fiftieth year, leaving a testament against usury. See Fuller, Worthies of England (ed. Nuttall).

Fenwick, Benedict Joseph, a Roman Catholic bishop, was born at Lelandown, Md., Sept. 3, 1782. He was made bishop of Boston, Mass., Nov. 1, 1825, a diocese which then had only three priests. He enlarged his cathedral, established schools, started a theological seminary, introduced the Sisters of Charity through Ann Alexa in 1832, saw the first synod of Boston assembled in 1842, the erection of a new see of Hartford in 1844, founded the College of the Holy Cross at Worcester, through the Jesuits, the great Catholic university of New England, and died in Boston after an energetic episcopate, Aug. 11, 1846, prudent, learned, and holy. See De Courcy and Shea, Hist. of the Cath. Church in the U. S. p. 659.

Fenwick, Edward, a Roman Catholic bishop, was born at Cincinnati, Jan. 13, 1822, a see which then included Ohio, Michigan, and Wisconsin. He built churches throughout his vast diocese, dedicated the Cathedral of Cincinnati in 1826, called in the aid of the Sisters of St. Dominic, Sisters of Charity, and the Poor Clares, founded in his city the Athenaeum, now St. Xavier's College, and in 1831 established the Catholic Telegraph, the oldest of American Catholic papers. Edward Fenwick died of cholera at Wooster, O., Sept. 26, 1832. See De Courcy and Shea, Hist. of the Cath. Church in the U. S. p. 547.

Fenwick, Michael, an eccentric preacher, connected with the early Methodist movement in England, commenced to preach in 1768, and travelled some time with Wesley, until the latter, on account of Fenwick's peculiarities, disapproved him. He almost idolized Wesley, and imitated him so accurately in speaking, praying, preaching, and writing, that it was difficult to discriminate between them. Though imprudent, his courage and zeal for Methodist never changed. He was a member of the circuit, nor was he ever acknowledged as a preacher for several years before his death. Yet he always attended the place of the annual conference, and continued there during its session, though he was not permitted to be present in conference after 1784. The conference therefore appointed him a pittance amounting to 20 guineas, and many generous friends in different parts of the kingdom, in the house of one of whom he lived (in Briddles- ton) for some years before his death, in 1797. See Atmore, Meth. Memorial, s. v.

Feolocild, archbishop of Canterbury, was consecrated June 9, 922, to that see, but died Aug. 29 following. He had formerly been abbot of one of the Kentish monasteries. See Hook, Lives of Alfa. of Canterbury, i, 283 sq.; Smith, Dict. of Christ. Biog. s. v.

Foralia, a festival of the ancient Romans, observed annually in honor of the manes of deceased friends and relations. It was instituted by Numa, and lasted eleven days. The family and acquaintances of the deceased went to the graves and walked round them, offering up prayers to the gods of the infernal regions in behalf of their dead friends. An entertainment was then prepared and placed on a great stone, and of this the dead were supposed to partake. During the entire days of the feast, no marriages were allowed to be celebrated, and the worship of the other deities was suspended, all their temples being shut.

Fortat, in Mohammedanism, is separation from God, the greatest and severest punishment for the damned.

Fober, Johann Jacob, a Protestant theologian of Germany, was born at Strasburg in 1875. He studied at different universities, and died at his native place, Feb. 12, 1717; shortly after he was called there as professor of theology. He wrote, De Certitudine Theologica Naturale (Wittenberg, 1708);—De ii qua in Philosophia Morali Ermine Sumt (ibid. 1709);—De Theologia Experimentalis (ibid. 1711);—De Principio Cartesiæ de Omnibus est Dubitandum (ibid. 1716). See Jücher, Allgemeine Gelehrten-Lexicon, s. v. (B. P.)

Ferdinand. See Fernando.

Ferdinand, Philip, a Jewish convert, was a native of Poland. He was professor of Hebrew at Oxford and Cambridge, instructed the famous Scaliger in the Talmud, and died in 1598. He wrote, Haec sunt Verba Dei, in which he treated of the Jewish precepts, laws, feasts, etc. (Cambridge, 1587). See Fürst, Bibliothek, i, 729; Wolf, Bibli. Hebr. i, No. 1823; iii, No. 1832; Jücher, Allgemeine Gelehrten-Lexicon, s. v.; Rok, Die Evangelischen Lehrer von Deutschland und die Juden (Karlsruhe, 1844), p. 186 sq. (B. P.)

Fergus, Saint, a primitive Scotch bishop and confessor, commemorated Nov. 15 to 18, was probably of Irish birth, and passed through Scotland from the west southward, planting churches and converting the natives to Christianity. See Smith, Dict. of Christ. Biog. s. v.

Ferguson, John, D.D., a Protestant Episcopal minister, was born in Kent County, Md., Dec. 8, 1751. A Scotch schoolmaster became interested in him as a pupil and took him to Edinburgh, paying the expenses of his education at the university. In 1782 he was an instructor in the Kent County School at Chestertown, Md. When Washington College, the oldest in the state, was organized in 1783, he was chosen professor of languages, mathematics, and natural philosophy, and held the position till 1793, when he was appointed president. After studying theology, he was admitted to deacon's orders, Aug. 5, 1786, to priest's, Aug. 7 of the same year, and became rector in St. Paul's Parish, Kent County, Md., where he served until 1799. In 1804 he retired to his farm, near Georgetown Cross Roads, where he spent the rest of his life. He died March 10, 1866. Of the General Convention of 1789, which framed the constitution of the Church, he was an active member. He was more distinguished as a scholar than as a preacher, see Sprague, Annals of the Amer. Pulpit, v, 342.

Ferguson, James, LL.D., a Scotch clergyman,
FERGUSON

born in Dolphinston, studied at the United College, and graduated at the University of St. Andrews in 1768; was licensed to preach in October, 1768; presented to the living at Dolphinston in September, 1772, and ordained April 7, 1773; transferred to Pettinain, Feb. 22, 1780, and died May 18, 1803, aged fifty-six years, much esteemed for his talents. He published An Account of the Parish of Pettinain. See Fusti Eccles. Scotiæ, i. 221; ii, 332.

FERGUSON, Robert, D.D., LL.D., an English Congregational minister, was born in Glasgow, May 12, 1866; educated at Hoxton College, and entered upon his ministry at Haddington about 1826. He afterwards presented to the living of Castlegate, Haddington, ten years at Ryde, beginning with 1849, and then, returning to London, undertook the charge of Portland Chapel, St. John's Wood, but resigned six years later in order to devote his energies more directly to the establishment of the Pastors' Retiring Fund, of which he was one of the original founders. He died March 27, 1875.

As a preacher Mr. Ferguson was in a marked degree argumentative and rhetorical, though not to the exclusion of the practical. As a writer he was elegant, persuasive, and forcible. Among other interesting productions of his pen are, Sacred Studies:—Consecrated Heights:—The Penalties of Greatness:—Sacrifice:—Family Prayers. He was for some time editor of the Ecletic Review, and the Free Church of England Magazine. He was a fellow of the Antiquarian Society in 1854, and in the same year became a member of the Royal Irish Academy. He took great interest in the advancement of workingmen, and wrote for their benefit popular histories of England and Scotland. See (Loud.) Cong. Year-book, 1876, p. 351.

FERGUSON, James, D.D., a Scotch clergyman, born in Blair-Athol, was licensed to preach March 29, 1809; ordained to the pastorate of Dalkirch, 1810; as assistant at Inveresk; presented to the living of Beath by the earl of Moray in March, 1815, admitted May 4 of the same year, and died March 19, 1866, aged eighty-four years. He published An Account of the Parish. See Fusti Eccles. Scotiæ, ii. 578.

FERGUSSON, David, a Scotch clergyman, born in Dunoon, received the ordination of the presbytery to be the first Protestant minister at Dunfermline, in 1560. He was a member of thirty-nine assemblies, from June, 1563, to May, 1597, and moderator in those of 1572 and 1578. In 1567 Rossay discharged his care, and he was succeeded by a Mr. Baithe. In 1575 he was appointed visitor of the churches in the diocese from Forth to Tay and from the Ochils to Dunkeil. He died Aug. 28, 1598, at an advanced age. Though not educated at a university, yet from his good taste, lively fancy, piety, and integrity, he was highly useful in improving and enriching the Scottish language, and he was a favorite with all classes. He took a lively share in ecclesiastical affairs, wrote a diary of historical notes, and had a valuable library of books of theology and natural history. He wrote, An Answer to a Book of the Year 1637; A Defeat Benevoli (Edinb. 1653); a Sermon preached at Leith in 1572, and Scottish Poesies Gathered Together (Edinb. 1641). Some of his tracts were printed by the Bannatyne Club in 1860. See Fusti Eccles. Scotiæ, ii. 365.

Ferio (holidays), a name given by the ancient Romans to all peculiar seasons of rejoicing, including sacred feasts which had been consecrated to any particular god. The ferio were of several classes. Some of the public festivals were regularly observed, and the date of their occurrence was marked in the Fusti (q. v.). Such were termed Feria Statius or stated holidays. Other public festivals were held annually, but on any day of the month named the name of Feria Consecrata. The most solemn class of holidays were those appointed by the public authorities to be observed in consequence of some great national emergency or impending public calamity, and received the name of Ferio Impressionis. No lawsuits were allowed to be conducted during the public feria, and the people were strictly enjoined to abstain from work under penalty of a fine. The introduction of Christianity into Rome, and especially its adoption as the religion of the state, led to the abolition of the feria and the institution of Christian feast days. See Fusti Eccles. Scotiæ, i. 221; ii, 332.

FERLE LATINUM, a festival instituted by Terquinus Superbus, or perhaps at an earlier period, in honor of the alliance between the Romans and the Latins. It was held on Mt. Alban, and was originally dedicated to the worship of Jupiter Latarius. The festival continued for several days, usually five or six. An ox was sacrificed generally offered on this occasion by the men in office, amid the assembled multitudes, who engaged in rejoicings of all kinds. The two days immediately following the festival were considered sacred, and on them no marriages were celebrated. This festival was observed until the 4th century.

FERLE SACRAE, a festival of the ancient Romans, observed during a single day in seed-time, for the purpose of praying for the blessing of the gods upon the seed sown.

FERINGS, Richard de, an Irish prelate, was promoted and consecrated to the see of Dublin in 1299. Immediately upon his consecration he made arrangements for the convocation of Church lands alluded to by Carte in the introduction to his Life of Ormond. This caused some disturbance, but archbishop Ferings finally succeeded in bringing about an agreement in 1800. In 1308 he constituted the churches of Stagnoil and Tipperkerin prebends of St. Patrick's Cathedral. In 1329 he renewed the privileges granted by his predecessors to the dean and chapter of St. Patrick's, and particularly the exemption of their prebendal churches from visitations by the archiepiscopate. He did not succeed in his wishes as he died Oct. 13, 1306, while on his way from Rome. See D'Alton, Memoirs of the Apos. of Dublin, p. 114.

Fernald, Mark, a veteran minister of the Christian denomination, was born March 9, 1784, in Kittery, Me. He learned the trade of a carpenter, and at different times in his youth went to sea; but was converted in 1807, and united with a Free-will Baptist Church. The following year he began to preach, at once engaged in itinerant labor, and was ordained Sept. 29, 1809. For several years he was a travelling preacher, chiefly in New England. He became regular pastor at York in 1816. In 1818 he, with his family, went to Nova Scotia, but gradually became identified with the body called "Christians." He died at Kittery, Dec. 29, 1851, where he had been pastor for thirty-six years. See his Life, written by himself. (J. C. S.)

Fernald, Woodbury Melcher, a Universalist minister, was born at Portsmouth, N. H., March 21, 1813. He began his ministry in Nashua in 1833, received ordination the following year, and in 1838 moved to Cabotville (now Chicopee), Mass. In 1840 and 1841 he was located in Newburyport; then three years in Stoneham; in 1845 removed to Boston; embraced Swedenborgianism, and was ordained a preacher of that faith. He published, in the same year, a work entitled The Eternal Heave and Hell Confirmed by Scripture, and Grounded in the Realities of the Human Soul:—Compendium of the Theological and Spiritual Writings of Swedenborg (1854);—In His Providence (1859);—Memoirs and Reminiscences of the Late President Burroughs (1860); Cause of Character (1865)—a posthumous volume of Sermons, found marked for publication at his decease, was issued under the title, The True Christian Life, and How to Attain it (1874). He died in Boston, Dec. 10, 1873. Mr. Fernald was a voluminous and vigorous writer; a sounder, but not a pure, and spiritually minded man; and possessed of a metaphysical turn of mind. See Universalist Register, 1875, p. 124.

Fernandez, Alfonso, a Spanish Dominican, was born in 1573 at Placentia, and died after 1627. He
is the author of Historia Ecclesiastica de Nuestra Tiempo —Concertatio Prudentiorum pro Ecclesia Catholica contra Heretics, Gentiles, Judeos et Agraevos. See Echard, De Scriptoriis Ordinis Dominiconorum; Antonio Bibliotheca Hispanica; Jocher, Allgemeine Gelehrt- Lexicon, s. v. (B. P.)

Fernando de Antonio, a Spanish Jesuit, was born at Oviedo, where he also died, May 14, 1628. He was for some time missionary in the East Indies, and after his return was preacher at Lisbon. He wrote, Commentari, in Visiones Veritatis Testamenti cum Paraphrasibus Capitum. See Antonio Bibliotheca Hispanica; Jocher, Allgemeine Gelehrt-Lexicon, s. v.

Fernando de Talavera, a Spanish prelate and theologian, was born at Talavera-la-Reyna (Old Castle) in 1445. He was a Hieronymite monk, became bishop of Avila, confessor and counsellor of Fernandino V, the Catholic, and of his wife Isabella. He encouraged them particularly in their enterprise against the Moors, which failed. He became a Jesuit, and the archiepiscopacy of that city, and labored very zealously in the propagation of the Catholic religion. The biographers pretend that he died in sanctity, May 14, 1507, and that several miracles took place at his tomb. In the church of Santa Maria de la que se debe celebrar la festividad de los dos Santos Judas, and was once temporarily banished by king Childebert under false suspicion. He died in 581, and is commemorated Jan. 4. (2) Martyr at Vienne, under Maximian, cir. A.D. 304, and commemorated Sept. 18, was a military tribune who befriended the Christians. (3) Fifth bishop of Uzes, said to have been born of a noble family in Narbonne, was educated by Roricus, bishop of Uzes, whom he succeeded in 533. He labored for three years among the Jews, and was once temporarily banished by king Childebert under false suspicion. He died in 581, and is commemorated Jan. 4. (4) Fourthteenth bishop of Li-moges, is said to have died in 599, and is commemorated Sept. 15. (5) Thirteenth bishop of Grenoble, is said to have been martyred A.D. 665, and is commemorated Jan. 12 (or 16).

Frere, William, D.D., a Scotch clergyman, was promoted from the professorship of civil history, St. Andrews; presented by the Earl of Balcarres to the living at Kilconquhar in April, 1813, which he held in conformability, and was also presented to the parishes of Johnstone, and was ordained Feb. 8, 1814. He died June 7, 1850, aged sixty-seven years. He was an energetic and laborious minister, whom Dr. Chalmers characterized as "the best minister in Fife, and the worst professor." He published A Catechism on the Evidence of Revealed Religion, with Questions on Natural Religion (Colinton, 1817), a Sermon preached at Kilconquhar in 1842, and An Account of the Parish. See Fasti Eccles. Scotienses, ii, 438.

Ferris, William, D.D., a Congregational minister, was born at Holland, Vt., July 20, 1818. In 1846 he graduated from the University of Vermont, and, after two years in Georgia, graduated from Andover Theological Seminary. He was ordained Dec. 9 following, at Barton, Vt., and remained with that Church until Dec. 13, 1854. From Feb. 9, 1855, until Sept. 7, 1877, he was pastor in Hinesburg, and in Plainfield from February, 1878, till his death, June 27, 1881. During twenty-four years he was a member of the corporation of the Vermont University. In 1856 and 1859 he represented Hinesburg in the State Legislature. He was the author of several pamphlets. See Cong. Year- Book, 1882, p. 80.

Ferris, Isaac, D.D., LL.D., an eminent Reformed (Dutch) minister, was born in New York city, Oct. 8, 1799. He graduated from Columbia College in 1816, and from the New Brunswick Theological Seminary in 1820; was licensed by the Classis of New Brunswick in the same year, and became pastor there in 1821; at Albany in 1824, and at the City of New York, in 1836, and was then chosen chancellor of New York University, and professor of moral philosopy and evidences of religion in 1852. After laboring seventeen and a half years, he was made emeritus, with the college debt paid and four professorships endowed. In 1870 he retired from active labor, and attended the World's Parliament in 1878. As a preacher, Dr. Ferris was clear, discriminating, earnest, and practical; and as an administrator he has seldom been equalled. He was very successful as a pastor, possessing personal magnetism which gained for
FERUS was a Bohemian Jesuit, born in 1585, and died Jan. 21, 1555. He translated from the Latin into the Bohemian language the Lives of Ignatius Loyola and Francis Xavier:— The Glory of Ignatius, by Nicol. Luctanus:— The Spiritual Praxis, by Nicol. Spodratus, etc. See Alemagbe, Bibliotheca Scripturarum Societatis Jesu; Jocher, Allgemeine Gelehrten-Lexikon, s. v.

Feras, in Zende mythology, constitute the third rank of celestial deities, being the souls of every object that had life, to which, therefore, prayers were offered; a species of celestial manes.

Pescio, Congregation of, an order of monks founded about 1586 by Charles of Montecorvelli, who lived among the mountains of Pescia. It is also called Mendicant Friars of St. Jerome. The order was approved by Innocent VII, and confirmed by Gregory XII and Eugenius IV. See Gardner, Faiths of the World, s. v.

Pessel, Daniel, a Lutheran theologian of Germany, was born in Saxony in 1599; studied at Wittenberg, was in 1625 court preacher to the widow of the elector of Brandenburg, in 1630 superintendent and member of consistory at Cistern, and died Oct. 17, 1676, leaving A ctus Sacrae:—Theatrum Theologico-Politicum Historicum:—Promptuarium Biblicum:— Theologiae Mysticae:—Regnum Christi et Dei Mysticum:—Christianus der Engel; der Glaue (theol. Lk. i. 189); Jocher, Allgemeine Gelehrten-Lexikon, s. v.

Fessler, Joseph, a Roman Catholic theologian and bishop, was born Dec. 2, 1815, at Lecchin, in Vorarlberg, Austria, and studied at Brixen and Innsbruck. In 1857 he received holy orders, and was promoted in 1869 as doctor of theology at Vienna. In 1841 he was made professor of Church history and of canon law at Brixen, and in 1852 was called to Vienna. In 1862 he was appointed bishop of Nysa in partibus, and in 1865 succeeded Feigel as bishop of St. Petri. At the Vatican council he was first secretary from April 25, 1862, leaving Uber die Provinz NodeType und Dicresca-Synode (Innsbruck, 1849):—Institutiones Patrologiae (1850—52, 2 vols.):—Das Kirchliche Bücherselbst (Vienna, 1858):—Die Protestantische Tragödie (ibid., 1861):—Verneinung Schriften (Freiburg, 1869):—Die wahre und falsche Usurpation der Papst (Vienna, 1871). See Erdinger, Joseph Fessler (Brixen, 1874); Zuchold, Bibliothek, Lk. i. 354; Lieblichem Händler, 324, p. 212 (B. P.)

Feist, Johann Samuel, a Lutheran theologian of Germany, was born in Thuringia, Feb. 29, 1754. He studied at Leipsic, was in 1784 preacher at Trethenau, near that city, and died there, Nov. 16, 1765, leaving Uber die Vortheile der Leiden und Weisheit der Väter des Lebens (Leipsic, 1784; 2 ed. 1787; translated into Dutch). His other publications are of no importance. See Diting, Die gelehrten Theologen Deutschlands, 324; Winer, Handbuch der theol. Lk. i. 499, 861; ii. 160, 186, 383, 385, 386 (B. P.)

Fête Dieu (Feast of God, the French name for Corpus Christi), a solemn festival observed in the Roman Church on the Thursday after the octave of Whit Sunday, for the performing of a peculiar kind of worship to our Saviour in the eucharist. The festival is said to have originated with pope Urban IV in 1264; but in consequence of the political commotions of the time, the bull appointing it was not universally obeyed. It was confirmed, however, by the Council of Vienne, in 1181, and further solemnized by pope John XXII, in 1316.

Feti, Domenico, an able Italian painter, was born at Rome in 1589; was a scholar of Lodovico Cardi, and afterwards studied the works of Giulio Romano at Mantua. There is a picture by him, representing the Miraculous Feeding of the Multitude, which is highly commended. Some of his other principal works are:—Christ Praying in the Garden; Christ Presented to the People by Pilate; Christ Crowned with Thorns; and The Entombment. Feti died at Venice in 1624. See Hoefer, Nouv. Bibl. Générale, s. v.; Spooner, Bibl. Hist. of the Fine Arts, s. v.

Fetáles, a college of ancient Roman priests, supposed to have been instituted by Numa, whose duty it was to see to that, in all transactions with other nations, the public faith should be maintained inviolate. In case of any injury from a neighboring nation, four fétiales were despatched to claim redress. One of these was chosen to represent the four. This deputy then proceeded to the court of the injuring tribe or nation, delivered his message, and waited thirty days for an answer. On his return the government would proceed in accordance with the message he had brought. It was a declaration of the right to the duty of the fétial deputy to return at once to the border of the offending country, and, throwing a spear pointed with iron or smeared with blood, to make a solemn declaration of war in the name of the Roman people upon the inhabitants of that land.

Fétus (from the Portuguese festus, "magician," and fétusar, "witch"), is a general name for the deities of the negroes of Guinea; each differing, according to the direction of his manouck or priest. The natives of Africa ascribe all their good-fortune to these gods, and make libations of palm wine in their honor. Some birds, the sword-fish, and certain stones are considered fetishes. These objects are worshipped at the foot of certain trees, are adored as household gods, and carried about by the devotees.

Fétva, in Mohammedanism, is a declaration that a public act is in conformity with the Koran. The right of granting this sanction belongs to the Sheik ul-islam, who usually consults the council of Ulama or religious council, in making his decision. No act of the Turkish government will be readily obeyed without the fetva, because not necessarily binding on the faithful. It has sometimes been used to deterhne sultans, and deliver them over to the fury of the Janizaries. The privilege was restored by Murad IV, and boldly beheaded the Sheik ul-islam for opposing his will.

Feuerdant, François, a French controversialist, a member of the order of the Discalceati (q. v.), and doctor of the Paris University, was born at Coutances, Dec. 1, 1559. In 1576 he was made doctor of theology, and died, guardian of the monastery at Bayeux, Jan. 1, 1610. He was a severe opponent of the Protestants, and a sort of Ishmael against his own co-religionists, when they differed from him. He wrote, Theokratia Cæsternica:—Divina Opuscula et Exercitii Spirituales de St. Ephrem, mise en François:—Censure Ecclesiae Orientali de Præceptis Nostri Suriæ Hebraicæ Doctrina Hieremia Constantiæ, Patriarchæ:—De Seu corum Bibliorum Autoritate, Veritate, Utilitate, Ob servatione & Interpretatione Ratione:—Biblia Sacra cum Glossa Ordinaria:—Reportes aux Docteur d'un Hérétique Convaincu, de la vérité des Impostures des Evange licoms, quibus Antiquissimos et Sopranissimos Ecclesiae Afrorum Doctorum Tertullianum et Cyprianum Vercet Lucernantique Lutheranæ et Calcinæ:—Homiliae 25 in Librum Jobam. See Bayle, Dictionnaire Historique Crítique; Winer, Handbuch der theol. Lk. i. 341; Jocher, Allgemeine Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Bibl. Générale, s. v. (B. P.)
Feuerbach, Ludwig Andreas, a German philosopher, was born at Landskut, Baviaria, July 28, 1804. He studied philosophy and theology at Heidelberg and Berlin. In 1829 he began to lecture on philosophy at Erlangen, and opened his lectures with a dissertation, De Ratione uno, Universiti, Infinita. In 1830 he published, anonymously, Gedanken über Tod und Unsterblichkeit, in which he denied the belief in immortality. As this book closed to him all and every academical advancement, he retired to Bruckberg, where he spent most of his life. In 1833 he published Geschichte der neueren Philosophie von Bacon von Verum bis Spinoza; in 1837, Darstellung, Entwickelung und Kritik der Leibnizschen Philosophie; in 1838, Pierre Bayle noch seinem Für ein Bild der Geschichte der Philosophie und Menschenfreundlichkeit der Mönche. In 1839 he joined the so-called left wing of the Hegelian school, became a very bitter opponent of his former master, and published Kritik der heiligen Philosophie, in the Berliner Jahrbiicher. Feuerbach now attempted an independent development in the direction of naturalism, or rather, materialism. In his principal work, Das Wesen des Christentums (Leipsic, 1841; Eng. transl. by George Eliot, Lond., 1853; new ed., 1881; Rus. transl. by Philosophie Theosophik, Lond., 1863), he defended the Christian doctrine and its history against the Hegelians. In 1845 he was again lectured publically at Heidelberg; but, when the revolution movement completely failed, he again retired to private life. Feuerbach died Sept. 15, 1872. His writings comprise ten volumes (Leipsic, 1845–66; 3d ed. 1876). See Grün, Ludwig Feuerbach in seinem Briefwechsel mit Nischnijs (Leipsic, 1874, 2 vols.); Beyer, Leben und Gießt Ludwig Feuerbach (ibid. 1873); Schaller, Darstellung und Kritik der Philosophie (ibid. 1872); Schaden, Uber den Gegenstand des theistischen und pausatheistischen Handbuches (1846); Franz, Uber die Atheismus (1844); Haym, Feuerbach und die Philosophie (1847); Bartholomay, Histoire Critique des Doctrines Religionneuse de la Philosophie Moderne (1850), i, 377; Matter, in Lichtenberger's Encyklop. des Sciences Religionneuses, etc.; Zschold, Bibl. Theol., i, 355. (B. P.)

Feuerborn, Justus, a Lutheran theologian of Germany, born in Westphalia, Nov. 15, 1887, was for some time court preacher at Darmstadt, afterwards professor at Marburg, and died at Giessen, doctor and professor of theology, Feb. 6, 1856. He wrote, Kibromorphose Christi, Fidei Eucharistiae Sacramentorum Colocinorum: Expositio Epistole Pauli ad Galatas: Theologia Jobea: Syneutica Disquisitionum Sacramentorum, See Winer, Handbuch der theol. Lit. i, 338; Freher, Theatri Eucharistiorum; Jocher, Allgemeines Geklehrten-Lexikon, s. v.; Zschold, Bibl. Theol., i, 355. (B. P.)

Feuerlein, a name common to several Lutheran theologians, viz.: 1. Conrad, born Nov. 29, 1629, in Franconia, studied at different universities, and died at Nuremberg, May 29, 1704. His publications are mostly sermons.

2. Conrad Friedrich, son of Friedrich, was born at Nuremberg, July 15, 1634, and died there Aug. 22, 1742.

3. Friedrich, brother of Johann Conrad, was born at Nuremberg, Jan. 10, 1664, and died there Dec. 14, 1716.

J. Jacob Wilhelm, son of Johann Conrad, was born at Nuremberg, March 23, 1668. He studied at various universities; was in 1715 professor at Altdorf, in 1736 at Göttingen, and died there May 10, 1776. He wrote, De Dubitatione Cursusitiae Pericurum (Jena, 1711): An Existenza bei der Verstum Indemnativitlieb (Alt., 1717: Polylogus, sive Recognitum Claudii Romano Falsi Affectualiter (ibid. 1729): De Scripta Evangelica, ad Math. xxiii, 52 (ibid. 1730): De Liberou Arborito (ibid. ed.): De Historia August.

Confessionis (ibid. 1731): De Azione, ex Nik. Kir. Lit. (ibid. 1732): De Voce St. (ibid. 1738): De Christo, Noco Legijastore (ibid. 1739): De Joane Angermidchi (ibid. 1741): Blaiberskiy Schemata Eumen. L theolog. (Göttingen, 1729). This is only a partial list of his many writings, the titles of which occupy five and a half columns in Jöcher. See Götten, Geklehrtes Europa, 2, 3; Beitrag zur Geschichte der Geklehrten unserer Zeiten; Moser und Neubauer, Jetzbefende Theologen; Willa, Nürnbergischer Geklehrten-Lehrer, Lutter, Gek. Geschichte von Göttingen, p. 115; Winer, Handbuch der theol. Lit. i, 817, 839, 456, 598, 602, 842, 861, 889.

5. Johan Conrad, son of Conrad, was born Jan. 5, 1654, and called superintendent at Nordlingen, March 3, 1719. His publications are mostly sermons.

6. Johan Jacob, son of Conrad, was born at Nuremberg, May 9, 1670, and died there May 30, 1716. See Jöcher, Allgemeines Geklehrten-Lexikon, etc.; and Supplement to Jöcher, s. v.

Feurkag, Johann Heinrich, a Lutheran theologian of Germany, was born at Stiellis, in Holstein, March 7, 1672. He studied at Rostock, and Wittenberg; was in 1697 superintendent at Jensen; in 1708 provost at Kempen; in 1706 court preacher at Zerbst; in 1709 professor of theology at Wittenberg; in 1712 first court preacher and member of consistory at Gotha, where he died June 29, 1713. He wrote, Exegesis: Eucharisticolocinorum: Hisorica Colocinorum (Zerbst, 1707). See Möller, Cimbris Litwotata; Winer, Handbuch der theol. Lit. i, 763; Jöcher, Allgemeines Geklehrten-Lexikon, s. v. (B. P.)

Févalier, Jean François Hyacinthe, count, a French prelate, was born at Paris, April 2, 1765. After studying at St. Sulpice, he entered into orders, and was soon appointed, by cardinal Fesch, general secretary of the great abmonry of France. He was active in political-religious affairs during Napoleon. On the restoration of royalty he was appointed rector of la Madeleine, where he did many good works. In 1786 he was made bishop of Beauvais, and in 1792 a count and peer of France. He died at Paris, June 27, 1830. See Hoefer, Nouv. bio. Générale, s. v.; Lichtenberger, Encycol. des Sciences Religionneuses, etc.

Feyerabend, Maurus, a Roman Catholic theologian of Germany, was born Oct. 7, 1754. In 1777 he took his doctor's degree for some time in the monastery at Ottobeuren, in Swabia; when it was closed in 1802, lived in literary retirement, and died March 8, 1818. He translated into German the Epistles of Gregory the Great (Kempten, 1807) —his Homilies (ibid. 1804); and the Writings of Cyril (Munich, 1817). See Döring, Die geklehrten Denker der Deutschen, Handbuch der Verwalt., 1, 404 sq.; Winer, Handbuch der theol. Lit. i, 906, 907. (B. P.)

Ficam, an Irish saint, commemorated Oct. 12, was bishop of Skelibo (now Sletty), and is said to have been consecrated by St. Patrick. There are two hymns attributed to him; one (probably genuine) entitled The Prise of St. Patrick:—another (probably spurious), The Hymn on St. Brigida. See Smith, Dict. of Christ. Bio, s. v.

Pianello, a ceremony of betrothal as practiced in the Roman Church, after which an oath was administered to the man, by which he bound himself "to take the woman to wife within forty days, if holy Church will permit." See Pitius, Bartholomaeus, a Roman Catholic theologian, was born at Aix-la-Chapelle, Aug. 24, 1643. In 1662 he joined the Jesuits; was for some time professor of theology at Cologne, and died there, Feb. 13, 1706. He wrote, De Legem de pro Concilia Societatis (Cologne, 1682)—De Solutione et Delegatione Proprearum Presbyteriorum Anastomis et Uniones VIII e Innuociation II (ibid. 1689)—Vita Veritatis et Vita contra Atheos, Paganos, Judæos, etc. (ibid. 1689).
FIELD, Benjamin, an English Wesleyan minister of marked ability, was born at Sevenoaks, Kent, in 1823. He was converted when twelve years of age, under the ministry of Thomas Collins. He became a licensed preacher at the age of sixteen, was accepted as a candidate for the ministry in 1843, spent three years at the Richmond Theological Institution, and on July 2, 1846, was ordained; a few days after, with Gainsville and Morris, sailed as a missionary to India. For this work he had every qualification except that of physical adaptability to the climate, and he was soon stricken with fever. Returning to England, he travelled the Chatteria (1850), Luton, Bradford, Hackney, City Road, London, and Penzance (1864) circuits until he was compelled to desist through disease. In December, 1865, he embarked for Melbourne, Australia, where he spent the rest of his brief life. He edited the Wesleyan Chronicle for a year (1868). Mr. Field died in the city of Melbourne, Sept. 1, 1869. His piety and earnestness were successful in his peculiar branch of work, his love for souls, his watchfulness, and accumulated sorrows, won for him the love of all. Field wrote, Life of Mrs. C. E. Martin [his sister] (1862, 24mo): — The Penitent's Inquiry, an admirable tract, which has had a large circulation in England and Australia; — The Student's Hand-book of Christian Theology, and several treatises (Melbourne, 1868; enlarged ed., with a biographical sketch by Rev. John C. Symons, Lond. 1870, 12mo). Among the shortest presentations of a systematic Wesleyan theology this latter work is probably unsurpassed. See Symons, Memoir, Rev. J. W. Smith, Minutes of the British Conference, 1870, p. 12; Westminster Magazine, 1870, p. 1026.

FIELD, Edward, an English prelate, was born in 1801. He studied at Rugby and Queen's College, Oxford, where he gained a Methodist fellowship, was appointed public examiner in 1827, and was consecrated bishop of Newfoundland in 1844. He died June 8, 1876. See Greville, Life of Dean, 1876, i, 637.

FIESCO, a privilege enjoyed formerly by the archbishops of Rouen, in Normandy, in consequence of the miraculous deliverance which St. Romanus is said to have had from a dragon which infested the neighbourhood. The salut took with him a condemned malefactor, and required to the baumet of the monster. He then stripped him of his stole, bound him round the neck of the dragon, and ordered the criminal to lead it into the town, where it was burned in the presence of the assembled inhabitants. In reward for his bold feat the malefactor obtained his pardon; and in order to keep the remembrance of this wonderful deliverance, a custom was long preserved in the district of bestowing pardon on Ascension day upon a criminal, if he would only assist to carry in procession the shrine called the feria of St. Romanus.

FIESCO, Battarina. See CATHARINE of GENOA.

FIESCO, Giorgio, an Italian prelate, was archbishop of Genoa when pope Eugenius IV appointed him cardinal-priest, with the title of St. Anastasia, and bishop of Ostia. Nicholas V gave him the legation of Liguria. Giorgio Fiesco enjoyed the favor of Calixtus III and of Pius II. He died at Rome, Oct. 11, 1401, but his body was transferred to Genoa. See Hoefer, Nouv. Biog. Générale, s. v.

FIESCO, Giovanni, an Italian prelate, was bishop of Vercelli, and was appointed cardinal-priest, with the title of St. Mark, in 1574, by pope Urban VI, who was very fond of him, and charged him with several important missions. Fiesco died in 1584. See Hoefer, Nouv. Biog. Générale, s. v.

FIESCO, Guillaeino, an Italian prelate, was born in Genoa, and was the nephew of pope Innocent IV,
who made him, in December, 1244, cardinal-deacon, with the title of St. Eustachius. The same pontiff gave him the protectorate of the Augustinians, and placed him at the head of one of the most pensioned colleges, to operate against Anagni. Guglielmo came back to Rome after the death of his uncle, and took part at the election of pope Alexander IV, on Dec. 12, of that year. He died in 1256, and was buried in the Church of San Lorenzo. See Hoefer, Nouv. Biog. Générale, s. v.

Fiesco, Luca, an Italian prelate, was appointed in 1398, cardinal-deacon, with the title of St. Mary in Via Lata, by pope Boniface VIII. Luca proved his gratitude Sept. 9, 1308, by delivering Anagni from an insurrection. On Jan. 6, 1309, he was at Aix-la-Chapelle, and assisted as legate-ordinary of pope Clement V, in the coronation of the emperor Henry VII of Luxemburg. John XXII sent him as legate to England. Fiesco died in 1386, and was buried in the metropolitan church of Genoa. See Hoefer, Nouv. Biog. Générale, s. v.

Fiesco, Luigi, an Italian prelate, succeeded his uncle Giovanni through the favor of pope Urban VI, and was apostolically appointed, in 1385, cardinal-deacon, with the title of St. Adrian. Boniface IX nominated Luigi legate of the holy see in Romagna, and obtained by his instrumentality the submission of several cities, among them Anagni. In 1404 Luigi refused to recognise Cosmo de' Medici ( Innocent VII), who had been chosen by sixteen of the twenty-three cardinals in place of Boniface IX. He put himself under the jurisdiction of the pope at Avignon, Pedro de Luna (Benedict XIII), whom he abandoned in 1409 or 1410, to join Pietro Pilargi (Alexander V). The successor of this latter pontiff, Baldassare Cossa (John XXIII), appointed Luigi governor of Bologna. In 1414 he attended at the Council of Constance, and in 1417 at the election of Ottone Colonna (Martin V). He was sent by this pontiff as legate into Sicily, and returned to Rome, where he died, April 8, 1423. See Hoefer, Nouv. Biog. Générale, s. v.

Fieschi, Niccolò, an Italian prelate, was bishop of Frejus and of Toulon. On the recommendation of Louis XII, pope Alexander VI appointed him, in May, 1503, cardinal-priest of St. Nicolas inter imaginum, afterwards with the title of the Twelve Apostles. Some time later Niccolò obtained the see of Embrun, and also that of Raveino. According to the account of his contemporaries, he was a just and liberal counsellor of pope Alexander VI, Julius II, and Adrian VI. It is said that he refused to be a candidate for the papacy in competition with Giulio de' Medici (Clement VII), the successor of Adrian VI. Fieschi died June 14, 1523. See Hoefer, Nouv. Biog. Générale, s. v.

Fiesole, Giovanni da. See Angelo. Pfynd, Thomas de, a Scotch prelate, was probably a dignitary in the Church of Ross before his promotion to the bishopric of that see in 1274. See Keight, Scottish Bishops, p. 167.

Fijian Version of the Scriptures. This language is spoken in the Fiji islands (q. v.). The principal dialect is that of Bau, and a translation of the New Testament was made into this idiom by the Rev. J. Hunt, in concert with other Wesleyan missionaries. The work was completed in 1849. In 1854 the British and Foreign Bible Society printed an edition of five thousand Fijian New Testaments, and in 1858 the same society issued an edition of five thousand gospels. In the meantime the missionaries employed in the Fiji Islands were diligently engaged in the translation of the Old Testament, which they completed in 1854. The printing of the work was first undertaken in England under the joint superintendence of the Rev. Mr. Calvert, a long resident in the islands, and the editorial superintendent of the British and Foreign Bible Society, in the year 1857. As Mr. Calvert, however, was compelled to return to his missionary field, the work was left in a unfinished state. The printing was consequently suspended, and a new editor was appointed by the Wesleyan Missionary Society, to whom the examination of the unfinished part of the text was confided, in order that such revision might be made as should secure harmony in grammatical construction and orthography. The Rev. H. B. Lyth having been selected for this important duty, finished the work in 1864, and the committee of the British and Foreign Bible Society announced to its supporters in the report for 1866 the completion of the entire Bible in the language of Fiji, a work upon the preparation of which a vast amount of care and anxious study had been expended. The following account of the reception of the Scriptures in Fiji, soon after their arrival, will be read with interest:

"How the natives rejoiced at the sight of the complete Bible! When I told them that the Bibles were to be distributed among the people of Fiji, they were placed on the table, and the dust next in the room was brought and sprinkled over them as the Scriptures. 'Here is the Bible complete—look at it, look at it!" On showing the copy to the king, he asked if we had plenty. 'Yes," I said, 'what about a chief who can read, and wish to have a Bible?" One of the chiefs said, 'We have not even got a copy to read; we were satisfied when I told him he should have one." (Report for 1866.)

The extensive circulation of the Fijian Scriptures made it necessary to print, in 1868, two editions of the New Testament, consisting together of six thousand and five hundred copies, and in 1870 another supply of three thousand copies. A revised edition of the Fijian Bible was published by the British and Foreign Bible Society in 1885. According to the annual report of this society, there were 26,846 copies, including the Revised Version, 8,556, and the Old Testament, 18,290. For linguistic helps, see Hazlwood, A Compendious Grammar of the Fijian Language, and his Fijian and English and English and Fijian Dictionary. (B. P.)


Fikosch, a mountain in Japan, to which an order of Jammahor monks go in pilgrimage once a year: an extremely difficult task, on account of the precipices with which it abounds. This mountain is believed to be a test of the character of a man, for if a wicked person should undertake the pilgrimage, the devil would enter into him on his first attempt to ascend the hill. See Jammahor.

Filastre (or Fialastre). Guillaume, the name of two French prelates, uncle and nephew. 1. Born in 1457 or 1458 at La Suze (Maine), studied at the University of Angers, became dean of Rheims, where he also taught theology and mathematics, and founded a library; took an active part in the political transactions of his time; was made prior of St. Ayas, bishop of Aix (in Provence), and cardinal. He died at Rome, Nov. 6, 1428. See Hoefer, Nouv. Biog. Générale, s. v.

2. Born probably in Maine, early entered the Benedictine order, became prior of Sermais, abbot of St. Thierry. He was received into the name of doctor at Louvain in January, 1466; made bishop of Vexin, Sept. 20,
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167, but after many turmoil exchanged his see for that of Turnay in 1432, and died at Ghent, Aug. 22, 1673, leaving La Toison d’Or, a treatise on that order, of which he had been chancellor (published at Paris, 1517; Troyes, 1580). See Hoeffer, Nouve. Biog. Géné-, rale, a. v.

Filipowski, Abraham, Hebrew scholar, was born in Poland in 1817. In 1840 he went to England and received an appointment as teacher of Hebrew and Oriental languages in the Jews’ College, Finsbury Square, London. Subsequently he became connected with the Colonial and Standard Life offices of Edinburgh, remaining in that city a number of years, and died July 11, 1872. Filipowski is well known as an editor of older Jewish works, such as of Abraham bar-Chiyah’s Sopher Heikhal, which treats of the mathematical and technical chronology of the Hebrews, Nazarenes, Mohammedans, etc. (London, 1831) — Menahem ben-Saruk’s Mekor ha-Meisharim, or first Hebrew lexicon (1844): — Anzela de’ Roma’s Sepher Marzuf Lakeshor or Vaseeratunah Orisca de Aseta Mundh (Edinbg. ed.) — Abraham Saccio’s Liber Judaeorum, or first Hebrew grammar (London, 1857). He also published Sepher Ha-amit, or treatises pertaining to the exegesis of the Old Test. (Leipzic, 1849), and Sepher Melchzodaik, or a Hebrew and Roman almanac (Leipzic, 1846). See Fürst, Bibl. Jud. iii, 84 sq.; Morais, Emi- rations Internationales of the 19th Century (Paris, 1888), p. 71 sq.

(B.P.)

Filipp, Sebastiano (called Rusticiano), an eminent Italian painter, was born at Ferrara in 1532, and was instructed by his father, Camillo. When eighteen years of age he went to Rome and entered the school of Buonsanuto. His great work is in the Cathedral of Ferrara, representing the Last Judgment, established his fame. Among his best works are the fresco of St. Catherine, in the church dedicated to that saint; and the Adoration of the Magi, in Santa Maria de Servi. He painted also the Virgin and Infants; St. John, and the Dead Christ supported by Angels. Filipp died in 1602. See Spener, Biog. Hist. of the Fine Arts, a. v.

Filippo di Diano (Daughters of God), an order of nuns in France who devote themselves to visiting the sick. They repeat the Penitential Psalms once a week. Another religious order bearing the same name was formed in the 13th century, which afterwards became merged in the order of Fontevrault (q. v.).

Filippinius (or Filippicini), Vincente, a Jesuit of Seville, was born in 1566, and studied theology at Rome, April 5, 1622, leaving De Christianis Officis et Consulis Conscientiae (Lyons, 1626, 2 vols.): — Sapiens Universae Theologiae (ibid., 1628): — De Statu Clerici, de Beneficiis, de Pensionibus, de Spolia, de Clericorum Viis et Status, de Alimentatione Clerici Spiritualis. See Moreri, Dict. Romain ; Aegaeum, Biblioth. Scripturae Societatis Jesu ; Le Mit, de Scriptu- toribus Societatis Jesu: Jocher, Almaneux Gelehrten- Lexikon, a. v.; Lichtenberget, Eyneskop. des Sciences Philosophiques, a. v. (B.P.)

Filmore, Alasce, a Scotch clergyman, was born in Glasgow, Sept. 26, 1751; graduated at Glasgow University; was licensed to preach Aug. 2, 1780; presented to the living at the High Church, Paisley, ordained March 14, 1781, and died March 25, 1821. He was a warm friend of the Bible, missionary, and school societies, and aided by his advice the formation of auxiliary societies at Paisley and Renfrew. He wasgrave and cheerful in temper, and uniformly correct in lan- guage and matter, yet lively, entertaining, and instructive. He published Sermons, preached before the London Missionary Society (Lond. 1799). See Fusi Eccl. Scot., ii, 207.

Findlay, John (1), D.D., a Scotch clergyman, was licensed to preach May 7, 1769; called to the living at Norristown in March, and ordained June 15, 1780; promoted to St. Paul’s Church, Perth, in July, and died April 4, 1846, aged sixty-six years. He published an address, annexed to a sermon (Glasgow, 1803). See Fusi Eccl. Scot., ii, 619, 728.

Findlay, Robert, Robert (1), D.D., a Scotch clergyman,
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FIRKOWITSCH, ABRAHAM, a Karaite scholar, was born Sept. 27, 1586, at Lutsk, in Volhynia, and died July 6, 1784, at Shafut-Kale, in the Crimea. He is known for his zeal in collecting old manuscripts concerning the history of the Karaite Jews. The collected material he published in Masse u-Meruka (Eupatoria, 1683), and Abne Sikkaron (Wilna, 1782). Many of his manuscripts and epigraphs he sold to the Imperial Library at St. Petersburg. Although Firkowitz was highly esteemed among his co-religionists, yet some doubts were raised as to the genuineness of some of his pretended dates, said to be found on tombs and in manuscripts. What was a mere supposition while he was alive became a certainty after his death. Scholars like Strack and Harkavy examined his investigations, and proved that Firkowitz was guilty of wilful forgery, by which he deceived the literary world. See Jellinek, Abraham Firkowicz (Vienna, 1872); Harkavy, Abr. Firkowicz's Algjitudne Denkmäler in der Kirn (St. Petersburg, 1876); Deinard, Biography of Firkowicz [in Hebrew] (Warsaw, 1875); but especially Strack, A. Firkowicz and Seine Erleuchtungskungen (Leipzic, 1871).

Firmament, in Christian Art. This seems to be represented usually by a male figure supporting an arch (see cut under DOCTORS), but occasionally likewise by a female figure in a similar position (Martyrington, Dict. des Antiq. Christi, s. v.).

FIRMIN, the name of several early saints and ecclesiastics, of whom we particularize: (1) Bishop of Amiens, a native of Pampeluna, ordained as a missionary bishop of Gaul, died probably A.D. 303, and commemorated Sept. 25. (2) Saint, fourth bishop of Uzes, born in Narbonne of noble parentage, c. A.D. 316; trained by his uncle, Porques, early ordained, and consecrated bishop A.D. 558; died in 558, and commemorated Oct. 11.

FIRMIN, GILES, an English Nonconformist divine, was born in Saffolick in 1617, and educated at Cambridge. He was ordained, and became minister at Shaftoft, in Essex, where he continued until he was ejected, in 1662, by the act of uniformity. He died in 1687, leaving several sermons and theological treatises (1652 sq.), the best of which is The Real Christian. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Auth., s. v.

FIRMINUS is the name of several early Christians, of whom we particularize: (1) A martyr with Rusticus at Verona, A.D. 304; commemorated in the Liturgy of the Cappadocian Census, deposed by the Oriental patriarch, and died A.D. 439. He left a number of letters, first published by Muratori, Anecdot. Grac. (Patar, 1767), also by Migne, Patrology, lxxvii, 1477. See Smith, Dict. of Christ. Biog. s. v.

FISCHER, GEORG, D.D., a French theologian, commonly known as "Pastor Fisch," was born at Nyon, canton of Vaud, Switzerland, July 6, 1814. He studied at Lausanne, was for some time preacher of a small German congregation at Veray, till in 1846 called to Lyons, France, to become an assistant preacher to Adolphine Monod, who subsequently succeeded him. In 1855 he went to Paris as successor of Louis Bridel, and died July 3, 1881, at Vallorbe, Switzerland. Fischer took an active part in the Constitutional Synod of 1849, which formed the union of the Evangelical churches of France. From 1893 till his death he was president of the Synodical Commission, and thus directed the work of the Free churches. When, in 1856, the Evangelical Alliance was founded, he became the very soul of the branch of this society in France, and attended the meetings at London, Paris, Berlin, Geneva, Amsterdam, and New York. He was particularly interested in the South-African mission among the Basutos, in Mr. McAll's mission in Paris, and in every way he advanced the cause of the Gospel. See Lichtenberg, Encyclop. des Sciences Religieuse, s. v. (B. P.)

FISCHER, JOHANN (called also Mentzer, from his native place, Mentzingen) (1589-1647), a Lutheran hymn-writer, was born about 1547. He studied law, and for some time practiced it at Frankfort-on-the-Main. From there he went to Strasbourg, and died in 1688. Many of his hymns are found in the hymn-books of the 16th and 17th centuries. A copy of his Gesangbuchlein, published in 1574, has been found in the British Museum at London, by professor Max Müller, and from a copy made by him, with the assistance of Herr von Bunsen, an edition was published at Berlin in 1849. See Gödecke, Grundriss der deutschen Dichtung (Hanover, 1849), i, 286-308; Vilmor, Zur Literatur Fischerts (Marburg, 1846); Weller, Neue Originalpoesien Joh. Fischerts (Halle, 1889); Gervinus, Geschichte der poetischen Nationalliteratur der Deutschen, 3d ed. iii, p. 131; Kurz, Geschichte der deutschen Literatur, 4th ed. iv, p. 26; Koch, Geschichte des deutschen Kirchenliedes, ii, 279 sq., 487 sq. (B. P.)

FISCHER, AUGUSTIN, a Roman Catholic theologian of Germany, was born April 12, 1766. He was for some time teacher at the Augustinian monastery in Erfurt, accepted a call in 1813 as court-preacher and sub-regent of the seminary at Aschersbach, and died in 1816, leaving Lehrbuch der christlichen Religion, etc. (Erfurt, 1802; 6th ed. 1829). See Winer, Handbuch der theol. Lit. ii, 242. (B. P.)

FISCHER, CARL GOTTLIEB, a Lutheran theologian of Germany, was born Oct. 9, 1745. He studied at Königsberg, where Kant's lectures greatly influenced him. In 1778 he was appointed pastor of the royal hospital at Königsberg, and died there, Sept. 19, 1801, leaving Lehrbuch der christlichen Religion, etc. (Königsberg, 1799, 3 vols.). See Döring, Deutsche Kunstdrucker, p. 58 sq.; Winer, Handbuch der theol. Lit. i, 118, 292, 293. (B. P.)

FISCHER, CHRISTOPH (1), a Lutheran theologian of Germany, who died as court-preacher and general supernuntius at Zell, in 1597, wrote Erklärungen on the passion, resurrection, and ascension of Christ, on the Psalms, on Luther's catechism, etc. See Jöcher, Allgemeines Geschichte-Lexikon, s. v. (B. P.)

FISCHER, CHRISTOPH (2), a Roman Catholic theologian, teacher of the Greek language and of hermeneutics of the New Test. at Prague, where he died, Jan. 13, 1791, the author of die heiligen Geschicht, des Neun Testamentes übersetzt mit Erklärungen (Prague, 1784; Treves, 1794) — Institutionen herem. Novi Testa ment (Prague, 1788). See Winer, Handbuch der theol. Lit. i, 167, 174. (B. P.)

FISCHER, ERDMANN RUDOLPH, a Lutheran theologian of Germany, was born Nov. 28, 1867, was in 1721 preacher at Coburg, in 1738 general supernuntius.
there, and died June 1, 1776. He wrote, Comm. de St. άναργύρωι ζυζά Βετέρα Εκκλησιά Λακκία (Coburg, 1717):

FISCHER, Friedrich, a Lutheran theologian of Germany, was born in 1586. In 1596 he was rector at Guenzen, and accepted a call in 1594 to Bautzen, where he died, in 1629, leaving, Dogmata, or eighteen sermons on the doctrine (Bautzen, 1608): — Oratio Dominica, or fifteen sermons on the Lord's Prayer (ibid. 1611): — Mysteriis zu Macht, or two-twenty sermons on baptism and the Lord's supper (Wittenberg, 1608); — Pedagogi Christiani, or twenty sermons on the catechism (ibid. 1613). See Ober-Lausitzer, Merkwaerdigkeiten; Jöcher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)

FISCHER, Gottfried Angelus, a Roman Catholic theologian of Germany, was born at Munich, Nov. 5, 1831. He was for some time professor of philosophy and history at the gymnasium of his native place, received in 1817 a call as pastor to Niederviehbach, in Bavaria, and died in 1836. He wrote, Lehre der Katholischen Kirche (Munich, 1819): — Predigten über die acht Segen praeivam (ibid. 1834): — Vollstands Katholisches Religionsebuch (ibid. 1822, 1828); — Lehre und Gebetbuch für junge Katholische Kinder (Augusta, 1827). See Winer, Handbuch der theol. Lit. i, 465; ii, 120, 243, 373. (B. P.)

FISCHER, Gottlob Busebus, a Lutheran theologian of Germany, was born May 28, 1769, at Golasen, in Lower Saxonia. In 1797 he was deacon, in 1801 archdeacon, in 1801 pastor at Rains, in 1819 superintendent at Saugershausen, and died in 1849, leaving, Predigten über die freie Texte (Eisleben, 1835, 1836, 2 vols.); — Christliches Predigtbuch (Saugershausen, 1836); — Christliche Betaten (Neustatt, 1834-36, 4 parts); — Jesus Christus, seine Erzahlung für verschieden Kinder (Leipsic, 1794); — Kirchliche Gebetsschungen (Neustatt, 1828-31, 4 vols.); — he also worked up the New Test. part to Düster's Die Bibel, als Erbauungsbuch für Gebildete (ibid. 1832). See Winer, Handbuch der theol. Lit. ii, 56, 74, 84, 144, 189, 257, 371, 364; Zuchold, 636. Theol. Lit. 890 sq. (B. P.)

FISCHER, Jacob Benjamini, a Lutheran theologian of Germany, was born Nov. 3, 1744, Deserves to be mentioned for the great interest he took in having the Bible given to his people in their vernacular. The first Livonian or Lettish Bible was edited by his father, John, who died in 1795. The care of the second edition devoted on Ja- cob Benjamini, and it was printed at Königsberg in 1739. (B. P.)

FISCHER, Johann Friedrich, a Lutheran theologian of Germany, was born at Coburg, Oct. 10, 1724, became rector of the Thomas school at Leipzig, and died there, Oct. 17, 1795. He published, Commentatio de Status et Jurisdictione Judaicorum Secundum Legem Rom. Germ. (Strasburg, 1768):
— Prologen de Verita. Graec. Vest. Test. (Leip-
Fish, Henry, A.M., an English Wesleyan minister, was born at Hooton-Pagnell, near Doncaster, Aug. 5, 1802. He joined a class in his eighteenth year, was accepted by the conference as a candidate for the ministry in 1823, became a superannuated at Kettering in 1843, a local preacher, and useful servant of the church during his long retirement, and died Jan. 16, 1879. He was a powerful preacher. "He had a quick discernment of the meaning of the text, and a faculty of clear, logical arrangement; and the Gospel which he proclaimed with noble eloquence and intense earnestness wrought deep conviction in the hearts of his hearers and turned many to righteousness, some of whom have ranked among the most gifted and devoted sons of Methodism." Mr. Fish published, Truth of the Christian Religion (Bristol, 1839);—Natural Theology (ibid. 1840);—The Works of Popery (Lond. 1848);—Methodism the Work of God (Bristol, 1839);—Death of Rev. Maximilian Wilson (Lond., 1857);—Purchase of the Truth (Hull, eod.);—Memorials of Mrs. Parson Cooper, of Danstow (Lond. 1845, 8vo);—Joseph Parson (Bath, 1849, 12mo);—John Wild, of Altrincham (ibid. 1863, 16mo);—Romanius (Hull, 1856, 8vo);—Movements of the Oxford Tractarians (Lond. 1842, 8vo);—Doctrines of the Oxford Tractarians (ibid. 1841, 8vo);—Chapters on the Teaching of the Roman Catholic Church (ibid. 1833, 12mo);—The Class-leaders' Manual (ibid. 1849, 8vo);—The Present Agitation in the Wesleyan Methodist Connection (3d ed. ibid. 1851, 12mo);—Rev. E. Lewis, B.A. (Cong.), and the Wesleyan Methodists (ibid. 1863, 2 vols. 12mo). He also edited, with an introduction, A Poetical Version of the Psalms of David, by Charles Wesley (ibid. 1854, 8vo). He was for many years a contributor to Methodist periodical literature. See Minutes of the British Conference, 1879, p. 24; Wesleyan Minutes, i, 307; Osborne, Methodist Bibliography, p. 102.

Fish, Henry Clay, D.D., a Baptist minister, was born at Halifax, Va., Jan. 27, 1829; graduated from Union Theological Seminary, Va., A.B., 1850, and was ordained, June 26 of that year, over the church in Somerville, N. J., and in January, 1851, became pastor of the First Church in Newark, which office he held till his death, Oct. 2, 1877. Dr. Fish was the author of several works, among them, Primitive Piety Revived (Boston, 1865);—Pulpit Eloquence of the Nineteenth Century (N. Y. 1856, 1867);—The Hand-book of Revivals (Boston, 1874). His Bible Land Sketches (Hartford, 1876), was the outcome of a tour in the Holy Land. See Gen. Cat. of Union Theol. Sem. 1876, p. 38; (N. Y.) Examiner, Oct. 1877; Cathcart, Baptist Encyclopedia, a. v. (J. C. S.)

Fish, John H., D.D., a Protestant Episcopal clergyman, graduated from the General Theological Seminary, N. Y.; in 1833 was employed as chaplain in the United States army, at San Salzo; in 1854 served in the same capacity at Jefferson Barracks, Mo.; in 1868 was removed to Fort Rice; in 1871 to Fort Randall, Dak., and there remained until within a short time of his death, which occurred at Montclair, N. J., Oct. 12, 1878, at the age of sixty-six years. See Prot. Episc. Almanac, 1879, p. 168.

Fish, Simon, a zealous promoter of the English reformation, was born in Kent, educated at Oxford, and died about 1531. He published, The Supplication for the Beggars, a satire upon bishops, abbots, priors, monks, friars, and the popish clergy in general (1520).—The

Fisher, Abel, D.D., a Baptist minister, was born at Putney, Va., June 19, 1787. He graduated from the University of Virginia, in 1811; studied theology with Rev. Nathaniel Keswick; was ordained an evangelist in Brandon, June 15, 1815; was pastor in Bellingham, Mass., twelve years; in West Boylston, three years; and subsequently in Sturbridge, Mass., Pawtucket, R. I., and Swansea and Sutton, Mass. He died at West Boylston, in the summer of 1849. He was one of the"fishers of the Baptist denomination in Massachusetts, and held in high esteem. See Cathcart, Baptist Encyclopedia, p. 295. (J. C. S.)

Fisher, George H., D.D., a Reformed (Dutch) minister, graduated from Columbia College in 1821, and from the New Brunswick Theological Seminary in 1825; was licensed by the Classis of New Brunswick in the same year; was pastor at North Branch until 1830; at Fishkill until 1835; at Hudson until 1841; at Boome Street, New York city, until 1855; at Utica until 1859; at Hackensack, Second Church, from 1864 to 1870, and then was moderator emeritus there. He died Dec. 17, 1870. He was born in New York City, March 15, 1797. See Fishkill and Hudson, 4th ed. 1861; and Hackensack, 5th ed. 1869. He was the second pastor of the Second Reformed Church in Hackensack, and published, Divine Providence Proved and Illustrated, in the National Preacher (1848). See Corwin, Manual of the Ref. Church in America, 3d ed. p. 200.

Fisher, James, one of the four leaders of the secession from the Established Church of Scotland, and professor of divinity to the Associate (Burgier) Synod, was born at part of the United States, Jan. 29, 1697. He commenced his course in Glasgow in 1712, and closed it in St. Andrews in 1716; and then entered the Divinity Hall in the University of Edinburgh, where he continued six sessions. He was licensed to preach in 1722, and for some time supplied pulpits within the bounds of the presbytery. His first pastoral was at Glenisla, Forfarshire, and in 1725 he removed to Kinclean. In 1752 he took an active part in denouncing the encroachments of the British legislature on the ecclesiastical liberties of Scotland, before the General Assembly, which soon resulted in his being suspended from his pastorate. Mr. Fisher, with his other dissenting brethren, shortly afterwards constituted themselves into a presbytery, and with their respective congregations thus formed The Associate Presbytery. After various fruitless endeavors on the part of the General Assembly to induce Mr. Fisher to return to the Established Church, he, in 1741, was ejected from the church and manse of Kinclean, whence he removed to Glasgow in response to a unanimous call from a newly organized Church holding his views, which he served continuously for over thirty years. He died Sept. 29, 1757. Mr. Fisher was somewhat under the middle size, well proportioned, had a lively, affectionate, cheerful countenance, easy and alert in all his movements, was neat in dress, and orderly and punctual in all his affairs, an habitual early riser, and a conscientious, diligent student. His published works are, The Inestimable Value of Divine Truth, (Edinb. 1739);—Christ Jesus the Lord, Considered as the Inexhaustible Matter of Gospel Preaching (ibid. 1741);—The Character of a Faithful Minister of Christ (ibid. 1742);—The Assembly's shorter Catechism Explained by John Fisher (ibid. 1745); and A Questions and Answers (Glasgow, 1758, pt. i, 8vo; pt. ii, 1760);—Christ the Sole and Wonderful Door in the Work of Man's Redemption (ibid. 1756), and a few reviews. See Memorials of Alexander Moncrieff and James Fisher, in the United Presbytery at Ayrshire, 1799, p. 9; Psalms Ecclesiastic, 1760, ii, 802.

Fisher, John, D.D., an English prelate, was born in 1749. He received his early education at Peterbor-
ough and at St. Paul's School, London; in 1766 he was admitted at Peterhouse, Cambridge, where he took the degree of A.B. in 1770; in 1773 he was elected a fellow of St. John's College, and in the same year proceeded A.M., in 1780 B.D., and in that year was appointed tutor to his royal highness prince Edward, afterwards duke of Kent. In 1781 he was nominated chaplain to the king, and appointed one of the deputy clerks of the chancery; and in 1783 elected a fellow of the Society of Antiquaries. In 1755, his attendance upon prince Edward ceasing upon his royal highness going to Germany to finish his education there, he went to Italy for his health; but was recalled from Naples in 1786, and appointed by the king a canon of Windsor; he resigned his canonry in 1790 having been promoted to the deanery of Exeter; at the end of the same year was appointed preceptor to the princess Charlotte of Wales; in 1807 translated to the see of Salisbury, which position he held until his death, May 8, 1825. Bishop Fisher was an accomplished scholar and a sound divine; but owing to the numerous duties which devolved upon him he had but little leisure to devote to literary pursuits. He published a number of sermons delivered by him on special occasions, which possess superior merit. See The (Lonl.) Annual Register, 1823, p. 247.

Fisher, Jonathan Parker, D.D., an English divinity, was born about 1757. He was master May 7, 1774; proceeded A.M. Oct. 10, 1780; B.D. May 22, 1802; and grand compounder May 14, 1807. He died in 1838, being at the time sub-dean and canon-residentiary of Exeter Cathedral, and rector of Farrington, Devonshire. See The (Lonl.) Christian Rememberer, Second Series, 1838, p. 368.

Fisher, Nathaniel, a Protestant Episcopal clergyman, was born at Delham, Mass., July 8, 1742. He graduated from Harvard College in 1768, and soon after the beginning of the revolution was in the service of the Society for the Propagation of the Gospel in Foreign Parts, as a schoolmaster at Granville, Nova Scotia. Having crossed the Atlantic for ordination in 1772, he was admitted to orders by the bishop of London, Sept. 23; not long after arrived at Nova Scotia as a missionary to the churches at Annapolis and Granville, and remained there till 1781. In the following year he was invited to the rectoryship of St. Peter's Church, Salem, Mass.; but on arriving in that commonwealth he was arrested as a subject of Great Britain, and imprisoned. On taking the oath of fidelity to the new government he was released. His ministry in Salem covered a period of thirty years, until his death, Dec. 20, 1812. Mr. Fisher was a member of the organization of the Protestant Episcopal Church in Massachusetts, and was secretary of the first convention of the churches of Massachusetts and Rhode Island in 1784. In 1790 he was one of those chosen to frame the constitution for the government of the Protestant Episcopal churches in Massachusetts; elected a member of the first standing committee of the diocese, and was one of the persons appointed to publish the revised Book of Common Prayer. A volume of Mr. Fisher's Sermons, edited by judge Joseph Story, was published after his death. His style of preaching was compact, dignified, and vigorous. See Sprague, Annals of the Amer. Pulpit, v. 329.

Fisher, Peter S., a pious and successful German Reformed minister, was born in Berks County, Pa., Oct. 11, 1804; studied theology under the Rev. Dr. F. L. Herman; was licensed and ordained in 1826, and placed over some congregations in the vicinity of Harrisburg. After a period of great success for about twenty years, he removed to Centre County, where he proved himself a faithful servant of Christ, and enjoyed the undiminished confidence of the people up to the time of his removal to Bucks County in 1857. Here he labored with his usual zeal, piety, and success. Mr. Fisher was always manifest in the various benevolent operations of the Church, especially in the cause of orphans. He died very suddenly, May 22, 1873, universally esteemed. He is thought to have preached about ten thousand sermons, added to the Church some fifteen hundred members, and solemnized two thousand marriages. See Ref. Church Mem., June 4, 1873. (D. Y. H.)

Fisher, Samuel R., D.D., a prominent minister of the (German) Reformed Church, was born at Morris- town, Pa., June 2, 1810. From his earliest childhood he evinced a spirit of piety, and became a full member of the Church when only fourteen years of age. About this time he was taken into the family of his pastor, the Rev. George Wack, in part as servant-boy and partly as student. Here he remained five years. In 1829 he matriculated at Jefferson College, Cannonsburg, and graduated in 1834. Soon after he began the study of theology in the Seminary of the Reformed Church, then located at Carlisle. He was licensed to preach in 1836, and became pastor of the Reformed Church in Emmittsburg, Md. He remained here only about three years, when, in 1840, he became identified with the Publication Society of the Reformed Church, located at Chambersburg, Pa., a position of much responsibility. He was prominent in the work of missionary and congregational extension, especially in the middle and south. At the close of the struggle for the cause in 1841 he returned to Philadelphia, where Dr. Fisher continued his labors, with slight changes, as editor-in-chief of the Reformed Church Messenger and superintendent of the publication interests of the Church. He died at Tiffin, O., whither he had gone from Philadelphia and the General Synod, June 5, 1861. During a period of forty years or more Dr. Fisher acted as stated clerk of the Synod of the Reformed Church in the United States. The duties of this office he performed with scrupulous exactitude and fidelity. In the meantime, also, he filled other stations of honor and responsibility, serving for many years as a member of the board of visitors of the theological seminary and as treasurer of the board of education. In every position which he occupied he rendered full and complete satisfaction. He was a man of good natural endowments, fine culture, and great skill in the practical application and use of his acquisitions. He was also noted for his extraordinary energy of character, perseverance, sterling integrity, and wonderful endurance. The amount of work which he accomplished was enormous. Besides the large amount of writing done as editor of the Messenger and stated clerk of the Synod, he published, Exercises on the Heidelberg Catechism; — Heidelberg Catechism Simplified; — Family Assistant, a book of devotions; — The Ruhm Fluge, translated from the German. He was also a frequent contributor to the Guardian and the Church Review. See Ref. Church Mem., June 15, 1881. (D. Y. H.)

Fisher, Samuel Ware, D.D., LL.D., a Presbyterian minister, was born at Morrilton, N. J., April 5, 1814. His father was an eminent Presbyterian minister in that town, his church being one of the largest in the state. Samuel graduated at Yale College in 1835; studied theology two years at Princeton, N. J., and one year at Union Seminary, New York. Shortly afterwards he was ordained pastor in West Bloomfield, N. J. Here he remained a little more than four years, and then was installed, Oct. 13, 1843, over the Fourth Presbyterian Church of Albany, N. Y. From Albany he removed to Cincinnati, and was installed as the same pastor of the same Presbyterian church and succeeded Dr. Lyman Beecher, entering upon the duties of his office in April, 1847. Here he had a brilliant and eminently successful ministry. A series of sermons preached by him to young men, Three Great Temptations, published in 1852, went through thousands of editions. He was one of the first and most vigorous president of Hamilton College, N. Y., and remained in office eight years. He was installed pastor of the Westminster Church of Utica, Nov. 15, 1867, and remained in that position till 1874. His death took place at his College Hill residence, Cincinnati, Ohio, Jan. 18, 1874. See Bio. Encyc. of Ohio, v. 23; Gen. Catt. of Union Theol. Semi, 1875, p. 18. (J. C. S.)
FISHERMAN, in Christian Art. By this emblem our Lord and his disciples are frequently depicted on ancient monuments. The net is more rarely represented than the hook and line; but the net of St. Peter, with the Lord fishing with the line, is a device of the papal insignia. At San Zeno, in Verona, the patron saint is thus represented, and this subject is one of Alberti's frescoes. The lambs' sacrifice, Noah's ark, and others, on the bronze doors and marble front of that most important church, are specially valuable as connecting the earlier Lombard carvings with the most ancient and scriptural subjects.

Dell'Isola of a fisherman drawing forth a large fish from the waters at Horeb. (From the Callistius Catacomb.)

of primitive church-work. This symbol, like the vine, is adapted from pagan decorations, which, of course, proves its antiquity.

Fiske, Nathan, D.D., a Congregational minister, was born at Weston, Mass., Sept. 9, 1738. He graduated from Harvard College in 1754; became pastor May 28, 1758, in the Third Precinct, Brookfield, and died there, Nov. 25, 1799. He had a genius for progressive improvement. His preaching was practical, and yet abounded in the beauties of literary composition. Besides several sermons, two volumes of his essays, entitled The Moral Monitor, are among his published works. See Sprague, Annals of the Amer. Pulpit, i, 571.

Pitch, Chauncey W., D.D., a Protestant Episcopalian clergyman, was for a number of years rector of the church in Piqua, O.; in 1861, of St. Stephen's Church, Terre Haute, Ind.; in 1864, of St. Paul's Church, Jeffersonville, and chaplain of the military hospital at that place; in 1866 was appointed post-chaplain at Fort Wayne, Detroit, Mich., a position which he continued to hold until 1875, when he removed to Jeffersonville, Ind., and died there, July 18, 1878, aged seventy-seven years. See Prot. Episc. Almanac, 1879, p. 186.

Pitch, Elisha, a Congregational minister, was born at Winchendon, Conn., in 1746, and graduated from Yale College in 1766. After preaching for a time in Frankville, Mass., he was ordained, Jan. 19, 1772, at Hopkinson, N. J., as colleague with Rev. Samuel Barrett, who died the December following, when Mr. Pitch became sole pastor of the church. He remained in office until his death, Dec. 16, 1788. He was a fine scholar and poet, as well as an excellent minister. See Hist. of Mendon Almanac, 1884, p. 117. (J. C. S.)

Pitcher, James, one of the founders of the Roman Catholic Church in New England, was born in Boston, Mass., in 1803, and was confirmed by the first bishop of Boston, Dr. Cheverus. He attended the first Catholic school in New England, under Rev. Dr. Matignon, and was for a while teacher in the seminary attached to the old church in Frankville, where he had for one of his pupils, Dr. Williams, archbishop of Boston. He was ordained to the priesthood by Bishop Fenwick, Dec. 23, 1827. In 1829 he was sent on a mission to the Panamians in Maine, in the same year to New Hampshire and Vermont, and soon established his headquarters at Hartford, Conn., where he purchased the first Catholic church, established the Catholic Press, and extended his labors to every county in Connecticut. He established what is now the College of the Holy Cross, at Worcester, Mass., and helped build the Catholic cause at Northampton, Providence, R. I., Newport, and other places in those two states. In August, 1856, he was transferred to East Boston, Mass., where he founded four parishes. He also established several schools. He died in Boston, Sept. 15, 1861. Mr. Pitch compiled The Triumphs of Religion, edited the Manual of St. Joseph, a prayer-book, and was the author of A History of the Catholic Church in New England (1872). "His work is seen in the whole history of Catholicity in New England. No page can be written without his impress upon it. Wisdom filled his works; wisdom completed them. In life he promised to us what he really was, a model priest." (Bishop Healy.) See (N. Y.) Catholic Annual, 1886, p. 74.

Fitz, Daniel, D.D., a Congregational minister, was born in New Hampshire in 1716; graduated from Dartmouth College in 1748, and from Andover Theological Seminary in 1825; was ordained June 20, 1828, pastor of South Church, Ipswich, Mass., and died there, Sept. 2, 1869. See Triun, Cut. of Andover Theol. Soc., 1880, p. 64.

Fitz-Geoffrey (or Fitz-Geoffry), Charles, an English clergyman, was born in Cornwall about 1575; educated at Hodgsmere-hall, Oxford; became rector of St. Dominic's, in his own county, and died in 1626. He was an excellent Latin poet. His publications are, Ae- sumnia sive Epigrammata, lib. iii, and Cenotaph, lib. i (1601)—a religious poem called the Blessed Birth-day (1604, 1830). He also published some Sermons. See Chalmers, Biog. Dict. v. Allibone, Dict. of Brit. and Amer. Authors, s. v.

Fitzgerald, G. J., D.D., Hebrew professor in Dublin University; published Originality and Permanence of the Biblical Hebrew (1796) — A Hebrew Grammar, for the use of the students of the University of Dublin (1799). See Allibone, Dict. of Brit. and Amer, Authors, s. v.

Fitzherbert, Thomas, a zealous Roman Catholic, was born in Staffordshire in 1592; educated at Oxford; in 1614 became a Jesuit at Rome, and was rector of the English college in that city for twenty-three years. He died in 1640, leaving a treatise concerning Policy and Religion (1600-10), and several Tracts in Defence of the Church. See Allibone, Dict. of Brit. and Amer, Authors, s. v.

Fitz-James, Francois, Duc de, a French prelate and theologian, was born at Saint-Germain-en-Laye, June 7, 1709. He renounced his family dignities to enter the clerical life at the age of eighteen, and was appointed abbot of Saint Victor in 1727. He became bishop of Soissons in 1739, and afterwards succeeded cardinal of Avranches, as first almoner of Louis XV. This prelate taught the rigid doctrines of Jansenism. He died at Soissons, July 19, 1764, and after his death his works were published under the title, Oeuvres Posthumes (1769-70, 3 vols.). See Huet, Nouv. Biog. Générale, s. v. 

Fitz-James, Richard, an English prelate, and a distinguished benefactor of Merton College, Oxford, was a native of Somersetshire. He was educated at Oxford about 1459, and in 1465 was elected probatorian fellow of Merton College; in 1473 was prorector; in March, 1484, vicar of Minehead, and about the same
time rector of Aller, in Somersetshire. In May, 1496, he was consecrated bishop of Rochester, from which, January, 1503, he was translated to Chichester, and in March, 1505, to the see of London. He died Jan. 15, 1522.

Fitz-Jocelin, Reginald, an English prelate, was the son of Jocelin, bishop of Salisbury, and was born in 1141. Early in life he was appointed archdeacon of Salisbury; when thirty-three he was elected to the important see of Bath and Wells, in 1174. He accompanied the archbishop-elect of Canterbury to Rome soon after, and was consecrated at the Church of St. John de Maurienne, in Savoy, by Richard, archbishop of Canterbury. On his return to England he was enthroned in great state. There was some opposition to this appointment. Reginald appears to have been a weak, well-meaning man, probably under the influence of his associates. In 1191 he was very unexpectedly elected to the see of Canterbury. Reginald sent to Rome for the pallium, and would have gone himself had he not been detained by illness. Meantime his illness increased, and he said "It is God's will that I should not be an archbishop, and may will submit to his." He died Dec. 26, 1191. See Hook, Lives of the Bps. of Canterbury, ii, 574 sq.

Fitzpatrick, John Bernard, D.D., a Roman Catholic bishop, was born of Irish parents, in Boston, Mass., Nov. 1, 1812. He received his education at Bos- ton, the College of Montreal, and the Saint-Sulpice Seminary, Paris. He was ordained priest in 1840, in 1844 was consecrated coadjutor-bishop of Boston, and in 1846 succeeded bishop Fenwick in the episcopate. He died Feb. 13, 1866.

Fitz-Ralph, Richard, an Irish prelate, is supposed to have been born in Devonshire. He was educated at Oxford, and in 1247 was created archbishop of Armagh. He was a strenuous opponent of the mendicant orders; and being in London at a time when a warm contest was carried on between the friars and secular clergy, about preaching, hearing confessions, etc., he delivered several sermons, in which he laid down nine conclusions against the mendicants. Upon a complaint made by the latter to the pope, Richard was ordered to appear at Avignon, which he did, and well defended his views. Miracles were attributed to him after his decease, in 1300, and a fruitless application for his canonization was made to Boniface IX. He wrote, Sermones ad Crucem Lo- dionem (1866);—Adversus Errores Armentor (Paris, 1612);—Defensio Cariturum aduersa Fratres Mendicantes, etc., (Paris, 1480);—De Lontubes. S. Des- pare. Boyle says that he translated the New Test. into Irish.

Fitzsimon, Henry, a zealous Jesuit, was born at Dublin in 1669, educated at Oxford, and died in 1644. He published a Justification of the Mass (1611)—5 Catalogue of the Irish Saints (1621), and some other theological treatises in defence of his faith. See Chairs, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Fitzsimon, Patrick, D.D., an Irish prelate, was dean of Dublin, and was appointed to the see of Dublin in 1708, having previously been parish priest of St. Audoen's. He filled this see six years, and died in 1730, in Francis Street, Dublin, in 1709. His life seems to have been so unobtrusive and purely ecclesiastical as to leave no materials of interest for a memoir. See D'Alton, Memoirs of the Bps. of Dublin, p. 471.

Fitzsimon, Walter, an Irish prelate, was a bache- lor of civil law, a learned divine and philosopher, preceptor of St. Patrick's Church, whose char- acter he represented as proxy in a parliament of 1478. On June 14, 1484, he was appointed to the see of Dub- lin, and consecrated in St. Patrick's Cathedral, Sept. 20 following. In 1487 this prelate was one of those who espoused the cause of Lambert Simnel, and were ac- cessory to his coronation in Christ Church. In 1488 Fitzsimon was permitted to renew his allegiance, and receive pardon through Sir Richard Edgecombe. In 1492 this prelate was made deputy to Jasper, duke of Bedford. While in this situation he endeavored to promote industrious habits among the more indolent of the people. In 1496 he held a provincial synod in the Church of the Holy Trinity, on which occasion an annual contribution for seven years was settled by the clergy of the province, to provide salaries for the lec- turers of the university in St. Patrick's Cathedral. In May of the same year he granted to John Alleny, dean of St. Patrick's, license to build a hospital for the relief of poor Catholics. In 1508 he was deputy to Gerald, earl of Kildare, and in 1509 lord-chancellor. He died May 14, 1511, at Finglas. See D'Alton, Memo- rials of the Bps. of Dublin, p. 171.

Flabellum (fem. Gr. ἱμάτιον). Among the evi- dences of the Eastern origin of the Christian religion is the use of this implement during the celebration of the eucharist. Having its birthplace and earliest home in a climate teeming with insect life, where food exposed uncovered is instantly blackened and polluted by swarms of flies, it was natural that the bread and wine of its sacramental feast should be guarded from defilement by the customary precautions. The flabellum having been once introduced among the furniture of the altar for necessary uses, in process of time became one of its reg- ular ornaments, and was thus transferred to the more temperate climates of the West, where its original pur- pose was almost forgotten.

The earliest notice of it as a liturgical ornament is in the Apostolical Constitutions, which direct that after the oblation, before and during the prayer of consecration, two deacons are to stand, one on either side of the altar, holding a flabellum made of thin membrane (parchment), or of peacock feathers, or of fine linen, and quietly drive away the flies and other small in- sects, that they strike not against the vessels. In the liturgies also of Chrysostom and Basil, the deacons are directed to fan the holy object with the flabellum of consecration. This fanning ceased with the Lord's Prayer, and was not resumed. Early writers furnish many notices of the use of the flabellum as an essential part of the liturgical ceremony. Moschus (Proft. Spirit., 196), when narrating how some shepherd boys near Apamea were imitating the celebration of the eucharist

Greek Flabellum.

Armenian Flabellum.
is childish sport, is careful to mention that two of the children stood on either side of the celebrant, vibrating their handkerchiefs like fans.

As the deacons were the officers appointed to wave the fan over the sacred oblations, its delivery constitutes a part of many of the Oriental forms for the ordinance to the discoantrum. After the stole has been given

Descen fanning the Infant Saviour Seated on the Knees of his Mother. (From a gilded glass found in the Catacombs.)

and placed on the left shoulder, the holy fan is put into the deacon's hands, and he is placed "at the side of the holy table to fan;" and again, the deacon is directed to take the fan and stand at the right side of the table, and wave it over the holy things. See cut under Elevation of the Host.

Although there is no mention of the flabellum in the Latin ritual books, there is no doubt that it was used by the Western Church at an early time. The fan appears to have gradually fallen into disuse there, and to have almost entirely ceased by the 14th century. At the present day, the only relic of the usage is in the magnificent fans of peacocks' feathers carried by the attendants of the pope in solemn processions on certain great festivals.

Though the original intention of the fan was one of simple utility, various mystical meanings collected round it. Reference has been already made to the idea that these feather fans typified the cherubim and seraphim surrounding the holy throne. Germanus also holds (Contemp. Rev. Eccl., p. 157) that the vibration of the fans typifies the tremor and astonishment of the angels at our Lord's Passion. We find the same idea in a passage from the monk Job, given by Photius, who also states (Cod. v. 35) that another purpose of the vibration of the fans was the raising of the mind from the material elements of the eucharist, and fixing them on the spiritual realities.

See Martigny, De l'Usage du Flabellum; Bingham, Christ. Antig. viii. 6, § 21; xx, 3, § 6; Bonn, Rev. Astug., i, 25, § 6; Augusti, Chron. Arch. t. iii, 536 sq.; Arch. Jour. v, 200; xiv, 17; Smith, Dict. of Christ. Antig. s. v.

Flaccilia (sometimes written Flaccillia or Flaccidia), an early Christian empress, was a Spaniard by birth, or rather, perhaps, daughter of Antonius (prefect of Gaul); was married to Theodosius I, in 376, by whom she had several children. She was a woman of great virtue and charity; died apparently in 385, and is commemorated as a saint in the Greek Church on Sept. 14.

Flaccilus (written also Flacillius, Flaccillus, Flaccius, Placillus, and Flacitus), Arian bishop of Antioch, A.D. 383-342.

Flach, Siegmund Andreas, a Lutheran theologian of Germany, was born Nov. 21, 1692, studied at Leipzig, where he was also adjunctus of the philosophical faculty, and died at Leisnig, in Saxony, in 1745, leaving, De Restitutenda Nonus Veritas Jesu, 21 (Leipzig, 1714):—De Cassi Stellorum in Fine Mundi (ibid. 1718):—De Vocibus έ ε θ λ χ γ ο μ ι ν ι ς in Epistola Jacobi (ibid. 1727):—Einführung zur Angloburschjachen Consession (ibid. 1730). See Winer, Handbuch der theol. Lit. i, 272; Fürst, Bibl. Ind. i, 382; Jocher, Allgemeines Gelehrten-Lexicon, s. v. (L. P.)

Flacskensinus, Jacobus, a Finnish theologian and physician, a native of Mackyla, was provost of the cathedral of Abo. In 1665 he taught logic and metaphysics in that same city; in 1672 he lectured on theology, and died in 1696, leaving, Institutiones Pneumaticae (Abo, 1664):—Collegium Logicum (ibid. 1670). See Hoefer, Nouv. Biol. Générale, s. v.

Flackhaus, Johann, a Lutheran theologian and prelate of Finland, was born at Mackyla in 1636. He studied at the University of Abo, of which he became secretary in 1665. Still later he was successively connected with the faculty of philosophy, professor of mathematics in 1669, and pastor in 1682. Finally he became bishop of Viborg, and died July 11, 1708, leaving, among other works, Oratio Funeris in Abimun M. Aureum Thurioris, etc. (Abo, 1665):—De Eclesia Jussque Subjecto, etc. (1689):—Syllabe Systematum Theologicarum, etc. (ibid. 1685).—Chronologia Sacra (ibid. 1692):—Harmomia Funebripolica (ibid. 1701). See Hoefer, Nouv. Biol. Générale, s. v.

Flaget, Benedict Joseph, a Roman Catholic prelate, was born at Courtenay, Aquerue, Nov. 7, 1763. He entered the Sulpitian seminary at Clermont, and after his ordination was received into the society of St. Sulpice. As the troubles of the French revolution came on he offered himself to bishop Carroll for service in America, and arrived in Philadelphia, Nov. 7, 1793. His first mission was at Vincennes, Ind., one of the oldest French settlements in the West, whence he was recalled
in 1795 to assume a professorship in Georgetown College. On Nov. 4, 1810, he was consecrated bishop of the new diocese of Bardstown. His zealous labors extended to St. Louis and New Orleans. He established a seminary in his new diocese, and by the aid of priests like Bishop Spalding, Father J. Bayley, and the Missionaries of the Immaculate and Jesus fathers, institutions arose to meet the needs of his flock. In 1812 his resignation of his see was accepted, but, with Dr. Chaloner as coadjutor, he was reinstated. Bishop Flaget then visited Rome, where the pope urged him to travel through France and Northern Italy, to secure the assistance of the faithful. Cures said to have been effected by his prayers added to the force of his reputation. Returning to Kentucky, he resumed his toilsome labors. After his see was removed to Louisville, Dr. Chaloner resigned, and M. J. Spalding, afterwards the learned archbishop of Baltimore, succeeded him. Bishop Flaget closed his long and laborious life, Feb. 11, 1856. See Cath. Almanac, 1872, p. 57; De Courcy and Sheas, Hist. of the Cath. Church in the United States, p. 70, 538.

Flandern, Charles Worthen, D.D., a Baptist minister, was born at Salisbury, Mass., in February, 1807. He graduated at Brown University in 1839; pursued his theological studies with Rev. John Wayland, D.D. (a brother of Dr. F. Wayland), then pastor of the First Baptist Church in Salem; was ordained over the first Sunday in the year 1841, at Norwich, Conn., and remained there for nearly ten years, when he took charge of the First Baptist Church at Concord, N. H.; and subsequently was pastor of Baptist churches in Kennebunkport, Me., and Westboro and Beverly Farms, Mass. He died at Beverly, Aug. 2, 1876. (C. S.)

Flavius, the second of that name, bishop of Antioch, A.D. 498-512, was a weak and vacillating in moral character, originally a monk at Tilmugno, in Cilicia, Syria, later nuncio of the Church of Antioch at the imperial court in Constantinople, and was deposed in consequence of the Monophysite troubles at Alexandria, ending his life in banishment, A.D. 518. See Smith, Dict. of Christian Biog. n. s.

FlecK, Francis Ferdinand, a Lutheran theologian, was born at Dresden, April 5, 1800, and died, doctor and professor of theology, at Leipzig, in 1849, leaving, De Regno Christi (Leipsic, 1826); De Regno Divino (ibid. 1829).—Itin. Theologicum (ibid. 1831);—Wissenschaftliche Briefe, etc. (ibid. 1833-35. 2 vol.).—Die Verhältnis der Christenheit (ibid. 1842);—System der christlichen Dogmatik (ibid. 1847).—Der Fortschritt des Menschenverstandes (Igelsheim, 1848). He also edited Theologumena Nova, Vigiliae Ecclesiasticae, Schriften, etc. See Winer, Handwörter. Theol. Lit. 1, 440; Zuschke, Cath. Theol. i, 565. (B. P.)


Fleckeis, Eleazar ben-David, a Jewish rabbi, was born at Prague in 1754, and died there in 1826, leaving יד יד, a dissertation and criticism of the book of the Sabbathans in Prague, (1800); יד יד, a collection of derashas, in which he vents his rasa against the translators of the Bible, especially against the school of Moses Mendelssohn (1787); יד יד, with the holy names of God in the Scripture (1812). See Fürst, Bibl. Jud. i, 283 sq.; Spitz, יד יד, or Biography of Fleckeis (Prague, 1827). (B. P.)

Flemael (Fr. Filmael), Berthollet, an eminent Flemish painter, was born at Liége in 1614, and was pupil of Diirer, at Liége, whence he went to Italy, and studied the works of the great masters. He soon gained distinction, and was invited to Florence by the grand duke of Tuscany, to do some work. He went to Paris, and painted for the capula of the Carmelites, Eliphaz taken up into Heaven, and Eliakim Receiving the Mission of God. He also painted Acts of the Magi, for the sacristy of the Augustines. He returned to his native city in 1697, and was employed in many important works for the churches, the first of which was The Crucifixion, for one of the collegiate chapters of Liége, which gained him great reputation. Some of his other principal works are: The Crucifixion of Menas; The Assumption of the Virgin; The Conversion of St. Paul; The Raising of Lazarus, and The Crucifixion. He was elected a member, and subsequently a professor, of the Royal Academy at Paris. He died at Liége in
FLEMING, Patrick, an Irish Roman Catholic ecclesiastic and writer, was born at Louth, April 17, 1699. He was appointed lecturer of divinity at Quebec, where he remained until the city was besieged by the elector of Saxony in 1631, when he was murdered. He published "Collectanea Sacra, or Lives of Irish and Scotch Saints" (1661). See Chalmers, "Bibl. Dict." s. v.; Allibone, "Dict. of Brit. and Amer. Authors," s. v.

FLEMING (or Flemmyngge), Richard, an English prelate, and the founder of Lincoln College, Oxford, was born at Crofton, in Yorkshire, about 1560, and educated at University College, Oxford. In 1460 he was presented to the prebend of South Newbold, in the church of York, and in 1470 was consecrated bishop of the university. In 1415, being rector of Benson, in Lincolnshire, he exchanged his prebend of South Newbold for that of Langford, in the Cathedral Church of York, and in April, 1429, was promoted to the see of Lincoln. In 1429 he executed that decree of the Council of Constance which ordered that the bones of Wyckliff should be taken up and burned. He died at Selsey, Jan. 25, 1431.

FLEMING, Thomas (1), D.D., an Irish prelate, of the family of the barons of Slane, was a Franciscan friar, and for some time a professor of theology in Louvain. He was made archbishop of Dublin, Oct. 28, 1623. In conformity with the proclamation issued by the king of England in Ireland, in April, 1629, the archbishop and mayor of Dublin seized upon several priests in that city in the act of saying mass, their ornaments were taken from them, the images battered and destroyed, and the priests and friars were delivered up to the soldiery. Between the years 1638 and 1640, Dr. Fleming's life appears to have been passed in the unobtrusive exercise of his ecclesiastical duties. In 1640 he presided at a provincial council, which was held at Tycrogher, in the county of Kildare. In 1642 archbishop Fleming, being much annoyed with the affairs of the country, sent the Rev. Joseph Eversell to appear as his proxy at the synod of the Roman Catholic clergy, which met at Kilkenny in May of that year. On June 20, 1648, archbishop Fleming and the archbishop of Tuam were the only prelates who signed the commission authorizing Nicholas Perceval, Sir Lucas Dillon, Sir Robert Talbot, and others, to treat with the marquis of Ormond for the cessation of arms. In July, 1644, he was present at the general assembly, when the oath of association was agreed upon, whereby every confederate swore to bear true faith and allegiance to the king and his heirs, to maintain the fundamental laws of Ireland, the free exercise of the Roman Catholic faith, and to obey the orders and decrees of the supreme council. In 1649 he was one of those who signed the declaration, at Clonmacnoise, reconciling all former differences. In October, 1650, this prelate, in person, at Galway, signed the document authorizing Dr. Nicholas French, bishop of Ferns, and Hugh Rochefort, to treat and agree with any Catholic prince, state, republic, or person as they might deem expedient for the preservation of the Catholic religion. He died about 1666. See D'Alton, "Memoirs of the Asps. of Dublin," p. 830.

FLEMING, Thomas (2), D.D., a Scotch clergyman, a native of Kirkmichael, was educated at the parish-school of Blairgowrie, at the grammar-school, Perth, and at the universities of St. Andrews and Edinburgh. He became tutor to Robert Hutton, Sept. 17, 1588, and was transferred to Finkle, Cupper, in 1580, and admitted April 18, 1811; promoted to Clackmannan, Sept. 4, 1822; admitted professor of natural philosophy in the university and King's College, Aberdeen; but in 1848, having become identified with the Free Church, he resigned his position, and was appointed professor of natural science in the Free Church College of Edinburgh. He died Nov. 18, 1957. His writings were chiefly scientific. See "Festi Ecles. Scottic.ii, 251, 494, 697; iii, 424, 697."
public and private duty, and the strenuous opposition he gave to iniquity and vice. The benevolent insti-
tutions of Edinburgh and its environs derived much advantage from his friendly counsels and aid; he gave particular attention to the affairs of George Heriot's Hospital, the Orphan Hospital, the Edinburgh Education Society, and the Christian Knowledge Society. He published three single sermons (1790-1809) — Sermon (Edinburgh, 1826) — The Remains of a Parson of Kirkcaldy: Memoir of Robert Cuthbert, Esq., of Drum. He translated the Shorter Catechism into Gaelic, and assisted in revising the translation of the Scriptures into Gaelic. See Fasts Eccles. Scotticae, i, 641; ii, 516, 804, 824.

FLEMING, William, D.D., a Scotch clergyman, a native of Strathaven, studied at Glasgow University; was licensed to preach April 28, 1818; became assistant in succession to the Rev. Dr. Pollock, of Govan, and Dr. Taylor, of St. Enoch's, Glasgow; was presented by George IV, in February, 1826, to the living of Westruther, and ordained May 11; transferred to Old Kilpatrick in August of the same year. Having been elected professor of Oriental languages in Glasgow University, he resigned his benefice Oct. 23, 1822, and died March 3, 1866, aged seventy-four years. See Fasts Eccles. Scotticae, i, 627; ii, 302.

Flemish Version of the Scriptures. This is merely a dialectic variety of the Dutch. It is spoken in Brussels and Louvain, in Brabant, and even in parts of the neighboring departments of France. The first printed edition of the Belgic or Flemish Bible appears to have been that published at Delft in 1477, and again at Gouda in 1479. Other editions were published at Antwerp in 1518 and 1523. In 1526 another translation of the Scriptures into Flemish was made by several learned men, and published at Antwerp. The next edition was that of the Old Test., by William Vosterman, published at Antwerp in 1529; the New Test., was published in 1531, and again in 1588. This edition was followed by others, almost too numerous to be here specified. Many of these editions were afterwards prohibited by the Inquisition, and their continued publication was suppressed by the edict of Charles V in 1546. In spite of this edict, certain divines of the University of Louvain, among others Nicholas von Wingh, a regular canon of Louvain, undertook the revision and correction of the Belgic version according to the last revision of the Vulgate, and this revised edition was published under the auspices of the emperor, at Louvain, in 1548. After numerous editions of this version had been issued at Antwerp, it was revised and corrected by the doctors of Louvain, according to the text of the Vulgate, as revised by order of pope Clement VIII. This revised translation was printed at Plantin, at Antwerp, in 1599; again at Cologne in 1604, and at Antwerp in 1626; and it may, perhaps, be regarded as the standard Flemish version. Several other revised editions of this version followed. In 1717, Algildus Witt, a Ghent divine, published another version of the Belgic Scriptures, and about the same time another translation was commenced, by Andrew Scarrus, of Gorceum. Two volumes were printed at Utrecht in 1715-17, but the death of the translator, in 1719, put an end to the work, when he had carried it only as far as the Second Book of Kings. In 1745, a purely pure (ed. by John. Another Flemish translation, according to the Vulgate, was printed at Antwerp in 1717, and again at Utrecht in 1718. In 1820, in accordance with the wishes of the people, permission was given by the archbishop of Malines to print an edition of the Flemish New Test., translated by Maurice Duinkerchen. This appeared at Brussels about 1821; an edition of the whole Bible was printed at the same time from the Louvain edition of 1599. In 1837 the British and Foreign Bible Society published an edition of the Flemish Testament under the superintendence of her agent, Mr. W. P. Tiddye, then residing at Brussels. Two other editions of the Test. were printed of the entire Bible followed. Of late the British and Foreign Bible Society has undertaken a revision of the Flemish New Test., and in the report for 1871 we read that pastor De Jonghe has, “at the request of the committee, undertaken a translation of St. Matthew’s gospel from the Greek into Flemish, with the assistance of M. Matthysen, of Antwerp. This new version has been ordered, not so much in deference to the wishes of the Belgian Protestant clergy, who make use of the Dutch states-general version, but from deep-seated restrictions in the Flemish Bible, which was made from the Vulgate at the end of the 16th century, but to have a version made directly from the original. M. Matthysen is also superintending a new edition of the Louvain Test., in which the orthography will be conformed to that now in general use, and adopted by the Belgian government.” Of the revised edition the four gospels and Acts are now circulated. Up to March 31, 1884, the British and Foreign Bible Society had disposed of 248,075 parts of the Flemish Bible version. (B. P.)

Fleiss, Johann Adam, a Lutheran theologian of Germ. This appeared Dec. 24, 1694. He studied at Altdorf, was in 1728 professor at the gymnasium in Bayreuth, and in 1727 court-deacon to the margrave George Friedrich Carl. In 1741 he was called as professor of theology and director of the gymnasium at Altona, and died there, Oct. 11, 1775. We wrote, De Erse Sciorum Fundamentis in Futurum, ex 1 Tim. 6, 10 (Al-
dorf, 1716) — Diss. Thesauri Theologico-Ecclesiasticu (Bay-
reuth, 1731) — De Illo Paulino de ροσομίαν αν 2 Tim. 2, 10 (ibid. 1783) — De Patris Bulgarnia Storiaetw (Prophetarum Testibus (Altona, 1748). See Döring, Das gelehrte Leben des Fleischendes, i, 412 sq. (B. P.)

Fletcher, Charles, a Methodist Episcopal minister, was born near Leeds, Yorkshire, England, Jan. 10, 1811. He was converted in 1827, licensed in 1829, and was for several years a local preacher in England and America. He joined the New York East Conference in 1852, filling the stations of Summerville Church, Brooklyn; Birmingham and Bridgeport, Conn.; Seventh Street and Twenty-seventh Street, New York city; Mamaroneck, New York; Meriden, Conn.; Sands Street, Brooklyn; First Church, New Haven; Pacific Street, Brooklyn. He served full terms as presiding elder of Long Island Conference and New York East Districts. Death closed his successful ministry, April 20, 1865. He was an excellent preacher, and people of mature judgment and scholarship and of cultivated taste, sat under his ministry with delight. See Minutes of Annual Conferences, 1881, p. 78.

Fletcher, David, A.M., a Scotch prelate, second son of Andrew, of Dundee, graduated at the University of St. Andrews in 1650; was elected by the synod council to the second charge, or collegiate church, at Edinburgh, and admitted May 22, 1655; in 1658 was assaulted and maltreated by several women for refusing to obey some none. The people in the city; was deposed by the commission of assembly, Jan. 1, 1659, for adorning the General Assembly at Glasgow, and reading and defending the service-book; but restored by the General Assembly in August following; was admitted to the living at Melrose, Feb. 4, 1641; was a member of the committee for measuring the lands; and promoted to the bishopric of Ayr, 1662, yet his case his benefice in conjunction till his death in March, 1665, aged about sixty years. See Fasts Eccles. Scotticae, i, 14, 560.

Fletcher, Giles, an English theologian and poet, nephew of John Roch Fletcher, was born about 1588; educated at Cambridge; entered into orders, and became in 1617 rector of Alderton, Suffolk, which position
he retained till his death in 1628. Besides some minor effusions, he is thought to have been the author of Christ's Victory and Triumph over Death, a poem of considerable celebrity (Cambridge, 1610; 4to: 1632, 1640, 1738; improved ed. by Grosart, Lond. 1869).

Fletcher, Horace, D.D., a Baptist minister, was born at Cavendish, Vt., Oct. 28, 1796; graduated at Dartmouth College; studied law, and practiced it in his native village; became a teacher in the academy at North Bennington; was licensed, and in 1843 called to a pastoral charge in the latter place, and so continued until his death at Townsend, Nov. 26, 1871. (J.C.S.)

Fletcher, Joshua, D.D., a Baptist minister, was born at Kingsbury, Washington Co., N. Y., April 27, 1804; graduated from what is now Madison University in 1829; shortly after was ordained pastor of a church in Saratoga, where he remained until 1848. His other pastorate were in Amenia and Cambridge, in Southington, Conn., and Wallingford, Vt. He died at Wallingford, May 8, 1882. See Cathcart, Baptist Encyclop. p. 460. (J.C.S.)

Fletcher, Richard, D.D., an English prelate, was probably a native of Kent; graduated from Trinity College in 1653; in September, 1672, was instituted to the prebend of Islington; in 1685 received that of Sutton-Longa, in the church of Lincoln; in 1689 was promoted by Queen Elizabeth to the bishopric of Bristol; in 1692 was translated to Worcester, and about two years after to the see of London. He died in London, June 15, 1796.

Fleaurau, Louis Gaston, a French prelate, was born in Paris in 1662. After he had been canonist successively of Chartres, abbot of Moreilles, and treasurer of St. Chapelle, he was appointed, in 1696, bishop of Aire, and transferred in 1706 to the episcopal see of Orleans. On his entry into the city he delivered eight hundred and fifty-four deutors from the prison. He died Jan. 11, 1738, leaving, Ordinance Reglementa et Aria Symodium (Orleans, 1736);—Histoire de l'Evêché de Louis Gaston Fleaurau d'Amonenci (Paris, 1707);—Dissours Académiques (Orleans, ed.). See Hoefer, Nouv. Biog. Générale, s. v.

Fleury (Lat. Floriciurn), a French town, famous for its Benedictine abbey, was situated in the department of Loiret-on-the-Loire, not far from Sully. The abbey was founded about the year 640, and, after the bones of St. Benedict were transported there in 653, it became an important monastery. The school founded there by St. Odilo was soon known as a seat of learning. The monastery, with its library, was destroyed in 1652 by the Calvinists. See Rocher, L'Histoire de l'Abbaye Royale de St.-Benoit-sur-Loire (Orleans, 1865); Heriger, in Lichtenberger's Encyclop. des Sciences Religieuses, s. v. (B. P.)

Fleury, Andre Hercule de, a French statesman and prelate, was born at Lodève, June 22, 1633; studied early at the College of Clermont, in Paris, and afterwards at that of Harcourt; entered into political life, was made bishop of Frejus about 1707, but left that position in 1715 for the abbey of Tournus, and afterwards for that of St. Stephen, in Caen; in 1726 was made cardinal, and died at Paris, Jan. 29, 1743. See Hoefer, Nouv. Biog. Générale, s. v.

Flextman, Robert, D.D., an English Presbyterian minister, was born at Great Torrington, Devonshire, Feb. 22, 1707. He studied at Exeter College, and entered the ministry at Tintern Academy; in 1720 was ordained at Moldby; next spent five years at Credington, and four years at Chard, and settled at Bradford, Wilts, in 1739. In 1747 he removed to Rotherhithe, London. In 1753 his health failing, he resigned, and the Church was dissolved; but he continued the morning lecture at St. Helen's. He afterwards preached occasionally as health permitted. His published works were varied. He was a man of pro-

the black, burned staff indicates a torch, significant of the resurrection. The animal standing by was said to be a lion, because by his loud roaring he would raise the dead.

Flint, Ephraim, D.D., a Congregational minister, was born at Lincoln, Mass., Nov. 29, 1828. He attended Lawrence Academy at Groton; graduated from Williams College in 1851; the next year was principal of the academy in Westfield, and held the same position in 1855. Meanwhile (1853-54) he was in charge of Orleans Academy. From 1856 to 1862 he was principal of the high-school in Lee; and thereafter until 1865 occupied the same position in Lynn. Subsequently he was a resident student at Andover, was ordained pastor of the church in Hinsdale, Sept. 19, 1861, and died Nov. 29, 1882. See Cong. Year-book, 1883, p. 22.

Flint, James D., D.D., a Unitarian minister, was born at Reading, Mass., Dec. 10, 1779. He studied under the Rev. Ebiah Stone, and graduated from Harvard College in 1802; was engaged for a year or two as principal of an academy at Andover; then became a student of theology under the Rev. Joshua Bates, of Deerham. In due time he was licensed to preach; was ordained pastor of the Congregational society in East Bridgewater, Oct. 29, 1806; resigned in 1821; was installed Sept. 19 of that year over the East Society in Salem, and died there, March 4, 1825. His publications consisted chiefly of single sermons. See Sprague, Annals of the Amer. Pulpit, viii, 407.

Flipart, Jean Jacques, a reputable French engraver, was born at Paris in 1728, instructed by his father, Jean Charles, became a member of the Royal Academy, and died in 1792. The following plates, among others, are by him: The Holy Family; Adam and Eve after their Fall; Christ Curing the Paralytic. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Flitner, Johann, a Lutheran theologian and hymn-writer of Germany, was born Nov. 1, 1618. He studied at different universities, was in 1646 deacon at Grimmen, near Greifswalde, and died at Stralsund, Jan. 7, 1678. His hymns are published in Himnisches Lust-
Flora, in Roman mythology, was the goddess of flowers, whose lively festival was celebrated on April 27. Her first temple was dedicated to her in Rome by the Sabine king Titus Tatius. Her festival, called Flora's, was instituted in the year of the city 516. It was celebrated by plays, dancing, and midnight debauches. The accompanying figure, after an antique statue, may be found in the museum at Naples.

Florence of Worcester, an English monk and chronicler, lived during the end of the 11th and beginning of the 12th century. He acquired a great reputation for learning, and died June 8, 1118. He wrote a Chronicle, which begins with the creation of the world and ends with the year of his death. That part of the work which relates to contemporary events is one of the most valuable of existing authorities. The Chronicle was continued from 1118 to 1141 by an anonymous writer. The most accessible edition is a translation, with notes, by Thomas Forester, in Bohn's Antiquarian Library. See Encyclop. Brit. 3d ed. s. v.

Florentina, a Spanish saint, commemorated June 20, was sister of Leander, Isidore, and Fulgentius, and became a nun and superior of the convent near Antigia (Ecija) about the close of the 6th century.

Florentius, a Scotch prelate, was elected to the see of Glasgow in 1202, but was never consecrated. He died at Rome. See Keith, Scottish Bishops, p. 236.

Florus, Alphonso de, a Spanish Jesuit, who died in 1650, is the author of De Saco Apojo Martyrii, etc.—In Opusxxvii Ecclesiastici, See Alcamage, Bibliotheca Scriptorum Societatis Jesu; Jöcher, Allgemeines Gelehrten-Lexicon, s. v. (B. P.)

Flores, Enrique, a Spanish historical scholar, was born at Valladolid, Feb. 14, 1701. He entered the order of St. Augustin, taught theology at the University of Alcalá, and published a Cursus Theologiae (1732-38, 5 vols. 4to). He afterwards devoted himself exclusively to historical studies, and died at Madrid in May or August, 1778. He wrote, Clavus Historialis (1748); —La Esparta Boyrada (1747-49), a vast compilation of local ecclesiastical history, which obtained a European reputation, and of which twenty-nine volumes appeared in the author's lifetime, and others by later hands at subsequent dates: and other works of less importance. See Hoefer, Nouv. Bioü. Générale, s. v.

Florin, a presbyter of the Church of Rome, degraired for heresy in the latter part of the 2d century (Soc. Rom. Eccl. v, 15, 20).

Florius, Pierre, a French theologian, was born in the diocese of Langres in 1604. He became curate of Lais, a parish near Paris, and finally consecrated to the nuns of Port-Royal-des-Champs. He died Dec. 1, 1651, leaving, La Morale du Pater (Rouen, 1672); —Homilies sur les Ecritures (Rouen, 1671); —Traité de la Messe (ibid. 1679); —Recueil de Pieces Concernant la Morale Chrétienne (Rouen, 1745). See Hoefer, Nouv. Bioü. Générale, s. v.

Florius, Frans, an eminent Flemish painter, was born at Antwerp in 1592, and received sculpture under his uncle, Claude de Vriendt, until he was 16. When he turned his attention to painting, and entered the school of Lambert Lombard. He afterwards went to Rome and studied there several years. He was favored with the especial patronage of the counts of Hoorn and Egmont. He was received into the academy at Antwerp in 1599. His most esteemed work is, The Last Judgment, painted for the Church of Notre Dame, at Brussel, and now in the Museum there; in the Museum at Antwerp is his next best work, The Fall of Icarus. He died in 1575. See Spooren, Biog. Hist. of the Fine Arts, viii, 180. Bioü. Drog. Dict. s. v.

Flörke, Wilhelm, a Lutheran theologian of Germany, who died Aug. 6, 1674, pastor at Toitenwinkel, near Rostock, is the author of, Die Lehre vom taudschäfigen Reiche (Marburg, 1669); —Von hochvürthigem Siekurmente (Breslau, 1689); —Die letzten Dinge in Vor- trägen (Rostock, 1666); —Das Schem-Mittler in Deutung und sein Fall (Hannover, 1747). (B. P.)

Flora, Heinrich Joseph, a Roman Catholic theologian of Germany, was born July 29, 1815, at Wormsdorf, near Kleinbach; received holy orders in 1842; commenced his academical career at Bonn in 1844, and died a professor of theology there, May 4, 1881, leaving, Geschichte der christlichen Kirchen über die Aachener Bischofsrühmer (Bonn, 1856); —Die Pfarreieben der U. Orden (Freiburg, 1858); —Die Übertragung der heidnischen Direktionen von Meinland nach Köln (Cologne, 1864); —Das Kloster Rolandswalde bei Bonn (ibid. 1868). (B. P.)

Flower, Festival of, a classical festival of the Hindús, celebrated by the Rajpoots during nine days, in honor of Gauri, the wife of Mahakura or Incara. It takes place at the vernal equinox, the ceremonies commencing on the entrance of the sun into Aries, which is the opening of the Hindú year. Clay images are formed of Siva and Siva, which are immediately placed together. A small trench is then opened in the earth, in which barley is sown. The ground is irrigated, and artificial heat supplied until the grain begins to germinate, when the women with joined hands dance round the trench, invoking the blessing of Gauri upon their husbands. After this the young barley is taken up and presented by the women to their husbands, who wear it in their turbans. Various ceremonies are then performed during several days within the houses, at the close of which the images are richly adored and carried to the procession.

Flügel, Gustav Ludwig, a German Orientalist, was born Feb. 18, 1862, at Bautzen, in Saxony, and studied theology and philology at Leipzig. He continued his Oriental studies at Vienna under Hammer-Purgstall, and at Paris under De Saéy. In 1861 Flügel was called to Vienna to prepare a catalogue of the Oriental manuscripts of the imperial library. His main work is the Lexicon Bibliographicozum Encyclopaediam A. Hathi Khulfi Composition, which he published with a Latin translation and commentary, at the expense of the Oriental Translation Fund of London (London, and Leipzig, 1852-56, 3 vols.). He also edited a new edition of the Koran (Leipsic, 1834, 1841, 1850), and published Concordantia Coronis Arabicae (Lipsiae, 1842). Of his other writings we mention, Geschichte der Araber (1832-40, 5 vols.; 2d ed. 1864); —Al-Kidi, genannt der Muhadiyn der Araber (ibid. 1857); —Naxi, seine Lektüre und seine Schriften (ibid. 1862); —Die hussitischen Schuler der Araber (ibid. celi.).—Geschichte der Araber bis auf den Sturz des Kalifats von Bagdad (2d ed. 1864), besides contributions to German reviews and encyclopaedias. Flügel died at Dresden, July 5, 1870. After his death his Oriental works were published under the patronage of Kâlid al-Farâbî, of Ibn-al-nadin (1871-72, 5 vols. i and ii). See Duçat, Histoire des Orientalistes (Paris, 1870), ii, 91, 291; Lichtenberger, Encyclop. des Sciences Religieuses,
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FOLEY 402 FONSECA


Frost, THOMAS, D.D., a Roman Catholic bishop, was born in Baltimore, Md., March 6, 1822. He graduated from St. Mary's College in 1840, studied theology for six years, was ordained priest, Aug. 16, 1846, served missions in Montgomery County, in a few months was called to St. Patrick's Church, Washington, D.C. In 1848 was appointed secretary to archbishop Eccleston, and in 1851 was made chancellor. In 1864 bishop Spalding of Baltimore selected him as chancellor, and in 1867 as vicar-general. He was appointed to the see of Chicago, Nov. 19, 1869, was consecrated March 27, 1870, and died there Feb. 28, 1870. “In point of person and dignified bearing, Foley was one of the best specimens of a thoroughly Churchman on this continent. He was a fine pulpit orator, possessed great executive ability, and was beloved by all for his piety and charity.” See (N. Y.) *Catholic Annual*, 1890, p. 41.

Foligno, AGNORA DE, an Italian nun, was born at Foligno (duchy of Spoleto). She made herself famous by an exalted piety from her early life, but married a nobleman of her native town, yet did not discontinue her religious practices. Being left a widow in the prime of life, she devoted herself to the third order of St. Francis, and connected herself closely with Ubertino de Casal, a monk of the same order, who was famous for his mysticism. According to Ubertino’s report, it was Agnola who guided him into the way of salvation, sustaining him by her examples and advice. She assisted him also in writing the *Arbor Vitae Crucifca Jesu* (Venice, 1485), a rare and singular book, in which the authors pretend that Jesus himself was the founder of their order. Agnola submitted cheerfully to flagellations and mortifications the most painful, saying that “what is a mere task of love is a suffer freely for the one who is loved.” She composed a book, giving an account of her various temptations by the evil spirit, published at Paris in 1388, under the title, *Theologia Cruces*. She died Jan. 4, 1389. See Hoefer, *Nov. Biog. General*—e, s. v.

Foliot, Gilbert, a monk of Cluny, was abbot of Gloucester 1139, and of Hertford in 1148. He was also bishop of London in 1168. He died in 1198, having *Expositio in Cant. Coriandorum* (ed. Junius, 1638). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Foliot, Robert, canon of bishop Gilbert Foliot, was native of Hertfordshire. According to Bale (De Scriptoribus Brit. cent. iii, No. 8), he lived for a long time in France, where he got the surname of Robertus Melodunensis (Robert of Melun). He was first tutor to Becket, by whose favor he succeeded his kinsman in the see of Hertford. He wrote several books, of which that on *The Stewardship of the Old Law* is the most remarkable. According to bishop godwin (*Lives of the Bishops*) Robert de Melun (also bishop of Hertford) was a distinct person from Robert Foliot, and the latter was advanced bishop after the death of Becket. He is also called the archbishop of Gloucester. He died in 1186. See Fuller, *Worthies of England* (ed. Nuttall), i, 404.

Fonda, JESSE, an early Reformed (Dutch) minister, was born at Watervliet, N. Y., in 1726. He was converted in youth, and graduated from Union College with the Class of 1748. The Class of 1748 were invited to preach in 1809, his theological course having been pursued with some neighboring ministers. He then began a course of systematic and thorough study, which gave high tone to his future ministry. His first settlement was at Nassau, from 1808 to 1813, in connection with the Dutch church. He was married. His marriage took place very suddenly and so rapidly as a preacher that he was called in the latter year to the First Church of New Brunswick, N. J. Here he sustained himself with marked ability in the presence of the professors and students of the college and theological seminary. In 1817 he removed to the large and flourishing church at Montegomery, N. Y., where he labored until his decease in 1827. Mr. Fonda published several pamphlets upon subjects of current interest, and was the author of a valuable practical volume upon the *Sacraments*, which elicited considerable attention as the result of the debate over the baptism of John the Baptist; viz. that it was not Christian baptism. See *Magazine of Ref. Dutch Church*, November and December, 1827, ii, 226, 283, 340; *Steel*, *Centennial Discourse*; *Corwin, Manual of the Ref. Church in America*, s. v. (W. J. L. T.)

Fonsec, ARNOL and ISAAC DIAZ, two brothers of Portuguese descent, were both strict adherents of orthodox Judaism. When they found that the teachings of the Bible were not in harmony with those of the rabbi, they questioned them with regard to their doubts, which finally had the result that on Feb. 28, 1712, they were both excommunicated from the Jewish community. They then united with the Christians who were suspected of being Atheists, and to counteract this suspicion the two brothers appealed to the pastor of the Reformed Church, Her. Siberras, requesting him to examine them. He did so, and openly declared them to be believers in the Christian religion, and that they had studied the Old Testament with so much attention of the New brought them to the knowledge of the Messiah, and six months after their excommunication from the synagogue they were received into the Church. The two brothers published, in the Dutch language, in 1714, the reason for their apostacy. The first work was a different study of the Old Testament in the light of the New brought them to the knowledge of the Messiah, and six months after their excommunication from the synagogue they were received into the Church. The two brothers published, in the Dutch language, in 1714, the reasons for their apostacy. The first work was *De Evangelische Christendom en de Juden* (Carlsruhe, 1884), p. 415 sq. (I. F.)

FONSECA (Sonnet). ANTONIO da (better known by the name of Antonio dos Chaves), a celebrated Portuguese theologian, was born at Vilafranca, June 28, 1631. He studied at the University of Evora, and after the death of his father engaged as a simple soldier, but having killed a man in a duel, fled to Brazil. At Bahia he was reformed from a life of licentiousness by reading a treatise of P. Lins da Graça, and from that time resolved to become a Franciscan. He returned to Europe, and, after some relapses of faith, joined the order of St. Francis of Evora, May 16, 1652. Afterwards he studied theology at Coimbra, established a seminary at Torres Vedras in 1678, and there died, with the rank of full professor, Oct. 20, 1687. He left the following works, posthumously published: *Fateus de Amor Divino* (Lisbon, 1688) — *Obras Espirituais* (ibid. 1684, 1685, in 2 parts) — *O Padre nosso Commentado* (1698). — *Espelho do Espírito em que deve viver e Compor-se a Almas* (1695) — *Sermos Genuinos* (1690), besides a number of ascetical writings still in MS. See Hoefer, *Nov. Biog. General*, s. v.

FONSECA, JUAN RODRIGUEZ de, a Spanish prelate, was born at Toro in 1451. He became successively dean of Seville, bishop of Badajos, of Cordova, of Valencia appointed archbishop of Granada, and completed several diplomatic missions. While dean of Seville he was charged with the ordering of the armament destined for the discovery of the New World. Being consulted before on the project of Christopher Columbus, he agreed with the scheme as a missionary. He never forgive him for having succeeded, and let pass no occasion for doing him harm, especially after the death of Isabella, when Fonseca, being charged with the management of affairs regarding the New World, pursued with all his hatred the family of Columbus. He was less hostile to Fernando Cortes and to La Casa, who challenged and obtained.
in 1590, the dissolution of the council of which this prelate was president. Being a hard man, fanatic and passionate, Fonseca became a great friend of the inquisitor Torquemada. He died at Burgos, March 4, 1584. See Hoefer, Nouv. Biogr. Générale, s. v.

Font, Baptismal. The material in the Western Church was, as a rule, stone; frequently porphyry, or other rich marbles. In the Eastern Church the font was usually of metal or wood, and seldom or never possessed any beauty (Neale, Eastern Church, i., 214). The usual form of the font was octagonal, with a mystical reference to the eighth day, as the day of our Lord's resurrection, and of regeneration by the Spirit (comp. Ammon. Epist. 20, 44). The piscina is sometimes found of a circular form, and is occasionally, though very rarely (as at Aquileia) hexagonal. Gregory of Tours (De Glor. Martyr. lib. i., c. 28) speaks of a font in the shape of a cross, in Spain. The form of a sepulchre is stated to have been sometimes adopted, in allusion to the Christian's burial with Christ in baptism (Rom. iv., 4).

The piscina usually formed a basin in the centre of the baptistery, rather beneath the level of the pavement, surrounded with a low wall. It was entered by an ascent and descent of steps. According to Isidore Hispal. (Orig. xv., 4; De Diec. Off. ii., 24) the normal number was seven; three in descent, to symbolize the triple renunciation of the world, the flesh, and the devil; three in ascent, to symbolize the confession of the Trinity, and a seventh, "septimus . . . qui et quartus," at the summit of the enclosing wall, for the officiating minister to stand on. But the rule concerning the number was not invariable. At Noætra, the number of steps is five, two in ascent, and three in descent. The descent into the piscina of St. John Lateran is by four steps.

Font, Consecration of. In the 4th century, the ceremony of blessing the water to be used in baptism was already regarded as of high antiquity (see Basil the Great, De Spiritu Sancti, 27; Ignatius, Ad Ephes. 18; Ireneus, Haer. i., 21, § 4; Tertullian, De Baptismo, 4; Cyprian, Epist. 70, 71; Sedatus of Thuburum, Sententiae Episc. 18, in Cyprian's Works; Cyril of Jerusalem, Catech. iii., 3; Ambrose, De Iis qui Initiantur, 5). Probably the earliest form extant, which cannot be assumed with certainty to be older than the beginning of the 4th century, is that of the Apostolical Constitutions (vii., 43), in which the priest, after a recitation of the mercies of God, analogous to the preface of the eucharistic office, proceeds, "Look down from heaven, and sanctify this water, and grant grace and power that he who is baptized according to the command of thy Christ may with him be crucified and die, and be buried and rise again to the adoption which is in him, by
men, he removed this immense mass, weighing about 750,000 pounds. For this undertaking he was created a knight of the Golden Spur, and a Roman nobleman. He afterwards erected other obelisks in Santa Maria Maggiore. He died at Naples in 1657. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hooke, Nouv. Biog. Générale, s. v.

Fontana, Francesco Ludovico, an Italian prelate, was born Aug. 28, 1705, at Casali Maggiore (duchy of Milan); entered the Barnabite order in 1767; eventually became professor of eloquence in the College of Milan, where he acquired great facility in the Greek language. He accompanied to France in 1784, the Pope, Pius VII, who was on a tour in France, and on the return of the pope to Rome was made cardinal, March 8, 1816, placed at the head of the congregation of the Index, still retaining his title as superior-general of the Barnabites. He died at Rome, March 19, 1824. See Hoofer, Nouv. Biog. Générale, s. v.

Fontana, Lavinia, an eminent Italian painter, daughter of Prospero Fontana, was born at Bologna in 1552, and studied under her father. She painted a number of works for the Bolognese churches, of which the best are, The Miracle of the Lovers; The Annunciation; and The Crucifixion. She subsequently went to Florence, and had much success. After her death in 1607 she was buried in the church of Santa Maria della Scala, Florence. Her portrait is in the Louvre. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Fontana, Prospero, an eminent historical and portrait painter, was born at Bologna in 1512, and studied under Francesco. His masterpiece is at Bologna in Santa Maria della Scala. In the same church is an admirable picture of The Annunciation, by him. He also executed the Descent from the Cross, in the Bolognese Academy. He died in 1597. See Hoofer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Fontanelle, Ferdinand, a French Protestant theologian, was born at Nîmes, May 15, 1737. He studied at Geneva, and entered the ministry in 1821. While discharging his ministerial duties at his native place, there occurred, in 1824, a vacancy in the theological faculty at Montauban. Fontanelle made an application and passed such an excellent examination that his appointment became a matter of course. Rumors from Nîmes having reached the faculty as to some liberal opinions of the candidate, it was thought best to prepare a theological formula which Fontanelle was to sign, but he refused to do this on conscientious grounds. In 1829 he succeeded M. Olivier Desmont at Nîmes, and died there, Jan. 9, 1862. Of his writings we mention, besides his many articles in the Évéhélique: Catéchisme Évangelique (8th ed. 1867).—Histoire Sainme, in questions and answers (4th ed. 1866).—De l'Unité Religieuse dans l'Église Réformée de France (1844).—De la Lutte Engagée dans les Églises Protestantess (1842). See Lichtenberger, Encyclo. des Sciences Religieuses, s. v. (B. Y.)

Fontinalia, a festival celebrated annually among the ancient Romans on Oct. 13, when the wells were adorned with garlands, and flowers thrown into them.

Foote, Charles Henry, D.D., a Presbyterian minister, was born at Lenox, Mass., June 17, 1825. He prepared for college at Rochester, N. Y.; graduated from Williams College in 1844; took the degree of A.B. the same year at the academy at Mendon; studied law one year; graduated from Princeton Theological Seminary in 1854; was licensed by the New Brunswick Presbytery, and afterwards ordained pastor of the Second Presbyterian Church, New Brunswick. After an unsuccessful pastorate of three and a half years, he removed to the West; in 1866 was installed pastor at Jerseyville, Ill.; next at Cairo, in 1868; over the North Church of St. Louis, Mo., in 1871; over the Walnut Street Church, Evanston, Ind., in 1876, and at Ionia, Mich., in 1878, where he died, June 28, 1880. See Necrol. Report of Princeton Theol. Sem., 1881, p. 72. (W. P. S.)

Foote, James, D.D., a Scotch clergyman, son of the Rev. James Foote, minister of Rettertain, graduated from Marischal College and the University, Aberdeen, March 81, 1782; was licensed to preach July 25, 1784; afterwards presented to king George III to the living at Logie, and ordained Dec. 21, 1789; promoted to the third charge at Aberdeen in November, 1824, and admitted June 23, 1825; joined the Free Secession May 24, 1848, and died June 25, 1856, aged seventy-four years. He published four single Sermons (Dundee, 1818; Lond. 1819); Lectures on the Gospel by Luke (Glasgow, 1818, 6 vols.);—Pastoral Letter to the Congregation of the Free East Church (Aberdeen, 1844);—A Treatise on Effectual Calling (Edinb. 1846);—A Sermon in the Free Church Pulpit (vol. i). See Finti Eccles. Scoticae, iii, 473, 835.

Foote, William Henry, D.D., a Presbyterian minister, was born at Colchester, Conn., Dec. 29, 1794. He entered Yale College in the junior year; spent some time teaching, and then entered and studied for one year in Princeton Theological Seminary. Having been licensed by the Presbytery of Winchester in October, 1818, he accepted a call at Greensville, in Virginia, until June, 1822, when he organized and afterward became pastor of a church in Woodstock. In November, 1824, he became pastor of the congregations of Mount Bethel, Springfield, and Romney; about 1838 agent of the Central Board of Foreign Missions, laboring within the bounds of the synods of Virginia and North Carolina. While thus engaged, he gathered the materials for his volumes, afterwards published, of Sketches, Historical and Biographical, of the Presbyterian Church in Virginia and North Carolina. In 1846 he returned to his old charge in Romney, and continued till 1861. During the war he was occupied in lower Virginia as agent for Hampden-Sidney College, also in supplying vacant pulpits, and in Petersburg, during Grant's siege, as chaplain to the hospital. He returned to Romney and Springfield (now in West Virginia), and labored till his death, Nov. 22, 1866. See Quarterly Record of Yale College, 1870; Gen. Cat. of Princeton Theol. Sem., 1881, p. 27.

Footprints, Monumental. Sepulchral slabs have been found in the catacombs and elsewhere incised with footprints. The two feet as a rule point the same way, though sometimes, but rarely, they are turned in opposite directions. A slab in the Kirchermuseum has two pairs of footprints pointed contrary ways, as of a person going and returning (fig. 1). Some of these slabs are certainly Christian, though the fact in other cases is uncertain. A slab given by Boibleti, inscribed with JANUARIA IN DIES at one end, bears the sole of a foot, with IN DIES incised upon it, at the other. Perret gives a slab erected by a Christian husband to his wife, with a pair of footprints incised on it, not bare, as is customary, but used for shoe or boot. In other cases, more rarely, we find a single foot seen in profile.

The signification of this mark is much controverted. Some regard the footprint as the symbol of possession, denoting that the burial-place had been purchased by the individual as his own. This view is based on a
The same name is frequently found on seal rings. The sole of the foot bears sometimes the name of the owner, e.g. FORSTYNS (Boldetti, p. 506; Perret, vol. iv, pl. xi, No. 4); ARRHVO (Arrighi, ii, 698; Agincourt, Sculpt. pl. viii, No. 23), from the catacombs of St. Agnes; sometimes a Christian motto or device, e.g. AVSIA IN ZNO (Perret, u. a. No. 5), and the monogram of

William Forbes of Corse, was born about 1565; studied at St. Salvator's College, and took his degree from the University of St. Andrews in 1583; was admitted to the living at Alford in 1585. He was commissioned in 1605 to wait upon the king to inform his majesty what the assembly of Aberdeen had done in opposition to the royal pleasure, having been the moderator of the Class. The privy council condemned him to be imprisoned, first in Edinburgh castle, then in the castle at Blackness. In 1606, he, with five others, was tried at Linlithgow on the charge of treason, declining to acknowledge the authority of the privy council, and banished, Oct. 29, 1606, for life. He went to Stettin, where he became the minister to the British merchants at Middle- burgh, laid the foundation of a Scottish church there in 1611, removed to the church at Delft in 1621, was displaced by order of the British government, and died about 1634. He published, The Scot's Hope, and its Infallibility (1608); — Two Sermons (ed.); — A Treatise Tending to the Clearing of Justification (1614, 4to); — A Treatise how God's Spirit may be Discerned from Man's Spirit (Lond. 1617); — Four Sermons on 1 Tim. vi (1635, 4to); — Certain Remarks Touching the Estate of the Kirk in 1605, 1606; — Three Letters to James VI (1611). See Fasti Eccles. Scotiaca, iii, 545.

Forbes, Lewis William, D.D., a Scotch clergyman, graduated at the university and King's College, Aberdeen, March 29, 1811; was licensed to preach July 4, 1815; presented to the living at Boharm in June, and ordained Aug. 14, 1816; was elected moderator of the General Assembly in May, 1832, and died Jan. 8, 1854, aged sixty years. He occupied a prominent position in the Church in the North, was most exemplary in the discharge of his duties, and much esteemed. He published the sermon he preached at the opening of the General Assembly in 1808, and also An Account of the Parish of Boharm. See Fasti Eccles. Scotiaca, iii, 228, 898.

Forbes, Patrick, a Scotch clergyman, son of the Rev. Francis Forbes of Grange, graduated from Marischal College and the university, Aberdeen, in 1788; was appointed schoolmaster of the parish of Boharm, May 1 following: licensed to preach by the Presbytery of Strathbogie, May 8, 1797; presented to the living at Boharm in May, and ordained Aug. 14, 1800; promoted to Old Machar, second charge, April 25, 1816; was elected moderator of the General Assembly in May, 1829, and died Oct. 13, 1847, aged seventy-two years. He published Considerations on the Constitution of the Church of Scotland (Edinb. 1841), and translated Principles of Interpretation of the Old Testament, by J. H. Pareau, in the Biblical Cabinet, vol. viii. See Fasti Eccles. Scotiaca, iii, 229, 488, 898.

Forbin-Janson, Charles Auguste Marie Joseph, Comte de, a French prelate, was born in Paris, Nov. 8, 1745; early became a politician, but shortly after entered the seminary of St. Sulpice; was ordained in 1811, immediately became grand-vicar of the diocese of Chambery; was consecrated bishop of Nancy and Toul in 1824; during the political dangers following he took refuge in Canada, but returned to France, and died near Marseilles, July 12, 1844. See Hoefer, Nouv. Dict. Générale, s. v.

Ford, James, D.D., a Scotch clergyman, graduated from Edinburgh University, April 14, 1748; was licensed to preach Nov. 26, 1746; ordained July 31, 1751, as minister to the congregation at Winfrord; presented by the earl of Lauderdale to the living at Lauter; admitted Sept. 27, 1758, and died Sept. 24, 1810, aged eighty-six years. He published two single Sermons (1777-78), and An Account of the Parish of Lauter. See Fasti Eccles. Scotiaca, i, 521.

Ford, Simon, a divine and Latin poet of some notoriety, was born in East Ogwell, Devonshire, in 1619, and educated at Magdalen Hall, Oxford. In 1651 he was vicar of St. Laurence, Reading, of Northampton in
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1659, and in 1865 of Old Swanford, Worcestershire. He died in 1699. He was one of the translators of Plutarch's Morals, printed in 1684, and published a number of sermons, Latin poems, etc., from 1646 to 1696, a list which will be found in Athen. Oxon. See Chalm.

FORDICDIA, a festival celebrated annually in the month of March among the ancient Romans. It was instituted by Numa, in consequence of a general barrenness which happened to prevail among the cattle. The name was derived from the sacrifice of a Forda, that is, a calf, with a calf's head.

Fore-jotre, in Norse mythology, was the principal Jote, i.e., the oldest giant, the forefather of the ancient Forjotiantian deities, who ruled over Scandinavia prior to the Asas, and were driven out by Odin. Their history lies so far in the past that little is known of them save their name; but from this we deduce a mythology personifying nature. Fore-jotre had three sons: Eger, the sea; Kare, the air; Loge, the fire; and one daughter: Iain, theft. This last was the wife of Eger, and by him she had nine daughters: Himing-lis, the heaven-threatening; Dufa, the deep; Biolo-
gradla, the dark-thirsty; Heffring, the rising; Udur, the falling; Raun, the rustling; Bylgris, the storm; Driðna, the threatening; Kogla, the flood. Kare, the air, produced Frosta, the frost; the latter produced Sní-thingace, the icy snow. Loge, the third son of Fore-jotre, married Gled, the flame; and by him she had Einmira, the coal, and Eia, the ashes. See Norse.

FOREMAN, ANDREW, was prothonotary apostolic in Scotland in 1449, in 1501 was promoted to the see of Moray, and together with it held in commendam the priories of Pittenweem in Scotland, and of Cottingham in Yorkshire. About 1506 he was appointed by king James IV as his ambassador, to procure a personal con-
ference between him and Henry, king of England. In 1514 he was translated to the see of St. Andrews, and in 1517 was also perpetual commissary of the monastery of Dunkerron. He died in 1522. See Keith, Scottish Bishops, p. 35, 146.

FORMALIST, a sect of thinkers which arose in the 12th century, as a compromise between the doctrines of the Nominalists and Realists. They professed to hold an intermediate place between the two parties, abstracting the forms of things, and assigning to them the place of essence. Duns Scotus is said to have originated formalism, although the elements of the doctrine were to be found in the writings of medieval philosophers anterior to his time.

FORMAN, AARON PARKER, D.D., a Presbyterian minister, was born Nov. 12, 1827, in Halls County, Mo. He was converted at the age of eleven; graduated from Centre College, Ky., in 1849, with the highest honors of his class, and from Princeton Theological Seminary in 1853; preached that year in Hannibal, Mo., and in March, 1854, was ordained pastor there. In 1864 he was called to St. Joseph, where he acted with great prudence, fidelity, and zeal. In 1870 broken health compelled him to resign, and travel in Minnesota and Colorado; and after serving in the Price Street Church, St. Louis, Mo., in March, 1872, he became pastor of the Church in Canton, Miss. He died at Courtland, Ala., Oct. 14, 1875. Dr. Forman was a man of great gentleness and amiability of character, combined with unusual firmness and sound judgment; an excellent scholar, a popular preacher, and a beloved pastor. See Gen. Capt. of Princeton Theol. Sem. 1881, p. 178. (W. P. S.)

FORMOSA, RELIGION OF. The Formosa is a large island in the China Sea, called in Chinese T'ai-
wom, 245 miles in length from north to south, and about 100 miles in breadth at the broadest part, contain-
ing an area of 14,882 square miles. The religion of the islanders is polytheistic in its character, there being recognized among them a plurality of deities, two of whom are regarded as supreme, one of them re-
siding in the north, and the other in the east. The one is a guardian of men, the other, who is a goddess, the guardian of women. They acknowledge also an
the state with religiousness in the most heathen and evil spirit. There are two gods of war, a god of health, a god of forests, and a god of cornfields. They have also household gods, who preside over the several depart-
ments of nature. The worship of the gods, which consists in religious meetings, sacrifices, libations, and fasting, is conduct-
ed by priestesses called Jung, who work themselves up to a frenzy, or fall into a trance, during which they pretend to hold familiar intercourse with the gods. The Formosans acknowledge the immortality of the soul, and always erect a bamboo hut for the dwelling of the spirit of a departed relative or friend. They also hold to future rewards and punishments, but have no idea of the resurrection of the body. An attempt was made by the Dutch in the 17th century to Christianize the island, but without success. They are now in gross heathenism.

FORMULA, in ecclesiastical phrase, is a profession of faith.

FORSACILIA, a festival celebrated among the ancient Romans in honor of the goddess of baking, Forza. It is said to have been instituted by Numa, and the time of its celebration was announced every year by the Curio Maximus.

Fornari, Maria Victoria, an Italian foundress of a religious order, was born at Geneva in 1562. She was married to Angelo Strate, by whom she had five children, who all devoted themselves to the Church. After the death of her husband, she instituted the order of the Celestial Annunciation, which had over a hundred houses in Italy, Germany, and France. The nuns were dressed in white robes, with a light blue shawl. She died Dec. 15, 1617. See Hoefer, Nouv. Biog. Générale, s. v.

Fornari, Niccolo, an Italian prelate, was born at Rome, Jan. 28, 1788. He studied with arduousness, was re-
cieved into orders, and devoted himself to instruction in theology. Pope Gregory XVI made him nuncio to Brussels. He was afterwards appointed a chief com-
misioner of the congregation of studies. Fornari was made cardinal in petitio, Dec. 21, 1846, and proclaimed as such Sept. 30, 1850. He was for some time papal nuncius at Paris, where he died, June 18, 1856. See Hoefer, Nouv. Biog. Générale, s. v.

Forrest, John, D.D., a Presbyterian minister, was born at Edinburgh, Scotland, Sept. 19, 1799. He graduated from Edinburgh University, studied theology, received a call from the Scotch Presbyterian Church of Charleston, S. C., in June, 1822, and being ordained by the Edinburgh Presbytery, was in due time installed pastor. He continued there until his death, which occurred in July, 1873. (W. P. S.)

Forrester, Walter, a Scotch prelate, was first a canon of the Church of Aberdeen, next was made sec-
tary of state, and then promoted to the bishopric of Brechin in 1401, where he was still ruling in 1415. See Reitlinger, Biog. Bishops, p. 168.

Forste, in Norse mythology, was a son of Baldur, and Nanna, the lovely daughter of Nef. He was the god of peace, union, and friendship; pacifying every quarrel. A beautiful palace called Glimir, resting upon golden pillars, and covered with silver shingles, was his throne, which constituted the most righteous judgment-

FORSTENMA, CARL EDUARD, a Lutheran theo-

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FORTGRIESE

FORTLAGE

as der Geschicht des Bréchtsages zu Augsburg im Jahre 1800 (1833, 3 vols.).—Zehn Briefe Dr. Johann Forster's an Johann Schraud (Nordhausen, 1835).—Luther's Testamente aus den Jahren 1537 und 1542 (ibid. 1840).—

Bedaume des Dr. M. Luther von der Hochachtung und Liebe, der Gottheit und der Wahrheit, der Christen Tod und Begräbnisse im Jahre 1546 (ibid. cxxv).—See Winer, Handbuch der theolog. Lit. ii, 741, 752; Zuchold, Bibl. Theol. i, 367. (B. P.)

Forster, Froben, a German philosopher and ecclesiastic, was born Aug. 80, 1709, at Königgrätz. He studied medicine, and also took holy orders in 1738. In 1744 he was called to Salzburg, but in 1747 was recalled to his monastery, and became its prior in 1750. In 1762 he was made abbott, and died Oct. 11, 1791. He wrote, besides philosophical treatises, De Scripturis Sacris Vulgo Editionis (Salzburg, 1749), and edited Alexius Opera (ibid. 1777, 4 vols. fol.). (B. P.)

Forster, Heinrich, D.D., an eminent Roman Catholic prelate of Germany, was born Nov. 24, 1800, at Gross-Glogau. He studied at Breslau, and received holy orders in 1825. While chaplain and pastor at Lauchhammer his pulpit abilities became known, and he was called, in 1837, as cathedral-dean to Breslau. When bishop Diepenbrock died in 1853, Forster was appointed as "persona gratissima" his successor. At the Vatican council he belonged to the opposition party, but finally yielded, and accepted the dogmas of faith. Not obeying the recalled May-laws of the Prussian government, he was deposed, in 1875, from his office, and fled to the castle in Johannisburg, in Austria-Silesia, where he died, Oct. 20, 1881. He is the author of, Lebensbilb Diözesan (Breslau, 1869).—Predigten (ibid. 1871, 7 vols.);—Dichtungen (ibid. 1878) (Breslau, 1880, 2 vols.). See Franz, Heinrich Förster, Fürstbischof von Breslau, ein Lebensbild (Breslau, 1875). (B. P.)

Forster, Johann, a Lutheran theologian of Germany, was born Dec. 25, 1756. He studied at Leipzig, was in 1799 preacher there, and in 1801 rector at Schweizerberg, in 1809 professor of theology at Wittenberg, and in 1813 general superintendent and president of the consistory at Mansfeld. He died Nov. 17, 1813, leaving, Systema Problematum Theologorum. (ibid.:—Vindicius Lutheri. Commentar in Jeremia. (Mitt. der kais. Thurneis. Medalla Coptia 58. Leipzig, 1814).—Passio Christi Typos ex Paulinis et Philothea. (ibid.): See Jocher, Algemeener Gehelen-Lezen, s. v. (B. P.)

Forster, Johann Christian, a Lutheran theologian of Germany, was born at Auersthal, in Thuringia, Oct. 6, 1724. He studied at Leipzig, was in 1792 after-noon-preacher at Naumburg, and in 1794 cathedral-preacher there; in 1800 accepted a call as superintendent to Weimarsfeld, and died there at the end of that same year. He published a number of ascetical books. See Doring, Die gelehrten Thüringen Deutschlands, i, 418 sqq.; Winer, Handbuch der theolog. Lit. ii, 182, 207, 215, 252, 321, 366, 394. (B. P.)

Forsyth, John Alexander, LL.D., a Scotch clergyman, son of John Forsyth, graduated from the university and King's College, Aberdeen, in 1786; was licensed to preach Oct. 15, 1790; presented by the king to the living at Bethelius, in succession to his father, in January, 1791, and ordained Aug. 24 following. He died June 11, 1843, aged seventy-four years. To his knowledge of theology and the pastoral office he added a profound knowledge of chemistry, and was of great service to the British government in the manufacture of gunpowder. He was the discoverer, in 1803, of the percussion-lock, which was afterwards universally adopted, both in the army and by sportmen; but he never received any public reward. See Fusti Eccles. Scott. omm. iii, 485.

Fortgriese, Niccolao (I), a Dominican of Sienna, was born in 1180, made bishop of Aleria in 1194, and died in 1270, leaving Postilla in IV Prophetus Majores, et IV Evangelior, in Epistolas Pauli et in Apocalypsei; —Comment. in Dionysium de Divinis Nominalibus; —De Dubuis in Christo Nativitate; —De Caritatis. See Jocher, Algemeener Gehelen-Lezen, s. v. (B. P.)

Fortiguerra (or Forteguerrl), Niccolo (2), an Italian cardinal of the 15th century, who rendered important military and diplomatic service to popes Eugenius IV, Nicholas V, Pius II, and Paul II, and was a liberal patron of learning, died at Viterbo in 1473, aged about sixty-five years. See Zuchold, Handbuch der theolog. Lit. i, 741, 752; Zuchold, Bibl. Theol. i, 367. (B. P.)

Fortiguerra, Niccolo (3), an Italian prelate and poet, named the Younger, to distinguish him from an ancient member of his family, the cardinal of the same name, was born at Pistoia, Nov. 20, 1474. While still young, he showed quite a disposition for poetry; but after he had been made doctor, in 1500, he went to Rome, and distinguished himself there by his knowledge. He accompanied into Spain the papal legate, Zonduradari, and on his return to Rome became honorary chamberlain to Clement XI, canon of Santa Maria Maggiore, and referendary of two chancelleries. About 1498 he was admitted into the Confraternity of the Arcades, under the name of Nicaluio Tucio. In 1715 he imprisoned a poem in the manner of Berni, Du Pulci, and Ariosto. He died Feb. 17, 1735, leaving several orations, addresses, and other minor pieces, for which see Jurin, Script. Ital. (B. P.)

Forntia, Johannes, a convert from Judaism, who lived in the 16th century, is the author of a Hebrew grammar, entitled ח"ש תור (Prague, 1570).—De Mystica Literaturam Significationes (part of it reprinted in Kircher's Edipus Aegyptiacus, Rome, 1652-54). See Fürst, Bibl. Jud. i, 287; Steinheinschneider, Bibliog. Handbuch, s. v.; Jocher, Algemeener Gehelen-Lezen, s. v. (B. P.)

Fortlage, Arnold Rudolph Karl, a German philosopher, was born June 12, 1806, at Osnabrück. He first studied theology at Göttingen and Berlin, but, attracted by Hegel's lectures, betook himself entirely to the study of philosophy, which he continued in 1829 at Munich, under Schelling. In the same year he commenced his philosophical lectures at Heidelberg; in 1845 he was at Berlin, and in the following year accepted a call to Jena, where he died, Nov. 8, 1881. Of his works we mention, Die Lichten des Hegelschen Systems der Philosophie, etc. (Heidelberg and Leipzig, 1869).—Philosophische Arbeiten; Philosophische Schriften. (Heidelberg, 1885).—Avelli Aquiniani Doctrina de Tempora (ibid. 1886).—Genetische Geschichte der Philosophie seit Kant (Leipzig, 1884).—Das System der Psychologie als empirischer Wissensschaft aus der Beobachtung des inneren Stumes (ibid. 1890, 2 vols.).—Arck Psychologische Vorträge (Jena, 1869).—Sechs Psychologische Vorträge (1870).—Vier Psychologische Vorträge (1874).—Beiträge zur Psychologie als Wissensschaft aus Spekulation und Erfahrung (Leipzig, 1875). As a supplement to his System. His position concerning the philosophy of religion Fortlage had already defined in the Durstellung und Kritik der Beweise für das Dunit Gottes (Heidelberg, 1840). The belief in God is not a matter of rational persuasion, but rests entirely on moral motives. Religion is essentially a moral state, and only the translation of this state into the idea is the dogma of God's existence. His speculative speculation had the peculiar fate that it commenced with the secondary factor of the religious consciousness, and found itself, and this against its own will, only toward the end driven back to the theoretical in turn, so rich in consequences, commenced with Kant. So far, the philosophy of religion, instead of advancing, has only been protracted. But Kant, too, needs to be supplemented; the purely transcendental belief, emanating from a moral and religious need, asks for precise points from which it connects with the material world; it nec-
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Fortune, in Roman and Greek mythology, “chance.” This goddess, called Tyche by the Greeks, was represented at Ephesus in a small temple, by the horn of Amalthea, and a small whirled Cupid, which signified that the love-affairs of men were furthermore more by fortune than by beauty. Pindar, therefore, called her one of the Parcae, or goddesses of destiny. The Fortuna of the Romans had temples in various parts of the city, and in several cities of the empire, those at Antium (Horace, Od. i, 35) and Franaeae being the most celebrated.

Fortunio, Agostino, an Italian member of the order of the Camaldulens, who lived in the 16th century, is the author of Historiarum Camaldulensium Libri 3 (Florence, 1573);—Historiar. Camal. para Posterior (Venice, 1567), De die natali Ordinis Camaldulensis (Florence, 1592). See Winer, Hinweis der theolog. Lit. i, 714; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Forty Martyrs. (1) This number of soldiers is commemorated on March 9, as having suffered under Licinius in 320, at Seleucae, in Armenia. (2) Another set of forty martyrs is commemorated on May 20, as having suffered in Persia, A.D. 375. (3) Forty virgins are said to have suffered on Dec. 24, under Decius, at Antioc, in Syria.

Foscarari (Lat. Forcararii), Egidio, an Italian Roman Catholic prelate, was born at Bologna, Jan. 27, 1512. He entered the Dominican order, and in 1544 became prior and inquisitor at his native place, and afterwards bishop of Modena. He was imprisoned for heresy by Paul V, but vindicated by Pius IV. He entered the Council of Trent in 1561, in which he assisted Forrerius and Leonardo Marini in preparing the catechism, and incited the making of the missal and breviary. He died at Rome, Dec. 28, 1564. He was frugal, modest, and austere, and devoted much time and money to the poor and to the reclamation of the vicious classes.

Foss, Archibald Campbell, a Methodist Episcopalian minister, son of Rev. Cyrus Foss, was born at Philadelpia, N. Y., March 6, 1890. He spent two years of his youth as a clerk in a dry-goods store in New York city; entered Ameinian Seminary at the age of seventeen; became highly honored for his scholarly and Christian character; received license to preach; entered the Sophomore class of Wesleyan University at the age of nineteen; became professor of theology by teaching during vacations; graduated in 1852, and immediately joined the New York Conference. His appointments were: Lenox, 1852 and 1853; Morrisania, 1854 and 1855; Thirtieth Street, New York city, 1856 and 1857; St. Paul's, 1858 and 1859; the next year with Dr. McClintock, Tarrytown, but labored there one year, and being appointed to the fessorship of Latin and Hebrew in Wesleyan University, he removed thither, and there continued two years; Roughkeepis District, 1862 to June, 1865; Thirtieth Street, New York city, July, 1865, to 1867, and finally to Sing Sing, in 1868, where he labored one year, and then removed to the effective ranks and sailed to England. In 1869 he preached one month in Florence, Italy, and another in Lausanne, Switzerland. Early in 1870 he left his pleasant home for a tour through the principal cities of Italy. He returned to Clarens,

esarly wishes to know the places, where upon entering into the world, it can suppose the efficiency of the character of its moral persuasion, in accordance with reason and experience. This is the gap which Forte- 

sch endeavored to fill in his lectures on the philo-

sophical form of his chief works he wrote, Das musikalische System der Griechen, etc. (Leipzig, 1847)—


Fortsch, Michael, a Lutheran theologian of Ger-

many, was born July 24, 1654, at Wertheim, in Franconia, studied at different universities, and was in 1695 professor at Tubingen, in 1705 professor at Jena, and died April 24, 1724. He published, Commentoria ad Ambricii Libros de Officis;—Institutio logicae de Justitu-

ae et Jure—De Origine, Veritate, et Immortaliti Recti-

tudinis Juris Naturalis, etc.:—Viscidius Doctrinae Dei Sacrarium Scripturarum Inspirationes: Dissertationes ad Eschat. ii, 17-19; Hos. v. 6; Matt. xii, 28; x, 22; Rom. i, 2; i, 17; x, 19, 20; i, 14, 15; Tit. iii, 1, 2; Heb. ii, 10, 11, etc. See Kriech, Scholasticum div. Script. ac Meriis Fortschii in Ecclesian. (1725); Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Fortunatus, an Italian hagiographer, was born at Verceil in the beginning of the 6th century. He has been confounded sometimes with Fortunatus Venantius. He was a soldier, and acquired by his knowledge the surname of the Pho-


opher of the Lombards, and was elevated to the episco-

copate; it is not known, however, in what, however, he was obliged to leave his church, but for what reason is unknown; retired to France, where he bound himself in friendship with St. Germanus, bishop of Paris; and died at Chelles, near Paris, about 658. Venantius wrote the Life of St. Marcellus. The Life of St. Hilary has also been attributed to him. See Hoefer, Nouv. Biog. Géné-

rale, s. v.; Smith, Dict. of Christ. Antig. s. v. (B. P.)

Fortunatus's (Venantius) HYMNS. Fortunatus is the author of the following hymns: Verses Begn Prodeunt (q. v.), translated into English ("The royal banners forward go") by Neale, in Medieval Hymns and Sequences (Lond. 1867), p. 6:—Quem Terra, Pontus, Althara (English translation, "The God whom earth and sea and sky," in Hymns Ancient and Modern):—Purganda (q. v.):—Gloria Patri (the original is found in Trench, Sacred Latin Poetry, p. 130 sq., and an English translation, "The blessed cross shines now to us," in Lyra Messianica, p. 220 sq.):—Salter, Festi Dies, 400th Venerea (q. v.):—Agnus Domini, Sacer, on the nativity of Christ;—Tibi Lucea Petennis Author, on baptism:—The poetry of Venantii Prudentius, says Mr. Yule (Dict. of Christ. Antig. s. v.), represents the expiring effort of the Latin muse in Gaul. Even the poet himself felt the decadence not merely of language, but of thought, which characterizes his verse.

"Ast ego sensu inops..."

Pace gravae, semeone levis, ratione pigrecens,

Menae lease, orte carus, nunc rursi, omnes cercens,

Vit. St. Martin, v. 88-89,

and it is difficult to dissent from the severe judgment he has passed upon himself. His style is pedantic, his taste bad, his grammar and prosody seldom correct for many lines together. Two aspects of his poetic powers, however, display a simplicity and pathos which are foreign to his usual style. One of these treats of the marriage of Galesameta, sister of Brunellet, with Chilperic; the other is the elegy upon the fall of Thuringia. For what is of real merit in these two pieces we are in all probability indebted to the genius of the author rather than to any sudden access of inspiration in the poet himself." See Trench, Sacred Latin Poetry: Daniel, Theauras Hyemologicus, i, 109 sq.; Bormann, Uber das Leben des lateinischen Dichters Fortunatus (Fulda, 1849). (B. P.)
carried out at the public expense under the special care of the presbyters of the "titles" in Rome. When Christianity became the established religion, the Fossari evidently established a kind of property in the catacombs, which authorized them to sell graves either to living persons for their own burial, or to the friends of the deceased. This state of things seems to have had a widespread but transient existence. A fosser's pick has been discovered by De Rossi in the cemetery of Callistus, much oxidized, but still recognizable. See Marigoggi, Dict. des Eng. Chrétiens, s. v.

Foscarin, Charles de la, an eminent French painter, was born at Paris in 1640, studied under Charles le Brun, and having gained the prize of the academy, he was sent to Italy with the royal pension. On his return to Paris he was immediately taken into the service of Louis XIV., and painted four fine pictures for the apartments of the Tuileries. His next work was a fresco painting in the chapel of St. Eustache, representing Adam and Eve, and the Marriage of the Virgin. In 1693 he was elected a royal academian. That following are some of his best paintings at Versailles: The Sacrifice of Phinehas; The Infant Moses Saved from the Nile; The Resurrection; The Nativity; The Adoration of the Magi. He died at Paris in 1716. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Fosta, in North German mythology, was a goddess worshiped by the Frisians. She stands in close union with Hertha, the goddess of the earth. Both are goddesses of peace, and it is singular that they appear armed. In the temple of Fosta, on Heligoland, she was represented with bow and arrow at her back, a helmet on her head, five arrows in her left hand, and four ears of corn in her right. She was worshipped in Holstein and Denmark.

Foster, Edmur Burroughs, D.D., a Congregational minister, grandson of Rev. Edmur Burroughs, D.D., of Hanover, N. H., was born at Hanover, May 26, 1813. He studied at Kimball Union Academy; graduated from Dartmouth College in 1837, and spent one year at Andover Theological Seminary. From Aug. 18, 1841, to Jan. 7, 1847, he was pastor of the Second Church, Hanover. After supplying the church in Pelham for several months, he was installed pastor of it, June 21, 1848, and remained until January, 1853; thereafter he was pastor of the John Street Church, Lowell, Mass.; in 1861 at West Springfield; and in May, 1863, was reinstated at Lowell, where he died, April 11, 1882. After 1853 he was assisted by a colleague. Among his publications are the following: Sermons on Baptism (1843);—Duty of Young Men (1856). See Cong. Year-book, 1889, p. 22.

Fothad, a Scotch prelate, was deprived in the first year of his administration of the see of St. Andrews (1592), by king James VI. He died in 1611 or 1612. See Keith, Scottish Bishops, p. 6.

Fotherby, Martin, D.D., dean of Canterbury, was born at Great Grimsby in 1559, educated at and became a fellow of Trinity College, Cambridge. In 1596 he was prebendary of Canterbury, and in 1618 bishop of Salisbury. He died March 12, 1619, leaving four Sermons (1698);—The Clearing of Four Trifling Anatomical Athetists (1622). See Chalmers, Biog. Dict. s. v.; Alibone, Dict. of Brit. and Amer. Authors, s. v.

Fothergill, George, D.D., an English divine, was born at Lockholme, in Haverstone Dale, in 1705, and educated at Oxford, where he became fellow. He was elected principal of Edmund Hall, Oct. 17, 1751, vicar of Bramley soon after, and died Oct. 5, 1760. His works were published in 1756, 1757, 1758, and some Sermons in 1761 and 1762. See Chalmers, Biog. Dict. s. v.; Alibone, Dict. of Brit. and Amer. Authors, s. v.


Fouques (Late, Poles), a French prelate, was born about 850, and educated in the church at Rheims, where he was eventually a canon. He afterwards became abbot of St. Beintun, and in March, 883, archbishop of Rheims. He greatly improved the diocese, but at length became so deeply involved in the political con- fusion of the times that he was assassinated in 900. See Hoefer, Nouv. Biog. Générale, s. v.

Fouques (surnamed the Great), a French writer of sacred history, was born in the first part of the 11th century. He was the thirty-first abbot of Corbie; assisted as such at the Council of Rheims in 1014, and at the Council of the General States in 1063, at Corbie. He is noted for his long contest for the privileges of his Church against two bishops of Amiens. He died in 1095. See Hoefer, Nouv. Biog. Générale, s. v.

Fountayne, John, D.D., an English clergyman, was born at Merton, near Dorking, about 1714. He was educated at Catherine Hall, Cambridge, of which he became fellow; and was successively prebendary of Salisbury, canon of Windsor, and dean of York. Twice in his life, if not often, he might have been advanced to the episcopal bench, but declined it. He died Feb. 14, 1802. He was exemplary in the discharge of every relative and social duty; hospitable, benevolent, and a lover of good music. See The (London) Christian Observer, February, 1802, p. 144.

Fouquet (or Fouquet), Louis, a French prelate, who died in 1708, bishop and count of Agde, and master of the royal oratory, became involved in trouble and finally retired from his diocese. See Hoefer, Nouv. Biog. Générale, s. v.
Four Crowned Martyrs. See Coronati Quatuor.

Four Rivers. See Rivers, the Four.

Fourmont, Michel, a famous French Orientalist, was born at Herluy, Sept. 28, 1690, and died at Paris, Feb. 5, 1746. He was professor of the royal college in Paris, and member of the Academy of Inscriptions. Many of his dissertations are found in the Mémoires of the academy. See Lichtenberger, Erycnon, des Sciences Religieuses, s. v.; Frecret, Éloge de l'abbé Fourmont, in Académie des Inscriptions, vol. viii., 482; Jäsch, Allgemeines Geflecht-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Fourmont (baron de la Contamine), Marie Nicolas, a French prelate, was born at Gex ( Ain ), Dec. 27, 1760; educated in Paris; became professor of theology at Orleans; after the Revolution went to Paris as a preacher; was appointed (1805) chaplain, afterwards almoner to the emperor, and bishop of Montpellier, July 15, 1806; was nominated, in 1817, for the archbishopric of Navarre, but was not confirmed, and died at Montpellier, Dec. 29, 1834. See Hoefer, Nouv. Biog. Générale, s. v.

Fowler, Charles James, LL.D., a Scotch clergyman, was licensed to preach by the Aberdeenshire Presbytery in 1828; elected minister of the church at Roxburghe Place, Morningside, Edinburgh, and ordained Aug. 7, 1834; transferred to St. Luke's, Glasgow, Feb. 24, 1839; stationed at Barlanark, Dec. 24, 1840, and died at Torquay, England, March 16, 1865. He published The Right Improvement of Divine Judgments (a sermon, 1851);—lectures on The Evidence of Received Religion, on Infidelity, and on Sabbath Schools:—A Preface to Watson's A Paley for the Bible. See Fasti Eccl. Scotiae, vol. iv., i. 131, ii. 43.

Fowler, Joseph, an eminent English Wesleyan minister, was born at Little Horton, near Bradford, Yorkshire, May 18, 1791. He was educated at the Bradford Grammar-school, converted under the preaching of John Crosse, vicar of Bradford, and in 1811 admitted into the ministry. In 1818 he was elected secretary of the conference, and it was owing to failure of health that he was not elected president in 1849 or 1850. He died, after acute suffering, in the Chapel-house, City Road, London, March 17, 1851, being the only preacher who has died there since Wesley. Joseph Fowler was a prolific preacher, a judicious superintendent, an unwearying pastor, and a large-hearted friend. He was the leader of the liberal section of the conference. See Stevenson, City Road Chapel, p. 324 sqq.; Welth. Method. Magazine, 1861, p. 406, 518; 1852, p. 242; Minutes of the British Conference, 1851; Welth. Theologian (Lond., 1841), i. 351.

Fowler, Philemon Halsted, D.D., a Presbyterian minister, was born at Albany, N. Y., Feb. 9, 1814. He received his preparatory education at the academy in his native place; graduated from Hobart College, Geneva, in 1832, and for one year was tutor in that institution; was licensed by the Albany Presbytery, Oct. 15, 1835; graduated from Princeton Theological Seminary in 1836; served as pastor elect the Second Presbyterian Church of Washington, D. C.; and in 1839 was installed in Elmira, N. Y., where he remained until 1849. In 1851 he became pastor of the First Presbyterian Church of Utica, where he labored till 1874. In 1866 he was made a member of the Joint Committee on Union, on the part of the New School General Assembly; in 1869 was elected moderator of the General Assembly; in 1875 was elected moderator of the General Assembly, and was moderator of the words of institution, and therefore a direct imitator of our Lord's action; (2) purely symbolical fractions after the consecration has been completed; (3) the necessary fraction for the distribution of the bread among the communicants. For the illustration of each of these in their various ritual forms, see Smith, Hist. of Christian Antiq., s. v.
FRAHN, CHRISTIAN MARTIN, a famous German Orientalist, numismatist, and historian, was born at Ross

tock, June 4, 1784, where he also pursued his Oriental

studies. In 1807 he was appointed professor of Oriental

languages at Kazan, and in 1815 chief librarian and di-

ger of the Asiatic Museum at St. Petersburg, where he

died, August 6, 1851. He published a number of other

works, Recension Numorum Muhammadorum (St.

Petersburg, 1826), to which must be added his Opa
 culpa Posthumae (ed. by Dorn, ibid. 1855-77, 2 vols.)—Im Pas-

samen und anderer Araber Berichte über die Rosens ält-
er Zeit (ibid. 1829) —Topographische Gebiete der Aus-

spiegelung von alten arabischen Glauben in Rhuddlan

(ibid. 1841) —Curvarum Excerpt. et Crit. in Nuna-

numprophet. Specimen (Rostock, 1806) —De Chaluitria (St.

Petersburg, 1829). See Hoefer, Nouv. Biog. Générale,

f. v. (B. P.)

FRANCISCHI, Baldassaro (called di Volterra),

an eminent Italian painter, was born at Volterra in

1611, and studied under Matteo Roselli and Gio. de

San Giovanni. Among his great frescos is the cupola of

the Cappella Niccolini, in the church of Santa Croce at

Florence; and in the vault of a chapel of Santa Maria

Maggiore is a picture of Enea, which is considered a

great production. He died in 1651. See Hoefer, Nouv.

Biog. Générale, f. v.; Spooner, Biog. Hist. of the Fine

Arts, f. v.

FRANCISCHI, Car. Marco Antonio, an emi-

nent Italian painter, was born at Bologna, April 5, 1648,

and was instructed in the school of Gio. Battista Galli.

The principal works of this master at Rome, a ceiling

in the Palazzo Rannuzzi; The Death of St. Jo-

 sep, in Corpus Domini; St. Francis of Sales Kneeling

before the Virgin and Infant, in La Madonna di Galeria;

a fine picture of The Annunciation, at the Institute.

At Rimini, in the Church of the Augustines, is a fine

picture of St. Thomas Aquinas Imagining to the Poor.

Francischi died Dec. 24, 1728. See Hoefer, Nouv.

Biog. Générale, f. v.; Spooner, Biog. Hist. of the Fine

Arts, f. v.

FRANCESCO, Mexican, an Italian convert from

Jews, who lived at Mantua in the 17th century, is the

author of, Nuova, Epistol. in Legata Hebr., Chald.,

Syriac, etc. (Mantua, 1639; transal. into Germ. by Chrys.

Doldenius, Nuremberg, a. a.). See Fürst, Bibl. Jud. 1,

207; Wolf, Bibl. Hebr. iii, 251. (B. P.)

FRANCHI, Antonino, a reputable Italian painter,

was born at Lucca, July 14, 1654, studied under Baldas-

saro Francischi, and settled at Florence. He painted

a number of works for the churches, among which his

picture of Christ Giving the Keys to St. Peter, in the

papal church of Capograsso, at Lucca, is considered his

masterpiece. He died July 6, 1729. See Hoefer,


Fine Arts, f. v.

FRANCHI, Giuglielmo, an Italian convert from

Jews, of the 16th century, is the author of, 176-181,

also Hebrew grammar in the Italian language

(Bergamo, 1591, and often) —Alphabetum Hebrewum, or a Hebrew reader (Rome, 1596). See Fürst,


Hebr. iii, 237. (B. P.)

FRANCHINI, Giovanni, an eminent Italian ecclesi-

astical historian, was born at Modena, Dec. 28, 1638.

Having entered the order of the Minorites, he became

theological to Francis II, duke of Modena. He died in

his native city, April 4, 1685, leaving several works on

the history of his order, for which see Hoefer, Nouv.

Biog. Générale, f. v.

FRANCA. See FRANCESCO; FRANCE.

FRANCIAC, Erasmus, a Lutheran hymn-writer, was

born Nov. 19, 1577, at Lübeck, and died at Nuremberg,

Dec. 29, 1694. Some of his hymns are still to be found in

German hymn-books. See Mölleri, Cimbria Lutherana,
Franco, Alfonso, an emigrant painter of Messina, was born in 1653. His best pictures were in Messina, a Taking Down of the Cross, in the Church of San Francesco di Paolo, and the Dispute of Christ with the Doctors, in San Agostino. He died in 1754.

Franco, Battista (called il Semerli), an eminent painter and engraver, was born at Venice in 1498. He went to Rome and studied the works of Michael Angelo. He painted in fresco the choir of the Metropolitical Church at Urbino; and a picture in oil representing the Virgin and Infant, between St. Peter and St. Paul. There are several easel pictures from the life of Christ in the cathedral at Osimo. The following are some of his works: Musaeus Standing the Rock; Abraham Meeting Melchizedek; Abraham about to Sacrifice Isaac; The Israelites Gathering Manna in the Desert; St. Jerome Holding a Skull; The Virgin and Infant with St. John; St. John the Baptist; The Adoration of the Shepherds, with the Child in the Clouds. He died in 1541. See Hoefer, Nouv. Biog. Célebres, s. v.; Spuner, Biog. Hist. of the Fine Arts, s. v.

François, Claude, a French eclesiastic, was born at Paris in 1559, and made his profession at the abbey of the Benedictines of St. Yvannes, March 21, 1569. In 1606 he aided in effecting a radical reformation within his congregation, revised the principal articles, and became a deputy to Monte-Cassino to consult the constitutions of that monastery. In 1610 he was sent to Paris to secure the approval of the new regulations by the eclesiastical superiors and Louis XIII, and frequently served as a president and counsellor of the works of Michael Angelo. He died in Paris, Aug. 10, 1632, leaving several works relating particularly to the affairs of his order, for which see Hoefer, Nouv. Biog. Célebres, s. v.

Frank, a name common to several Lutheran hymn-writers, of whom we mention the following:

1. Michaele, born March 14, 1609, and died Sept. 24, 1667. His hymns are collected in Geselliges Hymnpflug (Coburg, 1657), and Geistlicher Lieder ersten Zwölf (ibid. 1662). See Koch, Geschichte des deutschen Kirchenliedes, iii, 435 sq.

2. Peter, a brother of Michael, was born Sept. 27, 1610, at Breslau. He was preacher in 1645, and died July 22, 1675. See Koch, ut sup., p. 441 sq.; Ludovici, De Hyminae et Hymnopiae Hemenbergicis, p. 21; Wezel, Hymnographia, l.

3. Sebastian, oldest brother of the three, was born Jan. 18, 1606, and died April 12, 1669. He suffered very much from the miseries of the Thirty Years' War. See Ludovici, De Hyminae, etc.; Winterfeld, Der eczang. Kirchengesang, ii, 468-472 (Berlin, 1845); Koch, ut sup., p. 451 sq. (B. P.)

Franke, Karl Christian Leberecht, a Protestant theologian, was born Nov. 1, 1746, and died May 1, 1783, at Halle, doctor and professor of theology. He wrote, De Dies Dominici Apud Veteres Christianas Celebratione (Halle, 1826)—Geschichte der Hallischen Reformation (ibid. 1841). Besides, he published sermons, for which see Winer, Handbuch der theol. Lit. 2, 64; Zschokke, Bibl. Theol. 273 sq. (L. P.)

Franke, David (1), a Jewish author of Germany, born at Berlin in 1779, was director of the Jewishes schools at Dessau, and died in 1865. He published, Zeitzeitschri für Beforderung der Kultur und Humanität unter der jiid. Nation (1806-1840)—Genemäntigtes Blättter für Wissensch. Schule und Leben (Dessau, 1829)—Die Lage der Juden in der ältesten und neueren Zeit (ibid. 1890). With M. H. Bock he translated the Pentateuch and Joshua into German (ibid. 1815). See Fürst, Bibliothek. i, 291. (B. P.)

Franke, David (2), ben-Neftali Hiracz, a Jewish rabbi, who was born at Dessau in 1765, and died at Berlin in 1821, is the author of a commentary on several treatises of the Jerusalem Talmud. See Fürst, Biblioth. i, 290 sq. (B. P.)

Franke, Zacharias, a Jewish theologian, was born at Prague, Oct. 18, 1801. He studied in the University of Pesth, and received the degree of doctor of philosophy in 1831. In the spring of 1838 he was intrusted with the district-rabbinate of Leinentz, in Bohemia, and in the temple at Teplitz, his seat of office, the service received a new cast, owing to the German sermon which he was the first to introduce in the Bohemian synagogue. In 1838 he was called to Dresden as chief rabbi for Dresden and Leipzig. At Dresden, Frankel battled for justice at the bar of public opinion, and secured for the Jews the right of citizenship by his Die Einfüllung der Juden in theologischer und historischer Belebung (Dresden, 1840; 2d ed. 1847), followed by Der gerechte Begriff nach mosaisch-talmudischem Rechte (Berlin, 1841), which promoted the cause of his Prussian co-religionists. In 1854 Frankel was called to Breslau to organize the Jewish theological seminary, whose director he became. He died at Breslau, Feb. 15, 1875. In the Christian world he is the author of Vorwort. See Hoefer, Nouv. Biog. Célebres, s. v.; Loeser, Wissensch. Biblioth. der 19ten Century (Philadelphia, 1880), p. 81 sq. (B. P.)

Frankenberg, Abraham von, a German nobleman, an adherent of Jacob Böhme, was born June 24, 1593. He studied at Breslau, where he became acquainted with Böhme's writings. The latter's philosophy influenced him so much that he now betook himself entirely to mystic contemplations, and in order to do this with greater effect, he retired to his country-seat. He died June 25, 1632. For his writings and hymns see Arnold, Ungarische Kirchen- and Ketzer-Historic, ii, 410 sq.; Wezel, Hymnographia, iv; Weismüller, Geschichte der Churfürste Hofreitschaft, 2, 137-150; Jocher, Allgemeine Gelehrten-Lexikon, s. v.; Koch, Geschichte des deutschen Kirchenliedes, iii, 287 sq. (B. P.)

Frankfurter, Naphtali, a Jewish rabbi of Germany, was born Feb. 13, 1810, at Oberndorf, in Württemberg; studied at Heidelberg and Tübingen, was rabbi at Braunsbach, accepted in 1840 a call to Hamburg, and died there in 1866, leaving, amongst other works, Stillstand und Fortschritt (Hamburg, 1841)—Die Verantwortlichkeit des Volkkellers in jetziger Zeit (ibid. 1844). In connection with Berthold Auerbach he published Gallerie der ausgezeichneten Israelis (Stuttgart, 1843; 2d ed. 1845; 3d ed. 1847).—Kunzreither, i, 278 sq.; Allgemeine Zeitung des Judendamns, 1866, col. 268; Fürst, Bibliothek. i, 296 sq. (B. P.)
FRANKLAND, Benjamin, A.B., one of the men representing the scholarship of the English Wesleyan Connection, was born at St. Ives, Cornwall, in May, 1819. He was a descendant of Dr. Benjamin Frankland, emi-

scent as the great Puritan schoolmaster of his time (see Dr. Isaac Venn, pp. 241, 342). He was the son of Rev. Benjamin Frankland, and brother of Rev. W. J.

oseph Frankland. He was educated at the Woodhouse Grove School (1829-33), and the University of Dublin (1837 sq.); and was for ten years tutor at Woodhouse Grove, and six months master at Wesley College, Sheffield, where he was converted when eighteen years of age, entered the ministry in 1845, and throughout his various circuits from Didsbury, in 1845, to Islington, London, in 1863, his ministry was greatly prized, especially by the thoughtfully and cultured, and his personal character was profound and affectionate esteem. In 1864 he succeeded J. Gilchrist Wilson as assistant editor of the Wesleyan Methodist Magazine and other connectional publications, and on the death of the lamented Thorn-

ton, in 1865, the entire duties of editorship devolved on him, shared however, in 1868, by the appointment of a colleague, Benjamin Gregory. This editorship he held until his unexpected death after a short illness, Jan. 17, 1876. Besides his scholarly contributions to the Mag-

azine, Frankland wrote, Outlines of Literary Culture (London, 1853, 12mo):—Introspectionism (ibid. 1861) crown bro.).—Biblica et Literaria, but not Israel (Exeter, 1872, 12mo):—The Wesleyan Conference (London, 1852, 8vo). See West-

ern. Meth. Magazine, 1876, p. 192, 742, 844; Minutes of the British Conference, 1876, p. 19.

FRANKLAND, Thomas, an English divine, was born in Lancashire in 1838, and was educated at and became a fellow of Brazenose College, Oxford. He be-

came a preacher, afterwards a physician, and died in 1890. His published works are, The Homos of the Lords Spiritual (1861):—The Annals of King James I and King Charles I (ed.). See Chalmers, Bib. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Au-

thors, s. v.

FRANZONI, Luigi, an Italian prelate, was born at Genoa, March 29, 1769; studied under the direction of Zanobi Benucci; was ordained priest in 1814; became first an urban missionary, bishop of Turin in 1831, and died March 26, 1862. He was an ardent champion of Ultramontanism, for which he was imprisoned in 1840, and took refuge in Lyons. See Hoefer, Nouv. Biogr. Générale, s. v.

FRASER, Edward, a talented colored Wesleyan preacher, was born a slave in the island of Barbadoes. He was in youth so appreciated by his master that he was given a good education and made his confidential clerk. Converted in Bermuda, becoming a local preacher and called into the ministry in 1827, he was given his liberty at the request of the British Wesleyan Conference, and labored in several of the West Indian islands. As a preacher, he was thoughtful, calm, dignified, clear in exposition and powerful in application. He moved with dignity and grace among the people of his charge, training the young, comforting the sick, and relieving the poor. On perplexing questions his well-balanced mind and clear, logical views made him powerful among his brethren. He was for eighteen years district secretary. For the cause of missions and education he twice visited England, where the memory of his noble pulpit and platform deliveries are still remembered. At the annual missionary meeting in Ex- ther Hall, London, in his visit of 1837-38, he delivered a powerful address. He died at Grateful Hill, Jamaica, in 1872, aged seventy-four years. See Minutes of the British Conference, 1872, p. 41; Smith, Hist. of West. Methodist, iii, 366, 367; Everett, Wesleyan Centenary Tolzley, ii, 14.

FRASER, James, D.D., a Scotch clergyman, graduated from the university and Marischal College, Aberdeen, in 1771; was licensed to preach Feb. 8, 1779; pre-

FRASER, Paul, D.D., a Scotch clergyman, a native of Inverness, graduated from the university and King's College, Aberdeen, April 30, 1756; was ordained by the Presbytery of Lorn, Sept. 2, 1761, as missionary at Glencoe, from which he was removed to that of Fort William; was admitted minister of the parish of Craig-

nich in 1765; transferred to the second charge of Glencoe, May 28, 1769, admitted June 17, and died “Father of the Church,” Oct. 2, 1827, aged ninety-five years. For a time he held the chairmanship of the 98th Foot regiment, and the 5th regiment of Fencibles. He published An Account of the Parish of Inverary. See Fusi Ecles. Scotocime, iii, 4-6.

FRATRECHIEL. See FRATRECHIELL.

FRATZSCHER, Heinrich Wolfgang, a Lutheran theologian of Germany, born at Erfurt, Nov. 12, 1694, studied at Halle, was in 1720 magister at Erfurt, in 1738 professor, accepted in 1744 a call as general-super-

intendent of the duchy of Coburg, and died July 14, 1787. He wrote: De Jesu Christi u. u. (Erfurt, 1712):—De Necessitate et Utilitate Lectionis Script, Sacram in Fontibus (Erfurt, 1738). See Joccher, Alte-

genea Gelehrten-Lexikon, s. v. (B. P.]

FRASWIAH, certain feithistic spirits worshipped by the early inhabitants of Media.

FRAVITTA (Phravittas. Flavita, or Flavianus), twenty-third bishop of Constantinople, A.D. 489, is said to have acquired his position by a remarkable fraud, having been originally a presbyter of the Church of St. Theoia, in the suburbs of that city. He died within four months, and the trick was exposed.

FRASER, John (1), a Scotch prelate, was abbot of Melrose, and promoted to the see of Ross in 1485. He was witness to an agreement between the community of Lindithgow and the priory of St. Andrews in 1497, and was one of the king's privy council in 1506. He died Feb. 5, 1507. See Keith, Scottish Bis-

hops, p. 189.

FRASER, John (2), D.D., a Methodist Episcopal minister, was born in Ireland in 1808. He was a descendant of the celebrated Scotch Fraser family, which gave so many distinguished officers to the British army. At the age of nineteen he went to the United States and entered the woods of Maine as a lumberman. In 1831 he joined the New York Conference, and began his itinerant career on the shores of lake Champlain. For twenty-five years he continued to preach in that region, then embraced in the Troy Conference. His
appointments were Middlebury, Poultney, and Grand Isle in Vermont; Albany, Troy, Schenectady, Lansingburg, and two terms as presiding elder in New York. In 1856 failing health induced him to remove to Ohio, where he joined the Ohio Conference, and was stationed as presiding elder three years each in Columbus and Zanesville. In 1866 he was transferred to the Southern Illinois Conference, and stationed first at Alton, then at Brighton, and last at Lebanon, where he died, Feb. 17, 1871. Dr. Fraser was a man of the purest character, a scourer of all hypocrisy and double-dealing; thoroughly read in theology, was powerfully fluent, and an eminently successful revivalist. See *Minutes of Annual Conference*, 1871, p. 281.

Fraser, William, a Scotch prelate, was promoted to the see of St. Andrews in 1279, and was consecrated at Rome by pope Nicholas III, June 14, 1290. About the same time he was lord chancellor and witness to king Alexander III. In 1298 he was chosen to be one of the regents of the kingdom, and after the death of queen Margaret he yielded a forced submission to Edward I of England. He died at Arbroath, Sept. 18, 1297, in the Scotch Bishops' War.

Freda was a god of war among the Frisians, who was worshipped with another similar figure, Weda, which caused the Romans to make a comparison with Castor and Pollux. They appear armed, with wings projecting from their shoulders.

Frédégaire (Lat. Frédégaris), a French ecclesiastic in the middle of the 7th century, has left a series of chronological, and of Burgundy in particular, from Gregory of Tours to his own time (published as a sequel to the works of the former, Basle, 1568, 8vo, and later).

Freder, Johannes (1), a Lutheran theologian and hymn-writer of Germany, was born Aug. 29, 1510, at Camburg, Brandenburg. He studied at Wittenberg, was in 1537 called to Hamburg, in 1547 to Stralsund, in 1549 to Greifswald, and in 1556 to Wismar, where he died, Jan. 25, 1562. See Jöcher, Allgemeine Gehrten-Lexikon, s. v.; Koch, Geschichte des deutschen Kirchenlebens, i, 421 sq; Mohnicke, Johannes Frederics Leben und gesamthe Gedichte (Stralsund, 1840); Zachold, *Bibl. Theol.*, iii, 377. (B. V.)

Freder, Johannes (2), son of the preceeding, was born at Hamburg, Jan. 6, 1544. He studied at Wittenberg and Rostock, was professor of theology at the latter place, and died in 1594. He edited Dav. Chryspini Sermones, etc. (Stralsund, 1586); als auch *Articulorum Symboli Apostolici de Filio Dei*: Liber de *Spir. sanct. Dicipulorum*. He wrote, Theses de predico- natione Hominum in Christo ad Vitam et Salvationem. See Jöcher, Allgemeine Gehrten-Lexikon, s. v.; Molleri, Gesch. der Literatur, s. v.

Frederick III of Saxony (usually styled the Wise), was born at Torgau, Jan. 17, 1463, and succeeded his father Ernest as elector in 1486. He is chiefly known as the founder of the University of Wittenberg, and the friend of Luther, whom he carried off for safety to the Warburg; but he had not the courage to establish the reformed faith in his dominions. He became administrator of the empire in 1519, and declined the imperial crown. He died May 5, 1525. See the literature by Klöppel, in Plitt-Herzog's Real-Encyclop. s. v. See LUTHER.

Frederick III of the Palatinate (called the Pious), was born Feb. 14, 1503, is the son of John, born 1565, a son of Simmern, and Otto Henry as elector-palatinate in 1559. In 1537 he married a Lutheran princess, and adopted the Reformed faith, which he introduced into his dominions, despite an effort in 1566 to secure an imperial edict against him. He died Oct. 26, 1576. See the literature in Plitt-Herzog's Real-Encyclop. s. v. See REFORMATION.

Fredet, Pierre, D.D., a Roman Catholic priest, was born at Schasat, France, about 1801; educated at Clermont; became a member of the Society of St. Sulpice, and came to Baltimore in 1831, where, till his death, he labored in the work of the missions, and was attached to St. Mary's Church. He is said to have been a diligent and thorough student, and a voluminous writer. See Hough, *Amer. Biog. Notes*, p. 149. (J. C. S.)

Frédol, BERNHEM DE (called the Elder), a French prelate, was born at the château de la Vienne about 1250; became successively canon at Béziers, Narbonne, and Paris; and archbishop of Armagh in 1305. He was employed by the pope in several literary and diplomatic functions, and died at Avignon, June 13, 1283, leaving a few works on canon law, for which see Hoefer, *Novis. Biog. Generale*, s. v.

Free Christian Brethren, the name under which one congregation in Scotland is returned in the British census of 1851.

Free Methodist Church. See Methodists, Finc.

Freeman, Bernardus, a Reformed (Dutch) minister, was born in Westphalia, and licensed there; came to America in 1700; was refused by the Church at Albany for want of education; became a missionary to the Mohawks (1726-30); was placed at various places on the island of Long island, and died in 1743. He was a man of great natural ability, and the author of several works in the Mohawk language, for which see Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 263.

Freeman, George W., D.D., missionary bishop of the Protestant Episcopal Church in the south-west, was born at Sandwich, Mass.; taught a large boarding-school in Warrenton, N. C.; was ordained rector of Christ Church, Raleigh, where he remained for many years; then of Emmanuel Church, New Castle, Del.; consecrated bishop Oct. 28, 1844, in Philadelphia, Pa., and died at Little Rock, Ark., April 22, 1858, aged sixty-nine years. See *Amer. Quart. Church Rev.* 1856, p. 340.

Free-thinking Christians, a sect which arose in London in 1796, professing to be a Christian Church founded on the principles of free inquiry. They were originally a body of Universalists, who separated from their congregations by rejecting the doctrine of the trinity, the atonement, and many other doctrines held by orthodox Christians generally. Their next step was to dispense with the sacraments, and deny the immateriality of the soul. Finally, they rejected the Bible, and held the meetings of the sect to be still holding their meetings on the Sabbath as a matter of convenience. They assembled for purposes of discussion and debate on religious and social questions.

Fregoso, FEDERICO, an Italian prelate, was born at Genoa about 1400; early took religious orders; became bishop of Gubbio in 1507; died on account of political troubles to Rome, but returned to Genoa in 1518; was of great service in the civil war ensuing; male cardinal in 1519, and died at Gubbio, July 18, 1541.

Freia, in Norse mythology, was the most excellent among the Aesir next to Frigg, the wife of Odin, being daughter of the dark Niord and the lovely Skadie. Freia was the goddess of the moon, in the ancient Scandinavian religion of nature. Later she was the goddess of love. She favors suitors, and finds great pleasure in songs, which she teaches to the skald. She loves and desires all the dark Niord and the shady Skadie. In order to secure greater swiftness she makes use of a pair of falcon wings, which she allows other deities to use. The glittering necklace which the dwarfs presented to her is called Brising. Freia was married to Odin, and had two daughters by him: Hnoss (beautifi- ful) and Ægishjalmr (active). Some time after, Odur made a journey, and as he did not return, Freia sought
him, travelling through many countries, and assuming different names: Mardol, Horn, Geton, Syr, Vandyas; but it was all useless. She therefore shed bitter tears, which were changed into gold. Her journey made her known in all lands, and she was worshipped under various names. In North Germany, Denmark, Friesland, and Saxony, she retained the name Freia. She was represented with helmet, armor, bow, and sword, above in male, below in female dress. Odin receives valiant warriors into Valhalla; Freia receives all virtuous and brave men to her heavenly court. She is fair and charming. She herself loves mostly to stay in her hall, Sessrumun, and has melancholy thoughts about her departed husband, Odur. The Sweet’s dedicata a a number of temples to her, among which that at Upsala was the most celebrated. Her name is connected with the German verb “freien,” to soo, and the sixth day of the week, Friday, is named after her.

Freid, Rosker, D.D., an English clergyman, was born in 1667; educated principally at Westminster; elected to Christ Church, Oxford, in 1686; engaged in the famous controversy about the epistles of Phalaris, and died in 1751, leaving some Latin and English poetry; for which he published a Collected Poems; published a Sermon, preached before the House of Commons (1711), and Cerco’s Orations (1724). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Auth., s. v.

Freir (or Frey), in Norse mythology, was the son of Njord; the latter became one of the Asas, after showing his power to perform wonders. Freir’s mother was Skade. His sister Freia represents the moon, and correspondingly he represents the sun. Freir is called the most excellent of the Asas. He rules over the rain and sunshine, and must be invoked for fruitful years and for peace. He presides over wealthy people, gives to mardna their lovers, and restores to women their husbands, when taken in battle. Freir once seated himself on the throne of Hisabi, from which he could look over the whole world. This throne was designed only for Odin, and Freir was immediately punished for the liberty he took by becoming enamoured of a Jote maiden, namely, the beautiful Gerdur, daughter of the mountain-giant, Gymn, and of Aurboda. When he came home, he either ate nor drank, nor said anything. A consuming melancholy fell upon him, and no one dared to talk with him. Even his father Njord asked after him, and at last, to find out what was the trouble. Freir said he loved the beautiful Jote maiden, and could not live without her any longer. Skimmer then went out to woo Gerdur for him, after he had asked Freir for his trusty sword, which had been made by dwarfs, and possessed the singular faculty of killing of itself the one who once drew him. Freir gave it to him, and thus, when he was attacked by the powerful Beli, he was forced to stay him with the horns of a reindeer. Skimmer brought back the favorable answer that after nine nights Gerdur would appear to him. Then Freir said, “I cannot wait so long, for a single night is longer than a whole month.” Gerdur is the northern light personified. Freir lives with her in Alhheim. As god of the sun, he also possesses the gold-colored boar, Gullinbursti. Besides this he owns the horse Bludhogdr. He also has a skilful air-vessel, called Skibladneri, made by dwarfs, the sons of Yvold. Oaths are given in Freir’s name, in which case usually a boar is sacrificed to him, and a ring dipped in its blood, which is held by the sw eerer, who says: “So help me, Freir, Njord, and the mighty Asas!”

Freitag, Augustin M., a Redemptorist preacher, was born in Hanover, of Lutheran parentage, in 1686. At the age of 21 he joined the American College Church, and commenced his preparatory studies for the priestly office at Gottingen. After coming to America, he completed his studies at Columbia, Md., and joined the Redemptorists. He was ordained priest in 1808, and assigned to duty in New York City. After serving there for some years he was transferred to Boston, Mass. In 1802 he returned to New York city, became assistant-rector of St. Alphonso’s, and died there July 26 of the same year. (B.P.)

Frémont, Martin, an eminent French painter, was born at Paris in 1657. He produced a fine picture of St. Sebastian, at Paris, when very young; afterwards visited Rome and studied the works of Michael Angelo; spent fifteen years in Italy, then returned to Paris in the reign of Henry IV, who appointed him his painter, and employed him in the chapel at Fontainebleau, the ceiling of which subjects represent the Old and New Testaments, among them Noach and his Family Entering the Ark, and The Annunciation. He died at Paris, June 16, 1619. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Frémont, Charles, a French monk, was born at Tours in 710; entered the order of Grammont at the age of eighteen, and conceived the idea of bringing back the monks to the rigor of their primitive rule. Despite his superiors, through the protection of cardinal Richelieu, he succeeded in establishing the ancient discipline, not only in the house of Thierr, in Anjou, which he had founded for his order in 1610, but also in six or seven other houses, which had become nearly ruined. He died in 1689, leaving La Vie, la Mort et les Miracles de Saint-Etienne, Confesseur, Fondateur de l’Ordre de Grammont (Dijon, 1647). See Hoefer, Nouv. Biog. Générale, s. v.

French-Basque Version. See Basque French Version. The British and Foreign Bible Society, since its inception of Bible work in France and the French-speaking countries, circulated the translations of Martin, Osterwald, and De Scay; the latter for the use of Roman Catholics. In 1869 the same society published a revised edition of Osterwald’s New Test. The object of this edition was to bring it as far as possible into conformity with the original editions, and to do away with the needless alterations which have been introduced by various printers or editors. On the same basis the Old Test. was published in 1871. In 1875 the Rev. Arnold Bovet addressed a communication to the agent of the British and Foreign Bible Society in Germany, the subject of which was the present condition and character of the French Protestant versions. In how far Mr. Bovet’s suggestions were carried out we do not know, but in the report for the year 1877 we read that a committee have laboured throughout the year in remedying certain minor defects in several of the French editions, in order to make them more perfect and more uniform. Several new versions of the Scriptures in French have been urged on the committee, but they did not see their way to the adoption of any of them; they hope, however, that the present activity in Bible translating and revision may lead to the production of a version more accurate and more acceptable to the French people than any which they now possess.” From the annual report published in 1884 it appears that the Société Biblique de France had undertaken a revision of Osterwald, and that this revised recension has also been adopted by the British and Foreign Bible Society. The report reads thus: “The committee have resolved to adopt the recently revised version of Osterwald. The revision of the New Test. was completed by Mons. Frossard in 1869. A conference of pastors at Paris appointed a commission to examine the version, and they expressed the wish in the following year that the Société Biblique de France should publish it. In 1886 a committee, consisting of M. Bouchot, M. Kruger, W. Monod, and M. Byse, began the revision of the Old Test. In 1877 the number of revisors was raised from four to thirteen, namely, professors Bois, Bruston, Chapuis, and Corentin, and pastors Le Sauvageau, Kruger, Monod, Laufer, Bormand, Byse, Favez, Frossard, and Monnier. All the books of the Old Test. were revised.
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at least twice, the greater part three times, and some (Paulinas, Daniel, Hœsa, Joël, Amos, etc.) four times. The direction of the work was intrusted to priest Frank Vermeil, with whom were associated M.M. Matter and Fredenfeld, in the publication commenced. Since then 17,000 of the 8vo and 16mo Bibles have been sold, and 150,000 copies of the revised New Test., since its publication. The basis of the revision of the New Test. was the Textus Receptus. The committee of the British and Foreign Bible Society, in taking up this latest revision in 1857, said its object, "has been the hearty approval of the Société Biblique de France."

The British and Foreign Bible Society has also undertaken since 1879 the printing of De Sacy’s Bible, collated with the folio of 1759, and with alternative readings from the originals for all passages liable to misconstruction.

Outside of the Bible societies, there were published La Sainte Bible, Texte de la Vulgate, Traduction Françoise en Regard, avec Commentaires Thél., Moraux, Phil., Hist., etc., Religions d’Apres les Meilleurs Francais Anciens et Contemporains, (Paris, 1862-82, 16 vols.). In this Bible work, the commentaries of German, French, English, and American scholars have been made use of. Thus, Alexander’s Commentary on Isaiah, Lyman Abbott’s Notes, and even Smith’s Dict. of the Bible, have been used. Even in this work, however, of Roman Catholics, we must mention the Protestant Bible work by Reuss, La Bible, Traduction Nouvelle avec Introductions et Commentaires, (Paris, 1874-81, 16 parts.). The different parts have the following titles, besides the Preface and Introduction Générale and Table Générale des Matières: I. Histoire des Involution depuis la Conquête de la Palestine jusqu’à l’Ézékiel (Livres des Juges, de Samuel et des Rois); II. Les Prophéties; 3 vols.; III. L’Histoire Sainte et la Loi (Pentateuque et Josué), 2 vols.; IV. Chronologie Ecclésiastique de l’Ancien (Chron. Écclésiastique), 2 vols.; V. Politique Lyrique (Le Patriarches, les Consuls, les Conquêtes, le Conte des Conquêtes); VI. Philosophie Religieuse et Morale des Hébreux (Josh, les Prophètes, l’Écclésiastique, l’Ecclésiaste, la Suprématie, Conques Moraux (Joshua, Tobias, Susanne, Proverbes du Roi David), Baruch, Maccabées); VII. Littérature, Politique, et Politique (Ruth, Maccabées, Daniel, Esther, Judith, le 3me Livre des Maccabées, l’Histoire du Bel et du Serpent, l’Épitre de Jérémie); VIII. Histoire Ecclésiale, (Synope des Témoins Premiers Ecclésiastiques); IX. La Théologie Johannique; (Évangile Épître de Jésus-Christ); X. L’Histoire Posthume (Actes des Apôtres), 2 vols.; XI. Les Épîtres Pauliniennes, 2 vols.; XII. Les Épîtres Catholiques; XIII. L’Apocalypse.

Last, but not least, we mention the new translation of the Old Test. from the Hebrew text by the Rev. Dr. Louis Segond, published at Geneva in 1874 (2d ed. Nancy, 1877; 3d ed. Geneva, 1879), and the new translation of the New Test. from the Greek, published in 1879. His work has been accepted by the University Press, Oxford, England. This version is regarded as a decided improvement upon all others, and as worthy of national official sanction. La Bible Annotée par une Société de Théologiens et de Pasteurs, fasc. i (Ancien Testament, les Prophéties), Neuchâtel. (For a review of this part comp. Dietel, in Schleiermacher’s Théol. Literaturzeitung, 1879, col. 217). (B. F.)

French, John W. D.D., a Protestant Episcopal clergyman of the diocese of Maryland, graduated from the General Theological Seminary of New York, was for some years rector of St. Mark’s Church, in Washington, D.C.; in 1857 was chaplain at the Military Academy, West Point, N.Y.; in 1866 was appointed professor of moral philosophy in the same institution, and continued there until his death, July 7, 1871. See Prot. Episc. Almanac, 1872, p. 137.

French, William, D.D., an English clergyman, was born in 1786, and educated at Caius College, Cambridge. In 1809 he was master at Jesus College, and canon of Ely in 1832. He died in 1849, leaving New Translations of the Proverbs of Solomon (1811); New Translations of the Book of Psalms (1842). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Frendorff, Solomon, a Jewish writer, and professor at the students’ teachers’ seminary in Hanover, who died in 1880, is the author of Frenz, Fassade der Punctuativa und Accentuierung der hebräischen Sprache (Hanover, 1847)—Die Massora Magna nach den ältesten Drucken (ibid, 1879, which on the first part, Die Massora in alphabetischer Ordnung, was published). He also edited the massoretic work, הדרקון, (ibid, 1864), a description of which is given under Otsok ve-Otsok in this Cyclopedia. (B. F.)

Frenzel, a name common to several German authors, of whom we mention:

1. Abraham, was born in November, 1650, at Koel, studied at Wittenberg, and died April 15, 1740, at Schimnau, near Bernstadt. He wrote, De Originaline, Libri sive, libri de (Bautzen, 1693-96)—De Duas Scripturas et Scripturarum de Scriptorum (published in Hoffmann’s Scriptores Rerum Lauriscorum, 2 vols.); De Inscriptionibus Propriae Sacrorum (published also in Hoffmann’s work). Besides, he left in manuscript a Dictionary of the Wendish Language, works on the manners of the people of Upper Lusatia (extracts from which were published by Frenzel, in Corpus Maxi Sacrorum, Bautzen, 1808-82). See Jocher, Allgemeines Gelehrten-Lexikon, s. v.

2. Michael, born Feb. 2, 1628, studied at Leipzig, was pastor at Koel, and died June 29, 1706. He translated the New Test. into the Wendish language, also the Psalms, and Luther’s catechism. See Jocher, Allgemeines Gelehrten-Lexikon, s. v.

3. Michael, Jr., brother of Abraham, was born Feb. 14, 1667, studied at Wittenberg, and died as deacon at Hoyerswerda, Feb. 11, 1722. He wrote Diaristio de Imaginalia et Antiquorum (Wittenberg, 1691).

4. Solomon Gottthold, son of Michael, Jr., who was born in 1701, and died deacon at Hoyerswerda, March 22, 1768, is the author of a Wendish Catechism (Lobau, 1788). See Jocher, Allgemeines Gelehrten-Lexikon, s. v.

For the family Frenzel of Schleiz,see under der Gelehrte Frenzel und Schleizer (Dresden, 1843). (R.H.)

Fresco, or wall-painting in water-colors, was very common in the early ages of the Christian era, and was gradually introduced into sacred places, especially churches and the catacombs, portions of it still remaining. The subjects are usually Scriptural, though sometimes painted. See illustration on p. 417.) See also under Wall-painting, s. v. See Painting.

Fremond, Charles Alphonse du, a very eminent French painter, was born in Paris in 1611, and studied in the school of François Perrier, after which he visited Italy. In 1656 he returned to his native city, where he painted, among other works, a fine picture of St. Margaret, for the church of that name. He died in Paris in 1665. He was occupied during a long period of his life in preparing for publication his admirable poem on art, De Arte Graphica, which was issued after his death. See Spoerer, Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Dict. Générale, s. v.

Freudentheil, Wilhelm Nicolai, a Lutheran theologian of Germany, was born at Stade, in Hanover, June 8, 1851. He studied at Göttingen; was in 1792 professor of literature and history at Zelle; in 1796 subrector; in 1805 con-rector; in 1809 rector at Stade; in 1816 was called as deacon to Hanover; in 1829 was pastor of the Holy Ghost, and was honored in 1841 by his alma mater with the theological doctorate. He died March 7, 1855. Besides his Commentaria in Codice sacro more, etc. (Göttingen, 1791), he contributed some fine specimens to German hymnology. See Winer, Handbuch der Theol. Lit., I, 108; Schröder, Lexicon der Hamburger Schriftsteller; Gieckeken,
Biographical Introduction to Freudenthal's Iouda (Hamburg, 1854); Koch, Geschichte der deutschen Kirchenlaede, vii, 71 sq. (B. P.)

Frey, Franz Andreas, a Roman Catholic theologian of Germany, was born July 20, 1763, at Bamberg, where he also studied, and took holy orders in 1795. In 1798 he commenced his lectures on canon law at the university of his native place, and died there, June 24, 1830. He published, Disput. Theor. de Hebr. nom de Principia Theologiae (Bamberg, 1787) — Kritischer Commentar über das Kirchenrecht für Katholiken und Protestantten (ibid. 1812–20, 3 vols.). See Darmst, Die gelehrten Theologen Deutschlands, i, 433 sq.; Winer, Handbuch der theolog. Lit., ii, 9; Zachtdl, Bibl. Theol. i, 380. (B. P.)

Frey, Jean Jacques, an eminent Swiss engraver, was born at Lucerne in 1681, and after acquiring the elements of his art in his own country, went to Rome, where he studied for some time under Arnold van Westenbour. The following are some of his many plates: The Holy Family; St. Jerome; St. Joseph Presenting Cherries to the Infant Christ; St. Andree Kneeling before the Cross; St. Bernard; The Adoration of the Shepherds; The Archangel Michael. He died at Rome in 1732. See Hoefer, Nouv. Hist. Generale, a. v.; Spooner, Hist. of the Fine Arts, a. v.

Freyenmoet (or Frymuth), John Caspar, a Reformed (Dutch) minister, was born in Switzerland in 1733, came to America in his youth, and lived at what is now Port Jervis, N. Y., then the centre of the Dutch churches situated on the Delaware river—Minisink, Walpack, Smithfield, and Matamuckmack—which sent him to Holland to be educated for the ministry and ordained as their pastor. He returned in 1741, and ministered to them until 1756. His great popularity as a preacher, and his deep piety and zeal, caused an active strife for his services between the churches referred to and those in Ulster County. He removed to Columbia County in 1756, and continued until his death, in 1778, the acceptable and useful minister of the churches of Kinderhook, Claverack, Livingston Manor, Red Hook, and Schodack. He favored the ordination of ministers in this country, and was a conservative in the early Coetus party, but indignantly withdrew when they proposed to organize a classis. His social qualities were of a high order, and his prudence and skill in settling delicate ecclesiastical cases brought him into frequent request upon official commissions. See Sluysen, Hist. Discourse at Port Jervis; Zachtdl, Centennial Discourse at Claverock; Corwin, Memoir of the Reformed Church in America, a. v. (W. J. R. T.)

Freytag, Georg Wilhelm Friedrich, a German theologian and scholar, was born at Lüneburg, Sept. 19, 1788, and educated in philology and theology at the University of Göttingen. From 1811 to 1813 he acted as theological tutor there, then went to Königsberg as sub-librarian; in 1815 became a chaplain in the Prussian army, in which capacity he visited Paris; afterwards resigned his chaplaincy, and remained in Paris to prosecute his Oriental studies under De Saéy. In 1819 he was appointed professor of Oriental languages at Bonn, and continued in that position until his death, Nov. 16, 1861. Besides publishing a compendium of Hebrew grammar (Kurzegefasste Grammatik der hebräischen Sprache, 1835), and a treatise on Arabic versification (Darstellung der Arabischen Verskunst, 1839), Freytag edited two volumes of Arabic songs (Haussere Carmani, 1838–39), and three of Arabic proverbs (Arabum Proverbia, 1838–43). His principal work, however, was his Lexicon Arabicum-Latinum (1830–37), which rapidly superseded the earlier lexicons. See Encyclop. Brit. 9th ed. a. v.

Frisco, in Norse mythology, was the third god with Odin and Thor, who were worshipped in the great temple at Upsala (then the capital of Sweden). According to the latest researches he is one with Freyr.

Friday, the Mohammedan weekly Sabbath, com-
mencing at the preceding sunset. The Mohammedans regard it as the chief of all days. The public services, which occupy only a portion of the day, the rest being devoted to business and recreation, commence at noon, and besides the usual prayers there are additional ceremonies performed, including the reading and reciting of parts of the Koran from the reading-desk, and the delivery of sermons from the pulpit by the Imam.

FRIDERICI

FRIDERICI, Jeremiah, a Lutheran theologian of Germany, was born at Leipzig in 1596, studied in the same city and became master of arts, catechist, and preacher, and died there, Sept. 6, 1766. He wrote, Die Heilige Prophezei (Leipsic, 1715); De Danubio (ibid. 1713); De Zecherlin (ibid. 1718); De klooster (ibid. 1713); De Deo, Patriarches Jacob (ibid. 1729); Sixtini Auguste Parmena (ibid. 1730). See Jocher, Allgemeines Gelehrten-Lexikon, v. s. v. (B. P. F.)

FRIDERICI, Johann Christoph, a Lutheran theologian of Germany, was born June 25, 1730, at Tempeburg, in Pomerania, studied at Halle, and was for some time military chaplain. In 1760 he was called to the pastorate at Neustadt-Magdeburg, and in 1768 to Göttingen. In 1770 he was appointed general superintendent and first pastor at Clausthal, but five years later he accepted a call to Hamburg, where he died, Aug. 12, 1777. Besides a number of sermons, he published Inaugurale Theologicae de Eucharistia et Sacramentis Christianis (Kiell, 1770; Germ. transl. by Thiess, Hamburg, 1799). See Döring, Die gelehrten Theologen Deutschlands, i, 448 sq.; Jocher, Allgemeines Gelehrten-Lexikon, v. s. v. (B. P. F.)

Fridegawa (Frederwihra, Frithewith, etc.), an early English saint, is said to have been a king's daughter, who fled to Essex to escape marriage, and founded a convent there about the time of Bede. She died about 785, and is commemorated on Oct. 19.

Fried-Allecd, in the mythology of the Laplanders, is that of the three supreme gods who superintend Fraylo. He was the companion of the sun, and allowed no works on that day; sacrifices, however, could reconcile him.

Friedemann, Friedrich Traugott, a Lutheran theologian of Germany, born of Aug. 30, 1738, was in 1820 rector at Wittenberg, in 1823 rector at Weimar, and died there in 1829. He wrote, De Summa Christiana Doctrina (Wittenberg, 1821; transl. by Friel. Beck, Leipzig, 1828); Christliche religiose Ansprache (Weillom, 1887). See Winer, Handbuch der thier. Lit. i, 669; ii, 578; Zuchold, Bibl. Thord. i, 663. (B. P. F.)

Friedenthal, Marcus Beer, a Jewish writer of Germany, was born at Gose-Glatz in 1779, and died at Breslau, Dec. 5, 1809. He wrote, Unten die Gegen der Jüdischen Glauben (Breslau, 1816, 18, 8 vols.); Elsaβ und Jüdische Völk (1821-27, 7 vols.), a kind of apology of Judaism, which was followed by a supplement, entitled Aus dem Leben der Juden (ibid. 1843-46). See Fürst, Bibl. Jud. i, 262 sq. (B. P. F.)

Friederich, Gerhard, a Protestant theologian of Germany, born Jan. 2, 1779, was in 1812 preacher at Bornheim, in 1816 at Frankenford in the Main, and died there in 1869. He published, Reden der Religion und des Ueberirdischen getrudt (Frankfort, 1817-23, 2 vols.); Christliche Vorträge (3d ed. Hamb, 1839, 2 vols.); Christ in die Herrschaft und das Volk (Frankfort, 1831); Das Christenleben (Stuttgart, 1836); Religion und Kirchenthum (Giesen, 1842); etc. See Winer, Handbuch der thier. Lit. i, 409; ii, 159, 172, 555, 621, 838, 944, 974, 373, 403; Zuchold, Bibl. Thord. i, 863-865. (B. P. F.)

Friedlieb, Philipp Heinrich, a Lutheran theologian of Germany, who died at Stralsund, Sept. 10, 1653, wrote, Theologia:—Angelologia:—Anthropologie:—Charitologia:—Ecclesiologia:—Mediæval Theologie Theologica, in six parts:—Theologia Biblica seu Ermetica:—Phosphoria Biblica, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Witte, Diarium Biographicum. (B. P. F.)

Prinml, Johannes (1), a Lutheran theologian of Germany, was born at Breslau, in Silesia, Nov. 2, 1666. He studied at different universities, was deacon at Wittemberg, and became preacher in his native city in 1647, and died Feb. 5, 1666. He wrote, Proba Fabri Evangelica:—De Calo Beatumor;—De Legibus Vociationis Lutherti:—De Verbo Dei Scripto. See Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der thier. Lit. i, 759. (B. P. F.)

Prinml, Johannes (2), son of the foregoing, born at Wittemberg, Nov. 20, 1622, studied at different universities, was deacon at Breslau in 1660, archdeacon in 1676, and died Nov. 13, 1688. He wrote De Boni Conscientiae. See Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P. F.)

Fried, Anton Ludwig, a Roman Catholic historian, born at Hainach, Oct. 3, 1686, in Hainspach, in Bohemia. In 1847 he received holy orders, was in 1851 catechist, in 1852 professor at the gymnasium in Leitmeritz; in 1859 was made director of the gymnasium at Eger, and in 1869 canon of the chapter at Prague. In 1879 he was transferred to the episcopal see of Leitmeritz, and died Oct. 25, 1881. His main work is Kirchliche geschichte Bohmens (Prague, 1858-64, 7, vols), the last volume coming down to the year 1661. Besides, he published, Katholische Apologetik fur gebildete Christen (3d ed. Bohl, 1877):—Geschichte der Kirchliche und Erbfechte vom Frug (Bred, 1878); Der heilige Johann von Nepomuk (Bred, 1879). (B. P. F.)

Prisch, Johann, a Lutheran theologian, who died while preacher at Altuna in 1692, wrote, Das, Histori ce Theologien vom Weisheitsweisen in Bred, 1669)—Historischer Topographer, oder Anweisung dessen, was in der Christenheit angetragen (ibid. 1763). See Thienes, Handl. Gelehrten Geschichte; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P. F.)

Prisch, Johann David, a Lutheran theologian of Germany, born Aug. 21, 1667, was in 1701 deacon at St. Leonhard in Stuttgart, in 1714 preacher, in 1720 general-superintendent, in 1726 member of the consistory, and died Jan. 8, 1742. He wrote, Verkündigung der Menschen Mission (Bred, 1740); Das Leben des Apostels Petrus (1741); Itis et Terra Johannis (1742); Prisch, übersetzer, oder Anweisung dessen, was in der Christenheit angetragen (ibid. 1763). See Thienes, Handbuch Gelehrten Geschichte; Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Fürst, Bibl. Theol. i, 204. (B. P. F.)

Prisch, Johann Friedrich, a Lutheran theologian of Germany, born Dec. 26, 1715. He studied at Leipsie, and died there as pastor of St. George's, Nov. 4, 1778. He wrote, Commentarius Philosophici de vita et vita Nulla, etc. (Freiberg, 1740);—De Veri Eranum et Eranum Locum Legionis, Delit. zut, 11 (Leipsic, 1744);—De Muliere Persgerma apud Hebraeum (ibid. vol.);—De Lesi cum Mathewo non Confessione (ibid. 1746);—Apostolischer Catechismus (1732). See Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Fürst, Bibl. Jud. i, 264; Winer, Handbuch der thier. Lit. i, 666. (B. P. F.)

Prisch, Samuel Gottlob, a Lutheran theologian of Germany, was born March 22, 1765, at Freiberg. He studied at Leipsic, was for some time deacon at Mulhausen, in Saxony, morning preacher at Freiberg, and after 1822 court preacher at Dresden, where he died, April 21, 1829. Of his publications we mention, Luca Commentarium de Vida, Dicta Fœciscum Jesu et grotulorum (Freiberg, 1817; reprinted in Rosenmüller's Bei bekannte theologen, i, 457 sq.). See Döring, Die gelehrten Theologen Deutschlands, i, 450 sq.; Winer, Handbuch der thier. Lit. i, 597; ii, 94, 165, 204. (B. P. F.)
From Friis, Simon, the eminent Dutch engraver, was born at Leuwarden, in Friesland, about 1580. He regarded as the first who brought etching to perfection. The following are some of his principal works: The Dome of the Holy Ghost; The Assumption of the Virgin; The Virgin Suckling the Suffering. See Biog. Uni-
versal, a. v.; Spooner, Biog. Hist. of the Fine Arts, a. v.

Fritsch, Johann Heinrich, a Lutheran theologian of Germany, was born at Quedlinburg, 1772. He studied at Halle, and was in 1755 preacher at his native place. In 1804 he was appointed first preacher of S. Benedict's; in 1817 he received the degree of doctor of theology from the Königstein University; in 1822 he was dismissed from his benefice. He published some homiletical works, for which see Duerer, Die gelehrten Theologen Deutschlands, i, 456 sq.; Winter, Handbuch der theolog, Lit. i, 496, 863; ii, 36, 46, 56, 612, 153, 296; Zuchold, Bibl. Theol. i, 866. (B. P.)

Froxin, Pierre, a French historian and theologian, was born in the diocese of Rheims, in the latter part of the 16th century. He was a Jesuit for some time, and taught in the colleges of that society; but left it to enter the University of Paris, where he was made doc-
or in 1623. He was admitted to the College of Na- rure in 1624, and became in 1635 grand-master of it. He died in July 1651; 1650 or 1651, leaving behind him a manuscript De la justice et de l'amour selon l'Instruction des Bibles Francois Catholiques (Paris, 1621);—Gullia Purpurata (ibid. 1628), against which Baluze wrote his Anti-Frisonnio (Toulouse, 1626). See Jucker, Allgemeines Gelehrten- Lexikon, s. v.; Hoen, Neue Biographie, a. v. (B. P.)

Friell, Council of (Concilium Forisjudicale), was held A.D. 736 (not 791), as Pagi shows, under Paulinus, patriarch of Aquileia, who letter to Charlemagne, formerly misconception with the synod of Altino, A.D. 787; amasses three causes for its meeting: (1) the order of faith; (2) ecclesiastical discipline; and (3) recent outrages, probably by the Huns. The first of these is explained in his speech, which is an elaborate apology for the reception into the Western creed of the Arian "and the Son," which Charlemagne had at-
tacked, and the pope vindicated, the second Nicene Council for not having in their; Paulinus himself endeavoring to prove both right. The resemblance between parts of this speech and the Athenian creed has been remarked, and is very strong. Besides it is observable that all priests are requested to commit to memory the entire exposition of the Church of the Pope's Prayer is prescribed. Of the canons, the first threatens simony; the 2d drunkenness; the 4th and 5th deprave secular emoluments and amusement for the clergy. By the 10th, a divorced person is forbidden to marry again till the former partner dies; and by the 13th all are prohibited from working on Sun-

Froh, in Norse mythology, is a deity of the second grade, worshiped by the Goths and Danes as the ruler of the winds. He received bloody, often human, sacri-
cesses, which he himself instituted. According to other accounts, black animals were sacrificed to him by the Danish king, Hading, which later were replaced by human sacrifices; they are called Froebott. Others make Froeh the son of La Mothe and the daughter of the Revolutionary War, and was compelled to flee from his congeregations when the British occupied Long Is-
land. From 1776 to 1780 he supplied the churches of

Frommann, Andreas, a German philosopher, was born at Coburg, Aug. 11, 1591, and died March 28, 1666. He wrote, Dissertationes de stabilita Athelzian, ad Pas. xiv, De Meta Pouliv et. Cc. xiv, Oct. 1, 1774; De Pustoriophobiae Explicatio et Implicito, Formulis et In-
formi. See Jucker, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Frommann, Erhard Andreas, a Lutheran theologian of Germany, was born Nov. 8, 1722. He studied at Coburg and Altdorf, was in 1756 professor of Greek and Oriental languages and dialects, and in 1772, he wrote, De Cultu Doctrum ex typographiis Illustri (Altdorf, 1745)—De Hermeneutia Victoris Ecclesiae (ibid. 1747)—De Symiari Lyrica et Practica Ebraica (ibid.)
FROMMANN 420 FUCHS

Frommann, Georg Carl, a Lutheran theologian of Germany, was born April 9, 1809, at Lautern, near Coburg. He studied theology at Jena, Bonn, and Berlin, with Bleek, Nitzsch, Schleiermacher, and Neander for his teachers. He commenced his theological lectures at Jena, and his Dissertation der johannesischen Lehr- beweis, published in 1833 in the Studien und Kritiken, proved later a very useful text. In 1837 he was appointed professor of theology, and in 1839 published his Dissertation in an extended form, in consideration of which the Rostock University honoured him with the doctorate of theology. In the same year he was called as pastor to St. Peter's, in St. Petersburg, where he stayed for twenty-five years, accompanied with great blessing. In 1865 he resigned his position, and made Berlin his residence, where he lectured as honorary professor. In 1868 he was recalled to St. Petersburg as general superintendent, but in 1876 was paralysed, and returned as an invalid to Jena, never to resume again his work. He died Dec. 5, 1879. He also wrote, De Disciplina Aequasi, que in Vitræ Eccles. Christianæ Obrinusæ Fervent (Jena, 1833). See Zuchold, Bibl. Theol., i, 390. (B. P.)

Fronteau, Jean, a French archaeologist and controversialist, was born at Angers in 1614. After completing his studies in his native city, he took the habit of a regular canon in the abbey of Toussaint, at Angers. He was called to Paris in 1634, and engaged to teach philosophy, and then theology, at the abbey of St. Genevieve, and was made chancellor of the University of Paris. Being suspected, however, of Jansenism, he was exiled to the diocese of Angers in 1661, but soon called back to Paris, where he remained until his death, April 17, 1662. He wrote, Summa Toton Philosophiae (Paris, 1640); — Thomæ à Kempis Viducatus (ibid. 1650); — Discours sur l'Épître aux Hébreux (ibid. 1650); — Orphéon au Temple (1640). See Hoefer, Nouv. Biog. Générale, s. v.


Froërei, Johan Leonard, a Lutheran theologian, was born May 3, 1694. He studied at Giessen and Jena, was in 1724 professor of theology at Strasburg, and died Jan. 13, 1761, leaving, Disc. de Orationi (Strasburg, 1711): — De Penticinii Dei (ibid., 1714); — De Infeclia Divina Felicitate ad Loc. xxi, 12: — De Characteribus Veræ Reformatorum (Jena, 1723); — De Charactenariarum Theologorum (Strasburg, 1733): — De Domesticæ Pastoræ Invitamis (ibid. cod.). See Moser, Zeitgebende Theologen; Strodtmann, Zeitgebende Gelehrte; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Frosch, Johann, the reformer of Augsburg, originally belonged to the Carmelites. In 1516 he was made licentiate of theology at Wittenberg, under the presidency of Luther, and in 1517 prior of the Carmelite monastery at Augsburg. When Luther openly broke with the Church of Rome, Frosch, too, began to preach the pure gospel at Augsburg, and in 1522 he was appointed by the city council as evangelical preacher. In 1527 he held a dispute with the Anabaptists at Augsburg, and in 1531 was dismissed by the council because he leaned towards Zwinglianism. Frosch went to Nuremberg, and died there in 1533. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Kreß, Gesch. der deutschen Kirchengesch., i, 405; ii, 475. (B. P.)

Froossard, Benoît Daniel, a Flemish Lutheran theologian, youngest son of Benjamin Sigismund (q. v.), was born June 26, 1802, at Paris. At the age of fifteen he was sent to England, where he came into direct relationship with some distinguished members of the Friends, who made a lasting impression on him. Having returned to France, he studied theology at Montauban, and presented as his thesis for the degree of bachelor of divinity, Accord entre le Réal de Motte sur l'École du Genre Humaniste et les Phénomènes Écologiques. In 1825 he was called to Nimes, and in 1827 appointed director of the seminary which was to be established beside the theological university at Montau- ban. In 1848 he resigned his position, and made his home at Bagudres-de-Bigorre, at the foot of the Pyre- nees, where he died, Jan. 25, 1881. He was a great zeal for the Protestants scattered about the Pyrenees was so effective and so laborious that he was styled "the apostle of the Pyrenees." He wrote, L'Ami de la: — Les Archites Écologiques: — Le Livre Réelle: — Le Livre des Poïtes: — Le Cathéchisme Hébreu. See Lichter- berg, Inventaire des Sciences Religieuses, s. v.; Zuchold, Bibl. Theol., i, 391. (B. P.)

Frosthio, a French prelate, was born in the second part of the 8th century. He was educated at the monas- tery of Gorze, became abbot of St. Evre, at Touf, and bishop of that city in 818. During the revolt of Ber- nard, he proved himself faithful to the cause of Louis the Doyen, and took an important part in the con- ciliar councils which judged the rebel bishops. He left twenty-one letters, which were published by André Duchesne, in his Historia Francorum Scriptores, ii. See Hoefer, Nouv. Biog. Générale, s. v.

Fructuosus, an early martyr, commemorated Jan. 21, was bishop of Tarragona in the 3rd century, and burned during the Diocletian persecution. See Smith, Dict. of Christ. Biog. s. v.

Frymouth. See Fryemont.

Fryxell, Anders, a Swedish historian, was born Feb. 7, 1735, at Hasselbo, in Dalaband. In 1822 he was teacher, in 1828 rector of the Marien school at Stockholm, in 1833 professor, and in 1836 pastor at Sunne, one of the largest parishes of Sweden. In 1840 he was received into the Stockholm Academy, and in 1845 made doctor of theology. He died March 21, 1881. He is known as the author of Berichte aus der Söder- lancischen Geschichte, of which more than forty volumes have been published since 1823. (B. P.)

Fuchs, Adolph Friedrich, a Lutheran theologian, was born Dec. 27, 1738, at Nurem- kirchen, in Mecklenburg-Strelitz. He studied at Göt- tingen, was in 1778 rector at the gymnasium in Prenzlau, in 1781 rector of the cathedral-school at Ratzeburg, and in 1810 superintendent of the Göttingen diocese. He died April 12, 1828, leaving Der Brief zu den Propheten oder Projekt der Gat- Ratione ad Reliques de Libri Hagiographyorum (Ros- tock, 1797). See Döring, Die gekirchensch. Theologen Deutschland, i, 466 sq. (B. P.)


Fuchs, Johann, a Protestant theologian, was born at Antwerp, Nov. 26, 1568, became pastor at Illiers in 1590, and died at Helmsbruck, Nov. 26, 1622, professor and doctor of theology. He edited, *Poeckens Robert Testimonis SS. Petronio de Genaro Exeuntiothia Illustrata Usque: Epistola Libri II de Spiritu S. (?)


Fuga, Ferdinando, an eminent Italian architect, was born at Florence in 1569, and studied under Gian Battista Fugini. In 1725 he was sent to Naples by cardinal Giudiere, to erect a chapel in his palace. He also built the份额, etc. He died at Florence, Feb. 7, 1792. See *Bihg. Universelle.* a. v.; Spooner, *Bihg. Hist. of the Fine Arts.* a. v.

Führich, Joseph von, a Bohemian painter, was born at Krasceau in 1800. His admiration for the pictures in the wayside chapels of his native country led him to attempt a sketch of the Nativity for the Christmas festival in his father's house. He became the pupil of Bengler in the Academy of Prague in 1816, and in 1825 went to Rome, where he added three frescoes to those executed by Cornelius and Oberbeck in the Palazzo Massimi. In 1831 he finished the *Triumph of Christ,* now in the Racqueti Palace at Berlin. In 1834 he became curator, and in 1841 professor of composition in the Academy of Vienna. After this he completed the monumental pictures of the Church of St. Nepomuck, and (1854-61) the vast series of wall-paintings which cover the interior of the Lichenzed Church at Vienna, which was presented to him as a knight of the order of Francis Joseph. He died March 13, 1876. "Führich has been fairly described as a 'Nazarene,' a romantic religious artist, whose pencil did more than any other to restore the old spirit of Dürer and give new life to ancient religious and Scriptural legends." His principal works are: *Illustrations of Titian's Genoese, The Lord's Prayer, The Triumph of Christ, The Road to Bethlehem, The Exaltation of Christ, according to Thomas Kempis, The Prophet Job, and the verses of the Psalter. See Eycloph, *Bdth.* ed., a. v.

Führmann, Wilhelm David, a Protestant theologian of Germany, was born at Soest, May 15, 1764, and was in 1806 preacher at Hamm, and died Jan. 20, 1815.


Fulborn, Stephen de, an English prelate of the 13th century, was born at Fulborn, Cambridgeshire. In 1274 he became bishop of Waterford and lord treasurer of Ireland; hence he was preferred archbishop of Tuam, and was elected to have given to the Church of Glastonbury, England, indulgences of an hundred days," probably, as Fuller supposes, so many days to all in his province who went on a pilgrimage to that place,—"an over-papal act for a plain archbishop." He died in 1298, and was buried in *Trinity Church, Dublin.* See Fuller, *Worthies of England* (ed. Nuttall), i, 228.

Fulcran, saint and bishop, was a native of Lodove, archiepiscopate of Narbonne, France, in the 10th century, and from his childhood exhibited marked piety. He was educated by the Theodoric, bishop of Lodove, who ordained him. On the death of the Theodoric, the city elected Fulcran to be his successor, and he was consecrated at Narbonne by archbishop Imerick, Feb. 4, 949. His zeal and humility endeared him to his flock, as did also his abundant charity in time of famine. For a harth word ("The man desires to be burnt") spoken by a bishop who had fallen into heresy, he heard was actually burned by the people, he was filled with remorse, twice went to Rome to do penance, tore the clothes from his back, bade his companions beat him through the streets with thorn branches, and made his confession in the Church of St. Peter. When near his death, multitudes poured to Lodove to receive his blessing. Fulcran died in 1006. He is celebrated in the Gallican martyrology (Feb. 19), and his life has been written by bishop Bernard Guido, compiled from ancient notices in the lives of this saint, published by Belonius. See *Baring-Gould, Life of the Saints.* 1872, 294.

Fulford, Francis D.D., a Canadian prelate, was born at Sidmouth, England, in 1803, and educated at Exeter College, Oxford, of which he became a fellow in 1825. He held prominent positions in the Church of England, and in 1850 became lord-bishop of Montreal and metropolitan of Canada. He died in Montreal, Sept. 9, 1868. His writings include *Sermons,* etc.; *Progress of the Reformation,* etc., and other works.

Fulke of Stamford, was born in Somersethshire, made treasurer of St. Paul's, London, and then by papal bull declared archbishop of Dublin in 1256. He died in his manor of Finglas in 1257, and was buried in St. Peter's church of the Chaple of St. Patrick. See Fuller, *Worthies of England* (ed. Nuttall), iii, 94.

Fulla (or Volia), in Scandinavian mythology, was a goddess, the sister and companion of the goddess Freia.


Fulker, Richard, D.D., an eminent Baptist minister, was born at Beaufort, S. C., April 22, 1804. He studied under Rev. Dr. Brantly, entered Harvard University in 1820, but on account of ill-health left during his junior year, and became a lawyer in his native state. In 1823 he was converted, under the preaching of Rev. Daniel Barker, joined the Baptist Church, was ordained the next year pastor at Beaufort, and in 1847 removed to Baltimore to take charge of the Seventh Baptist Church. In 1856 he visited Europe, and during his pastorate at Beaufort was engaged in a controversy with bishop England on the Roman Catholic claims, as well as with Dr. Wayland on the slavery question. He died in Baltimore, Oct. 20, 1876. Dr. Fuller was a most amiable, learned, and noble specimen of Christian manliness and power. Besides *Letters* on the above controversies and several *Sermons,* he published an *Argument on Clone Communion* (1849), and was one of the editors of the *Baptist Hymnbook.* See *Cathcart, Baptist Encyclopa.* a. v.; *Drake, Dict. of Amer. Bihg.* a. v.; *Life,* by Cathart (N. Y. 1870).
FULRAD

(Fulrad), an early French prelate, the son of wealthy parents in Alsace, became fourteenth abbot of St. Denis, in Paris, about 750, and was for many years ambassador of kings and popes, who conferred upon him the most special privileges. He died in 784. See Smith, Dict. of Christ. Biog. s. v.; Hoefer, Nouv. Biog. Gen. s. v.

Fulton, William, D.D., a Protestant Episcopalian clergyman, officiated, after his ordination, in Fremont, O.; about 1839 removed to Chicago, Ill.; and in 1860 to Cedar Rapids, la., where he became rector of Grace Church; in 1864 of All-Hallows' parish, Snow Hill, Md.; and in 1870 of St. Stephen's parish, Salisbury, where he died, Dec. 6, 1877, aged forty-nine years. See Proc. Episc. Alumni, 1879, p. 168.

Fumel, Jean Felix Henri de, a French prelate, was born at Toulouse in 1711; studied at St. Sulpice; was consecrated bishop of Lodève in 1750; distinguished himself by his episcopal ability, his anciest charity, and his attachment to the authority of the Church, and died Jan. 2, 1780. He wrote several funeral orations. See Hoefer, Nouv. Biog. Générale, s. v.

Funeral Service, that part of the liturgy which the Church of England appoints to be read at the burial of the dead. It is said to have been of very great antiquity, and was used both in the Eastern and Western Churches. This service is read over all the dead indiscriminately, with the exception of those who died unbaptized, of self-murderers, and those who die under the sentence of the greater excommunication.

Furies (Zumenedes or Dirae), mythical personages, either daughters of Nox and Acheron, of Terra and the blood of Saturn, of the Earth and Darkness, of Erin, or the Contestation, or of Jupiter. Their names were Alecto, Megera, and Tisiphone. Some add a fourth, called Lyssa; though others recognize but one Fury, called Adrastia, daughter of Jupiter and Necessity, and the avenger of all vice. Their office was to force persons guilty of crimes committed in secret to confess their guilt. They punished their incorrigible clients with insanity. They were represented as of vast size, old, quadrupedal, and terrible to behold. They wore a dark robe with a serpent as a girdle. The uncultured age took pains to connect everything horrible with these frightful forms: eyes emitting flame, snake-hair, claw-hands, with viper scourgences. Their dwelling-place is an iron palace in the infernal region, where they torture those who arrive in Tartarus without being reconciled to the gods. With the progress of civilization the myths of these deities had many changes; the bloody pictures disappeared, and in their place were substituted the Eumenides (q. v.).

Furinalia, an annual festival celebrated by the ancient Romans in honor of the obscure goddess Furina. It was observed towards the end of July, and the services were conducted by a flamen.

Furini, Francesco, an eminent Italian painter, was born at Florence in 1594, and studied in the schools of Passavagno and Roselli, and then went to Rome. Among his finest works was a picture of The Three Graces, in the Palazzo Strozzi. He painted a number of large works for the churches, the best of which are at Borgo San Lorenzo, near Florence, representing St. Francis Receiving the Stigmata, and the Conception of the Virgin. He died in 1649. See Spooner, Eng. Hist. of the Fine Arts, s. v.

Fürst, Julius, an eminent Hebrew scholar of Germany, was born May 12, 1803, at Zerkenow, in the duchy of Posen. He studied at different universities, and after having taken his degree as doctor of philosophy, took up his abode at Leipzig. He studied there the lectures at the university in 1839. In 1864 he was made professor, and died Feb. 9, 1873. He published, Lehrbüchel der aramäischen Idiole (Leipzic, 1865):—Perlenkunde aramäischer Gnomen und Lieder (1866).

FURSTENBERG


Furstenthal, Jacob Raphel, a Hebrew scholar, was born in 1781, and died at Breslau, Dec. 16, 1855. He published, Selichoth, or the penitential prayers, with a German translation and Hebrew commentary (Breslau, 1823-4, 2 vols.);—he also translated into German Pakuda's (q. v.) רבי יקותיאל נבון, or, Duties of the Heart (ibid. 1853)—Maimonide's More Nebuchim (only the first part, Krotoschin, 1859)—Ababa's Memorath ha-mo'or (ibid. 1842). A very valuable work of his is Robinsonische Annalen (Breslau, 1834). See Hoefer, Bibl. Jud. i, 307 sq., where a complete list of his works is given. (B. P.)

Fürstenberg, Ferdinand von, a German prelate, was born at Bilsen, in Westphalia, Oct. 21, 1826. Dedicated to the Church from infancy, he became canon of Hildesheim, and finally canonized sacerdote of pope Alexander VIII. He was chosen bishop of Paderborn, April 20, 1661, and took possession the following October. He administered his diocese with a remarkable spirit of equity, encouraged public instruction, caused new school buildings to be erected, attended to a careful distribution of instruction, preached successfully in behalf of various missions, and raised for this object 102,740 thalers. In 1678 he became bishop of Munster, after having been the coadjutor of his predecessor, also vicar-general of the pope for the countries of the North. He died June 26, 1683, leaving some poems and other works. See Hoefer, Nouv. Biog. Générale, s. v.

Fürstenberg, Franz Egon von, a German prelate, was born at Strasburg, May 27, 1669. He was minister to the elector of Cologne, Maximilian Henry. His attachment to Louis XIV led him to contribute to the formation of the Ligue de Rhin, contracted in view of the peace between the king and several electors of Germany. In 1685, when he was induced the elector of Cologne to leave to the disposal of the king of France the places of Nieuw and of Kaiserswerth. He was appointed bishop of Metz in 1658, but in 1668 resigned this position for that of Strasburg. He devoted himself to recovering from the hands of the Lutherans certain domains which formerly belonged to the Church of Strasburg. This prelate died April 1, 1682, a little after the re-establishment of the Catholic faith in the Catholic Church of Strasburg, and after the recall of the canons in accordance with the submission of Strasburg to the king of France. See Hoefer, Nouv. Biog. Générale, s. v.

Fürstenberg, Wilhelm Egon von, surnamed Prince William, brother of Franz, was born in 1670. Like his elder brother, he was councillor to the elector of Cologne, Maximilian Henry, and declared himself a partisan of France. Incensed at this, the emperor removed him, Feb. 18, 1674, then imprisoned him successively at Vienna and at Neustadt. Fürstenberg did not regain his liberty until after the peace of Nimeguen. Called to the bishopric of Metz in 1663, he resigned this following year. He was appointed bishop of Strasburg on the death of his brother in 1682. In 1682 he commenced the Jesuits the direction of a seminary and college founded by him. In 1686, through the representation of the French government, he received from pope Innocent XI the hat of a cardinal. He was elected coadjutor of Maximilian
Henry, elector of Cologne, Jan. 7, 1688; but the court of Rome, then at variance with the court of France, did not ratify this election, and another candidate, prince Clement of Bavaria, bishop of Ratisbon, succeeded him. In compensation for this he received of Louis XIV the duchy of Germanen-De-Pres, where he went to dwell. He died at Paris, April 10, 1704. See Hoefer, *Nouv. Bio. Générale*, s. v.


Futtafihi, in the mythology of the South Sea islands, is the mightiest among the gods of the sea, whom the inhabitants of the Friendly Islands worship. Many sacrifices of fruits and flowers are given to him and his wife Pakowa.

Fyffe, Robert A. D. D., a Baptist minister, was born of Scotch parents, Oct. 20, 1816, at Saint-Philippé, near Montreal. He studied at Madison University, N. Y., and graduated at the Newton Theological Institution in 1842; was ordained at Brookline, Mass., and was pastor in Perth, Can., the same year. In 1843 he removed to Montreal to take a position as professor in the college there; next year became pastor of a church in Toronto; in 1848 was again pastor in Perth; about 1850 removed to Warren, R. I.; in 1853 to Milwaukee, Wis.; in 1858 to Toronto again, over the Bond Street Church; in 1860 was elected president of the Canadian Literary Institute at Woodstock, and died there, Sept. 4, 1878. Few Baptist ministers in Canada have accomplished more for the denomination which he so ably represented than Dr. Fyffe. See Cathcart, *Baptist Encyclopedia*, s. v. (J. C. S.)

Fyflet (or *Fyttot*), i. e., four-footed, a term used to describe a mystical cross, made from the combination, in a cruciform arrangement, of four Greek gammas, thus (fig. 1), or thus (fig. 2); occasionally the small y was employed, thus (fig. 3). It was also called *Gammatism* (Γαμματισμός), the Greek term for this mystical device, it is used forming part of the ancient Secret Disciplines in the primitive Church. See *Gammadia*.

Funeral Pall, a covering for the coffin during the procession, to church, during the service in church, and until the coffin is afterwards placed in the grave. Anciently palls were either of violet or black, adorned with a cross, and sometimes richly embroidered with flowers, heraldic devices, or figures of saints.

Fynia, in Norse mythology, was one of the Åsas who live with Friggia, in Wingolf, in the palace Fensalir. She is very beautiful. *Funeral Pall* of the 16th Century. has long flowing drapery and a delicate color of skin. A golden band on her forehead characterizes her as a goddess, and she is the confidential adviser of the wife of Odin, as well as her private maid.

G.

Gabbaba (or Gabbatha), properly a bobe; hence a penile lamp of similar form, for a church, made of different metals—gold, silver, brass, and electrum. These lamps were frequently embossed, or decorated in bas-relief, and ornamented with lilies, heads of griffins or lions, or even fashioned in the form of animals. Like the corona used for lighting, they very often had crosses attached to them.


Gabriel, Festival of, is celebrated by the Greek Church on March 26, in honor of the archangel Gabriel.

Another holy day, called the *Feast of Sts. Gabriel and Michael*, is held in honor of the two archangels, on Nov. 1, by the Greek Church.

Gabriel (surnamed Severus), a Greek prelate, born in Monemvasia in 1557, was ordained bishop of Philadelphiat, at Constantinople, by the patriarch Jeremiah. Seeing that his church contained few Greeks, he withdrew to Venice, where he was bishop of the Greeks living there. His writings were published by Simon, under the title, *Fides Ecclesiae Orientalis* (in Greek and Latin, 1671). They comprise two treatises, one relating to the sacraments, the other entitled *Apologias*, published for the first time at Venice in 1600. See Hoefer, *Nouv. Bio. Générale*, s. v.
GABRIELLI

Gabrielli, a heretical prelate, lived in the latter half of the 17th century. He belonged to the Roman branch of the Gabrielli family. Actions both foul and strange have been imputed to him, such as making sacrifices of human blood at the reunions of his friends. Francis Picchetti, called also Cecco Polignano, had been sent to assassinate the marquis of Buffalo, but the emissary being seized, exposed his accomplices, among them Gabrielli, who was confined in a convent of Monte Cassino, and deprived of his income. Afterwards he was conducted to the château of Perugia by the order of Innocent XI. See Hoefer, *Nouv. Biog. Générale*, s. v.


Gabrielli, Giulio, an Italian prelate, was born at Rome, Aug. 20, 1758; became Bishop of Sinigaglia, and cardinal-priest, Feb. 23, 1801, and on March 27, 1808, pro-secretary of state under Pius VII. On account of his incessant recriminations, Gabrielli was arrested by order of Napoleon, and on June 17 was superseded by cardinal Pecci. After the removal of the pope, Gabrielli went to France, and was banished to Saumur. In 1813 he was permitted, with several other cardinals, to accompany the pope at Fontainebleau. He afterwards returned to Rome, where he was likely to be elected pope, but died in 1822. See Hoefer, *Nouv. Biog. Générale*, s. v.

Gabinoz, Augustino, an Italian fanatic, was born at Brescia, and lived in the latter half of the 17th century. He was chief of a sect of fanatics called the *Cicerellii of the Apocalypse*. He declared his intention of defending the Catholic Church against the anti-christ whose reign he believed to be approaching. He gave as emblems to his followers a sable and staff of command in the form of a cross, a sparkling star, and the names of three angels, Gabriel, Michael, and Raphael, upon their clothing. They numbered about twenty-four, mostly artisans. On Palm Sunday of 1694, Gabinoz attacked, sword in hand, upon the ecclesiastics, claiming their homage. He was accordingly imprisoned as a madman. A number of his proselytes were arrested upon the confessions of one of them, and the rest dispersed. See Hoefer, *Nouv. Biog. Générale*, s. v.

Gacle, Georg Christoph, a Lutheran theologian, was born at Hof, in Bavaria, in 1736, and died at Sulzbach in 1801. He wrote *De Peculiiis et Constatia, etc.* (Sulzbach, 1783); *Geschicht des Herzogthum Sulzbach* (Leipsic, 1847). See Winer, *Handbuch der Theol.* Li. ii, 19, 215; Zuchold, *Rath. Theol.*, i, 399. (B. P.)

Gadara (now Um-Keis). For a recent and full account of the present condition of this interesting site, see Merrill, *East of the Jordan* (N. Y. 1881), p. 145 sq.

Gadsten, Christopher P., D.D., a Protestant Episcopal clergyman, was assistant minister in Charleston, S. C., for many years, until 1859, when he became rector of St. Luke's Church in that city. He was a member of the standing committee of his diocese, a member of the board of missions to the colored men and freedmen of South Carolina, and a deputy to the General Convention. He died July 24, 1871, aged forty-five years. See *Proc. Episc. Almanac*, 1872, p. 127.

Gaetic Version of the Scriptures. This language is spoken in the Highlands and Western Isles of Scotland. It was not till the year 1767 that a New Testament, in the Gaetic tongue was provided for the Scotch Highlanders in the translation of the Rev. James Stuart of Killin. The work was published at the expense of the Society in Scotland for Promoting Christian Knowledge. The first edition consisted of 10,000 copies, and a larger edition of 21,500 copies was issued by the same society in 1796. The next step of the society was to obtain a Gaelic version of the Old Testament. To facilitate the work, the Old Testament was divided into four parts, two of which were allotted to the Rev. Dr. John Stuart, of Uss, the son of the translator of the New Test.; a third part also, afterwards fell to his share, although it had been the first instance before from another hand. The remaining fourth part, consisting of the prophetic books, was translated by the Rev. Dr. Smith, of Campbelltown, and, on its completion, was found to differ altogether in style and execution from the other portion of the Bible translated by Dr. Stuart. The whole version was completed for the press in 1801. In consequence of many complaints concerning the discrepancy in style between the prophetic and the other books, the society resolved in their next edition to subject the prophetic books to a thorough revision, that they might more conformable to the other parts of the version. This plan was effected in 1807, and 20,000 copies of the Old Testament with the New Testament were printed at Glasgow, under the care of the Rev. Alexander Stewart, of Dingwall. In the same year the British and Foreign Bible Society published, in London, an edition, consisting of 20,000 Bibles and 10,000 Testaments, but not being sufficient to satisfy the urgent demands for more copies, from time to time other editions followed. The total number of Gaelic Bibles and Testaments printed by the British and Foreign Bible Society up to March 31, 1884, was 100,126. The first number, however, was not in the Gaelic, but the 50,000 copies of Bibles and Testaments furnished to the Highlanders by other societies between 1810 and 1829. See *Bible of Every Land*, p. 188. (B. P.)

Gaetano, Antonio, an Italian prelate, was born in 1566. He was archbishop of Capua, for several years munici of Vicenza and Madrid, and died in 1624. He was learned, and handled satire with much ability. See Hoefer, *Nouv. Biog. Générale*, s. v.


Gagarin, Ivan S., a Jesuit, was born in Russia in 1814. For some time he held an appointment in the Russian diplomatic service, and joined his order in 1835. Afterwards he devoted a good deal of attention to the differences between the Eastern and Western churches, and published as the result of his studies a considerable number of books.
GALEN

Galen (de Montaigne), François de, a French prelate, was born Jan. 6, 1744, at the chateau of Montaigne. He was at first almoner of the king and grand valet of Rheims, and in 1782 became bishop of Tarbes. He was strongly opposed to the innovations of the assembly, and retired to Spain in 1789. Nevertheless, in 1791 he came to Toulouse as protest in a public sermon against the new order of things, and to explain his refusal of the oath. The French conquists obliged him to flee to Portugal, and at the time of the concordat he resigned, Nov. 6, 1801. He died near Lisbon in 1806, leaving fifty-seven writings upon ecclesiastical matters. See Hoefer, Nouv. Dict. Général, i. 367.

GALATINO, PIERO DE, a Franciscan of the 16th century, professor of theology and philosophy at Rome, is the author of De Arsacca Catholicae Veritatis, etc. (Ortona di Mare, 1818, and often).—Opus de Theologia: Commentaria in Apocalypsin: De Ecclesiae Catholicae Institutiones, Deformationes et Reformations: Ostium Apertum seu de recta Summa Scripturae Interpretatione, etc. See Fürst, Bibl. Jud. i, 814; Wolf, Bibl. Hebr., i, 971; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

GALBEY, THOMAS, a Roman Catholic bishop, of the order of St. Augustine, was placed in the see of Hartford, Conn., March 19, 1876. He zealously continued the work of his predecessors till the close of 1878, when, his health failing, he set out for a convalescent of his order near Philadelphia. He became so ill in the car that he was removed to a hotel in New York, where he died, Oct. 17, of the same year. See De Courcy and Shea, Hist. of the Cath. Church in the U. S. p. 5, 7.


Gale, Nahum, D.D., a Congregational minister, was born at Auburn, Mass, March 6, 1812. He studied at Phillips Academy, Andover, graduated from Amherst College in 1837, and four years after from the East Windsor Theological Seminary. He was ordained at Ware, June 22, 1842, of which church he was pastor until 1851, when he became professor of ecclesiastical history and the pastoral charge in the East Windsor Seminary, retaining that position until 1858. On Sept. 1 of that year he was installed pastor of the Church at Lee, and died in Newburyport, Sept. 18, 1876. Among his published works are, Pilgrims' First Year in New England (1857)—Memoir of Rev. Bennet Tyler, D.D. (1869).—Conversion Through Personal Effort (1866).—Prophet of the Highest (1876). See Cong. Quarterly 1857, p. 415.

Galen, Christoph Bernhard Matthäus van, a German prelate and general, was born in Westphalia in 1604. Having completed his studies, he traveled in various parts of Europe, entered as colonel the service of the elector of Cologne, and made, from 1687 to 1647, several campaigns against the French and Swedes before the treaty of peace at Munster, he accepted a command in that city, afterwards obtained the provestship, and in 1650 was elected bishop-prince. The inhabitants objected to some of his regulations, and he was obliged to adopt special measures to compel their obedience. In 1664 he was appointed by the general commander of the army of the empire against the Turks. Returning to his bishopric, he allied himself in 1665 with Charles II, king of England, against the people of Holland, but Louis XIV interposed between the belligerent parties.
In 1672 Galen took arms against the states-general, but Leopold I of Germany obliged him to make a treaty with them in 1674. This bishop, fierce and war-loving, died at Huy, Sept. 19, 1678. See Hoefer, *Now. Biog. Génerale*, s. v.

Galeas, DOMINICO, an Italian prelate, lived in the latter half of the 17th century. He was bishop of Kuvo, and wrote *Ecclesiastica in Matrimonii Potestas, adversus Io. Lauom Doctrinam*, etc. (Paria, 1677), which was followed by a reply from Launoy. See Hoefer, Now. Biog. Génerale, s. v.

Galeasini (Lat. Galesinina), Pietro, a learned Italian ecclesiastical antiquary and apostolical notary, who died about 1590, devoted most of his time to researches in ecclesiastical history. He endeavored to correct and illustrate the Roman Martyrology, by remodelling it and adding a number of new facts concerning the saints. He wrote the *Lives of the Saints of Milan* (1683), and a *Commentary on the Pentateuch* (1687). See Chalmers, *Biog. Dict.*, s. v.

Galleon, GATIEN DE, a French theologian, was born at Angers, Oct. 27, 1658. Having received the degree of doctor of civil and canon law at the age of twenty, he entered into orders: in 1688 he made canon and prebendary of St. Martin, and abbot of Tours; only after official and grand victor: but his close attention to his duties threw him into a dangerous illness. He returned to Angers and there recovered his health. Persuaded that the sparing of his life was a miracle, he consecrated himself more wholly to the service of God. In 1707 he was appointed bishop of Aggloece and coadjutor of the bishop of Babylon. He started for Persia, and died there soon after his arrival at Isphahan, Sept. 27, 1712. He wrote some works, for which see Hoefer, Now. Biog. Génerale, s. v.

Galiameum is the name given to the catechumenal oil in the Greek Church. It is considered as sanctified by the blood of *Martyris et holy chrism (q. v.*) which are mixed with it.

Gall, ALESSANDRINO, an eminent Florentine archtect, was born in 1691. He resided seven years in England, and on his return to Tuscany was appointed state architect by Cosmo III. He was invited by Clement XIV to Rome, where he erected three superb monuments: the façades of the Sacro Monte di Fiorentini and S. Giovanni Laterano, and the Cornini chapel in the latter edifice. He died in 1737. See Hoefer, Now. Biog. Génerale, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Galla, Saint, was a daughter of Symmachus, a Roman senator, who died in the former part of the 6th century; she became a widow at a very early age, and took the veil at St. Peter's monastery. She is commemorated Oct. 5.

Galla Version of the Scriptures. The Galla language is spoken by the Gallas (q. v.). While Dr. Krapf resided in Shoa, between the years 1838 and 1842, he translated the gospels of Matthew, Luke, and John, the epistle to the Romans, and the book of Genesis. The gospel of Matthew and five chapters of the gospel of John were printed in Roman letters, the copies being designed for distribution among the Galla tribes around Shoa, where the Church missionary society was established and the establishment of a mission. The opposition of the Abyssinian priesthood led, however, to the abandonment, in 1844, of the Shoa mission, and the station was accordingly transferred to the Wanki country, where it was hoped that opportunities for a wider dissemination of the Bible than that originally contemplated by the society might accrue. But these hopes have been doomed to disappointment. Of late the translation of the Bible into the Galla language has again been taken up by the Rev. Dr. Krapf, and among the translations published, the British and Foreign Bible Society announced, for the year 1876, the *New Testament*, there are also printed the books of Genesis and Exodus, the latter having left the press in 1877. For the study of the language, see Tutachek, *Dictionary and Grammar of the Galla Language* (Munich, 1844-45). (B. P.)

Gallina, SERVATIUS, a Reformed preacher of Holland, who died near the end of the 17th century, is known as the editor of Lactantius's works, published at Leyden in 1660; he also edited the *Sublime Oracles* (Amsterdam, 1687-88); and wrote *Disserationes de Sublime*, and *Opuscula de Oraculis* (ibid. 1698). See Jocher, *Algemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i. 908. (B. P.)

Galland, THOMAS, an English Wesleyan minister, was born at Hull. He was converted at the age of fifteen, under the ministry of W. E. Miller, and being designed for the ministry of the Church of England, was educated at Cambridge, where he graduated a master, of arts. He entered the Methodist ministry, but still prosecuted his studies. He was one of the advanced liberal members of the Conference, but, with independence of thought, he deferred to the peace and unity of the Church. With an unbridling princeness, he was tender and charitable towards others: with great vigor of intellect, he was simple, frank, and ingenuous; with an anxious desire for the freedom of the Church, he had a fixed concern for Christian order. He was a leader in the institution of that body and of its spiritual government, and ably advocated all its great interests. His ministry, which began in 1816, was evangelical, ardent, and powerful; and he was withal a diligent and faithful pastor. He died suddenly at Hull, May 12, 1843, aged forty-nine years. Galland was wealthy and liberal. As a pulpit expositor of Scripture, he was, perhaps, without an equal in his day. See *Minutes of the British Conference*, 1843; Stevenson, *City-Road Chapel*, p. 266; Smith, *Hist. of West. Meth.* iii. 85, 225, 244, 350, 355, 412, 419, 475, 478; Everett, *West. Centenary Tawings*, vol. ii, sketch 3.

Gallardo, MATTEO, a reputable Spanish painter, resided at Cordova in 1657. There is a picture of Christ, and several of the Virgin, by him, which are highly commended. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Galla, PHILIP, an eminent Dutch engraver, was born at Haarlem in 1637, and early established himself at Antwerp. The following are some of his prints: *Solomon Directed the Building of the Temple*, a set of prints of subjects from the Old and New Testament; *Abraham Sacrificing Isaac; Christ with the Two Disciples at Emmaus*. He died in 1612. See Hoefer, Now. Biog. Génerale, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.


Gallil, priests of Cybele (q. v.) among the ancient Romans, who received the worship of this goddess from the Phrygians. They were selected from the lowest class of society, and were allowed at certain times to ask alms from the people. The chief priest among them was called Archigallus.

Gallical Councils: councils held in France, but at some place unknown.

I. A.D. 555, at Poitiers or Toulouse, possibly. St. Hilary, writing to the Easterns, A.D. 980, says he, five years before, the bishops of France sent to the communion of the Arius bishops Umacius and Valens, and of Saturninus of Arles, who had espoused their cause. The opening chapters of his work addressed to Constantius are thought to have emanated from this council.
GALLIET

II. A.D. 576. There seems a reference to one such in a law of that year, dated Treves, of the Theodosian code, but it is not known where or for what object.

III. A.D. 444. in which Hilary of Arles presided, and Cledonius of Besançon, where this council may have met, therefore, was accused of being husband of a widow, and deposed. On appealing, however, to St. Leo he was restored, as having been condemned on a false charge. Both their letter to him and his answer are preserved among his epistles.

IV. A.D. 678, at some place unknown; when St. Leodegar or Leger, bishop of Autun, was deposed as having been accessory to the death of king Childeric II five years before.

V. A.D. 678 or 679, against the Monothelitians; as appears from the reference made to it by the Gallican bishops subscribing to the Roman synod under pope Agatho, preserved in the 4th act of the 6th council, but they do not say where.

VI. A.D. 796, at Tours possibly, where Joseph, bishop of Mans and a suffragan of Tours, was deposed for cruelty.

VII. Three more councils may be grouped under this head, usually called Councils of Auvergne, but this name is misleading; it means the town Clermont, not called, not the province. When the town changed its name to Clermont, councils held there subsequently were styled by its new name, while the earlier retained its old. We save confusion, therefore, by classing them under Gallican. The first was held Nov. 6, A.D. 585, in the second year of king Theodebert, and passed sixteen canons, to which fifteen bishops, headed by Honorus, metropolitan of Bourges, subscribed; his suffragan of Auvergne subscribing second. Their canons deprate lay influences in the appointment of bishops, and lay interference between bishops and clergy. No furniture belonging to the Church may be used for private funerals or marriages. The appointment of Jews as judges, and marriages between Jews and Christians, are denounced. Presbyters and deacons marrying are to be deposed. In a collective note to king Theodebert, the bishops entreat that neither the clergy, nor others, living in his dominions may be robbed of their rightful possessions, and in their fifth canon they declare all spoliations of Church property null and void, and the spoilers excommunicated wherever it occurs. Several other canons are given to this council by Duhesme. The second, A.D. 549, was attended by ten bishops, but only to receive the canons passed at the 5th Council of Orleans. The third, A.D. 588, was occupied solely with a dispute between the bishops of Rhodes and Cahors.

Gallifet, Joseph, a French theologian, was born in 1663, near Aix (Provence). He entered the Jesuit order, became rector, then provincial, of the College of the Trinity, at Lyons, where he had completed his studies, and was regarded as the principal promoter of the devotion to the Sacred Heart of Jesus. In 1728 he became minister general of the Jesuits at Rome. He died about 1740, leaving several works on devotion, for which see Hoefer, Nouv. Biog. Générale, s. v.

Gailim. Lieut. Conder suggests (Text-Work in Palest. ii, 336) as a representative of this site the present Beth-Jala, doubtless meaning the place of that name a few miles south of Jerusalem (see Ekhla); but the passage in Isaiah (x, 90) requires a position north of that city.

Galloche, Louis, a reputable French historical painter, was born at Paris in 1670, and studied under Louis Boullongne. He was a member of the Royal Academy. Among his works are the Departure of St. Remigis, in the Church of St. Denis; The Good Samaritan, and The Resurrection. He died in 1761. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Gallonitis, Antonius, a priest of the congregation of the oratory, was a native of Rome, and died there in 1605. His works were numerous, but he is chiefly known by his Tractatus di Martirio, etc. In 1591 he published his History of the Virgins:—The Lives of Certain Martyrs (1687).

Gallucci, Angelo, an Italian Jesuit, was born at Macerata in 1558, became a famous preacher, professor of eloquence in the College of Rome, and died Feb. 28, 1674, leaving a number of sermons and other works, for which see Bivog. Universale, s. v.

Gallucci, Tarquinio, an Italian Jesuit, was born at Sabina in 1574, became professor of rhetoric, and finally rector of the Greek College in Rome, and died there July 28, 1649, leaving some commentaries on classical works.

Gallus, Saint (1), sixteenth bishop of Clermont-Ferrand, was born in the city (Auvergne) about 480, of patrician parents. In order to escape marriage, he took refuge at the monastery of Corcon (Cromon or Courtom), and there embraced the monastic life. St. Quintinns, then bishop of Auvergne, ordained him deacon, kept him near himself, and drew him into literary pursuits. Later, this deacon, at the request of Gallus, appeared in the court. Here he remained until 527, when St. Quintinnus died, and Gallus was elected to succeed him. He distinguished himself by his gentleness and charity. Being uncle of St. Gregory of Tours, he took charge of the education of his nephew. St. Gallus assisted at the first two councils of Clermont-Ferrand, Nov. 8, 585 and 549, as well as at the second, third, fourth, and fifth of Orleans—June 23, 583; May 7, 588; Aug. 31, 541; and Oct. 28, 549. The hagiographers affirm that he possessed the gift of miracles. By his prayers he arrested the flames which threatened the destruction of the city, and at another time delivered the citizens from the fearful ravages of disease. He died about 553, and his body is preserved in the Church of Notre Dame du Port, at Clermont-Ferrand. He is honored by the Church July 1. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ. Biog. s. v.

Gallus, Saint (2), twenty-third bishop of Clermont-Ferrand, lived in the 7th century. He was elected in 650, and is honored as a saint in his diocese on Nov. 1. He wrote a Lettre Adressée à Saint Didier, évêque de Cahors, which Usher falsely attributes to St. Gall of Auxerre. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ. Biog. s. v.

Gallus, Nicolas (properly Ihla), a Lutheran theologian of Germany, was born at Köthen, June 21, 1516. He studied at Wittenberg, was in 1542 deacon at Ratisbon, which place, however, he had to leave on account of the Interim (q. v.). He went to Wittenberg to occupy the pulpit of Crusiger, who was prevented from discharging his ministerial functions by sickness. From Wittenberg Gallus went to Magdeburg, but returned again to Ratisbon in 1558, and died there in 1570. In connection with Flicus (q. v.), Gallus opposed the Interim and Osiander, and defended his Church against the intrusion of all and every error. See Salig, Vollandutsche Historie des Augsburgerischen Confession, ii, 1008 sq.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Herzog-Plitt, Reüt-Encyclop. s. v. (B. F.)

Gallus, Robertus, a French mystic, lived at Orange in 1291. He derived his name from his French origin, and was provincial of a monastic order called according to Ouden, he was very pius, but of little note. He believed himself endowed with the gift of revelation, and wrote several works in this line. The only one which has come down to us was published at Paris in 1513, at the house of Htinig Stephen of Toul. It is entitled Liber Trium Virtor (namely, Herma, Ugolinus, and Robert Gallus himself), et Trium Spiritualium Verginum (the

Gally, Henri, D.D., an English divine, was born at Beckenham, Kent, in August, 1696, and was educated at Benet College, Cambridge. In 1724 he was chosen lecturer of St. Paul's Covent-garden, and in the same year was instituted to the rectory of Wavendon or Wavendon, Beds. The incumbents preferred him to a prebend in the Cathedral of Gloucester in 1728, and three years later to one in Norwich. He died Aug. 7, 1769. He was the author of two sermons on the *Misery of Man*, preached in 1725:— *The Moral Condition of Man* (Epiph. 627, s. v.). Both were highly esteemed. See Hoefer, *Nova Biogr. Générale*, s. v.

Gamilde Ben-Jeshurun (surnamed Balfraoz, i.e. the Last) terminated the long dynasty of the house of Hillel. Though styled patriarch, yet his power was hardly more than nominal. The Jewish population was divided into five sects of Rabbinical opinions; and the strong opposition of the foreign synagogues became, the less they were disposed to appeal to the patriarchal see, though its existence was still regarded with a certain complacency. But the thing itself was now to end. The emperor Honorius had inhibited the transfer of contributions from the West to the patriarchal coffers at Tiberias; and Galimade himself, under the charge of contumacy, in the erection of synagogues contrary to the imperial law, by an edict of Theodosius was stripped of his secular title of "prefect" in the year 405 (Cod. Theodosii, iv, 22). It may be that this was the same Galimade whom Jerome mentions (Epist. 57, § 3) as an enemy of Hesychius. Galimade died without an heir, and, thus with his death, this shadow of dignity, which he retained in Jewish circles, entirely passed away. See Etheridge, *Introduction to Jewish Literature*, p. 139; Hoefer, *Dict. of Christ. Biog.*, s. v. (B. I.)

Gallia, Bernhard, prince-bishop of Brixen, was born Aug. 21, 1674. He was for some time preacher at Freiburg, made suffragan bishop and vicar-general at Feldkirch in 1820, in 1823 consecrated prince-bishop of Brixen, and died in 1856. He wrote, *Dias de la Divina Verdad* (Fribourg, 1870):— *Bibliothek Geschicht der Weltliteratur durch Jesus den Sohn Gottes* (ibid. 1860):— *Die katholische Religions* (ibid. 1796-99, 3 vols.):— *Gebet- und Betrachtungsbücher für Christen* (6th ed. 1836, etc.). See Winten, *Handbuch der theol. Lit.* i. 61, 463, 456, 478; ii. 241, 259, 267, 272, 346, 352, 388, 386. (B. P.)

Galvam (or Galvao), Francisco Fernandez, a Portuguese orator, was born at Lisbon in 1554. He entered the ecclesiastical ranks, and acquired great renown as a preacher. He was regarded as a classical writer in Portugal. To the vigorous study which gained for him the title of doctor of theology, he added the gift of a powerful memory. He died in 1610. His works have appeared under the following titles: *Sermos do Doutor Francisco Fernandez Galego Arceiho de Cereira* (Lisbon, 1811);— *Sermos dos Festas dos Santos* (ibid. 1813);— *Sermos do Fresto do Cristo* (ibid. 1616). He had as editor a writer of merit, Amado Vieira. See Hoefer, *Nova Biogr. Générale*, s. v.

Galvam (or Galvao), João, count of Argamil, was a warlike Portuguese prelate, born at Evora in the 15th century. He was the son of Ruy Galvao, secretary of Alfonso V, and succeeded his father. He became prior of the convent of the Augustines, and in 1451 accompanied princess Leonora, as she went to be married to the emperor Frederick III. On his return, in 1451, he became bishop of Coimbra. Alfonso V sent him in 1453 later to Africa. At Arrilia and Tangier he fought so valiantly that the king conferred upon him the title of count of Argamil, which title ever afterwards belonged to the bishop of Coimbra. The archbishopric of Braga being vacant, Galvao was called to it by Sixtus IV in 1490. He died Aug. 4, 1445, at a very advanced age. He left in manuscript, *Jornada da Emperatriz Dona Leonor*. See Hoefer, *Nova Biogr. Générale*, s. v.


Gamalade (or Gamalade) (a surname called 'Balfraoz', i.e. the Last) terminated the long dynasty of the house of Hillel. Though styled patriarch, yet his power was hardly more than nominal. The Jewish population was divided into five sects of rabbinical opinions; and the strong opposition of the foreign synagogues became, the less they were disposed to appeal to the patriarchal see, though its existence was still regarded with a certain complacency. But the thing itself was now to end. The emperor Honorius had inhibited the transfer of contributions from the West to the patriarchal coffers at Tiberias; and Gamalade himself, under the charge of contumacy, in the erection of synagogues contrary to the imperial law, by an edict of Theodosius was stripped of his secular title of "prefect" in the year 405 (Cod. Theodosii, iv, 25). It may be that this was the same Gamalade whom Jerome mentions (Epist. 57, § 3) as an enemy of Hesychius. Gamalade died without an heir, and, thus with his death, this shadow of dignity, which he retained in Jewish circles, entirely passed away. See Etheridge, *Introduction to Jewish Literature*, p. 139; Hoefer, *Dict. of Christ. Biog.* (B. I.)

Gamalade, a Scotch prelate, was an Englishman by birth, consecrated by Roger, archbishop of York, and promoted to the see of the Isles in 1181. See Keith, *Scottish Bishops*, p. 298.

Gambara, Giovanni Francesco, an Italian prelate, nephew of Uberto, was born at Brescia, Jan. 17, 1533. He was son of Giacomo Francesco, count of Prato Albinio, who rendered great service to the house of Austria, and distinguished himself among the Latin poets of his time. Giovanni, after having been educated at Perugia and Padua, was sent to the court of Charles V. He afterwards returned to Rome, performed various offices under Julius III and Pius IV, and was made cardinal in 1561. Pius V appointed him bishop of Viterbo. He died at Rome, May 5, 1587. See Hoefer, *Nova Biogr. Générale*, s. v.

Gambara, Lattanzio, an eminent Italian painter, was born at Brescia in 1541, and was instructed in the schools of Giovanni Bellini, Titian, and Rembrandt, and most studied production is his fresco in the dome of the cathedral at Parma, representing subjects from the life of Christ. Some of his other admired works are, *Christ Slaying Abel; Moses and the Brazen Serpent; Samson and Delilah; Judith with the Head of Holofernes; Joel and Jeremia; The Taking Down from the Cross*. He died in 1574.

Gambara, Uberto, an Italian prelate, was born at Brescia, near the close of the 15th century. He was the son of Gian Francesco, count of Prato Albinio, who abandoned the side of the Venetians after the battle of Chiara in 1399, and joined the French in order to save the city of Brescia, his native place. This desolation irritated the Venetians against him, but they were appeased through the intervention of pope Leo X, a particular friend of the count. This pontiff called the young Uberto to himself, and sent him as nuncio to Portugal. Clement VII sent him to solicite, in 1527, the aid of the king of England against Charles V. Gambara accosted himself with success in this mission, and on his return was appointed bishop of Tortona. Paul III made him cardinal in 1539, and confided to him the legation to the Holy See. In this position Gambara adroitly favored the designs of the Farnese, and afforded them much aid, by placing them in possession of these principalities. He died at Rome, Feb. 14, 1549. See Hoefer, *Nova Biogr. Générale*, s. v.
Gamelia, the name applied to a sacrifice among the ancient Greeks, which the parents of a girl about to be married were accustomed to offer to Athena (q. v.), as the day before the marriage. In time the word came to be applied to marriages solemnities in general.

Gamellina, a Scotch prelate, was archbishop and first-chancellor of St. Andrews in 1250. He was made bishop of St. Andrews in 1255, on St. Thomas's day, and consecrated on St. Stephen's day of the same year. Here he continued until his death in 1271. See Keith, Scottish Bishops, p. 18.

Gamæa (γαμηα, λη γαμμα), a cruciform ornament, embroidered on the borders or woven into the texture of ecclesiastical vestments, both in the West and East. It takes its name from being composed of two capital gamma (Γ) placed back to back, thus: Γ and a cross was inscribed. Vestments so decorated were known by the name of polychiarion (πολυχαϊριον).

See F. L. Poult. See INN-GAMACH.

Ganach. See INN-GANACH.

Ganapatyas, the worshippers of Ganesta (q. v.). They can scarcely be considered as a separate people, Ga- nateya being worshipped by all the Hindus as having power to remove all difficulties and impediments. Hence, they never commence a journey or engage in any important work without invoking his protection. Some, however, pay this god more particular devotion, and therefore may be considered as especially entitled to be called Ganapatyas.

Ganesa, a Hindû deity, was the son of Siva and Parvati. He is considered the god of prudence, who removes all hindrances, and corresponds to the Greek Hermes, or the Roman Mercury, the great teacher and presiding deity of authors. Ganesa is always addressed as Siva's son when he appears alone, on account of the new moon is painted with the froth of Gangâ. He is generally represented sitting cross-legged, with four arms and hands, and having the head and proboscis of an elephant. Ganesta had formerly six classes of worshippers; in the present day he cannot boast of any exclusive adoration, although he shares a kind of homage along with all the other gods. See Pulkar.

Ganga Sagor, a sacred island among the Hindûs, situated at the union of the great western or holiest branch of the Ganges with the Indian ocean. It is low, flat, and swampy, yet it is one of the most celebrated places of pilgrimage in India, in accord with the peculiar sacredness of the waters at this point. On the island stands a ruinous temple dedicated to Kapila, the founder of the Sankhya system. This temple is usually occupied by a few disciples of Kapila, and crowds repair thither twice every year, at the full moon of November and in January, to perform obsequies for the benefit of their deceased ancestors, and to practice various ablutions in the sacred waters. As many as 300,000 pilgrims have resorted to this sacred spot from all parts of India in a single year.

Gangas, the idolatrous priests of the inhabitants of Congo, in western Africa. They acknowledge one Supreme Being, but worship also a number of subordinate deities who preside over the different departments of nature. These priests teach the people to worship their deities by various rites and ceremonies, but chiefly by donations of food and clothing, which they apprehend will be of their own use. They make the people believe that they can bring down blessings upon them, avert judgments, cure diseases, and dispel witchcraft.

Gangae Theodos, a Roman Catholic theologian of Germany, was born Nov. 1, 1809, at Bergen. In 1833 he received holy orders, in 1858 joined the Benedictines at Augsburg, was in 1842 professor of philosophy and psychology at the Augsburg Lyceum, in 1848 rector of the same, and died Sept. 15, 1875. He was a follower of Günther's philosophical system, and wrote, Die Metaphysische Psychologie des heil. Augustin (1844-47):—Augustin's Precisioin über das Verhältniss von Glau- ben und Wissen (1854):—Augustin's Lehre von Gott dem Dreieichigen (1865). (B. P.)

Gang-days. See rogation.

Ganinannesas (from Singhalese gana, an assembly), a name applied in Ceylon to the novices as well as the priests among the Buddhists.

Ganu Bakshis, a division of the Sikhs (q. v.) in Hindustan, who are said to have derived their name from their founder. They are few in number and of little importance.

Gannett, Ezra Stiles, D.D., a Unitarian minister, was born at Cambridge, Mass., May 4, 1801. He was educated at Phillips Academy, Andover, and Harvard College, where he graduated in 1825. He then spent three years in the Cambridge Divinity School, and was ordained colleague-pastor with Dr. William E. Channing, June 24, 1824. He remained in that charge until his death, Aug. 28, 1871. He founded The Scripture Interpreter, edited for some years The Monthly Miscellany, and was joint editor with Dr. Alvan Lamson (q. v.) of The Christian Examiner. He also published numerous discourses.

Ginsbacher, Johann Baptist, a German composer of church music, was born at Sterzing, in Tyrol, in 1778. He was educated under various masters until 1802, when he became the pupil of the celebrated Abate Vogler. Through this connection he became acquainted with Weber and Meyerbeer, and a friendship sprung up among the three young musicians which was dissolved only by death. Ginsbacher was director of the music of St. Stephen's Cathedral, Vienna, from 1829 until his death, July 18, 1844. His compositions include choral and church music, including more than seventeen masses, besides litanies, motets, offertories, etc. He also wrote several sonatas, a symphony, and one or two minor dramatic compositions. See Encyclop. Brit. 9th ed. a. v.

Ganabet, a French monk, and celebrated reformer of various monasteries, was born in the early half of the 10th century, of a noble family. The record of the foundation of the abbey of Bourgueil, in 991, mentions him as the abbot of St. Julien of Tours at that period. He was also simultaneously abbot of Bourgueil-en-Vallee, of St. Pierre de la Couture, at Mous, of Maille- sur-l'Ancre, and of the Houle, in the diocese of Orleans. The Historiographi de la France states that he reformed these monasteries, and that he established a great number of charters, which we are unable to mention. About 1000 he went to Rome, and obtained of pope Sylvester the confirmation of the privileges of St. Julien. In 1061 he engaged in important discussions with a certain knight named Gautier, upon the subject of the immunities of Bourgueil. The same year he received of queen Bertha various manors. He died at Bourgueil, Sept. 25, but there is much uncertainty about the year, some making it 1066, others 1067. See Hoefer, Nouv. Biog. Générale, a. v.

Gantesviller, Johann Jacob, a Lutheran theologian, born at Basle in 1631, was professor at Herborn in 1650, in 1655 at Hanau, in 1678 at Duisburg, and died March 25, 1691. He wrote, Mystertiis Urin. et Theologi. Delineatio (Hanau, 1674):—Scrubinius Theologiæ Compendium de Lembi (Duisburg, 1682.)—Strieder, Hessische Gelehrte Geschichte; Miscell. Duis- burgi, i. 560; Jocher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)

Geon (גאון, excellence) is the academic title of the Jewish presidents of the colleges of Sora (q. v.) and Pumbeditha (q. v.). The title originated, according to the Jewish historian Gritz, cfr. A. J. 608. When Ail, the son-in-law and vizier of Mohammed, was elected
caliph (A.D. 655), and the Isma'iliyya were divided into two parties, one for and the other against him, both the Babylonian Jews and the Nestorians decided in his favor, and rendered him great assistance. All rewarded Rabbi Isaac, then president of the college of Sora, with the title "Gaon." Accordingly, the word is either of Arabic or Persian origin, and properly belonged to the presidents of the Sura college, who alone bore the appellation at the beginning. The president of the subordinate sister college at Pumbeditha was called the head of the college, נביא עלי by the Babylonians, and the appellation Gaon, whereby the presidents were sometimes styled, obtained at first among the non-Babylonian Jews, who were not thoroughly acquainted with the dignities of the respective colleges in Babylon. It was only after the year 917, when Pumbeditha became of equal importance with Sora, and especially when, after the death of Saadia (q. v.), the college at Sora began to decay altogether, and Pumbeditha continued alone to be the college of the doctors of the law, that the presidents of its college, like those of Sora, were described by the title of Gaon. The period of the Gaonim comprises the time from A.D. 658 to 1040, and is divided into that of the First Gaonim, from A.D. 658 to 760, and that of the Later Gaonim, from A.D. 760 to 1040. The only literary productions of the First Gaonim were the works of the period and original compositions in the favorite form of questions and answers (פָּנָס וָנָפָס). To this period also belongs the beginning of the Neo-Hebrew poetry, or the so-called פְּלִטִין (פִּלִּטִין), a term obviously taken from the Greek, and the poet was, in like manner, called פלטִיון (פַּלְטִיִּי). Now these πληθυντής, written either in the form of the acrostic or arrangement of words, strophes, and lines, or ρῆμα (Ῥήμα) or metre (μετρόν), are to be found in the Maimonides or synagogue rituals of the different countries, and consist of קמחוכ (Kemachoth, i.e. that part of the morning service which comprises the three benedictions) for the morning prayer; Pentecostal Prayer (חֵיחָא וָחָא; Elsevier (Elsevier); Rabbah (Rabbah); Petitiones (Ρηματα), etc. Of the liturist among the later Gaonim, we notice Mar Zemach I, ben-Paltu, of Pumbeditha (872-890), the author of a Talmudic lexicon called "Aruch," which however, is not the same as the Arch of Nathan ben-Jechiel (q. v.). Zemach's lexicon has not yet come to light. Excerpts were published by Rapaport, from the collection made by Saccotto in the Hebrew essays and reviews, called בִּיקּוּרֵה קַטִיטְמ (Vienna, 1880), xi, 81 sq. Other excerpts were published by Geiger in Zeitschrift d. D. M. G. (Leipzig, 1888), xi, 144. Zemach is also supposed to be the author of the chronological account of the Tanaim and Amoraim (תנאים ו硬盘, which was edited by Luzzatto in the Hebrew אוספים, iv, 184, and Contemporary with Paltu was Nachshon ben-Zadok (q. v.) of Sura, A.D. 881-889. Another writer of this period was Simon of Kahana or Meir, in Egypt, who composed a compendium of the most important halachoth from both Talmuds, with the title Great Halachoth (בער יִתֵּנֵה), about the year 900. To this period also belongs Ibn Koreish (q. v.) and Saadia (q. v.). With the latter's death the last sunset light of the Sorian academies had passed away, and by the year 948 the school had to be closed. In order to secure its further existence, four young men were sent out, never to return again, to interest their rabbis co-religionists in this old school of learning. The young men fell into the hands of a Spanish cousin. Among these captives was Moshe ha-Ba'ali (q.v.). While the Sorian school was closed, that of Pumbeditha was presided over before its final close by two men, Shefira Gaon (q. v.) and Habi ben-Sha'ira (q. v.).

With the exception of the authors we have named already, the following are the most important in the Gaonic literature anonymous. We mention מִשְׁרְחַן אָסָף (Misraḥan Esaf), on part of the book of Numbers; the Midrasḥ Ḥa'am (מִדְרֶשׁ חָאָם); the chronicle, entitled הָיְתָה הַמֵּסֶכֶנֶא of Joseph ben-Gorion, which is a translation of an Arabic book of the Maccabees, the Tarikh al-Makkabin, Joseph ibn-Gorion. This book, says Dr. Gritz, was afterwards translated by an Italian Jew, who, by his additions to it, displayed great skill in his Hebrew style, which translation is generally known under the title, Josippon (q. v.). Besides the Josippon or Pseudo-Josephus, we must mention an ethical midrash, entitled תַּמְעָה (Tumucha) or תַּמְעָה (Tumucha) of Judah ha-Levi, the Midrash Tumchuna or Timuchuna Jelumda. (B.P.)

GARAFOLUS, GABRIEL, an Augustinian monk of Italy, who died at Spoleto in 1435, wrote Adversus Heresies, etc., Against the Heretics, etc. He was Abbot of the monastery of Spoleto, and one of the foremost disputants with the heretics. See Ugelli, Italia Sacra; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Garcasius, Johannes, a Lutheran theologian of Germany, was born Dec. 19, 1550, at Hamburg. He studied at Wittenberg, and in 1576 professor of theology and president of the University of Namur, in 1580 vice-chancellor, and first preacher at Brandenburg, and died Jan. 22, 1575. He wrote, De Fregenda Figuris Cateli (Wittenberg, 1556)—: De S. Laurentio Martyre (ibid. 1562)—: De S. Joanne Baptista (ibid. ed.)—: De Mogia ex Orienti (ibid. ed.)—: De S. Martino Episcopo Taronensi (ibid. 1568) —: Commentarius in Hortae de Spiritu et Sempiternitate (1575) —: De Infantifico Heroida (ibid. ed.)—: Collatio summi Pontificia V. et N. T. (Leipzig, 1574). See Thiem, Hamburg Gelehrten-Lexicon; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Garcin (de Tassy), Joseph Hélodore Saccard Vervo, a famous French Orientalist, was born Jan. 30, 1794, at Marseilles. In 1817 he went to Paris, where he studied under Sylvester de Sacy. The latter especially interested him in the vulgar Arabic spoken by the Musulmans of India, and to this he devoted himself entirely. A chair for Hindustani was especially created for him at the college in Paris; he succeeded Talleyrand as member of the Academy of Inscriptions, in 1838, and after Mohl's death, in 1876, he was made president of the Asiatic Society. Garcin de Tassy died Sept. 2, 1878. He published, Rudiments de la Langue Hindoustouni (Paris, 1829, with app. posthum., 1844) and Rudiments de la Langue Hindoustouni (Paris, 1847):—Les Oeuvres de Wat, Cible du Poète de Dackan (with a translation, 1834):—Les Aventures de Kurnup (ibid. ed.)—:—an edition of the Penam-Nand of Saadi, "Mantik ul-Atair" (The Language of the Gossips)—:—Dictionnaire des Musulmans (from the Arabic, 1837-40)—:—Poésie Philosophique et Religieuse des Persans (1857)—:—Rhétorique et Proseologie de l'Orient Musulman (1875). (B. P.)

Gardiner, John, D.D., an English divine, was born about 1756. He was educated at Tiverton, whence he went to the University of Glasgow, where he studied civil law. He entered himself in the Middle Temple, with a view to qualify for the bar. An irrepressible impulse induced him to exchange the law for the Church, and in consequence he repaired to Wadham College, Oxford. In 1781 he took possession of the vicarage of Shirley and rectory of Draxford, in the county of Derby, the portion to which he was purchased by his father, with whom he afterwards resided for some years at Wellington, performing gratuitously the duty of curate in that parish. In 1789 he
undertook the same office at Taunton, and there continued till his father, in 1726, purchased for him the Octagon Chapel at Bath, where he officiated till his death in 1838. He also served as a magistrate for the county of Somerset. Dr. Gardiner published a number of sermons, and led an invaluable life in English, and a volume of Sermons (Bath, 1802, 8vo). See "The Christian Remembrance" (London), Sept. 1838, p. 668; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Gardiner, John Sylvestor, D.D., a Protestant Episcopal minister, was born at Haverford-West, South Wales, in June, 1765. At the age of five years he was sent by his father to the care of his grandfather, and then a resident of Boston, where he attended school, and after three or four years returned to his father, who was attorney-general on the island of St. Christopher, W. I. Shortly after, John was sent to England, where, from 1776 to 1782, he was a pupil of the famous Dr. Parr. After this he visited his father in the West Indies, and in 1785 went to Boston, which became his permanent home. Partly under the tuition of his father and partly under that of Judge Tudor, he studied law, but abandoned it to enter the ministry, officiating as lay-reader at St. Helen's, 1789, and studying theology. He was ordained deacon in New York City, Oct. 18, 1787, and presbyter, Dec. 4, 1791. For a while he preached at St. Helena, Beaufort, S. C., and then was elected, in 1792, to the presidency of Trinity College, Cambridge, where he remained until 1794. In 1805 he was appointed chaplain to the board of the American Bible Society. He was ordained priest in 1816, and in 1836 was appointed chaplain to the board of the American Bible Society. He was ordained minister in 1816, and in 1836 was appointed chaplain to the board of the American Bible Society.

Gardiner, Richard, an English divine, was born at Hereford in 1591, educated at the school there, and at Christ Church, where he was canon in 1629. In 1630 he was chaplain to Charles I. He died in 1670. In 1645 he published several sermons. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.


Garnarde, Étienne, a French priest, was prior of the church of Paris, chancellor of the kingdom, and length senescal. Forced, at the end of seven years, to resign these functions, as they were incompatible with the ecclesiastical calling, they transferred them to Amory of Montfort, count of Evrée, without the consent of the king, who seized his chateau at Livry as a punishment, but afterwards consented, about 1192, to receive Garnard and Amory into his favor, on condition that they should resign their claims to the office of senescal. Garnarde died in 1150, at Orleans, where he had consecrated his nephew, Manusse, bishop. See Hoefer, Nouv. Biog. Générale, s. v.

Garnett, Henry Highland, D.D., a colored Presbyterian minister, was born in New Market, Kent Co., Md., April 15, 1815, of parents who escaped from slavery, in 1834, to New Hope, Pa., and the next year came to New York city, where the lad went to school, and at the same time served as a cook. In 1831 he entered a high-school; in 1835 went to Canaan Academy, N. H.; next to Orphan Institute, N. Y.; in 1840 settled as a teacher in Troy; studied theology under Dr. Bonner; was licensed to preach in 1842, and the next year installed pastor of the Liberty Street Presbyterian Church in that city. The same year he delivered an eloquent speech in Buffalo, before the Liberty Party convention. He addressed the state legislature in January, 1844, and in 1846 he presided at the Delavan Temperance Union, at Poughkeepsie. About this time the late Gerrit Smith appointed him an agent for the purpose of distributing a great gift of lands in this state among colored men. In 1850 Dr. Garnett was invited to lect- ure at Oxford in England at the request of the Duke of Kent, and was elected a delegate to the Peace Congress at Frankfort-on-the-Main. At its conclusion he travelled through Bavaria, Prussia, and France. In 1852 he was sent by the United Presbyterian Church of Scotland as a missionary to Jamaica, West Indies. While there he married a young Englishwoman, and the pulpit of the Shiloh Presbyterian Church, then at Prince and Marion Streets, New York, and soon became the leader of the colored population in that city. In 1861 he revisited England, as the president of the African Colonization Society, but soon returned, and volunteered as chaplain to the colored troops at Riker's Island. He early took an active interest in the poorer people of his race, and organized several charitable societies which care for all the colored people who try to support themselves. Dr. Garnett was the first colored man who, on any occasion, spoke in the national capital, where he preached on Sunday, Feb. 12, 1865, in the hall of the House of Representatives. In April of that year he was called by the Fifteenth Street Presbyterian Church of Washington, D. C., and accepted the call, staying there several years. In 1868 he returned to his former church, the Shiloh, and was its pastor until the autumn of 1881, when he accepted the appointment of United States minister and consul to Liberia. He died at Monrovia, Africa, Feb. 13, 1882. See The (N. Y.) Tribune, March 11, 1882.

Garney, Robert Edward, an English divine, was born atbury St. Edmund's, on May 1, 1753, and educated at Trinity College, Cambridge. He was ordained deacon March 3, 1776, and soon after entered into the curacies of Nowton and Great Welnham. He was ordained priest, June 18, 1777; in 1782 became college preacher at Cambridge, and in November, 1797, was advanced into the seniority, but resigned in 1799. He died June 24, 1802. His writings were numerous, but all anonymous.

Garutier, Jean, a French Reformed theologian, was born at Avignon in the beginning of the 18th century, and died at Cassel, in January, 1754. He succeeded the late Pierre Brunelius (q. v.), as pastor of the Church in Strasbourg, which was founded by Calvin in 1538. He rejected with disdain the Interim (q. v.), which Charles V was about to introduce in Strasbourg in 1549. He left the city, but returned in 1552, to leave it again in 1555. In 1555 he was appointed professor of theology at Marburg, and three years later court preacher at Cassel. He published Confession de la Foi Chrétienne de Strasbourg (Strasbourg, 1549, 1552; transl. into English, Lond. 1662) — De Epiistola Pauli ad Hebr. Declamatio (Marburg, 1559). See Strieder, Hist. Lit. de la Hesse; Haag, La France Protestante, vol. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Dantier, in Lichtenberger's Encyclop. des Sciences Religieuses, s. v. (B. P.)

Garretson, John, D.D., a minister of the Reformed (Dutch) Church, was born at Six-Mile Run, N. J., Nov. 9, 1801. He graduated from Union College in 1823, and from the New Brunswick Theological Seminary in 1826; was licensed by the Classis of New Brunswick, and became missionary to Kinderhook Landing (Stuyvesant) and Columbia city, the N. Y., the same year; at Middleburg in 1827; at Schraalenburg, N. J., in 1833; at Brooklyn, N. Y., among the Classis of New York, in 1833; at Belleville, N. J., in 1837; corresponding secretary of the Board of Domestic Missions in 1849; pastor at Canastota, N. Y., in 1859; at Oswego Outlet in 1861; at Esopus in 1865; also stated supply at St. Remy; at Lawrenceville, Pa. (Presbyterian), in 1866; at Cortlandtown, N. Y., in 1869; then two years without a charge, until
he became rector of Hertseg Hall in 1574, where he died. He was clear and discriminating as a preacher, wise in counsel, and of broad and well-wrought plans for the advancement of the Church. See Gorwein. 


Garrison, William Lloyd, a leading abolitionist, was born at Newportbury, Mass., Dec. 12, 1804. His mother was early left a widow, and poor, so that the son, after various attempts at learning a trade, was at length apprenticed to a printer in his native town, where he soon began to write for the journals, and in 1826 became proprietor of the Free Press. This not succeeding financially, he started in 1827 the National Philanthropist, in the advocacy of moral reforms, and in 1838 the Liberator, a fierce opponent of slavery, which was continued till the act of emancipation during the civil war. He was often in personal peril by the violence of the friends of slavery. He visited Eng- land several times in furtherance of his principles, and was received there with great enthusiasm. He died May 24, 1879. He published Somnets and Other Poems (1848), and a selection from his Speeches and Writings (1852).

Garth, the greensward or grass area between, or within, the cloisters of a religious house.

Garth, Helveticus, a Lutheran theologian of Ger- many, was born Dec. 18, 1575. He studied at Marburg and Heidelberg, and was ord. Dec. 5, 1619. He wrote, De Invocatione Sancturarum.—De Judaeus Contro- versiarum.—Comment. in Nareum et Habakuk.—Theo- logiae Jesu Christi Piae Caei Coperni:—De Articulis Controversiarum Inter Lutheraeos et Calivinianos:—Acta et Post-Acta Colloquii Praeconii:—De Prædicatione in Vocatione Doctrinum et Ministeriorum Ecclesiae. See Jócher, Allgemeines Gelehrten-Lexikon, s. v.; Witte, Memo- ria Theologorum. (B. P.)

Gartlanid, Francis Xavihr, a Roman Catholic bishop, was born in Dublin in 1605; ordained in the Phila- delphia in 1622; consecrated bishop of Savannah, Ga., Nov. 19, 1850, and died of yellow fever in that city, Sept. 20, 1853. See De Courcy and Shea, Hist. of the Cath. Church in the U. S., p. 167.

GGtinner, Herr von, an eminent German architect, was born at Coblenz in 1752, and while young visited Italy, France, and Spain. He afterwards settled at Munich, and was appointed by Louis I professor of architecture in the Royal Academy of Arts in that city. In 1822 he was appointed director of the state manufactury of porcelain and glass paintings. He erected a number of edifices at Munich, among which were the university, the triumphal gate, the clerical seminary, and the Church of St. Louis. After the departure of Von Constantin to Berlin, Von Gütter became director of the Academy of Fine Arts, having formerly been nominated chief architect and inspec- tor-general of the plastic monuments. He died in 1847.

Garuda, the sacred bird of Vishnu (q. v.), as the eagle was the bird of Jupiter. Garuda was worshipped by the Vaishnavas (q. v.) in the golden age of Hindu idolatry.

Gaspari, Johann Baptist von, a German histor- ian, was born in 1702, and died at Vienna in 1768. He wrote, De Trinitatis Aquitabe: — De Protestan- tium Strasburg, and died at Prague in 1762. See L. Gaspari, De Trinitatis Aquitabe: — De Protestan- tium Strasburg, and died at Prague in 1762. (B. P.)

Gaspari, Giovanni, Comte de, an eminent layman of the French Protestant Church, was born at Orange (France), July 12, 1610. He studied law at Paris and took an active part in French politics, and in 1842 he represented Bastia in the House of Deputies. Religious subjects, however, engrossed a large share of his attention. In 1848 he published Intérieur Grémush de l'Europe et de l'Eglise de la Foi: — Un Grand Peuple qui se Relie (1861). He was a member of the Légion d'Honneur, and his English translation was published in New York (3d ed. 1863). See Maville, Le Comte de Gaspard (Ga- neva, 1871); Borel, Le Comte de Gaspard (Paris, 1879); Engl. trans. N. Y., 1880; Lichtenberger, Ency- clope. des Sciences Religieuses, s. v.; Zaschold, Bibl. Thol. i, 400. (B. P.)

Gass, Joachim Christian, a Protestant theologian of Germany, was born May 26, 1766. He studied at Halle, was in 1795 military chaplain, in 1807 preacher at Berlin, in 1810 professor of theology at Breslau, and died there, Feb. 12, 1831. A friend and pupil of Schleier- macher, Gass also represented the theology of his master. As a member of his constituency, he was an active part in the ecclesiastical affairs of his province. He wrote, Eiierung von dem Reichstag zu Speyer in Januar 1829 (Breslau, 1829)—Jaehrbiicher des Protestantischen Kirchen- und Schulenwesens von und für Schlesien (1817— 20, 4 vols.)—Ueber das Wesen der Kirchen: — J. G. (1819):—Uber den Religionsunterricht in den oberen Classen der Gymnasien (1828):—Ueber den christl. Cultus (1815). See Schleiermacher, Briefe an eine jüngere Schleier- macher, s. v.; Winer, Hand- buch der Theol. Lit. i, 751, 808; ii, 72, 74, 75, 157, 161, 169, 179. (B. P.)

Gasset, Vincent, a Roman Catholic prelate, was born in the Tyrol in 1809. In 1866 he was professor of theology at Brixen, member of parliament in 1848, bishop of Brixen in 1856, and prince-bishop in 1859. He died in 1872. He was the head of the Tyrolese Ultramontanists, and also the Jesuits to use their influence in the universities and schools. (B. P.)

Gastaldi, Geronimo, an Italian prelate, was born at Genoa in the early part of the 17th century, of an ancient Genoese family. He embraced the ecclesiasti- cal career, and went to Rome. In 1566, Gastaldi, al- ready a prelate, was designated for the archbishopric of Benevento, with the nomination of general commissary of the hospitals, and was after- wards appointed general commissary of public health, and so faithfully did he perform his duties that he se- cured the archbishopric of Benevento, the cardinalate, and the legation to Bologna. Several monuments erected at his expense at Rome and Benevento attest his charity and munificence. He gave his observa- tions concerning contagious diseases in a work which was published at Bologna in 1604, the year previous to his death, suggesting certain precautions and remedies. See Hoefer, Nouv. Bioe. Gén. (B. P.)

Gastaud, François, a French theologian, was born at Aix about 1660. He entered the congregation of the Oratorians at the age of fourteen, but after five years withdrew, having studied philosophy at Marneilles and theology at Arles. He was ordained priest, and for several years worked at Aix with great success. His brother, a distinguished advocate, having died about 1700, abbé Gastaud, after two years of study, was ap- pointed counsellor to the parliament of Aix, and obtained a license to practice from the court of Rome. He also succeeded his brother in 1717 gained an important suit against the Jesuits. This affair, together with his predilection for the Jansenists, made enemies who at-
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Gatian, Saint, apostle of Tournai, was born at
Rome, according to the ancient annalists. His arrival
among the Gauls took place, according to Gregory of
Tours, under the consulate of Decius and Grotius, i.e., in
150 or 231. When he presented himself at the metrop-
olis of Lyons he found his pagan companions to be most
part, very docile. He preached during the day in the
city or in the country round about, choosing to address
the lower class, and at night concealed himself from
the violence of enemies. The city of Tours reverenced
him as the chief of his bishopric. He labored for five
years to diffuse the Christian faith, and at the time of
his death, which occurred Dec. 20, 301, the Church of
Tours was founded. See Hoefer, Nouv. Biog. Générale,
s. v.; Smith, Dict. of Christ, Biog. s. v.

Gatti, Bernardo (called Soverio), an eminent Ital-
ian painter, was born at Cremona, and was a scholar of
Correggio. Some of his best works are his Repose in
Egypt, in St. Sigismund's, at Cremona, Christ in the
Manger, at St. Peter's, in the same city; and the Dead
Christ, in the Magdalen, at Parma. A great number of
his works have been taken to other countries, partic-
ularly to Spain. He died in 1578. See Hoefer, Nouv.
Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine
Arts, s. v.

Gatti, Giovanni Andrea, a Sicilian prelate, was
born at Messina in 1429. He entered the Domin-
ican order, and, while young, taught in their convent at
Messina, excelling all his contemporaries in philosophy
and theology, civil and canonical law, belles-lettres and
elocution, Greek, and especially familiar with Latin
and Hebrew. To his extensive knowledge was added a
very remarkable memory. From Messina he went to
Rome as professor. Florence, Bologna, and Ferrara
enjoyed successively his lectures, which had become
celebrated throughout all the scholastic world. He was
among the most familiar friends of Bessarion, who
caused him to be appointed, in 1468, commendatory
abbot of two Benedictine convents in Sicily. Accord-
ing to Fontana, he had already performed the functions
of bishop of Messina. Emperor I. conferrd upon him the
bishopric of Cefalu, and employed him in various mis-
sions to the holy see. The sovereign pontiff promised him the bishopric of
Catania by apostolic letters of Dec. 18, 1507; but king Ferdinand objected, and
Gatti resigned it. He returned to Cefalu and devoted himself to the administra-
tion of his diocese. Feeling that death was near, he resigned his functions in
1548, and went to end his days at the convent of Messina, where he commenced
his religious life. He died in 1484, and was interred in the Cathedral of Messina.
Mongioto attributes to him some works, which are preserved in MS. at the mon-

Gattola, Enrasmus, an abbot of Monte
Casino, was born at Gaeta in 1662, and
died May 1, 1734. He wrote Historia
Abbatiae Casinensis, etc. (Venice, 1784, 2
Liti., i, 712; Jöcher, Allgemeines Gelehrten-
 Lexicon, s. v. (B. P.)

Gaucher, Saint, was born at Meulan,
Normandy, in 1060. At the age of eight-
een, under the direction of Raignier, he
resolved to devote himself to prayer and
the austerity of penitence in solitude. In the
invitation of Humbert, canon of Limoges, he went to
Limousin, and there dwelt in a hermitage in the forest
of Chavaignac. At the end of three years he obtained
from the canons of St. Etienne of Limoges authority
to build a monastery in a place known as Salavitas,
called el-Muleshah), which falls into the Mediterranean
between Gaza and Hebron; whereas Lieut. Conder gives
substantial reasons for rejecting this location, and in
favor of Tell es-Safak, the Blanche-Garde of the Crus-
ders. This place is described in the Memoirs accompa-
nying the Ordnance Survey (ii, 440).
Gaudenzio, Pagani, a Roman Catholic theologian of Italy, was born at Frosinone, in the canton of Grisons, about 1565. In 1627 he was professor at Pisa, and died Jan. 1, 1649. He wrote, De Dogmatibus et Ritibus Vetus Ecclesiae Hereticorum: De Dogmatum Origine cum Philosophia Platonica Comparatione: Della Morte di S. Giovanni Evangelista Diaconisul, and other works. See Winer, Handbuch der theol. Lit. ii. 899; Jäckel, Allgemeines Gelehrten-Lexikon, s. v.; Hahn, Nouv. Biogr. Générale, s. v.

Gaudiani, with large beads. Every decade or tenth large bead in the rosaries representing a Paternoster is a gaud; each smaller bead stands for an Ave Maria.

Gaudioso, Saint, bishop of Tarazona, in Arragon, under king Guendamer, was noted for his bold profession of the orthodox faith. He died in 580, and is commemorated on Nov. 3.

Gauttler, Gottfried, a Lutheran theologian, was born Nov. 17, 1684, and died at Leipzig, magister in 1717, catedratic in 1721, pastor of St. Thomas in 1741, doctor of divinity the same year, and died Feb. 20, 1745, leaving, Disputations de Epistola Christi muñegoc: De Jurisdictionem Dei curar Dominum: De Christo Exegota: Das Leben Ahoa, Kompa in Israel, etc. See Jäckel, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Gaufr, Louis, an eminent French painter, was born at Rochelle in 1761, and studied under Taraval. In 1784 he carried off the grand prize of the Academy for his picture of the Syrophoenician Woman. He went to Rome, and there with the royal pension produced several pictures which greatly increased his reputation. Among his other works are The Roman Matrons Sending their Jewels to the Senate, The Angels Appearing to Abraham, and Jacob and Rachel. He died at Florence, Oct. 20, 1801. See Hoefer, Nouv. Biogr. Générale, s. v.; Spooner, Biogr. Hist. of the Fine Arts, s. v.

Gauli, Giovanni Battista (called Baccio), an eminent Italian painter, was born in 1639, and was instructed in the art in Genoa, after which he went to Rome, where he studied the works of the best masters. The ceiling of the Church del Gesù, at Rome, is his most celebrated performance, representing St. Francis Xavier taken up to heaven. The following are some of his principal pictures: The Madonna and Infant; The Death of St. Servato. He also gained reputation by painting the angels in the dome of St. Agnes. He died in 1663.

Gault, Jean Baptiste, a French prelate, was born at Tours, Dec. 29, 1595. He and his elder brother, Eustache, having in view the ecclesiastical calling, pursued their studies at Le Flêche, then at Paris, and finally at Rome. After a sojourn of eighteen months in the latter city they returned to France, and entered the congregation of the Oratorian. Jean received the order of priesthood at Troyes, and directed successively the houses of his order at Langres, Dijon, and Le Mans. He was also charged with various apostolic missions to Spain and Flanders. His brother, who had shared his religious labors, died the last of April, 1646, and the Cardinal of Merco, St. Lambert (founder of the Abbey de la Couronne, afterwards bishop of Angoulême), and St. Faucier, Gaucher, at that time an octogenarian, returning from Limoges, where he had held an assembly concerning the affairs of his convent, a false step caused him to strike his head violently against a stone, which place is still called Le Pas de St. Gaucher, and where a chapel was erected. This accident caused his death three days later at Auray (1140), whither he had been carried. He was canonized by pope Celestin III, and his remains are in a chapel by St. Stephen, bishop of Limoges, Sept. 18, 1194. In Limousin and Normandy his festival is celebrated April 9. See Hoefer, Nouv. Biogr. Générale, s. v.

Gautier, John, an eminent English Wesleyan minister, was born at Chester, March 21, 1764. He was converted by remarkable providences, and called to the ministry by Wesley in 1785. He was president of the conference in 1817. In 1855 he was laid aside by a stroke of paralysis, and died at Chelsea, London, June 19, 1859. He had a vigorous understanding, a remarkably retentive memory, and a vivid imagination. In 1812 Gautler revised and republished Rev. David Simpson's Plea for Religion and the Sacred Writings. See Minutes of the British Conference, 1859; Stevenson, Hist. of Day Road Chapel, p. 660 sq.

Gautier, Jacques, a French Jesuit, was born in 1562, died at Grenoble, Oct. 14, 1638, professor of theology and Hebrew. He wrote, Tabula Chronographic a Status Ecclesiae Catholicae: Anatomia Ca lestici: Index Controversiarum ad Evangelia Accommodata. See Alemagne, Bibliothea Scriptorum Societatis Jesu; Jäckel, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Gaupp, Carl Friedrich, a Protestant theologian of Germany, and professor of theology, who died at Berlin in 1863, is the author of Die Römische Kirche (Utrecht, 1818); Die Union der Deutschen Kirchen (Breslau, 1848); Die Union in der Kirche (ibid. 1847); Praktische Theologie (Berlin, 1846, 2 vols.). See Zuchold, Bibl. Theol., i. 401. (B. P.)

Gaupp, Jacob, a Protestant theologian of Germany, was born Feb. 13, 1767, at Hirschberg, and died at Liegnitz, in Silesia, Aug. 19, 1828. He wrote, Beiträge zur Befestigung des Reiches der Wahrheit im Predigtstande (1807); Predigten (1816); Die Bücher eines Menschenfreundes an bekümmerte und leide- de Menschen (ibid., 1809-1810); 9 vols.; Die religiöse Erbauungsbuch einer christlichen Familie (Leipzig, 1812). See Winkel, Handbuch der theol. Lit. ii. 94, 168, 884, 391. (B. P.)

Gauri, Festival of. See Flowers, Festival of.

Gautier, François Louis, a Jewish theologian, was born at Paris, March 29, 1596. He was rector of Savigny-sur-Orge, and performed for fifty-two years the pastoral functions with great zeal and charity. He died at Paris, Oct. 9, 1780, leaving, Réflexions Chrétiennes sur les hut Biéruitou (Paris, 1778). See Hoefer, Nouv. Biogr. Générale, s. v. (B. P.)

Gauthier, Jean Baptiste, a French theologian, was born at Louviers in 1665. He was for a long time connected with Colbert, bishop of Montpellier, whose instructions and mandates he published. After the death of that prelate he settled at Paris. He died Oct. 30, 1755, near Gaillon, leaving a large number of works, directed especially against the Jesuits and infidels. See Hoefer, Nouv. Biogr. Générale, s. v.

Gauthier, Nicolas, a French controversialist, was born at Rheims in the last quarter of the 16th century. Having renounced the Church of Rome, he went to Se- dan for the study of theology; but suddenly left that place and the Protestant Church, and wrote, Descou- verties des Fraudes Sedonaires (Paris, 1619): - Réponse...

Gauëttier de Contauansy (Lat. de Constantia, or de Constantius), a prelate of Normandy, was born about 1140. Little is known of his life prior to 1173, when he was vice-chancellor of England and canon of Rouen. He was regarded with favor by the king of England, who, in 1177, confined to him a mission to the Court of Flanders, and in 1180 sent him with an embassy to the court of the young king, Philip Augustus. Gautier, who added to his other ecclesiastical honors the canonship of Lincoln and the archdeaconship of Oxford, greatly desired the bishopric of Lisseux, but did not obtain it. A vacancy, however, occurring, he was made bishop of Lincoln, and soon after passed to the metropolitan see of Rouen. From this time the name of the archbishop of Rouen is continually mingled with the policies of the day. In 1188 he agreed to accompany king Henry II on the crusade. In return for services rendered to prince Richard, he was invested with the regency of the kingdom, Oct. 8, 1191. After an absence from his diocese of four years, in which time he had obtained the liberty of the king, who had been a prisoner in Germany, he had to apease some difficulties between the canons and citizens of Rouen. In 1194 the church of St. Ouen of Normandy suffered greatly from the war between the kings of France and England. Gautier defended vigorously the ecclesiastical rights, and sent an interdict to Normandy, which, however, he was unable to sustain. In 1200 he had charge of promulgating the statutes of the bishopric of Poitiers, the interdict sent by Peter of Capua against the king of France. In 1204, Philip Augustus becoming master of Normandy, Gautier solemnly delivered to him the attributes of the ducal crown. He died Nov. 6, 1207. There remain to us only a few letters of Gautier, scattered among the contemporaneous annals of Rouen; of his death, it is said that he also wrote a history of the crusade of Richard, but nothing remains of it. See Hoefer, Nouv. Biog. Générale, s. v.

Gautier de Mortagne (Lat. Wolterus de Mauritium), a French theologian, was born at Mortagne, in Flande, in the early part of the 12th century. He taught rhetoric at Paris, in one of the schools established upon the St. Genevieve mountain. But he soon gave up belles-lettres for theology and philosophy, and taught these two sciences at Rheims, Lyons, and other places. From 1136 to 1148 he had as disciple Jean de Salomon. In 1148 he was consecrated canon of Laon, and became successively dean, and bishop of that church. He died at Laon in 1175. He wrote five short theological treatises in the form of letters, which occupy twenty pages in the Speculum of D' Archery. The more interesting of these letters is addressed to Abelard, who claimed to explain philosophically the mysteries of Christianity. See Hoefer, Nouv. Biog. Générale, s. v.

Gautin, a French prelate, natural son of Hugh Capet, became abbé of Fleury after the death of Abbon in 1006. He sent to Brittany the monk Felix to reform the monastery of Diokles in that country. In 1020, he was raised to the dignity of prelate in this vacancy; but the opposition of the inhabitants hindered him for a long time from taking possession of his see, and only through the intervention of the pope, Benedict II, he entered upon the see in 1014. In 1022 he was at the Council of Orleans, which condemned the heresies of Stephen, and in 1024 at the Council of Paris, where he debated the question of the apostleship of St. Martial. He died in 1080. See Hoefer, Nouv. Biog. Générale, s. v.

Gavardo, Niccolo, a Roman Catholic theologian, who died at Rome, June 21, 1715, is the author of Thesaurus Examinatius juris Doctrinae S. Augustini (Na-
dervishes called Bactashites (q. v.) salute every one they meet. They are applied allegorically to the divine love. See CANTICLES.

Gazith ( CONSTANTINA, i.e. of squared stones), a place in which the Jewish Sanhedrim sat. It was a building erected of hewn stone after the second temple was finished, half of it being within the court and half within the chal. and, therefore, half of it was holy and half common. See SANHEDRIM; TEMPLE.

Gassophylactum (γασσοφυλάκιον), the treasury outside the Church, among the early Christians, in which the oblations or offerings of the people were kept. The word also denotes the chest in the temple at Jerusalem in which the valuable presents consecrated to God were kept; and it was sometimes applied to the apartments of the temple used for storing the provisions for sacrifice and the priests' portion. See Church; TEMPLE.


Gebauer, Christian August, a German hymnist, was born Aug. 28, 1792, at Knolleldorf, in Saxony. He was professor at Bonn in 1828, and died at Tübingen, Nov. 18, 1832. He published, Hlthen religiosen Sinnes (Heidelberg, 1821; 3d ed. 1843): Luther und seine Zeitgenossen (Leipzig, 1827); Simon Dach und seine Freunde (Tübingen, 1828); Erzbischöfliches Ueberhaupt (Stuttgart, 1845); Sehr dunkel der Gesch. beliebte Erzählungen (ibid., 1845). See Koch, Geschichte des deutschen Kirchenleides, vii, 290 sq. (B. P.)

Gebhard, Brandanus, a Lutheran theologian of Germany, was born in 1704 at Greifswalde, studied there, and died at Stralsund, June 18, 1784. He wrote, Disp. de Aquiranda Vite Sanctiati (Greifswalde, 1738); Gedanken von der Versohnung (1745); De Gusto Mortali in Pau. exier, 66 (Stralsund, 1751). See Meisel, Gelehrten Deutschland; Jocher, Allgemeines Gelehrten Lexikon, s. v. (B. P.)

Gebhard, Brandanus Heinrich, a Lutheran theologian of Germany, was born at Brunswick, Nov. 16, 1657. He studied at Jena, was in 1686 professor of Oriental languages at Greifswalde, professor of theology in 1692, and died Dec. 1, 1729. He wrote a commentary on the minor prophets:—Vindiciae Nori Tractatoris contra R. Isaac ben Abramom:—Comment. in Zephaniah contra Abrabanelum:—Comment. in Epistolas Jude;—Diss. de Caritate in Spiritu (Hannover, 1714). See Jocher, Allgemeines Gelehrten Lexikon, s. v. Fürst, Bibl. Jud., i, 319; Winter, Handbuch der theol. Lit., i, 272. (B. P.)

Gebhard, John G., an eminent German and Dutch Reformed minister, was born at Waldorf, Germany, Feb. 3, 1730. He received his classical education at the University of Heidelberg, and completed his theological studies at Utrecht, in Holland, where he was licensed in 1771. The same year he emigrated to America, and officiated in the German churches of Whitpain and Worcester, Pa., for three years. In 1774 he removed to New York city, as pastor of the German Church, and in 1776 accepted the call of the Dutch Reformed Church of Claverack, Columbia Co., where he continued until his death, Aug. 16, 1826. Mr. Gebhard mastered the Low Dutch tongue in three months so as to be able to preach in it. He founded the Washingtonian Institute of Claverack in 1777, and was its principal for many years. He was a spirited, earnest, and pietistic preacher, a good theologian, a leader in educational movements, a great lover of peace, a sagacious, prudent adviser, having full control of himself, and large influence over a wide region of country. He threw the whole weight of his character and office into the cause of his adopted country during the Revolutionary war. See Harbaugh, Fathers of the Germ. Ref. Church, ii, 226; Zachriske, Claverack Centennial; Corwin, Manual of the Ref. Church in America, s. v.; Magazine of the Ref. Dutch Church, Oct. 1826, p. 282. (W. J. R. T.)

Gebser, August Rudolph, a Lutheran theologian of Germany, was born Jan. 19, 1801, in Thuringia. In 1829 he commenced his academical career at Jena, was in 1839 professor of theology, in 1839 professor, superintendent, and first cathedral preacher at Königsberg.

Gedalia, Fostor of a Jewish fast observed on the third day of the month of Tisri, in memory of the murder of Gedaliah (q. v.), son of Ahikam.

Gedalia ibn-Jachia. See IBN-JACHIA, GE-DA-LIA.

Geddes, Andrew, a reputable Scotch portrait painter, was born at Edinburgh about 1789, and was early instructed in the art in the academy there. In 1814, he visited London, and about 1825 he was an associate of the Royal Academy, and in 1828 visited Italy, Germany, and France. On his return he painted an altar-piece for the church of St. James at Garlie Hill; also a picture of Christ and the Samaritan Woman. He died in 1844. See Spooner, Biog. Hist. of the Fine Arts, etc.

Gederah (or Gederotham) of Joshua xx, 36. Lestor considers this as agreeing with the position of the ruin Jedirkh, nine miles south of Ludd (Memoirs of the Ordnance Survey, iii, 43). But this is perhaps better suited to the requirements of Gederah (Josh. vii, 41), which Conder (Trans. Work, iii, 336), locates at Katrul in Wady Sura.

Gedicketz, Lambertus, a Lutheran theologian of Germany, was born at Gardelegen, in Saxony, Jan. 6, 1663. He studied at Halle, where he was military chaplain in 1709, and died at Berlin, Feb. 21, 1785. He wrote, Prima Veritatis Oedipus der Christi Religion (Berlin, 1717).—Historischer Ueberblick von dem Reformationswerk Lutheri (ibid. 1718).—Erklärung der Lehrer von der wahren Gegenwart des Leibes und Blutes Christi (ibid. 1722).—Christliche und bezügliche Vertiefung der Lutherischen Litaneien. —Abschied von der alten, Rationale Rationes Theologicae zum Heraus. von Huskujer (1726). See Dunkel, Nachruehren, iii, 512; Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Koch, Geschichte des deutschen Kirchenleides, iv, 414 sq. (B. P.)

Geldrick, Simon, a Lutheran theologian of Germany, was born Oct. 31, 1561. He studied at Leipzig, was in 1580 preacher at St. John's church in Berlin, in 1581 he became chaplain of Hebron, and died at Meissen, Oct. 5, 1631. He is the author of many ascetical works. See Witte, Diarium Biographicum; Bayle, Dictionnaire Historique Critique; Jocher, Allgemeines Gelehrten-Lexikon, s. v.

Geer, Ezekiel G., D.D., a Protestant Episcopal clergyman, was chaplain at Fort Snelling for many years, until 1860, when he was transferred to Fort Ripley; in this position he remained until 1867. Shortly after, he removed to Minneapolis, where he resided without official duty until his death, Oct. 18, 1873, aged eighty years. See Prot. Episc. Almanach, 1874, p. 138.

Gegoeborga (or Segoeborga) (Lat. Cecilia, or circulation, Saxon, said to have been a daughter of St. Remigius, whose convent she built; succeeded (circa A.D. 626) St. Macræle as second abbess of the double monastery of Henby (afterwards Remiremont or Remorbery), on the top of a hill in the Vosges, near the Moselle. She was canonized Aug. 12. See Smith, Dict. of Christ. Antiq., s. v.

Gebe, Christian Heinrich, a Lutheran theologian of Germany, was born at Dresden in 1752, and died Sept. 4, 1807. He wrote, De Provisoria Dei in Errorum Humanitatem Nota (Leipsic, 1776).—De Util. et Necessitate Conventionum Historiae Religiosa cum Ipsa Institutione Religiosae Christianae (Dresdin, 1782).—Syloge Commentationum Philologicae et Theologicae Argumenti (Leipsic, 1792).—Inugo Boni Doctoris Evangelici (1792).—De Argumento quod pro Divinitate Religionis Christianae ad Experientia Docuit (1796). See Döring, Die gelehrtten Theologen Deutschlands, s. v. (B. P.)

Gehrig, Johann Martin, a Roman Catholic theologian, was born May 25, 1798, at Baden. In 1798 he received holy orders; in 1809 he was pastor at Ingolstadt, in 1818 at Aub, in Francia, and died Jan. 14, 1823. He published, Neue Somm- und Festvorträge (Barberg, 1806-07, 4 vols.).—Neue Festpredigten (ibid. 1809).—Materialien zu Kürzchen über die christliche Glaubenslehre (ibid. 1813).—Allgemeine Predigten für das ganze katholische Kirchennahjahr (ibid. 1814-16, 4 vols.).—Predigten auf alle Sonntage im Jahre (ibid. 1820, 2 vols.).—Die zehn Gebote Gottes im Geiste und Sinne Jesu Christi erläutert (ibid. 1820; 2 ed. 1824).—Betachtungen über die Liedengeschichte Jesu (ibid. 1821).—Die sieben Sermonee der katholischen Kirche (ibid. ed.; 2d ed. 1825).—Kürzchen über die christliche katholische Glaubenslehre (ibid. 1825). See Winer, Handbuch der theol. Lit. ii, 145, 346, 347, 360, 573, 402; Döring, Die gelehrtten Theologen Deutschlands, s. v. (B. P.)

Geiger, Abraham, a Jewish rabbi of Germany, was born at Frankfurt-on-the-Main, May 24, 1818. He studied at Heidelberg and Bonn, and won a prize for an essay on the question proposed by the Benedictine philosophical faculty, On the Sources of the Koran, which was printed in 1838 with the title, Was hat Mohammed aus dem Judentum aufgenommen? In November, 1852, he was invited to fill the rabbinical chair at Wiesbaden, which he quit in 1859 for Breslau. In 1859 he was elected chief rabbi in his native town, which appointment he held until 1869, when he was called to Berlin, where he died, Oct. 23, 1874. As early as 1858, Geiger published his Wissenschaftliche Zeitschrift für jüdische Theologie, which was discontinued in 1841. In 1862 he began the Jüdische Zeitschrift, a periodical devoted to Jewish literature, but important also for the Christian student. In addition to this he published monographs on Maimonides, on the exegetical school of the rabbis in the north of France, on Elijah del Medi- llo, and on the Kabbala. He contributed also to Hebrew periodicals numerous articles on Rabbinical literature, as well as to the Journal of the German Oriental Society, chiefly on Syrian and Samaritan literature. His Reading-book on the Mishnah is full of valuable and entertaining literary and ethnographical information, and is the highest importance for the appreciation of the particular dialects of the Mishnah and the Talmud. His main work, however, Uebersicht und Uebersetzungen der Bibel (1857), which advocates the theory that the Sadducees derived their name from the high-priest Zadok, contains the results of twenty years' study, and is still very important for Biblical criticisms, especially in reference to the Samaritan text of the Pentateuch, and to that of the Septuagint. Geiger, from the very outset of his career, belonged to the party who were anxious to reform the Greek text in accordance with the necessities of the age, without, however, entirely breaking with the traditions of the past; and though a reformer of the Reformers, yet in his Das Judentum und seine Geschichte (1865-71, 3 vols.), Geiger shows himself a narrow-minded and bigoted Jew, by making Jesus Christ the final and object of human civil and religious aspiration, who never uttered a new thought. After his death, Lud- wig Geiger, a son of Abraham, published Nachgelassene Schriften (Berlin, 1875-77, 5 vols.), containing some older essays, formerly published, and other material since Geiger's death. See Förster, Dict. de l'Anne, s. v. Steinmeier, in Magazin für die Literatur des Auslandes (Berlin, 1874).—Berthold Auerbach, in Die Gegenwart (1874, No. 45); Morais, Eminent Israelites of the Nineteenth Century (Philadelphia, 1880), p. 92 sq.;
(B. F.)


Geisel, JOHANNES von, a Roman Catholic prelate of Germany, was born Feb. 15, 1796. In 1818 he received holy orders, and in 1819 proceeded to the sacred ordination in Speyer, and in 1822 member of the chapter, in 1836 dean, and in 1887 bishop of Speyer. In 1842 he became the caudunator of the archbishop of Cologne, in 1846 his successor, and died Sept. 8, 1864. Geisel was one of the main promoters of Ultramontanism in Germany, especially in Prussia, and the pope acknowledged his endeavors by making him cardinal in 1850. Geisel's writings and addresses were published by Dumont (Cologne, 1869-76, 4 vols.). See Remling, *Kardinal von Geisel, Bischof von Speyer und Erzbischof von Köln* (Speyer, 1873); Baudet, *Der Erzbischof von Köln, Kardinal von Geisel und sein Zeitalter* (Cologne, 1882). (B. F.)

Geissenhainer, FREDERICK W., D.D., a Lutheran minister, son of REV. Frederick W. Geissenhainer, a distinguished Lutheran preacher, was born at New Harrower, Montgomery Co., Pa., June 28, 1797. He came to New York city with his father, at the early age, and was licensed as a minister in 1816. His first pastorate was at Vincent, Chester Co., Pa., where he remained ten years. Fourteen years following he was pastor of St. Matthew's Church (English), in Walker Street, New York city. The congregation of Christ Church at that time possessed the property of St. Matthew's, and took that name. Dr. Geissenhainer then founded a new organization, and established the Church known as St. Paul's. The preaching was in a hall on Eighty Avenue; but the church was erected in 1845, on the corner of Eighty Avenue and Fifteenth Street, mainly through the liberality of Dr. Geissenhainer himself. It was a large and handsome stone structure. The organization began with eleven poor families, but soon increased to 1500 communicants. During the last three years of his life he was aided by his son, in the pastorate. As preacher, he was terse, vigorous, and powerful, having complete control of the English and German languages. He died in New York city, June 2, 1878. See Lutheran Observer, July 4, 1879.

Geijroed, in Norse mythology, was a mighty giant who once outwitted the cunning Loke, but at last fell by the power of Thor.


Gelder, ARNOLD VAN, an eminent Dutch painter, was born at Dort in 1645, and acquired the elements of design under Samuel van Hoogstraten, but afterwards went to Amsterdam and entered the school of Rembrandt. Among his principal historical works are a picture of the Reapers, representing Solomon on his Throne surrounded by his Soldiers, at the Hague, A Jewish Synagogue. His master-piece was a picture at Dort, representing Bathsheba Entering David to Leave his Kingdom to Solomon. His last work was the Sufferings of Christ. He died at Dort in 1727. See Hoefer, *New. Biogr. Générale*, s. v.; Spooner, *Biogr. Hist. of the Fine Arts*, s. v.

Gelderman, VINCENT, a reputable Flemish painter, was born at Mechlin in 1539. Among his best works is a picture of Susanna and the Elders, and a Return from the Cross, in the cathedral at Mechlin.

Gelent, NICOLAS, bishop of Angers, was born about 1223. In 1250 he succeeded Michael de Villorieux, and during each of the thirty years of his episcopacy he held synods, whence emanated the statutes which D'Achery has collected in his Sicilicopism, which are of interest as giving a knowledge of the course of that period in all kinds of all kinds which the episcopal authority strove in vain to repress. Gelent died Feb. 1, 1290. See Hoefer, *New. Biogr. Générale*, s. v.

Gelouien (or Gheylouen), ARNAUDEL, a Dutch theologian, was born at Rotterdam, and lived at the close of the 15th century. He was a minister at the Augustinian order, at the monastery of Volnert, where he died in 1442. He wrote a moral treatise, entitled *Two Oeuvres*, *Sire Speculacum Conscientiae* (Brussels, 1476), which was the first book issued from the press of the Frères de la Vraie, and introduced the art of typography at Brussels. See Hoefer, *New. Biogr. Générale*, s. v.


Gélu, Jacques, a French prelate, was born in the diocese of Treves about 1370. He studied at Paris, where his talents attracted the attention of the duke of Orleans, the brother of Charles VI, who took him into his service. After the assassination of the duke of Orleans by the duke of Bourgogne, Gélu entered the service of the king, was in 1407 president of the parliament of the Dauphiné, and in 1414 archbishop of Tours. He attended the council at Constance, and was also present at the concile held in 1417. In 1425 being intrusted by the dauphin with a mission. In 1421 he left Naples, retired to his episcopal seat, and died Sept. 17, 1492. When in 1429, he was asked by the court of France concerning the validity of the revelations of Jeanne d'Arc, he spoke very favorably of her divine mission, and remarked that God has revealed himself more than once to virgins, as, for example, to the sibyl. See Martène, *Thesaurus Illi; Boulliot, Biogr. Arden. (1880)*, i, 490; Paulmier, in *Lichtenberger's Encyclop. des Sciences Religieuses*, s. v.; Hoefer, *New. Biogr. Générale*, s. v. (B. F.)

Gematria, a word borrowed from the Greek, either meaning a corresponding to the number, or, as *phasisqurias*, denotes, among the Cabalists, a rule according to which the Scripture was explained. The idea of this rule was, since every letter is a numeral, to reduce the word to the number it contains, and to explain the word by another of the same quantity. Thus, from the words,
"Lo! three men stood by him" (Gen. xviii, 2), it is deduced that these three angels were Michael, Gabriel, and Raphael, because הוהי הבשלהי, and lo! three men, and אלהי הכהנים בירח, these are Michael, Gabriel, and Raphael, are of the same numerical value, as will be seen from the following reduction to their numerical value of both these phrases:

\[
\begin{align*}
5 + 100 + 300 + 80 + 800 + 5 + 60 + 5 + 6 &= 701 \\
5 + 10 + 100 + 200 + 30 + 80 + 1 + 20 + 10 + 40 + 6 + 80 &= 692 \\
1 + 10 + 80 + 200 + 400 + 6 &= 701.
\end{align*}
\]

From the passage, "And all the inhabitants of the earth were of one language" (Gen. xi, 1), is deduced that all spoke Hebrew: דודל the syllable being changed for its synonym דודה, and סדר 5 + 100 + 4 + 80 = 409, is substituted for its equivalent סדר = 1 + 8 + 400 = 409. Or the word שד in the passage, "For behold, I will bring forth my servant, the Branch" (Zech. iii, 8), must mean the Messiah; for it amounts numerically to the same as שד כבי = 888. So שדכבי must be the Messiah. See CAMEL (B. P.).

Gemblot, Laurence, archbishop and grand-chancellor of Poland, was born about 1500. He commenced his studies at Posen, and completed them at Ingolstadt. He was sent as ambassador to Rome to Pope Clement VIII. Returning to Poland, he made abbot of Kelm and Chelmno, and in 1609 became grand-chancellor of the crown. In 1618 he obtained the bishopric of Kutawa, and in 1626 was made archbishop of Gnesen, and primate of the kingdom, the highest ecclesiastical dignity in Poland. He died in 1624, leaving Exhortatio ad Principes Poloniae, cum a S. R. M. Omnium Incepti Regni Poloniae Ordinarum Consensis, etc. See Holder, Nouvelle Biographie Générale, s. v.

Gems, in Ecclesiastical Art. Precious stones were employed in very early times for a great variety of ecclesiastical purposes, some articles, such as chalices, etc., being made wholly of stones more or less precious, and others, such as altars, etc., being decorated therewith. The most artistic purpose, however, was their use for seals, especially for engraving emblems of a religious character, chiefly taken from Scripture, particularly the fish, the dove, the lamb, a ship, or some other emblematic device. Occasionally a historical subject is attempted. The monogram of Christ almost always appears on them.

GEMS, THE THREE SACRED, among the Buddhists, are Bodhisattva, the sacred books, and the priesthood. Their worship is universal among the Buddhists, and they constitute the sacred triad in which these people place all their trust. The assistance they derive from the triad is called karana (protection), which "is said to destroy the fear of reproduction, or successive existence, and to take away the fear of the mind, the pain to which the body is subject, and the misery of the four hells." By reflecting on the three gems, scepticism, doubt, and reasoning will be driven away, and the mind become clear and calm. See Hardy, Eastern Monarchies, p. 166, 169.


General Baptists. See Baptists.

Generation, Eternal, is a term used as descriptive of the Father’s communicating the divine nature to the Son. On this subject we excerpt the following remarks from Buck’s Dict. of the Bible, ed. Henderson:

"The Father is said by some divines to have produced the Word, or Son, from all eternity, by way of generation; on which occasion the word generation raises a peculiar idea: that process which is really effected in the way of understanding is called generation, because, in virtue of the Word becomes like him from whom he takes the original; or, as St. Paul expresses it, the figure or image of his substance: i.e. of his being and nature. Hence it is, they say, that the second person is called the Son; and that in such a way and manner as never any other was, is, or can be, because of his own divine nature, being the true, proper, and natural Son of God, begotten by him before all worlds. Thus, he is called his own Son (Rom. viii, 3); his only begotten Son (John iii, 16). Many have attempted to explain the manner of this generation by different similitudes; but as they throw little or no light upon the subject, we shall not trouble the reader with them. Most modern divines believe that the term Son of God refers to Christ as mediator; and that his sonship does not lie in his divine or human nature separately considered, but in the union of both in one person (see Luke i. 35; Matt. iv. 1; John i. 49; Matt. xvi. 16; Acts ii. 29, 32; Rom. i. 4). It is observed that it is impossible that a nature properly divine should be begotten, since begetting, whatever idea is annexed to it, must signify some kind of production, derivation, and inferiority; consequently, that whatever is produced must have a beginning, and whatever had a beginning was not from eternity, as Christ is said to be (Col. i. 16). That the sonship of Christ respects him as mediator, will be evident, if we compare John x. 28, with John xiv. 28. In the former it is said, ‘I and my Father are one;’ in the latter, ‘My Father is greater than I.’ These declarations, however opposite they seem, equally respect him as the Mediator of the Son; but if his sonship primarily and properly signifies the generation of his divine nature, it will be difficult, if not impossible, according to that scheme, to make them harmonize. Considered as a distinct person in the God-
GENESIS 440

GENIUS

duties with extraordinary wisdom and devotion. He applied all his power against the heresies of Norian and Jovinian, founded the abbey of Moulien, as well as the hospital of St. Esprit, at Clermont, and the Church of St. Symphorien, where he ministered, and which from that time bore his name. He is honored June 3. The Bollandists have published his deeds, and committed the authenticity of other acts collected by various authors. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ, Biog. s. v.

GENIUS, Soist, thirty-eighth bishop of Lyons, was prior of the celebrated abbey of Fontenelle, founded in the 7th century. He employed himself in repairing several monasteries, among which were those of Corbie and Fontenelle. On being made archbishop of Lyons, he showed great ability in that office, but finally retired to the abbey of Chelsea, where he died in 679. He is honored Nov. 8. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ, Biog. s. v.

GENETHILLA (Gevetih, birthday-fasts), the festivals among the early Christians held on the anniversary of the death of any martyr, terming it his birthday (q. v.), as being the day on which he was born to a new and higher state of being.

Genga, Bartolomeo, an eminent Italian architect, son of Girolamo Genga, was born at Urbino in 1518, and was instructed by Vasari and Ammanati, after which he visited Rome. He erected the church of San Pietro, at Mondovi, which surpasses, says one master, any other edifice of its size in Italy. He died at Malta in 1558. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Genga, Girolamo, an Italian painter and eminent architect, was born at Urbino in 1476, and studied successively under Luca Signorelli and Pietro Perugino. Most of his works have perished, but mention is made of some historical subjects in the Petronii palace at Siena, The Resurrection and The Assumption. As an architect he gained considerable eminence, and was more employed in this capacity than as a painter. At Pesaro he restored the court of the palace, built the Church of San Gio. Battista, and erected the façade of the cathedral. He died in 1531. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

GENIUS, in Roman mythology. The belief in invisible protecting spirits, or beings who care for the welfare of single persons, is found among many people and nations, but nowhere was the doctrine of genius so perfect as in Rome; there was a distinct belief in deities, who were given to every man from the time of birth. These deities were worshipped partly on general festive days, partly each for himself. Thus a genius was especially a protecting spirit of man. This belief extended still further; every important work and object had its genius or genii.

GENIUS OF THE EMPEROR. In the early centuries of the Church, one of the tests by which Christians were detected was, to require them to make oath "by the genius or the fortune of the emperor?" an oath
which the Christians, however willing to pray for kings, constantly refused, as savouring of idolatry. Thus Poly-
carp was required to swear by the fortune of Caesar; and Sertiusius, adjured Spurius, one of the martyrs of
Seilin, "at least swear by the genius of our king," to
which he replied, "I do not know the genius of the em-
pereor of the world."

The Genius of Brevity carrying to Heaven the Doffed
Figures of Antonius Pitts and his Wife Paunstum.
(From a Monument in Rome.)

Minucius Felix reproaches the delirium of the em-
pereor, and the heathen practice of swearing by his
"genius" or "daemon;" and Tertullian says, that al-
though Christians did not swear by the genius of the
Caesar, they swore by a more august oath, "by their
salvation." We do not, says Origen, swear by the em-
pereor; but we will swear more than by any other reputed deities;
for (as some at least think) they who swear by his
fortune swear by his daemon, and Christians would die
rather than take such an oath.

Gen. Ko, a Buddhist monk, was born at Sak-Syoun
about A.D. 1132. He introduced a new Buddhist doc-
trine into Japan, which soon attracted a great number of
disciples. A woman of the court of the mikado
was converted to this religion, which circumstance pro-
tected great excitement, and a sentiment of hatred,
mingled with an impetuous desire for vengeance in
the heart of the mikado. Gen-Ko was banished, one
of his most ardent disciples put to death, and others
persecuted. He died A.D. 1212. See Hoefer, Nouv.
Biog. Générale, s. v.

Gensael, Johann Christian, a Lutheran theologian of
Germany, was born at Annaberg, Dec. 2, 1702. He
studied at Wittenberg, Leipzig, and Jena, was preach-
er in his native place in 1727, superintendent in 1748, and
died Sept. 3, 1762. He published, "Observationes
Leipsici, 1728 ; 5d ed. 1739."—Dana, ed. 1730."—Dict.
od Locum Pauli 2 Cor. xii, 4 (1749).—In Revolutionibus et Reformationum Modis (ed.). See Dietmann, Churschliche Priester;
Fecher, Allemannisches Gelehrten-Lexikon, s. v.

Genzaler, Wilhelm August Friedrich, a Pro-
ltestant theologian of Germany, was born March 7, 1781.
In 1814 he was co-rector at the lyceum in Saalfeld, in
1817 second court-preacher and professor at the gym-
nasium there, in 1821 first court-preacher at Coburg, in
1826 general superintendent there, and died in 1847.
He wrote, "Vita Joannis Agrippa (Jena, 1816).—Christi-
lische Ausersehen am freischen Tagen gehalten (Coburg,
1839).—Die Säkularierung der ausbürgerlichen Confession
(1830).—Geistliche Reden bei verschieden Amtszerrichtungen
(Leipzig, 1836).—Die Herzogliche Hof-
kirche zu Ehrenburg in Coburg (Coburg, 1838). See
Lobecht's, Bibl. Theol. i, 416; Wiener, Handbuch der theol.
2d, 197; 3d, 149, 167. (B. P.)

Gentile, Luigi Primo, a reputable Italian paint-
er, was born at Brussels in 1666; acquired the ele-
ments of design and then visited Italy, where he
gained a high reputation. He resided at Rome for
thirty years, and was admitted to the Academy of
St. Luke in 1650. Among his works are the picture of
St. Ambrose, in San Marco, at Rome; also The Na-
tivity and St. Stefano, in the Cappuccini at Pesaro.
One of his best productions is a picture of The Cru-
cifixion, in the chapel of the Trinity, in the Church of
St. Michael at Ghent. He died at Brussels in
1657.

Genus. See Epignomonation.

Genus-ficution (bending of the knee) indicates a
temporary rather than a permanent act of adoration;
even as it describes a bending of one knee and not of
both.

Genzken, Karl Ernst Bernhard, a Lutheran
theologian of Germany, was born Dec. 5, 1811, at Re-
tock. From 1836 to 1846 he was pastor at Molin, and
afterwards at Schwarzenbach, where he died, Nov.
9, 1882. He wrote, Uber die vorrömischen Einwürfe
wider das Werk der Bibelüberlieferung (Schönberg, 1839).
—Positivreden (Lüneburg, 1841).—Das gute Recht un-
erser kirchlichen Symbole (Leipzic, 1861).—Erklärung
des kleinen Katechismus Martin Luthers (4th ed. Lüne-
burg, 1860).—Entwürfe zu Zuchtreden (Leipzic, ed.).
See Zuchold, Bibl. Theol. i, 417. (B. P.)

Geoffery of Coldingham, an ecclesiastical Anglo-
Norman historian, lived at the commencement of the
12th century. Associated with Durham, he obtained the
position of sacristan in the priory of Coldingham, in
Scotland. He wrote A Short History of the Church of
Durham, from 1152 to 1214, which work was first pub-
lished by Wharton. Raine has given a more complete
edition in his Historia Dunelmensis Scriptorum Treas

Geoffrey (or Stephen) of Llandaff, was broth-
er of Urban, and was consecrated bishop of that see in
1107. He wrote a Life of the Welsh saint Telvou, or
Teilo, and is said to have composed the register of the
Church of Llandaff, published by Rev. W. J. Rees, for
the Welsh Manuscript Society, in 1840. See Hoefer,
Nouv. Biog. Générale, s. v.; Allibone, Dict. of Brit. and
Amer. Authors, s. v.

Geoffroy Baron, a French ecclesiastical writer,
lived at the commencement of the 12th century. He
was one of the most celebrated scholars, or master
professors, of the school of Angers. He succeeded in
this office Marboile, who was ordained bishop of Rennes
in 1096. Little is known of his life, excepting that un-
der his direction the school of Angers flourished, and
that he still lived in 1110. There is no foundation for
the belief of Pitts, that Geoffroy was English. There
is a commentary preserved in the Abbey of Citeaux
with this inscription, Gaufriedi Hobinius super Mathemat.

Geoffroi de Bar (Lat. Gaufroidus de Barro), a
French prelate, was born in the early part of the 13th
century. Doctor of theology, canon, archdeacon, and,
after 1273, dean of the Church of Paris, he was appoint-
ed cardinal by pope Martin IV, March 25, 1281.
He died at Rome, Aug. 21, 1283. For mention of his
writings, see Hoefer, Nouv. Biog. Générale, s. v.

Geoffroi de Beaure, a French hagiographer,
was born near the commencement of the 13th centu-
ry. He entered the Dominican order, and more than two-
ty years performed the functions of almoner, confessor,
and intimate counsellor to Louis IX, whom he accom-
panying in the crusade of 1248, sharing his captivity,
and with whom he returned to France in 1254. He also
took part in the crusade of 1270, and assisted at the last
moment of Louis IX. Returning to France, he wrote,
by order of pope Gregory X, the life of the saint. He
died about 1274. Geoffroi was not a polished his-
torian; he was a religious hagiographer, who kept
within the bounds of collecting the religious customs,
the prayers, the confessions, the austerities of the mon-
arch, and all the acts of piety and charity which gained
Générale, s. v.

Geoffroi Cou de Cerc (Colum Cerc), a French
prelate, was born in the latter half of the 11th century. He embraced the religious life, and was successively prior of St. Nicäe of Rheims, and abbot of St. Medard of Soissons. When Abelard was confined in this abbey, Geoffroi loaded him with kindness, and the illustrious philosopher caused the remembrance to be handed down to posterity. Geoffroi revived the love and culture of letters in the convents of the order of St. Benedict, preaching in all the re-establishment of monastic discipline. In 1121 he became bishop of Châlons, at the wish of St. Bernard, his friend. Nine years later he assisted at the Council of Sens, and, in spite of his affection for Abelard, he could not but adhere to the judgment passed against him by this assembly. He died at Mortain, 1143. Of three letters written by him, the first is found in the Bibliotheca Clarissimæ of Duchesne, the second in the Spicilegium of D'Achery, and the third in the Miscellanea of Baluze. For other works see Hoefer, Nouv. Biog. Générale, s. v.

Geoffroi d'Ev, a French prelate, was born at Ev near the close of the 12th century. He pursued his studies at the University of Paris, where he first took the degree of doctor of theology, then that of doctor of medicine. He was appointed canon of the Church of Amiens, and in 1222 was raised to the episcopal see of that city. He patronized the celebrated archtect, Robert de Luzarches, and caused the work on the cathedral of Amiens to be executed in the space of ten years. He died at Amiens, Nov. 25, 1286. See Hoefer, Nouv. Biog. Générale, s. v.

Geoffroi de Lèves, a French prelate, was born in the latter half of the 11th century. After the death of Yves, bishop of Chartres, the chapter of this Church elected Geoffroi to succeed him. Count Thibault, indignant at this election, concerning which he had not been consulted, drove the new bishop from the city, and pillaged the houses of the canons who had given him their votes. Robert of Arbrisselles appealed the count, and Geoffroi, a peaceable possessor of his bishopric, was consecrated at Rome by Pascal II., in 1116. He assisted at several councils, and distinguished himself by his eloquence. He had a contest with Geoffroi of Vendôme, relative to the privileges of this abbey. If we may credit Abelard, the bishop of Chartres was the only one, at the Council of Sens, in 1121, who did not wish to be of which he was the object. Nevertheless, twenty years later, he signed the condemnation of this philosopher. In 1127 he accompanied Étienne de Senlis, bishop of Paris, to Rome, and in 1132 he received the authority of legate, in which position he was to contest the candidature of Aquitania, of the antipope Anacletus, and, with the aid of St. Bernard, succeeded in restoring to the subjection of pope Innocent, duke William, whom the bishop of Angoulême had involved in the schism. He received from the holy see various missions for the extirpation of schism and heresy, and always conducted himself in an irreproachable manner in the exercise of these functions. He died Jan. 24, 1149. Some of his letters and charters have been collected in the Gallia Christiana. See Hoefer, Nouv. Biog. Générale, s. v.

Geoffroi du Loroux, a French prelate, was born at Loroux (Lorotariurn), a town of Touraine, near the close of the 11th century. He distinguished himself by his knowledge of theology, and it is believed that he publicly taught this science at Poitiers. In 1131 St. Bernard wrote to engage him to publicly take part in theIconoclasts against Anacletus. In 1135 he was elected bishop of Poitiers. Allied in friendship with (Geoffroi, bishop of Poitiers, and attempted to preserve him at the Council of Rheims, in 1148, from ecclesiastical censure. Two years before he had presided, as legate of the holy see, at the Council of Beauvais, where the divorce of Louis the Younger and Eunoia was published. He died at Bordeaux, July 18, 1158. Five letters of his remain, addressed to Sugyr, and collections by Duchesne, Scriptores, iv, 500-506, etc. Some manuscript sermons are attributed to him, and a commentary on the first fifty Psalms of David, written in Latin, appears in the edition of Duchesne. See Hoefer, Nouv. Biog. Générale, s. v.

Geoffroi de Maçon, a French theologian of the 12th century, was one of the twenty-nine persons commendable for their birth and knowledge, whom Bernard, on his voyage to Flanders about 1146, decided to embrace the Franciscan life in the presence of St. Francis, a year later, prior of this abbey, and refused the bishopric of Tournay. He still lived in 1171. For mention of his works, see Hoefer, Nouv. Biog. Générale, s. v.

Geoffroi de Vendôme (Lat. Gaufriedus Vindémianus), a French cardinal, was born at Angers in the latter half of the 11th century, probably of one of the important families of Anjou. Being placed while very young in the monastery of La Trinité de Venâme, he there distinguished himself by his firmness of character and the extent of his knowledge, so that he was promoted from the rank of novitiate to the dignity of abbot, Aug. 21, 1088. The year following he went to Rome, where Urban II. made him a cardinal, with the title of St. Prisus. In 1094 he was at Saumur among the prelates charged by the pope with acquitting Foulques of Anjou. In 1096 he assisted at the Council of Clermont, and in 1097 was found at the Council of Saintes. In 1115 (Geoffroi engaged in a quarrel with Geoffroi, abbot of Angers. The legate Umbald called him, in 1126, to the Council of Orleans, but he responded to him that an abbot of Vendôme, vassal of the holy see, obeyed the orders of the pope, and not those of a bishop or any other apostolic mandator. He was endowed with brilliant qualities, and would have occupied the highest positions in the Church had he been less imperious and sullen. He died at Angers, March 26, 1132. His writings were collected and published, in 1610, by P. Sarmond. This collection offers five books of letters, six treatises, and various dogmatic subjects, hymns, and sermons. The master which he most often treated of was that of investitures. A Commentaire sur les Pasques is unpublished. See Hoefer, Nouv. Biog. Générale, s. v.

Geoffroi (or Godefroi) de St. Victor, a French ecclesiastical writer of the 12th century, was canon of the abbey of St. Victor at Paris, but information concerning his life is wanting, except that he taught literature and philosophy for a long time before retiring to the cloister. Some regard him as the same person as a sub-prior of St. Barbe, bearing the same name, and of whom several letters were published by D. Martemine. Various works of the latter exist in manuscript at the Imperial Library; for further mention see Hoefer, Nouv. Biog. Générale, s. v.

Geoffroi du Vignois, a French chronicler of the 12th century, was born at Clermont d'Excideuil (Périgord) about 1140. He was educated at Limoges, and there received the monastic consecration in 1159, was ordained priest at Benenetus, abbey of Marche du Limousin, in 1167, by Gerard, bishop of Cahors, and appointed prior of Vigeois, in Lower Limousin, June 14, 1178. The details of his life are found only in his history, and in a most important one upon the history of Perigord and Limousin. See Hoefer, Nouv. Biog. Générale, s. v.

Geomancy (from γῆ, the earth, and πρωτος, divination), one of the four kinds of divination (q. v.) mentioned by Varro.

George is the name of numerous early ecclesiastics, among whom the following may be mentioned: (1) The second patriarch of Alexandria by that name, A.D. cir. 611; (2) first patriarch of Antioch by that name, A.D. cir. 645; (3) patriarch of the Nestorians, A.D. 660; (4) second patriarch of Antioch by that name, A.D. cir. 680; (5) the forty-fourth bishop of Constantinople, and first patriarch of that see, in 1098-99.
GEORGE

at Trebizond near the commencement of the 15th century.
He was esteemed by John Palaeologus II, emperor
of Constantiople, whom he accompanied to the
Council of Florence in 1439. On his return to Trebi-
zond, he performed historical duties for the em-
peror. After the taking of Trebizond by the Turks, in
1461, he was in favor with the sultan, Mahomet II, and
obtained an important place in the seraglio. He died
about 1465, having embraced Mohammedanism.
He wrote a work entitled, Ad Testamentum Novum Ducum,
related against the union of the two churches, from
which Alattus has given extracts in his De Consensus
Uniusque Ecclesiae. See Hoefer, Nouv. Biog. Générale,
v.

George of Cyprus (afterwards called Gregory),
patriarch of Constantinople, was born in the early part
of the 13th century. He occupied an important posi-
tion at Constantinople at the time of the accession
of Andronicus Palaeologus the elder, in 1289. He was a
man of learning and eloquence, and revived the Attic
dialect, which had for a long time fallen into disuse.
Under the reign of Michael Palaeologus, father of An-
dronicus, he was in favor of the union of the Greek
and Latin churches, which Michael greatly desired. But
the accession of Andronicus, who was opposed to this
union, modified his sentiments. At the death of Jo-
seph, Andronicus was called to the vacant see. The
emperor, desiring to put an end to the existing troubles
concerning the union of the two churches and the schism
caused by the deposition of Armenians, patriarch of
Constantiople in 1286, wished to place a layman in
the position; therefore George was rapidly advanced
through the various degrees of monk, deacon, priest,
and consecrated patriarch in April, 1288, under the name
of Gregory. The Armenians at first refused to recog-
nize him, and at length were excommunicated by him.
He severely punished the adherents of John Becius,
or Vecuss, ex-patriarch, and zealously advocated the
union of the Greek and Latin churches, which senti-
ment appeared particularly dangerous to Gregory.
He expressed his opinions upon this subject in a book,
titled, Έξωχρις τού τόμου τῆς πιστίως, which excited
so much opposition that he was obliged to abandon his
see in 1289, and accordingly retired to a monastery.
He died the following year, and his death is believed to
have been caused by a chill or fever. For his trans-

George (Saint), named Mihail Mihailović, abbot
of Mile-Timirida, was born in Thrialet about 1014.
He was at the age of seven years consecrated to the
monastic life. Carried to Constantinople by the Greeks,
who took him prisoner in 1021, he remained there
twelve years, and obtained a thorough knowledge of
the sciences and the Greek language. Returning to
Georgia, he entered a monastery, from which he went
forth privately to make a pilgrimage to Jerusalem, and
afterwards to Mt. Athos, where in seven years he trans-
lated a large part of the Bible into the Georgian lan-
guage. The remainder of his life was spent in an anal-
ogous occupation. He composed a life of St. Euthymius,
some theological treatises, and translated a large num-
ber of works of the Greek fathers. About 1051 he be-
came abbot of the Georgian convent of Mt. Athos, called
Myla Temis, where he died and was canonized by the
emperor Constantine Monomachus. King
Bagrad IV offered him the bishopric of Mingrelia, but
he declined, and even abandoned the office of abbot,
returning to a monastery in Tauris. In 1059, king Bagrad
put him under a charge of the education of his son, George
II. In 1072, George II was consecrated June 28 or 29. See Hoefer, Nouv. Biog. Géné-
rale, v.

George of Nicomedia, a Byzantine theologian,
who lived in the latter half of the 9th century, was
keeper of the archives of the great church of Constan-
tiople. He was the friend and correspondent of Pho-
tius, and became archbishop of Nicomedia. Several
of his homilies and three of his hymns are found in the
Novum Auctarium of Combes, vol. i. Combes con-
founded the author with George the Pisanian. In
the unpublished works of George we mention a chro-
nicle, but it is difficult to distinguish between this and
the chronicles of the other Georges. See Hoefer, Nouv.

George the Sinner (Ἀμαρωλός), a Byzantine
chronicler, lived near the middle of the 9th century.
He wrote a chronicle which extended from the crea-
tion down to the reign of Michael III, son of Theophi-
lus and Theodora. This man must not be confounded
with other Georges who also wrote chronicles, as George
Cedrenus, George Synceleus, George of Nicomedia, and
George the Monk. The chronicle of George was copied
by Cedrenus, Theophanu, and Michael Glycas. See

George (Керкеш), patriarch of Armenia, succeed-
sed Sophomon A.D. 792. He died in 795, and was
successed by Joseph II. See Hoefer, Nouv. Biog. Générale,
v.

George II, patriarch of Armenia, was born at
Karni. Educated in the patriarchal palace, he was
raised to the patriarchate in 876, after the death of
Zachary III. He was a poor man, who had got
nothing well his Church. He was one of the principal signers
of the petition addressed to the caliph, requesting the
title of king for the prince Achod, governor of Armenia.
Being sent as ambassador by Sempad, successor of Achod,
to Akhbar, the Arab general who came to in-
trude Armenia, he was retained as a captive, and did
not regain his liberty until near the conclusion of the
 treaty, and by means of a ransom. He died in 897. He
is the author of a letter addressed to John, a Syrian
patriarch, in which he expresses the rites of the Arme-
nian Church. His successor was Marahel III (Ekhardt-

George III was born at Lorhi, and occupied the
patriarchal see of Armenia from 1071 to 1073. When
Gregory II had abdicated, in order to retire to the
Black Mountain, in the Taurus, George, who had been
his secretary, was elected patriarch. Irritated because
a great number of priests still addressed Gregory II as
the true patriarch, he treated with great severity those
who denied the regularity of his election. Being
deposed in 1073, he retired to Tarsus, where he soon after
ended his days. Gregory II took the place which
George III had occupied for two years. See Hoefer,

Georges, Jean François, a French ecclesiastic
and diplomatist, was born at Bruyères, Lorraine, Jan.
19, 1731. He entered the Jesuit order, taught, with some
success, rhetoric and mathematics, in the colleges of
Pont-à-Mousson, Dijon, and Strasbourg, and later be-
came secretary to Rohan, ambassador to Vienna. In
1774 he became vicar-general, and administered the
diocese of Strasbourg. He afterwards retired to Frei-
burg, and occupied himself in editing his Mémoires,
until the grand-prior of Malta called him to his aid.
He refused a bishopric, preferring the office of vicar-
general of Vosges, and a quiet dwelling in the lit-
tle village of Bruyères, where he died, Nov. 14, 1818,
leaving six volumes of memoirs in MS, published by
his nephew (Paris, 1817 or 1820). See Hoefer,

Georges, Dominique, a French theologian, was
born at Curi, near Longwy, Lorraine, in 1613. He
completed his course of philosophy at the College of
the Jesuits at Pont-à-Mousson, entered orders, and was
appointed, in 1637, curate of Circourt. Some time after he returned to Paris, went into the community of St. Nicolas-du-Chardonnet, and later into the abbey of the reformed Cistercians. At the age of forty years he was placed in charge of the abbey of Val Richer. In 1664 he was sent with the abbots of La Trappe to Rome, to solicit a general reform of the order of Citeaux. On his return he established this reform in his abbey at Val Richer, which was a cause of some extreme austerity that many were unable to follow it, and he was obliged to modify it. He died Nov. 8, 1693. See Hoefer, Nouv. Biog. Générale, s. v.

Georgi, Christian Shomund, a Lutheran theologian, was born at Luckau, July 20, 1701. He studied at Wittenberg, and commenced his academic career in 1723, was professor of philosophy in 1726, professor of theology in 1728, and was honored with the doctorate of divinity in 1748. He died Sept. 6, 1717, leaving De Chaldeographismis, Robbaminis et Persaminis (Wittenberg, 1726);—De Ebraroma, Nori Test. (ibid. 1726-27);—De Dialecto Nori Testamenti (ibid. 1730);—De Italo-Latincis Nori Text. (ibid., ed.);—De Persa-Nori Test. (ibid. 1731);—De Latincis Graeca Nori Federis (ibid. 1732);—De Judicium Nori Testamenti ad Ebraroma (ed.);—Hierocritica Nori Testamenti (ibid. 1733);—De Non Servata ad Varias Vet. et Nori Text. Locae Illustrandae (1734), etc. For a full list of his writings, amounting to seventy-two, see Doring, Die gelehrten Theologen Deutschlandes, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Georgian Version. See RUSSIA, VERSIONS OF.

Georgius, Adolph S., a Platonist, was born in 1681, in Moravia. In 1695 he joined his order, was its general in 1724, and died as bishop of Raab, Nov. 24, 1748. He wrote, Ревизия, i.e. teacher and witness (Frankfort, 1711; a work written in Hebrew for the conversation of the Jews, which he had formerly published in Latin. See Berard and Bonomia, Bibliotheca Curiosorum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Georgius, Dominicus, the younger, librarian to cardinal Imperialis, and chaplain to pope Benedict XIV, died at Rome, Aug. 20, 1747. He wrote, De Antiqua Italia Metropolitana (Rome, 1724);—De Liturgia Romana Pontificia (1741);—De Monumentis Christianis (1739);—Annuarium Ecclesiasticum Can. Basilicae (Lucca, 1740);—De Nicolai V Pont. aliorum ad Eitem Veteranum Monumentorum, etc. (1742);—Martirologium Adonis Archiespici Venetii (1745). See Baumgarten, Holländische Bibliothek, viii, 436; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit., i, 539, 675, 813, 914. (B. P.)

Georgius, Ignatius, a Benedictine, who flourished in the first half of the 18th century, is the author of Paulus Apostolicus in Mari (Venice, 1720). See Baumgarten, Merckwürdige Bücher, vii, 157; Balch, Bild. Theol. iii, 424; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit., i, 659. (B. P.)

Gerald, abbot and bishop of Mayo, is believed to have been of Saxon lineage, and to have accompanied Colman from Lindisfarne in 664. He is commemorated on March 33.

Geraldin, Alexandre, a Nepotian prelate, first bishop of Hispaniola, afterwards San Domingo, then Haiti, was born in 1455 at Amelia (Umbria). He belonged to a noble family, and devoted himself to the service of Spain. His brother having been sent on a mission to Francis II, duke of Brittany, Alexandre accompanied him, and remained in France until September, 1496. On his return, he was appointed the tutor of the princes, and obtained aid for Christopher Columbus for his voyage of discovery. He was afterwards charged with several diplomatic missions. He first obtained the bishopric of Voltterra, then of Monte Cervino (1494). In 1520 he was appointed to the bishopric of Hispaniola. He immediately retired to his new diocese, where he employed himself with true evangelical zeal until his death, which occurred in 1525. For mention of his works, see Hoefer, Nouv. Biog. Générale, s. v.

Gerard of Douay, third son of Wantar III, lord of Douay, lived in the 13th century. He was priest and canons of the Church of Senlis, and bishop of Chalons-sur-Marne. He met at Douay, Oct. 17, 1266, with the bishops of Arras and Tournay, in order to remove the body of St. Ame, which the three bishops bore upon their shoulders from the Church of St. Ame of Douay to a small hill situated on the outskirts of a city upon the road to Arras. He was one of the benefactors of the abbey of Chimounin, to which he left a goodly number of manuscripts. He resigned his bishopric in 1219, and retired to the abbey of Toussaint, near where he died some years later. See Hoefer, Nouv. Biog. Générale, s. v.

Gerard of Liern, a Dominican, was born about 1220. He aided in the establishment of the Fête-Dieu, and died about 1276. He wrote several religious works. De Doctrinia Cordis gained great popularity, as attested by the large number of manuscripts. It was published several times, and translated into French by W. Colet (Douay, 1601; Lyons, 1608). His Sermones and De Testamento Christi, with others of his writings, are forgotten. See Hoefer, Nouv. Biog. Générale, s. v.

Gerard (Saus) of Toul, was born in 955, of a patrician family. While very young he entered the chapter of St. Peter of Cologne, his native city, in order to pursue his studies, and at the age of twenty-eight was promoted to the episcopal see of Toul. Consacrated at Treves in 968, and enthroned the same year, he led an upright, charitable, and studious life, and devoted himself very closely to the instruction of the numerous pupils under his care. He labored throughout his diocese, scattering the word of God, and aiding those of his subjects who were impoverished by war or pestilence. He spent as little time as possible at the imperial court, notwithstanding the wish of Otto II to the contrary. He visited Rome, and in company with twelve persons who travelled on foot in procession, went from Toul to the tomb of the apostles Peter and Paul, the principal object of their devotion. On his return to Toul, he was granted authority that enabled him to exercise the episcopal power, which he had committed to the hands of his brother. Gerard died April 22, 994, was canonized fifty-seven years afterwards, and pope Leo IX, Oct. 22, 1051, removed his remains. See Hoefer, Nouv. Biog. Générale, s. v.

Gerard of Zutphen (or de Zeelvelt), a Dutch ascetic writer, a disciple of Gerard Groot, was born in 1360, and reared in the society of the Brothers of Com
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life. He died in 1898, leaving two treatises: De Reformatorum Virum Amine, and De Spirituallis As-

sociatione (Paris, 1492; Cologne, 1579; and in the Bib-
l:othec de Peres, Cologne, 1618). See Hoefer, Newr.

Biog. Générale, s. v.

Gerard, John. See GERHARD, JOHANN.

Gerard, Mark, a reputable Flemish painter, en-
graver, and architect, also an illuminator and a designer, flourished about 1590. He went to England about 1589, and was appointed painter to queen Elizabeth. As a designer, he executed a set of fourteen plates on the Passion of Christ. He died in 1598. He is said to have been an able architect, but none of his works are mentioned.

Gerafixm, a celebrated anchorite of Palestine to the middle of the 5th century, was a native of Syria, who embraced the views of theotokos of Jerusalem, but was restored to the true faith by Euthymius. He founded a large laura near the Jordan, characterized by extreme austerity, and died there, March 4, A.D. 675.

Gerard, Saint, born at Aurillac about 855, of one of the most powerful families of Auvergne, was lord of the southern part of Upper Auvergne, and his do-
mains extended nearly to Perigord and Aquitania. He devoted himself to the study of sacred books, and finally desired to withdraw to a cloister and devote all his wealth to the Church of Rome, but was de-

terred from this by Gausbertus, bishop of Cahors. In 901 he founded, at Aurillac, a convent, under the control of the Benedictines, and attempted in vain the building of a cathedral. His piety led him to under-
take numerous pilgrimages to the tombs of St. Peter and St. Paul. He is said to have made seven voy-

ages to Rome, and to have traversed Upper Italy. Returning from one of these journeys, he died at St. Cirq, near Figeac, Oct. 8, 902, having freed all his slaves. His kindness and benevolence gained for him a great reputation, and legends attribute to him a great number of miracles, performed both during his life and after his death. See Hoefer, Nouv. Biog. Géné-

male, s. v.

Gerber, Christian, a German theologian, was born at Göttingen, March 27, 1660. He studied at Zeitz and Leipsic, and having completed his education at Dresden, became a tutor in the family of the Prince of Hohenzollern in that city, and afterwards at Göttingen in 1679. He continued his studies, at the same time practicing medicine. His last years were full of religious controversies. He died March 24, 1731. His principal works are, Historie der Kirchen-Ceremonien in Sachsen und Dresden, 1728; Historie der Stadtkronungen in Sachsen, ibid. 1725, 1726, 4 parts; Geschichte des Reichen Gottes (2 parts). See Winer, Handbuch der theol. Lit., i, 627; ii, 304; Jöcher, Allgemeines Gelehrten-

Lexikon, a. v.; Koch, Geschichte des deutschen Kirchen-

lebens, iv, 275 sq. (B. P.)

Gerberoy, Richard de, a French prelate, was in 1192 dean of the church at Amiens, and in 1194 became bishop of that see. It was during his episcopacy, in 1196, that the head of John the Baptist is reputed to have been conveyed from Constantinople to Amiens by a crusader named Wallon de Sartou. He died in 1210. One of his contemporaries, Richard de Fournival, at-
tributes to him various works, among others, a book entitled De Quatuor Virtutibus et de Ave Marias, which appear to be lost. See Hoefer, Nouv. Biog. Générale, s. v.

Gerbert, Olympe Philippe, a French prelate, was born in 1786. He lent his aid to the journal L'Avenir until it was censured by Gregory XVI, and wrote for L'Institut Catholique, a monthly review, founded by M. Benoist, a series of articles on the philosophy of religion which were quite noteworthy. He was for a long time vicar-general of M. de Salinis (bishop of Amiens), was appointed bishop of Perpignan, Dec. 19, 1858, consecrated June 29 of the following year, and died in 1864. He became known to the public as one of Lemanu's assistants in editing the journal L'Avenir in 1830; but before that time he had already published Des doctrines philosophiques sur la Cérémonie des Reports avec les Fonduclons de la Théologie (Paris, 1826). In 1831 he published, Coup d'œil sur la Contre-riforme Chrétienne, and Considerations sur le Jugeme général de la Piété Catholique. More important is his L'expulsion de Rome (1844-50, 5 vols). See L'Universiter Catholique (1883-34); Lamenmus, Aitores de Rome (Paris, 1885); Arbois, in Lichtenburger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Gerbl, Evangelista, a Franciscan of Pistoja, who died at Rome, Feb. 3, 1598, is the author of, Delta Con-


Gere, John Avent, D.D., a Methodist Episcopal min-
ister, was born in Chester, Mass., April 8, 1792. He was con-
verted in 1822; joined the Baltimore Conference in 1823; and in it, as well as in the East Baltimore and Central Pennsylvania Conferences, served the most re-

sponsible appointments. He was a delegate four times to the General Conference, viz., 1840, 1844, 1852, 1873. He died at St. Louis, Pa., June 5, 1879. He was fearless, yet humble, a man of prayer and power, strong in intellect, and energetic. See Minutes of An-

nual Conferences, 1875, p. 81; Simpson, Cyclop. of Meth-

odism, s. v.

Gere, John, a Puritan divine, born in 1609, was minis-
ter of St. Allian's in 1645, in 1649 of St. Faith's, London, and died in Ivy Lane, Paternoster Row, in Feb-

ruary of same year. He published, Vindiciae Ecclesiae Anglicanae (1644), some Sermons, etc. See Chalmers, Biog. Dict. s. v.; Alibone, Dict. of Brit. and Amer. Au-

thors, s. v.

Gerhard, Karl Theodor, a Lutheran theologian of Germany, was born at Breslau, Sept. 17, 1773. In 1800 he was pastor at his native place, and remained there until his death, Nov. 28, 1841. He published, Predigten (Breslau, 1835, 2 vols.);—Gezeiten der Morgerei und Abend (1834); See Winer, Handbuch der theol. Lit., ii, 136, 237, 290, 387; Zucholli, Bibl. theol. i, 419. (B. P.)

Gerhardt, David Gottfried, a Lutheran theo-

gian of Germany, was born May 9, 1734. He studied at Halle, was preacher at Breslau in 1759, pastor pri-

orius and professor in 1778, member of consistory in 1786, and died Aug. 20, 1808. He wrote, De Autori-


tude Archologie (Halle, 1757); — Dictum Johannsenum I. Epist. 5, 7 (Breslau, 1764), besides a number of Sermons. See During, Die deutschen Kanzelredner, p. 62 sq.; Winer, Handbuch der theol. Lit., i, 721; ii, 290. (B. P.)

Gerhauser, Johann Balthasar, a Roman Cath-

olic theologian of Germany, was born Sept. 24, 1768, and died at Dillingen in 1825, a professor of theology and director of the clerical seminary at Ulm. He was a friend of Ueber die Passionen (Munich, 1817): — Charakter und Theologie des Apostels Pauli (Lausbath, 1816). See Winer, Handbuch der theol. Lit., i, 81, 294. (B. P.)

Gerzim, Mount. We extract some further particulars from Bädeker's Syria and Palestine, p. 334.

"Mr. Gerzim rises to a height a little less above the sea-level than that of Betul (which is 298 feet above). It is composed almost entirely of annular-like terraces (terri-

formations). The summit consists of a large flat platform, extending from north-west to south-east for the north end of which are the ruins of a castle. The building, as a castle, was probably erected at Justinian's time, although the walls, five to ten feet thick, consisting of drafted blocks, may possibly belong to a still older structure. The castle forms a large square, and is flanked with four towers; the east side are remnants of several chambers, one of which has a Greek cross over the door. Near the burial-
Mt. Gerizim, from the North-east.

ground to the north-east rises the Muslim wady of Sheik Ghdemim, and on the north side of the castle there is a large reservoir. Of the church which once stood here, the lowest foundations only are extant. It was an octagonal building with an apse towards the east, having its main entrance on the north, and chapels on five sides. To the south of the castle are walls and cisterns, and there is a paved way running from north to south. Some massive constructions a little below the castle, to the south, are shown as the stones of the altar which Joshua is said to have erected here (viii, 30-34). In the centre of

the plateau the Samaritans point out a projecting rock as having once been the site of the altar of their temple. Over the whole mountain-top are scattered numerous cisterns and smaller paved platforms, resembling the places of prayer on the area of the Haram at Jerusalem. The whole surface bears traces of having once been covered with houses. Towards the east there are several paved terraces. At the south-east corner, the spot where Abraham was about to slay Isaac is pointed out. Near it, to the north-west, there are some curious round steps. The summit commands a noble prospect to the east lies the plain of El-Mekkene, bounded by gentle hills, with the village of Askar lying on the north side, and that of Kefr Kallim on the south; further to the east is Raph. The valley to the south is Wady Awaroth, to the east. In the distance, rise the mountains of Gilbaid, among which Nebi Qoba towers conspicuously. Towards the north the Great Hermon is visible, but the greater part of the view in this direction is shut out by Mt. Eint. Towards the west the valleys and hills slope away to the blue band of the distant Mediterranean.

The following description of this memorable site is from the most recent and trustworthy account (Conder, *Test Work in Palestine*, i, 62 sq.): "South of Nablus rises the rocky and steep shoulder of Gerizim. The mountain is L-shaped; the highest ridge (1848.5 feet above the sea) runs north and south, and a lower ridge projects westwards from it. The top is about 1000 feet above the bottom of the valley east of Shechem. As one walks up from the villages to the mountains, the outline of Gerizim is very fine; the lower part consists of white chalk, which has been quarried, leaving

Ruins on Mt. Gerizim. (From Thomson's *Central Palestine and Samaria*.)
GERKRA

GERMAN COUNCILS

The image contains a page from a book with text in German. The text appears to be discussing historical and theological topics, possibly regarding German councils and events. The page includes references to various historical figures and works, such as Gerlach, Gerlach, Gerlach, and Germain. The text is dense and appears to be a continuation of a larger discussion on theological and historical matters.
German Evangelical Association of the Western States of German Protestants in America corresponding to the United Evangelical Church of Germany. It was instituted at St. Louis, Mo., May 4, 1841, by seven ministers of the United Church of Germany. The object in view in forming this body is stated in the first paragraph of the revised statute as follows: "The object of the association is to work for the establishment and spread of the Evangelical Church in particular, as well as for the furtherance of all institutions for the extension of the kingdom of God. By the Evangelical Church we understand that communion which takes the Holy Scriptures of the Old and New Testaments as the Word of God, and our only infallible rule of faith and practice, and commits itself to that exposition of the Scriptures laid down in the symbolic books of the Lutheran and Reformed churches, chiefly the Augsburg Confession, Luther's Catechism, and the Helvetic Confession, so far as these agree; and where they differ, we hold aloof to the relevant passages of Scripture, and avail ourselves of that freedom of conscience which prevails on such points in the Evangelical Church." It will thus be seen that the main purpose is to unite in one body the Lutheran and the German Reformed Churches.

German Theology. See Theology, German.

German Version of the Scriptures. By way of supplement we add the following. It is a well-known fact that, during his life, Luther made changes and corrections in each new edition of the Bible translation he published. His last edition, that of 1545, was by everybody acknowledged to contain some errors, and among these was the omission of twelve whole verses. The issue in 1546, one year after his death, contained a number of changes from that of a year earlier. For nearly two centuries Luther's translation was published only by private individuals, who could and did introduce changes and deviations from the last edition of the translation. The result was that, gradually, the Christians of Germany became convinced that a return to the authentic shape of Luther's own translation should be made. The first movement in this direction was made by the Caesarean Bible Institute, founded in 1712 at Halle. This institute in many, but not in all, places restored the original text of Luther, and was followed by the various Bible societies. Finally, in the year 1857, the German Bible societies decided to go to work in a systematic manner toward the attainment of this object. The Caesarean Institute took the lead, and the German ecclesiastical authorities cooperated and aided in the work. A twofold object was proposed; first, to put the orthographical and grammatical features of the translation into modern shape; and secondly, to correct the text to restore a harmonious text. The first of these tasks was intrusted to the hands of Dr. Frommann, of Nuremberg, the greatest authority on the language of Luther's day. For the second object, two committees of theologians were appointed, one for the New Testament, which did its work in 1861 and 1866, and published it in 1867, and one for the Old Testament, which worked from 1871 to 1882. The leading scholars of Germany, as Nitzsch, Twesten, Rieth, Beyschlag, Köstlin, Meyer, Brückner, Schlotmann, Tholuck, Kamphausen, Kleiner, Bertheau, Delitzsch, Thiesen, and others, constituted these committees. The result of years of scholarly toil was published at Halle, under the title, Die Bibel, oder die geistige Heilige Schrift des Alten und Neuen Testaments nach der deutschen Uebersetzung Dr. Martin Luthers, Erster Abdruck der im Auftrage der deutschen evangelischen Kirchen errichtete Bibel (Sopramm. Probabebel), in 1883. This book is now in the hands of the churches for criticism, which were to be set in by the fall of 1885; but the time has been lengthened by the Prussian authorities one year. Then the revision will receive its final shape, and will eventually be published by all the Bible societies of the German empire. In order to facilitate the examination of the work, the revisers have printed in "fat" or spaced letters, i.e. German italics, all those passages where Luther's original version differs from the modern editions, and also wherever the committees have made an entirely new rendering. The former class of passages are distinguished from the latter by having small hyphens before and after them. Like the revised English Text, this Probabililität is criticised by the wise and unwise, and has already created not a small literary battle on the subject of revision. Some are dissatisfied on dogmatical grounds, otherwise because the revisers did not act more radically. The last word has not yet been spoken.

Various other German translations have been given in commentaries and separately, but they are all of private value. (B.P.)

Germanus, a Scotch prelate, was probably the first bishop of the Isle, and was appointed by St. Patrick, the apostle of Ireland, in 447. To him the cathedral church of the Isle of Man, within the precincts of Peel Castle, is dedicated. See Keith, Scottish Bishops, p. 258.

Germanus, archbishop of Patras, one of the promoters of the Greek insurrection, was born about 1771. He resided at the Court of Amsterdam, and died in 1827. He was secretary and dean to the metropolitan of Argolis, then to Gregory V., patriarch of Constantinople, and finally to the archbishop of Cyprus. In 1806 he became archbishop of Patras. When Ali Papa provoked the insurrection of the Greeks, Germanus put himself at the head of the insurgent party, and ever since his name has been connected with the history of that period. In the interest of Greece he went in 1822 to Italy. He sought the protection of the great powers then assembled at the Verona Congress. When the provisional government was created, Germanus was appointed minister of religious affairs, and held this office till his death. See Duquesne, Histoire de la Réorganisation de la Grèce; Philibon, Histoire de la Grèce Insurrection; Gualter, Contemporaries Biographies (Athens, 1872), the last chapter on Greek; Mushke, Die Secretarissen der Römischen Kaiser (Hamburg, 1876); Dilling, Encyclop. des Sciences Religion; v. (B.P.)

German, Friedrich Heinrich, a Protestant theologian of Germany, was born at Holstein, Sept. 29, 1776. He was rector at Glückstadt in 1809, court preacher at Augustenborg in 1809, and died in 1859. He published, Beurthe zur allgemeinen Hermetik (Altona, 1828); Die par-hermeneutische Interpretations- und Tempel-Schaff (Leipsic, 1821); Die hermetischen Mängel der sogenannten grammatist-historischen Interpretationen (Halle, 1834);—Uber die Vernachlässigung der Hermetik in der protestantischen Kirche (ibid. 1887);—Kritik der mithysischen Bibliothek (ibid. 1839).—Die edle oder raffirte: Glühen oder Wissen? (Zurich, 1856). See Zuchold, Bibli. Theol. i, 422; Winer, Handbuch der theolog. Lit., i, 119, 110, (B.P.)

German (Sl.) The Flay (Germanus Flaviacum), in the district of Beautvais, is said to have been born of a noble Frankish family at Civitarranda or Waranda, and died on the 29th of August, 582. He was elected bishop of Beauvais, and founded a monastery near Flaviacum; but retired, c. A.D. 648, to the monastery of Pentalium, near Rouen, of which he became abbot. Later he withdrew to a cave near the Seine, where he was ordained presbyter, but finally returned to Paris, where he presided till his death, Sept. 24, 658. See Wetzer, Dict. of Christ. Biog. s. v.
GERMON

GERMON, BARTHOLOMÆUS, a Jesuit of Orleans, was born June 17, 1683, and died there, Oct. 2, 1718. Before his De Venerabilis Hierarchia, Ecclesiastical Codices Correctores (Paris, 1718), he made himself known by his controversy with Mahillon, against whose work, De Arte Diplomatica, he wrote. See Long, Bibl. de la France; Winet, Handbuch der theolog. Lit. i, 922; Jocher, Alcmeoneis Gelehrten-Lexikon, s. v. (B. P.)

Germolino, ANASTASIO, an Italian canonist and jurist, was born in Piedmont in March, 1551. He belonged to the ancient and noble family of Cena. For some reason unknown to Mahillon, against whose work, De Arte Diplomatica, he wrote. See Long, Bibl. de la France; Winet, Handbuch der theolog. Lit. i, 922; Jocher, Alcmeoneis Gelehrten-Lexikon, s. v. (B. P.)

Gerson, ANATOLIO, an Italian canonist and jurist, was born in Piedmont in March, 1551. He belonged to the ancient and noble family of Cena. For some reason unknown to Mahillon, against whose work, De Arte Diplomatica, he wrote. See Long, Bibl. de la France; Winet, Handbuch der theolog. Lit. i, 922; Jocher, Alcmeoneis Gelehrten-Lexikon, s. v. (B. P.)

Gerson, NICLAUS, a native of Palestine, about the middle of the 6th century, was finally expelled from his monastery, and spent the rest of his days in homeless misery. See Smith, Dict. of Christ. Biog., s. v.


Gerahm ben-Joshua (commonly called Rabben Gerahm, at the Ancient, also Maor hay-Golah, i.e. "the light of the Exile"), was born in France about the year 960, and died in 1028. He is the reputed founder of the Franco-German rabbinical school, in which the studies of the Babylonian collie were continued. He is the founder of monogamy among the Jews, and wrote a commentary on the Talmud, and some hymns and a penitential prayer, which are extant in the Machsor, or Festival Ritual of the Jews. See Fürst, Bibl. Jud., i, 328; De Rossi, Dizionario Storico (Germ. transl.), p. 114; Grütz, Gesch. der Juden, v, 384 sq.; Braunsvieger, Geschichte der Juden in den Russischen Staaten, p. 92 sq.; Jost, Gesch. d. Juden. u. a. Sekten, ii, 388; Eberth, Introduction to Hebrew Literature, p. 283 sq.; Steinmann, Jewish Literature, p. 69; Eisan, Literatur gesch. d. hebr. und semit. Poesie, p. 228; Synagogale Poesie, p. 171-174; Delitzsch, Zur Gesch. d. Jud. Poesie, p. 51, 156; Frankel, Monatschrift (1854), p. 230 sq. (B. P.)

Gerard, CHAPLET ben-MOSES, a Venetian rabbi, who lived in the latter half of the 17th century, was endowed with precocious education, and died at about the age of seventeen. He wrote Jed Chasdim (Venice, 1700). See Hoer, Noue Biog. Generale, s. v.

Gerahm ben-SALOMON, a Spanish rabbi, native of Catalonia, who lived in the latter half of the 18th century, was the father of Rabbi Leon da Bcahola (Kal-son), and wrote Shaare Haq-Shamaym (first printed at Venice, 1847; in four parts). The first treated of the four elements; the second, of astronomy; the third, of the heavens and earth, according to the principles of Averroes; the fourth, of theological matters. See Hoer, Noue Biog. Generale, s. v.; Fürst, Bibl. Jud., i, 329.

Gerson, CHRISTIANUS, a Lutheran minister of Germany, was born of Jewish parentage, Aug. 1, 1669, at the Recklinghausen theologate of the German church, and received his rabbinical education at the seats of learning in Fulda and Frankfort-on-the-Main. For a long time he supported himself and his family by instructing in Hebrew. While at Essen, a poor Christian woman brought her New Test. to him, which she pawned. Out of curiosity he commenced reading that book, which
GERSON

finally resulted in his conversion. He left his family and went to Brunswick, where he applied to the duke Heinrich Julius, begging that through his influence he might be instructed in the full truth of the Christian religion, and be baptized. He was received into the Church of St. Martin, at Halberstadt in 1600, and took the name of Christianus. He remained a considerable time at Halberstadt, and then went to the University at Helm-stadt, where he obtained the degree of Doctor of Theology. But he did not stay long at the university; he instructed the students in Hebrew and rabbinical literature, corresponded with Buxtorf and Wagensell, and even received a call from the king of Denmark to Copenhagen, as teacher of Hebrew and rabbinical literature at the university. In 1612 he was ordained, and appointed deacon, and afterwards pastor at Berg, in the principality of Anhalt, and died Sept. 25, 1627. Gerson’s son, whom the Jews had concealed for five years, also became a Christian, while his wife, who resisted the truth, was divorced from him in 1605 through the consistory of Wolfenbüttel. Gerson is the author of Jüdischer Timulm, der fürnehmste Inhalt des Talmud un dessen Widerlegung (Goerlitz, 1607; 6 ed. 1608, transl. into Danish and French) — ידיה של ה𝘁למודית דעוות (Halberstadt, 1610). See Fürst, Bibl. Jud. i, 829 sq.; Wolf, Bibl. Hebrew, i, 1008; iii, 976 sq.; Kalkar, Israel und die Kirche, p. 94; Le Roi, Das Christentum und die Juden (Leipzig, 1844), i, 117 sq.; Jücher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)

Gerson, Jean, a French theologian, brother of Jean Charilet, was born at Gerson about 1384. He went, as did his brother, to pursue his studies at Paris, at the College of Navarre, where he was admitted to the number of the students of theology of King Charles V. His love of solitude led him to enter the order of Celestines. He took the vows in 1409, at the monastery of the Holy Trinity, at Limay, near Normandy. After having performed the duties of sub-priest in various communities of his order, he was found at a convent in Lyons, where he gave a refuge to his older brother. This token of attachment was due to the chancellor, who sincerely loved him. Jean Gerson was at the time of his death prior of the house of Lyons, and carried with him to the tomb the reputation of a saint. He died in 1454, leaving, Epistola ad R. P. Anselmon, Celestium, de Operibus Josuam, Cancelleri, Fanum sui, in vol. i of the works of chancellor Gerson. The homonymy of these two brothers caused Trauctatus de Eleuentia Mentis in Deum, etc., to be attributed to one of them, but it belongs to the other, a German Franciscan, who died in 1440. See Hoefer, Nouv. Bibl. Générale, a. v.

Gersonides, Magister Leo. See Ralbag.

Gervais, prior of St. Generis, in the diocese of Mann, and a French historian, lived in the 13th century. All that is known of him is that, at the request of Robert of Thorigny, who became abbot of Mont St. Michel, he wrote a History of the Counts of Anjou and of Maine. After remaining for a long time unpublished, it was inserted in the Recueil des Historiens de France, xii, 532, from a manuscript in the Imperial Library, belonging to the monastery of St. Victor. Gervais de St. Generis is often confounded with Gervaise of Canterbury. See Hoefer, Nouv. Bibl. Générale, a. v.

Gervaise, Nicolas, a French missionary and prelate, brother of François Armand, was born at Paris about 1602. He chose the ecclesiastical calling, and became a Jesuit; he had attended the mission to Siam. Here he remained four years, and became acquainted with the language, religion, customs, literature, legislation, and history of that people. On his return he published the result of his observations. He brought to France two sons of the king of Macassar, and after presenting them at court, gave them as far as possible a French education. He was afterwards rector of Vannes. The provost of Suèvre-pres-

GESSNER

Mer yielded to him his charge, which position Gervaise held for a long time, and during this time he published a great part of his works. Annoyed with the idea of proselytism, in 1724 he went to Rome, and obtained the title of bishop of Horren. Soon after his consecration he gathered together a number of clergymen, embarked with them for Central America, and commenced his labors upon the shores of the Aiqua, one of the tributaries of the Amazon. After three years he was murdered by the Caribs, Nov. 20, 1729. He left several works. See Hoefer, Nouv. Bibl. Générale, a. v.

Gerwyn, Saint. See Berwyn, St.

Géry, André Guillamaux, a French monk and orator, was born at Rheims, Feb. 17, 1727. He entered the congregation of St. Genevieve in 1742, taught philosophy and theology in the colleges of his order, preached with success at Paris, and became successively rector of St. Leger de Soissons, and of St. Ireneus at Lyons. He was elected general superior of his order in 1778. His long intimacy with two prelates not in subjection to Rome, MM. de Fitz-James and Montazet, led to his being suspected of Jansenism. He died in October, 1796, and his works were collected and published at Paris in 1788. He also wrote Dissertation sur le Véritable Auteur de l’imitation de Jésus-Christ (Paris, 1758). See Hoefer, Nouv. Bibl. Générale, a. v.

Gessius, August, a Lutheran theologian of Germany, was born in 1718, was in 1744 professor of Greek at Heidelberg, in 1745 general superintendent of the Church, and first preacher, and died Jan. 6, 1773. He wrote, Praxis in Capite Inimici (Göttingen, 1740) — Christi Decoro Gentis suum A commodissima (Hildesheim, 1744) — Historia Passiones Jesu Christi Harmonica (Wolfenbüttel, 1745) — Opinioeula de Deo GLORIET et 3 Sum, xxvii (1746) — In Verbo Christi Mor. tr, 12, at Luc. xvi, 10 (esot.). See Hoefer, Nouv. Bibl. Générale, a. v.; Jücher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)


Gess, Wolfgang Friedrich, a Protestant theologian of Germany, born at Stuttgart, Jan. 24, 1751, was in 1778 deacon, in 1799 superintendent at Neustadt, in 1814 chaplain at Heilbronn, in 1787 superintendent, and died Oct. 3 of that year. He published, Briefe über einige theologische Zeitmaterien (Stuttgart, 1797) — Merkwürdigkeiten aus dem Leben und Schriften Hinemars, etc. (Göttingen, 1806) — Worte des Totes und der Erbauung bei Begräbnissen (Stuttgart, 1799). See Winer, Hand- 
durch der theolog. lit. i, 937, 957, 917; ii, 388. (B. B.)

Gessel, Bernhard Friedrich, a Protestant theologian of Germany, was born April 6, 1811, at Dantzig, studied at Königsberg, where Herbert especially attracted him. In 1838 he was called as military preacher to Thorn, in West Prussia, and died there, March 14, 1861. Giesel belonged to the Liberals of the Protestant Church. He wrote very little. See Zuch- old, Bibl. Theol. i, 435. (B. P.)

Gesner, Georg, a Swiss theologian, was born in 1764 at Diebendorf, near Zurich. He was for some time professor at his native place, in 1828 superintendent at Neuenburk, in 1837 resigned his position, and died in 1839. He published, Nikolodrus oder die Lehre Jesu vom geistigen Gotteswirte (Zurich, 1814) — Der sichere Gang durchs Leben (Stuttgart, 1826) — Schicksale der Wahrheit unter den Menschen (1818-20) — Christliches Handbuch (Zurich, 1817) — Der christliche Glaube in seiner Fruhzeit (Stuttgart, 1836). See Zuchold, Bibl. Theol. i, 485; Winer, Handbuch der theolog. lit. i, 963, 884; ii, 198, 206, 208, 228, 237, 382, 585, 398, 844, 392. (B. P.)
GESSNER, Solomon, a distinguished Swiss poet and engraver, was born at Zurich, April 1, 1730, and is principally known by his poem on the Death of Abel. Among his works are several vignettes and other ornaments for his Death of Abel and his Pastoral. They are dated 1769, 1771. He died March 2, 1788. See Hofer, Nouv. Biog. Générale, s. v.; Spohrer, Biog. Hist. of the Fine Arts, s. v.

Gesta Plati. See NICODEMUS, GOSPEL OF.

Geysir, SAKULF GOTTfried, a Lutheran theologian of Germany, was born Jan. 12, 1740, at Göttingen. He studied at Wittenberg, was in 1777 professor of theology and Hebrew language, and in 1777 at Kiel, and died June 15, 1808. He wrote, Dissertationes Tres de suo Putram (Wittenberg, 1765):—Poetae Graeci Antiquiores, Interpretat Sacrarum Literarum Magistrat (ibid. 1768):—De Dubitationibus contra Historiam Recentem Jussi Christiani (Kiel, 1778):—Aphorismi Ethici in summ Scholaram (ibid. 1789). See Dürer, Die gelehrte Theologen Deutschland, s. v.

Gezelius, Georgius, a Swedish biographer, was born in 1736. Like others of his name, he devoted himself to the ecclesiastical calling, became archdeacon of Lillköyka in Norway, and later almoner to the king of Sweden. He died March 31, 1788. With several learned men of his country, he wrote, Frisök ti et Biographik Lexicon (Stockholm and Upsal, 1776). In 1780 he added a supplementary volume. This work was revised and published without the name of the author under the title, Biographische Lexicon (Upsala, 1800). See Hofer, Nouv. Biog. Générale, s. v.

Gezelius, Joannes (1), a Swedish prelate, was born Feb. 3, 1615, in the parish of Gezel, as from which he derived his name. He was professor of theology at Dorpat, Livonia, at which time belonged to Sweden. Promoted successively to various dignities in the Church, he was appointed in 1644 bishop of Abe, in Fineland, where he died, Jan. 20, 1690. He commenced a Swedish commentary upon the Gospels, which he left incomplete. See Hofer, Nouv. Biog. Générale, s. v.

Gezelius, Joannes (2), a Lutheran bishop of Sweden, son of the foregoing, was born in 1647 at Dorpat. In 1674 he was professor of theology at Abe, in 1684 superintendent at Narva, in Esthonia, succeeded his father in 1690 as bishop of Abe, which position he resigned in 1713, and died April 10, 1718. He wrote, Notice of the most remarkable monies in Germany and Poland, 1707—1712. De Insectis Sacrificiis in Germania (1671):—De Defensione Jehovae contra Saturnum, ex Zechar, iii, 1, 2 (1748):—Fasciculus Homileticorum Dispositionum (1638):—Decisions Casuum Conciliorum (1688). He also compiled a commentary upon the Bible, which was commenced by his father. See Hofer, Nouv. Biog. Générale, s. v.; Jöcher, Almegnesischen Geschichte—Lexicon, s. v.; Winer, Handbuch der theol. Lit., ii, 185. (B. P.)

Gezer. This locality has recently been discovered in Told Jezreel (Mound of Jezreel), lying near the village of Abú Ghosh, The following account of it is from Condert (Test Winz. Pilgr., i, 1 sq.):—'The exact site of the town [Gezer, or Jezreel, or isolated] is at once clear, for the site is an outlier—to use a geographical term—of the main line of hills, and the position commanded the road at the important point. As is the case with many equally important places, there is not much to be seen at Gezer. The hillside is terraced, and the eastern end occupied by a builders' formation, probably the ancient citadel. Tombs and wite-presses, cut in rock, are found round, and there are traces of Christian buildings in a small chapel, and a tomb, apparently of Christian origin. The spring still on the east there is a fine spring, which wells up in a circular ring of masonry: it is called Ayn Yerdel, or the 'Spring of the Gatherings,' and its existence is of strong argument in favor of the antiquity of the neighboring site. . . .

The most interesting and curious discovery was made in 1747 at Gezer. M. Gezelius was shown by the peasants a rude inscription deeply cut in the flat surface of the natural rock. It appears to be in Hebrew, and to read 'Boundary of Gezer: (supposed by him to mark the limits of this as a Levitical city), with other letters, which are supposed to be the Greek word Ales. M. Gezelius has brought forward an ingenious theory that Alkes was governor of Gezer at the time this boundary was set, and he supports it by another inscription from a tomb on which the same name occurs. This theory might seem very risky, were the Greek words not strongly confirmed by the discovery of a second identical inscription close to the last, containing the same letters, except that the name Alkes is written upside down. Both the true words are hard to read, being rudely formed, but they are deeply cut, and of evident authority, while it can scarcely be doubted that the inscription is the same in both cases. M. Gezelius attributes them to Macabean times; it is curious that they should come to light in the course of a collection of no definite distance from the town, and unmarked by any column or monument. Altogether they are among the many archaeological practices of the Parisians and their users and meaning will probably always remain questionable.'

A full description of the locality and ancient remains, with a topographical map, may be found in the Memoirs to the Ordinance Survey, i, 417 sq.

Ghasat, ISAAC ibn—See ibn-GHAITH, ISAAC.

Ghase, one of the three kinds of Mohammedan ablations. Three rules are observed in its performance: 1. Those who do it must resolve to please God. 2. The body must be thoroughly cleaned. 3. The water must touch the whole skin, and all the hair of the body. The somuc (q. v.) requires five additional circumstances: 1. That the Bismillah (q. v.) be recited. 2. That the palms of the hands be washed before and after the ablation. 3. That the water be emptied in the washing-place. 4. That before the prayers some lustration should be made with peculiar ceremonies. 4. That to cleanse the surface of the body the skin should be rubbed with the hand. 5. That all this be continued to the end of the ablution.

Ghaz, a flight of steps leading down from a Hindū temple to the waters of the Ganges or other sacred stream. It is often constructed at great expense, and highly ornamented, being regarded as the most sacred part of the building.

Ghaznī Khan, a holy Mussulman, who first subdued the country of Dinangopore, India, to the Moslem power. His integrity and humanity gained him the worship, not only of the Moslems, but even of the Hindūs themselves, who often perform long pilgrimages to his tomb at Shergath.

Ghașpore was the favorite residence of Ghaznī Khan (q. v.). The place is remarkable for a sect of Brahmins who reside in it, practicing religious ceremonies, and strengthening and practicing the ancient Pythagoreanism. They hold to the doctrine of the emanation of the soul, and many others different from the ordinary Hindūs, but keep the knowledge of their religious forms a profound secret.

Ghês. See ETHIOPIC.

Gheg ALBANIAN VERSION. See ALBANIAN VERSION.

Gheyn (or Ghein). James, the elder, an eminent Flemish designer and engraver, was born at Antwerp in 1655, and was instructed by his father. The following are some of his prints:—The Life and Passion of Christ; The Four Evangelists; The Adoration of the Trinity; Christ Preaching to the Jews; The Annunciation; A Repose in Egypt. He died in 1615. See Hofer, Nouv. Biog. Générale, s. v.; Spohrer, Biog. Hist. of the Fine Arts, s. v.

Ghiberti, LORENZO, a Florentine painter, and very eminent staturist, was born in 1378, and instructed by Starnina. About 1488 he went to Rimini, and was much engaged in painting on one of the doors of the baptistery of St. Stephen, at Florence. His masterwork is The Offering up of Isaac. He completed three statues of St. John the Baptist, St. Matthew, and St. Stephen, for the Church of San Michele; two bas-reliefs for the baptistery of the cathedral of Siena. All these works are still preserved. The reliquary of St. Zenobius and the two doors are, to this day, among the finest specimens.
of the art in Italy. He died in 1655. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Ghoffor, in Lamiism, is one of the supreme gods of Islam. He is the mighty protector of the earth, the sacred doctrines and morals, but because of his cruelty he is counted among the eight frightful Barchanes. He has a horrible head with open mouth, three large flaming eyes, and coral-strings made of skulls hanging about his neck. He carries in his six arms all kinds of monstrous instruments, and rides an elephant.

Gibarian, a Mohammedan sect who denied the free agency of man, and taught that God is the author of all the actions of man, whether good or bad.

Giacobasso, Clemente, an Italian prelate, nephew of Domenico, was born in the latter half of the 15th century. He became canon of St. Peter of the Vatican, bishop of Massa, secretary of Paul III, and auditor of the sacred palace. In 1586 he was made cardinal, with the title of St. Anastasius, and soon after sent on a mission to Charles V. Called in 1589 to the legateship of Perugia and Umbria, he, in the performance of these duties, died at Perugia, Oct. 7, 1640. See Hoefer, Nouv. Biog. Générale, s. v.

Giacobasso (Lat. Jacobitius), Domenico, an Italian prelate, was born at Rome in 1448. Destined to a religious calling, he studied particularly canonical law and ecclesiastical history. He became auditor of the rota, and was successively bishop ofLucera, of Massa, and of Gravina. After having served the Church under Sixtus IV, Innocent VIII, Alexander VI, Pius III, Julius II, and Leo X, he was appointed by the last-named pope, cardinal, with the title of St. Bartholomew of Insula, in 1517. At the death of Adrian VI, he would have been elected pope but for the French party. He died at Rome, July 2, 1522. He wrote, A Treatise on Concilia, in Latin, which is not highly esteemed on account of its inexactness. This treatise forms the last volume of the collection of Labbe. The first edition appeared at Rome in 1538. See Hoefer, Nouv. Biog. Générale, s. v.

Giacomelli, Michiel Angelo, titular archbishop of Chalcedon, was born in 1650, at Pistoia. He was for some time librarian to cardinal Fabroni, and then to cardinal Colligola. He died in 1774. He wrote, Tract. Benedicti XIV de Factiva Jesu Christi (Paris, 1745); B. Gior. Grimatico del Sacerdocio Libri VI (Volgarese (Rome, 1757)); Omnia di S. Crisostomo (ibid., 1758); Philius Episcopi Enumeratio in Canonicis Conciliorum (ibid., 1772). See Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit., i, 617. (B. P.)

Glattino, Giovanni Battista, a Jesuit and professor at Rome, was born at Palermo in 1601, and died Nov. 19, 1682. He translated into Latin Pallavicini's Istoria del Concilio di Trento (Antwerp, 1670, 3 vola. fol.), and published Orationes Sacrae XVII. See Winer, Handbuch der theol. Lit., i, 667; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Gibbethon is identified by Conder (Tent Work, ii, 387) with Kibbêd, the position of which he does not indicate, and by Tristram (Bible Places, p. 61), with "the ruin Gebutha, north of Jaffa."

Gibbon, Johann, a Jesuit, and rector of the Jesuit college at Trèves, was born in 1544, at Whinton, England, and died Dec. 5, 1595. He wrote, Dialogo di Sacra e Comunione, Ostacolata da una Specie:—Conflitto Virulento Disputatios Georgio Schon:—Concertatio Ecclesiae Catholicae in Anglia. See Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Gibbona, Orlando, an eminent English composer of church music, was born at Cambridge in 1588, and at the age of twenty-three was appointed organist of the Chapel Royal. He died in 1625. He composed the tunes for George Wither's translation of Hymns and Songs of the Church, and many other pieces of church music. See Chalmers, Biog. Dict. de Brit. and Amer. Authors, s. v.; Albion, Dict. of Brit. and Amer. Authors, s. v.; Encyclopedia Brit. 9th ed. s. v.

Gibbons, Richard, a learned English Jewist, was born at Winchester in 1549, and died in 1682, published F. Ribera Com. in Duodecim Proposita Mones (1612), and several other works. See Chalmers, Biog. Dict. de Brit. and Amer. Authors, s. v.

Gibbe of Benjamin. Lient. Conder strongly impugns (Quar. Statement of the "Palest. Explor. Fund," April, 1874, p. 61) the identification of this place with Tullei el-Fal, but this view is retained by Tristram (Bible Places, p. 118).

Gibell, Abraham, a Lutheran theologian, who died in 1629 at Burg, pastor primarius, is the author of De Geminis Lexicographia Chaldaica Constitutum (Wittenberg, 1666); Grammatica Lingue Libri (1663); Artificium Acentuum (ed.); Strigilis 120 Errorum Bellumini (1665); Explicatio Locis Jerem. xxxvii., 16. See Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Firmi, Bibl. Jud. i, 884; Steinschneider, Bibliog. Handbuch, s. v. (B. P.)

Gibeon. A full description of this place, especially of the numerous rock-hewn tombs in its vicinity, is given in the Memoirs accompanying the Ordnance Survey, iii, 94 sq.

GIBEON, POOL OF (2 Sam. ii, 13). The following interesting account of the waters in the vicinity of Gibeon is given by lient. Conder (Quar. Statement of the "Palest. Explor. Fund," October, 1881, p. 285 sq.): "El-Jib, the modern village, occupies the north end of a detached hill some 200 feet high, surrounded by broad, flat corn valleys on every side. The inhabitants state that the old city stood on the south part of the hill: and here, in the sides of the natural scarps which fortify the site, we visited and explored some twenty rock-cut tombs. There are eight springs on the hill, the largest, or the last, being one of the finest supplies of water in this part of Palestine. One of the springs is called el-Birkâh (corresponding to the pool or 'pool of the above passage), and flows into a rock-cut tank measuring eleven feet by seven, the water leaping from a small cave. This place is south-west of the village, and close to the main road east and west through Gibeon. The pool is cut in the face of a cliff, and has a wall of rock about three and a half feet high on the west. Above it grows a pomegranate tree, and near it are tombs in the cliff."
“It is possible, however, that the great spring (‘Aln el-
Belle) is the place intended in the episode of Jacob’s en-
counter, as it wells up in a chamber some thirty feet long
and seven feet wide, reached by a descent of several steps,
and there is said to be a passage with steps leading up
from the back of the cave to the surface above. As the
water is some five feet deep, and the passage is now
stopped up, we did not attempt to enter it. It is clear,
however, that a door of some kind once existed at the
present entrance to the cave, and it would appear that
the inhabitants of Gibeon were thus able to close their
spring below, and to obtain access to it from above with-
in the city. The spring in question, like many of the fa-
nous fountains in Palestine, is held sacred by the Pelis-
bin. An earthenware lamp is occasionally lighted in the
chamber. Close by is a little rock chamber with a rude
masculine wall.”

Giberti, Giovanni Matteo, bishop of Verona, was
born at Palermo in 1493, and died in 1543. He was
one of those prelates who, before the Council of Trent,
showed a serious interest in the reform of the Church,
drawing his inspiration from Pietro Caraffa, with whom
he was intimately acquainted. Thus Giberti insisted
upon a better preparation and stricter examination of
the clergy, and though his efforts were of no avail on
account of the opposition from the clergy, yet he ex-
ercised considerable influence on Carlo Borromeo (q. v.).
Giberti wrote, Constitutiones Gibertianae: — Constituti
per le Monache: — Capitoli di Regolazione Patta sopra le
Stipe: — Monitones Generales: — Capitoli Della Soci-
eta di Caritas: — Edita Selecta: — Lettere Sciolte. See
Ballerini’s biography of Giberti, in the introduction to
the latter’s works, which were published under the title,
J.M. Giberti Opera (Verona, 1783, 1740); Kerker, in the
Tibinger Quartalschrift, 1859, fasc. 1; Reumont, Gr-
schichte der Stadt Rom, vol. iii; Benrath, in Flitt-Her-
ming, Real-Encyclop., a. v.; Jöcher, Allgemeines Gelehrten-
Lemania, a. v. (II, F. P.)

Gibier, a French theologian, was born at Bourges
in the latter half of the 16th century. He was educated
by the cardinal de Berulle, studied theology, and re-
ceived the degree of doctor at the Sorbonne in 1612.
The previous year he had, with four other priests, un-
der the direction of Peter de Berulle, then also a simple
priest, formed the nucleus of the congregation of the
Oratorian. His general, who had introduced into France
the order of Carmelites, made Gibier his vicar-general.
He was at the same time commendatory of Jully, a
house then occupied by the canons regular. The lax-
ity which characterized these monks led him to seek
their reform from the cardinal de La Rochefoucauld. The
house of Jully was united with that of St. Genevieve,
and later to the congregation of the Oratorian. It is
claimed that, owing to modesty, he refused the bishop-
rice of Nantes. He died at the seminary of St. Magloire,
of which he was first superior, June 6, 1620. He wrote,
De Libertate Dei et Creatura (Paris, 1630): — La Vie et
les Grandes de la Très-Sainte Vierge (ibid. 1637): —
Catechismo de la Maniéra de Vierge Purificat (posthumous,
ibid. 1655). He was allied with the most learned and
distinguished men of his time. See Hoefer, Nouv. Bio-
gr. Gén., s. v.

Gibbon is the name of a remarkable idol-temple in
Japan. It is a large but narrow building, in the mid-
dle room of which stands a huge idol surrounded by
many others of smaller dimensions. Around this tem-
ple are thirty or forty smaller temples, all arranged in
regular order.

Gibson, Edward Thomas, M.R.A.S., M.S.B.A., an
English Baptist minister, was born at Falmouth, Nov.
11, 1818. He was educated at the naval school at
Greenwich, and when about fourteen years of age en-
tered the navy, which, however, he speedily relinquish-
ed. He was converted at the age of seventeen, and some
years afterwards began study for the ministry at Brad-
ford Baptist College. In 1854 he became pastor of the
church at Guilshborough, Northamptonshire. In 1859
he accepted an invitation to the pastorate of the Bapt-
ist Church at Crayford, Kent, which he served for
eighteen years. Failing health forced him to resign
his charge, Oct. 7, 1877. He died at Brockley, Jan. 21,
1880. He was a diligent student, especially of the
Oriental languages, of several of which he possessed a
surprising knowledge. He contributed some transla-
tions to Spurgeon’s Treasury of David. See (Loncl) Bapt.

Glickhahuros, hermits of the Armenian Church
(q. v.), who pass their lives in meditation on the tops
of the rocks.

Giddings, George P., D.D., a Protestant Episco-
pal clergyman, was rector in Quincy, Ill., for a number
of years previous to 1857. In that year he became
rector in Booneville, Mo., remaining there until 1859,
when he removed to Palmyra as principal of a female
school. He died May 1, 1861. See Prot. Episc. Al-
hmanac, 1862, p. 52.

Giese, Gottlieb Christian, a Lutheran theo-
logian of Germany, born Nov. 21, 1721, at Crosseen, in
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Brandenburg, was preacher in 1745 at Kesselsdorf, in Silesia, in 1755 deacon at Görlitz, in 1774 archdeacon there, and died Dec. 28, 1788. He wrote, *Historische Nachricht von der Bibelübersetzung Martin Luthers (Augsburg 1774)*, a valuable work for Luthers's new text and his Gehilfen um die Katechismen (Görlitz, 1782). See Wiener, Handbuch der theolog. Lit. i, 167; ii, 213. (B. P.)

Gieseler, Georg Christoph Friedrich, a Lutheran theologian of Germany, was born at Laede, May 1, 1760. In 1791 he was pastor at Petershagen, near Minden, where the famous church-historian, Johann Kaspar, was pastor; he was his pupil. In 1809 he was first preacher at Warther, near Bielefeld, and died March 14, 1839, a doctor of theology. He wrote, *Das Abendmahl des Herrn.* Ein liturgischer Versuch (Bielefeld, 1835). See Wiener, Handbuch der theolog. Lit. ii, 9; Zuchold, Bibl. Theol. i, 438; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Gibbon, Andrew, D.D., an eminent English Baptist minister, was born at Bristol, Aug. 17, 1700, being the son of Rev. Emanuel Gibbon, Baptist pastor there. He was converted in early life; studied at an academy in Tewkesbury, and under the direction of Rev. Dr. Ward of Gresham College; he was settled at Nottingham, in 1727, and then removed to his native place as assistant to Rev. Bernard Firkett. In December, 1729, he removed to London as pastor of the Little Wild Street Church. For many years Mr. Gibbon acted as chaplain in the family of Sir Richard Elyea. In 1734 he visited Edinburgh, where he was honored with the freedom of the city. In 1737 he was appointed assistant librarian of the British Museum, which position he held until his death, June 19, 1784. His private collection of coins was one of the most curious in Great Britain. His attendance at the museum did not render him inactive to his pastoral duties. For a period of twenty-four years he preached, in connection with several ministers of the Independent denomination, once a month, the Sabbath evening lecture at St. Helen's Church. As a preacher, he was full of anima- tion. See *Bibl. Mem. Amer. Bapt. Magis- torum* new series, v. 385. (J. C. S.)

Gifford, Richard, an English clergyman, was born in 1725, and was rector of North Okendon, Essex, in 1772. He died in 1807. He wrote remarks on Ken- nicott's *Dissertation on the Tree of Life in Paradise:* -Outlines of an Answer to Dr. Freely's Disquisitions on the Adam and Eve. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Giftschütz, Friedrich, a Roman Catholic professor of theology, who was born in 1748, and died at Vienna, June 5, 1788, is the author of, Vorlesungen über die Pastoralrhologie (Vienna, 1785; 5th ed. 1811). See Wiener, Handbuch der theolog. Lit. ii, 34. (B. P.)


Gill of Santo Inrego (Lat. Agathii Luxurion), one of the propagators of the Dominican order, who was born in the diocese of Vigo in 1184. He was the son of don Rodrigo Pelago, governor of Coimbra, and one of the grand officials of the crown. He completed his studies at Coimbra, and while still young possessed two priories and three canonships in the chapters of Braga, of Coimbra, and of Odivelas. He neglected theology, and devoted himself to physics and medicine; went to Paris to perfect himself in these sciences, and there received the degree of doctor. In 1224 or 1225 he resigned all, entered the Dominican order, became a model of Christian virtue, and rapidly reached the highest honors of his order. In 1249, at a convocation of his order at Trevea, he resigned his provincialship of Spain. He used his influence in re-establishing harmony between the king, don Sancho II, and his brother, the young Alfonso. He died at Santarem, May 14, 1265. Some churches of Portugal desired he was their bishop, and he was invited by the bishops of Viseu to fix his festival on the Sabbath after the Ascension. See Hoefer, Nouv. Biog. Générale, s. v.

Gilbey, Earle, D.D., an English divine, was descended from a highly respectable family in Kent. He was educated at the Charter-House, where for a conscientious churchman he was his parson. In 1814 he entered University College, Oxford, where he graduated in due course. His first exercise of the ministry was in London, where he served a Church for some years. In the year 1795 he was instituted to the living of Barby, in Northamptonshire, which he held till his death, Oct. 2, 1818. He distinguished himself as a diligent, faithful, and successful minister of Christ. He was a firm friend of the British and Foreign Bible Society, and much rejoiced in witnessing the establishment of an auxiliary institution in the county of Northampton in 1812. He was a man whose benevolence endeared him to all who needed his help. It was his meat and drink, whether in the pulpit or out of it, to lessen human misery and produce happiness. See *The (Lond.) Christian Observer,* February, 1814, p. 65.

Gilbert, Sir Robert, a member of the nobility of Avonwater, was first abbot of a monastery which bore his name in the diocese of Clermont. He passed his youth at the courts of Louis the Gross and Louis the Younger, and was reckoned among the bravest and most pious knights of his time. After preaching in behalf of the second crusade, he accompanied the king to the Holy Land. TheResult of the expedition threw a profound sadness into the heart of Gilbert, who attributed it to the sins of the crusaders. He resolved to consecrate himself entirely to a monas- tic life, with the approval of his wife and daughter. Having consulted the bishop of Clermont and the abbot of Dilo, he gave half of his goods to the poor, and re- served the remainder for building two monasteries, one for men and the other for women. The latter was es- tablished at Aubetere, under the invocation of St. Gervais and St. Protas. His wife, Petronille, assumed the management, and at her death her daughter, Ponce, succeeded her. Gilbert retired to a place named Neuf Fontaines. He there constructed a monastery, was elected abbot, and ruled with great wisdom. On one side of the monastery was a large hospital for the sick and the dying. On June 1, 1152, and the third Sunday of July, he was interred in the hospital cemetery. The third ab- bot caused his remains to be transferred to the church. Robert of Aurecrer published the life of St. Gilbert in his *Chronique.* See Hoefer, Nouv. Biog. Générale, s. v.

Gilbert (1), a Scotch prelate, was bishop of Dun- keld for about twenty years, but when he took his seat it was unknown. He was bishop there in 1220, and also in the twenty-eighth year of the reign of King Alexander II. He died in 1256. See Keith, Scottish Bishops, p. 79.

Gilbert (2), a Scotch prelate, was elected to the see of Galloway in 1258, and was probably consecrated with the High Church of York the same year. He died in 1255. See Keith, Scottish Bishops, p. 272.

Gilbert (3), a Scotch prelate, was a native of Gal- loway, and was elected to the see of the Isles in 1231. He probably died in 1265. See Keith, Scottish Bishops, p. 301.

Gilbert, surnamed Cinoaldus, a Benedictine of Normandy, who died in 1114, is the author of, *Allercatia Synagoge et Erotice:—Comment in Exiunum et Jeremiam:—Biblia in Canonum Continuam:—De Casu Diaboli.* See *Biblia De Scripturibus Barbara* : PDC-
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De Scriptoribus Angliae; Oudin, De Scriptoribus Ecclesiasticis; Jöcher, Allgemeines Gelehrten-Lexikon, a. V. (B. P.)

Gilbert of Holland, flourished A.D. 1290, a scholar and divine, took his name from a district in Lincolnshire. He was invited by St. Bernard to live with him at Clairvaux, became his scholar, continued Bernard's sermons, writing forty-six in a style scarcely discernible from Bernard's. Abbot Trithemius, the German, speaks of Gilbert as a learned and eloquent author. See Fuller, Worthies of England (ed. Nuttall), ii. 296.

Gilbert, bishop of London, who died in 1134, is the author of a Treatise in Veneris et Nostrae Crudinitatem: —Comment, in Jobum, Themas Jeremiah et Alqitn Tulmoesa: —Homilia in Cantica Solomonis: —Comment, in Psalmus. He wrote a work on the Holy Scriptures, which is still in existence. His works are still in MS. On account of his great learning, Gilbert was styled 'Universalis.' See Oudin, De Scriptoribus Ecclesiasticis; Jöcher, Allgemeines Gelehrten-Lexikon, a. V. (B. P.)

Gilbert of Westminster, a scholar of the first part of the 12th century, was first a monk, then abbot of Westminster. He gave himself up to the study of divinity under the guidance of Anselm, archbishop of Canterbury, and attained to great knowledge of the Scriptural studies in France, visited Rome, and on his return he reported to have had a dispute with a learned Jew, which afterwards he reduced to the form of a dialogue, and, publishing it, dedicated it to St. Anselm. He died in 1117, and was buried in Westminster. See Fuller, Worthies of England (ed. Nuttall), ii. 115.

Gilbert Island Version of the Scriptures. This version is designed for the people of Gilbert islands, Micronesia. In 1869 the first parts of this version, which was prepared by the Rev. Hiram Bingham, of Honolulu, were published by the American Bible Society. The version of the entire New Testament was published in 1872, which proved to be a great boon to the heathen inhabitants. In 1875 a new edition was needed, which was published after a careful revision by the original translator in 1878. (B. P.)

Gilderseleeve, Benjamin, D.D., a Presbyterian minister, was born near Norwalk, Conn., Jan. 5, 1791. He graduated from Middlebury College, Vt., in 1814; the same year removed to Georgia, and began to teach in Mount Zion Academy; in 1817 he entered Princeton Seminary, and remained there a little over one year; in 1819 commenced editing a paper called The Missionary; in 1825 was ordained by Bishop White, at Athens, Ga.; in 1827 removed to Charleston, S.C., and became editor of The Christian Observer, which post he held until 1843; then he removed to Richmond, Va., where he was sole editor of The Watchman and Observer, and then co-editor of The Central Presbyterian. During his residence in Richmond he preached wherever he found an open door, especially in the Virginia penitentiary. He died June 20, 1875. At seventy-five blind- ness began to come upon him, and he then applied himself to the memorizing of large portions of Scripture and the best hymns, that he might be able to continue his ministrations long after his eyesight left him. He was a place where he could find bearers he was abundant in labor. See Necro! Report of Princeton Theol. Sem. 1876, p. 4.

Giles, Samuel, D.D., a Congressional minister, son of major Ezekiel Gile, was born at Plaistow, N. H., July 22, 1700. He graduated from Dartmouth College in 1725, and was ordained to the ministry in Boston the same year. In 1729, he was ordained pastor of the Church in Milton, Mass., Feb. 18, 1700; and died in October, 1826. See Sprague, Annals of the Amer. Pulpit, i. 580.

Gillilan, George, a minister of the Scotch Presbyterian Church, was born in Scotland, Jan. 20, 1813. He was educated at the Glasgow College and at the United Secession Church. His first call was to a congregation at Schoollynd, Dundee, where he continued his pastoral labors until his death, Aug. 13, 1878. In 1842 he began to write sketches of the principal characters of the day, for newspapers, and they were afterwards printed in book form under the title of Tales and Literary Portraits. This was followed by two other series of the same character. In 1850 he published The Bard of the Bible, which has been severely criticized for its grandiloquent style. He edited an edition of Bryam's Poems, and among his other works are, The Book of British Poets, Ancient and Modern, and The Martyrs, Heroes, and Bards of the Scotch Covenant. He also published, The Grand Discovery:—History of a Man:—Christianity and our Era:—A Discourse on Hades:—and Five Discourses on the Abuse of Talent. He finally edited the popular edition of the popular Poets of Britain, with notes. (W. P. S.)

Gill, Alexander, D.D., an English clergyman, was born in London in 1597, and was educated at Trinity College, Oxford. In 1635 he became head master of St. Paul's school. While usher of St. Paul's he had charge of the education of John Milton. He died in 1642. See Chalmers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Gill, Henry, D.D., an English Congregational minister, was born at Tiverton, Devonshire, in 1828. He was led to an early decision for Christ; entered Hackney College in 1844, and at the close of his curriculum, in 1847, became pastor at Haverhill, Suffolk. In 1864 he accepted an invitation from the committee of the Bible Society to visit its auxiliaries in North America. This mission occupied him more than eighteen months, in which he proved himself admirably adapted for the work. On his return to England, he was appointed one of the London district secretaries, his chief duties being connected with the Sunday-schools of all denominations in and around the metropolis. He died at Lewisham, Nov. 4, 1870. Dr. Gill was industrious, affectionate, acceptable, and successful in all his labors. In addition to a few tracts and pamphlets, he published Early at the Temple, and The True and Beautiful. See (Lond.) Comp. Year-book, 1871, p. 311.

Gillane, John, was consecrated a bishop in the Episcopal Church of Scotland in 1727, and bishop of Dunblane in 1731. See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Gilles de Roye (Lat. Epigilia de Roya or Reia), a French chronicler and theologian, was born at Roye, Picardy. While very young he entered the ranks of the Cistercians, and was sent to Paris to complete his studies. He received the degree of doctor of theology, and taught for nineteen years in various colleges of the order of St. Benedict. He was then appointed abbe of Roye, and died at the age of sixty. He resigned these functions, and retired to the convent of the Dunes, Bélgïum, where he remained eighteen years, devoting his time to meditation and study. He died at the abbey of Sf'armavis, near Berne, in 1478. He wrote, Opus Visutum Chronomii seu Chronic, an abridgment of the history of John Brandon, a monk of Dunes, remaining in manuscript. Gilles de Roye carried it down to 1465, and it was continued by Adrian of Bult, of the same convent, down to 1478. Andrew Schot discovered it about twenty years later, and it was published by Sweert (Frankfort, 1620). He also left some commentaries upon the Master of Sentences. See Hoofer, Novis, Biog. Générale, a. v.

Gilles, Jean, a French prelate, was born in Normandy. He studied theology and law at Paris, and became chaplain to the metropolitan church. Then, most alone among the high clergy of France, Gilles refused to acknowledge Clement VII (Robert of Geneva). He abandoned his benefice, and retired to Italy to Urban VI., who made him provost of Liege and auctor of the Rota. He was afterwards sent by the Sacred college as nunzio to Rheims, to Treves, and to Co...
logne. In 1405 Innocent VII made him cardinal, with the title of St. Cosmo and St. Damian. He assisted at the concile, Nov. 30, 1406, which elected Gregory XIII, but abandoned that pontiff when he discovered that the latter held his own interests as paramount to those of the Church, and that he rejected the means proposed for the termination of the schism (1408, 1409). Gilles returned to France, where he died about 1418. He left some fragmentary writings. See Hoefel, Nouv. Biog. Cathol., v.

Gillespie, Thomas, father of the Relief Church in Scotland, was born at Clearburn, near Edinburgh, in 1708. He received a careful religious training, was educated at Edinburgh, Perth, and Northampton, licensed to preach in 1740, and ordained in England in January, 1741. In August following he settled as pastor of Carnock, where he continued, with unwearied diligence and much success till 1752, when he was deprived from the Church of Scotland. He, however, continued actively engaged in preaching, first, in the churchyard of Carnock, beside the church which had so often echoed to his voice; but he was compelled to leave this spot and betake himself to another, from which he was speedily driven, and at last was compelled to take his position on the public highway, where, during the whole summer and autumn, he proclaimed the Gospel to immense crowds. In the following September he removed to Dunfermline, where, in 1758, the Relief Church was founded. He continued with unabated zeal till his last sickness, which soon closed his life, Jan. 19, 1774. Mr. Gillespie was a man of truly apostolic excellence. Conscience was the power that bore away his life. His intellectual abilities were excellent, but his goodness was his greatness. See United Presbyterian Fathers, p. 217; Fusti Eccles. Scot- ticeni, ii, 580.

Gillett, Elliphalet, D.D., a Congregational minister, was born at Colchester, Conn., Nov. 19, 1768. After graduating at Dartmouth, in 1791, he taught school in Wethersfield. Under the direction of Rev. Dr. Spring, he studied theology at Newportport. In August, 1795, he was ordained pastor of the Church in Hallowell, Me. At his own request he was dismissed from this charge in May, 1827. He died there, Oct. 19, 1848. Dr. Gillett was of great influence in that section of the state. When the Maine Missionary Society was organized in 1807, he was chosen its secretary, which office he filled until the close of his life. The cause of home missions had in him an ardent advocate. His mind was of a supersensitive order, and was highly cultivated. Addicted to metaphysical discussions, he was a ready, logical, and keen debater. See Sprague, Annals of the Amer. Philos., ii, 377.

Gillet, Louis Joachim, canon and librarian at the abbey of St. Genevieve, in Paris, was born July 28, 1866. In 1717 he was pastor at Mahon, in the Malo bishopric, but resigned his position in 1740. He died Aug. 28, 1753, leaving Nouvelle Traduction de l'Histoire Joseph, (published after his death, 4 vols., 1756). See Jocher, Allgemeines Giecheln-Lexikon, s. v.; Winer, Handbuch der theol. Lit., i, 157. (B. P.)

Gillett, Ezra Hall, D.D., a Presbyterian minister, was born at Rush, N. Y., July 5, 1823. He graduated from Yale College in 1841, and from Union Theological Seminary, N. Y., in 1844. He remained a resident licentiate until 1845, when he was ordained pastor of the Presbyterian Church at Harlem. He continued in that position as efficient and successful pastor until 1870, when he accepted the appointment of professor in the New York University, and occupied that position until his death, Sept. 2, 1875. Dr. Gillett wrote, besides frequent articles for the periodical press, a Life of Haus (1861) — History of the Presbyterian Church (1864) — History of the Reformed Church (1875). (W. P. S.)

Gillette, Abram Dun, D.D., a Baptist minister, was born at Cambridge, Washington Co., N. Y., Sept. 8, 1807. He studied in the preparatory department of Hamilton Institution, graduated from Union College, was ordained in Schenectady, and in May, 1831, became pastor of the Baptist Church in that place, where he remained four years, then removed to Philadelphia, and became pastor of the Sansom Street Church. In 1839, the Eleventh Street Church (Philadelphia) having been formed under his leadership, he became its pastor, holding that office until 1862, when he accepted a call to Calvary Church, as it is now called, in New York city. In 1864 he removed to Washington, D. C., and was pastor of the First Church in that city five years. He then went to England, where he delivered a series of lectures to the students of Mr. Spurgeon's college and, for a time, was the stated supply of a Church near London. For two years after his return (1872-74), he was corresponding secretary of the American and Foreign Bible Society. From 1874 to 1879 he was pastor at Sing Sing, N. Y., which was his last regular pastorate. He died at his summer home, Bluff Head, on the shore of lake George, Aug. 24, 1885. Dr. Gillette was the author of several memorial volumes, and frequently contributed to various journals. See The Watchman, Aug. 31, 1882. (J. C. S.)

Gillette, Charles, D.D., a Protestant Episcopal clergyman, was born at Granby, Conn., in 1813. He graduated from Connecticut College in 1836. In 1844, after becoming one of the professors in the Virginia High School, near Alexandria; and afterwards a student in the theological seminary in that city. He was ordained in 1842, and in October of that year was sent out as a missionary to Texas; established himself at Houston, and successfully labored there and in the regions adja- cent until the close of 1851. During the next five years he had charge of the diocesan school and of St. Paul's College. In 1856 he accepted the rectorship of St. David's Church, Austin, from which he removed to St. Paul's Church, St. Augustine, O. T. He died in 1869. See Amer. Quart. Church Rev. Jan. 1870, p. 634.


Gloeh. Liant. Ceintur thinks (Memoirs to the Ordnance Survey, iii, 818) that this may be represented by the ruined site Julis, which the Map lays down at three and a half miles north-north-west of Helmsley, but admits that we should not expect a location so far north. Gimp. In Norse mythology, is heimr, or the most charming of all regions of the spirit world. As the ancient Scandinavians considered warlike plays and drinking the greatest of all joys, so also this imperish- able heaven is furnished with weapons and golden drinking-horns. It is the eternal dwelling-place of Allfather, the seat of all the good and pious, who there partake of undisturbed blessedness. At the destruction of the world, Walhalla, the ordinary seat of the deities, Asgard, and all that belongs to it, will be destroyed; even the still higher heaven, Uddalag, and the next highest seat of the light-spirits, Viðblain, will perish; but Gimp, extending high above all these, will not even be touched by the frightful Ragnarokr (destroyer), but will stand with the eternal god, to receive the valiant warriors, as the old plan has it, and at last the fluid mass concealed in Ginnunga-gap.
Giotto, Anguillotto (called Ambroggiotto and Giotto di Bondone), a famous ancient Italian painter and architect, was born in 1350 near Florence. One of his earliest works is a picture of The Annunciation, which is considered very beautiful. He was highly honored, and his works were in great demand. The noble families of Verona, Milan, Ravenna, Urbino, and Bologna were eager to possess his works. In 1346 he was employed at Padua to paint the chapel of the Nunziata all' Arena. In 1348 he was invited to Naples by king Robert, to paint the Church of Santa Chiara, which he decorated with subjects from the New Test. and the Mysteries of the Apocalypse. He was also distinguished in the art of mosaic, and executed the famous Death of the Virgin at Florence. As an architect he erected the bell-tower of Santa Maria del Fiore. He died at Florence, Jan. 8, 1385. See Hoefler, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Giovanni (Battista di Tondo), an eminent Spanish sculptor and architect, flourished about 1550. He visited Rome for improvement, and acquired great reputation. He was invited to Naples by the viceroy, don Pietro di Tolo, who appointed him state architect. He erected the Church of San Giacomo degli Spagnuoli. His work gained for him the commission that Philip II appointed him architect of all the royal works of Spain. He removed to Spain in 1559, and began the erection of the Escorial three years later. He continued to superintend this work until his death in 1567.

Giovanni di Matteo (or Matteo di Giovanni), an eminent Sienna painter, flourished from 1450 to 1491. He painted first in his native city in fresco. His masterpiece was the Murder of the Innocents, a subject which he repeated both at Sienna and at Naples. Some of his paintings are still to be found in the collections of noble houses at Sienna.

Giovanni di Paolo, a reputable painter of Sienna, flourished about 1457. There are some of his works in the churches at Sienna. His Descent from the Cross, in the Osservanza, painted in 1461, is considered good.

Giovanni da Pisa, an eminent Italian sculptor and architect, the son of Niccolo da Pisa, flourished during the early part of the 14th century. He erected the public cemetery at Pisa, at Naples the façade of the cathedral of St. John, and as a tribute of friendship to Pisa, he executed many works at Arezzo, Orvieto, Perugia, Pistoia, and elsewhere.

Girac, Francois (Barbeau de), a French prelate, was born at Angoulême in 1732. Destined from his infancy for the ecclesiastical calling, he was appointed successively vicar-general of the diocese of Angoulême, dean of the cathedral, and sent by the ecclesiastical province of Tours to the assembly of the clergy in 1765. His uprightness and conciliatory spirit led to his being called soon after, in 1766, to the bishopric of St. Briec, and three years later to that of Rennes, where he remained until the Revolution. Being then forced to go into exile, he attached himself successively to princes de Metternich, and Stanislas Poniatowski, last king of Poland. Returning to France, Girac, who counted thirty-five years in the episcopate, sent in his resignation, in view of his long labors and feeble health, and accepted a canonicat in the chapter of St. Denis. He died Nov. 29, 1829. See Hoefler, Nouv. Biog. Générale, s. v.

Girard la Pucelle (Lat. Giraldaus Petula), professor of ecclesiastical law at Paris in the 12th century, and bishop of Coventry. He took a lively part in the contests which St. Thomas of Canterbury maintained against the king of England, and after a life full of agitation, having for a long time resided at Cologne, be
GIRARD 458  
GIRDLE

grew to England, was appointed bishop, and died soon after, in 1184. Many of his contemporaries bestow great praise upon his knowledge of theology, philosophy and jurisprudence; but none of his works remain. See Hoefer, Nouv. Biog. Générale, s. v.

Girard, François, a French ecclesiastic, was born about 1739 at La Guillotière (at that time dependent upon Dauphiny, and still one of the suburbs of Lyons). He was a pensioner in Paris, where he was appointed, in 1781, rector of the parish of St. Landry. At the commencement of the revolution he showed great enthusiasm for the new ideas, and was one of the first rectors of Paris to submit to the civil constitution of the clergy. These patriotic sentiments gave him a kind of independent position, which, after the suppression of his church, in 1791, caused his election to one of the episcopal vicarages of bishop Gobel. Two years later the convention appointed him to assist Marie Antoinette in her last moments, and to conduct her to the scaffold. He was appointed canon of the Church of Notre Dame, at Paris, after the restoration of Catholic worship, at his own expense he repaired the chapel and gave an annuity for its preservation. He died at Paris, Nov. 7, 1781. An anonymous treatise, entitled Instructions sur la Constitution Civile du Clergé, etc., published at Paris in 1791, is attributed to him. See Hoefer, Nouv. Biog. Générale, No. 8721, and given to an author named Giraud. See Hoefer, Nouv. Biog. Générale, s. v.


Giraud, Stephen, an American philanthropist, was born at Bordeaux, France, May 21, 1750. He began life as a sailor at the age of thirteen, and ten years later became a master and captain. He settled in Philadelphia, Pa., in May, 1777, and began his eminently successful mercantile career. During the prevalence of the yellow fever in Philadelphia in 1798, 1797-98, raging with unwonted violence, Mr. Giraud devoted himself personally, fearless of all risks, to the care of the sick and the burial of the dead, not only in the hospitals, of which he became manager, but throughout the city, supplying the suffering public with money and provisions. Two hundred children, whose parents died of the fever, were in a great measure intrusted to his care. In 1812 he purchased the building and a large part of the stock of the old United States bank, and commenced business as a private banker, with a capital of $1,200,000, which was afterwards increased to $3,000,000. During the war of 1812 he rendered valuable services to the government by placing at its disposal the resources of his bank, and subscribing with unprecedented liberality to its loans. He died Dec. 28, 1881. He contributed liberally to all public improvements, and erected many handsome buildings in the city of Philadelphia. He was profuse in his public charities, but exacting to the last fraction due him. Notwithstanding his extraordinary attentions to the sick, he never had a friend. He was a freethinker in religion, and an ardent admirer of Voltaire and Rousseau. Although he was uneducated, his success in business had been such that his property at the time of his death amounted to about $8,000,000. Of this vast estate he bequeathed only $160,000 to his relatives. The remainder was devoted to various public charities, including hospitals, asylums, schools, etc.; $500,000 to the city of Philadelphia; $300,000 to the state of Pennsylvania; and his principal bequest was $2,000,000, besides certain other property, together with a plot of ground in Philadelphia, for the erection and support of a college for orphans. The committee which directed the building of the college, and it was in the near vicinity of this city, was to be erected, and the admission and management of the inmates. He required that the pupils be instructed in the purest principles of morality, but they must be left free to attend such religious tenets as their mature reason may lead them to prefer. No ecclesiastic, minister, or missionary of any sect whatever is allowed to hold any connection with the college, or even be admitted to the premises as a visitor. The officers and instructors of the institution are eighteen in number, and the inmates about five hundred.

Girardet, Jean, a reputable French painter, was born at Luneville, Dec. 18, 1790, instructed in the school of Claude Charles, and after spending some time there went to Italy, where he remained eight years studying the works of the great masters. There are many of his works at Metz, Verdun, and other cities of Lorraine. His Dessins from the Crimea, in one of the churches at Nancy, is considered his best production. He died at Nancy, Sept. 2, 1778. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Girardon, François, an eminent French sculptor, was born at Troyes (Champagne), March 16, 1629, studied with statues in the churches of Troyes, and produced a picture of The Virgin, which was much admired. In 1657 he was admitted to the Academy at Paris; in 1659 was appointed professor; became director in 1674, and chancellor in 1695. There are many of his productions in France. The mausoleum of Cardinal Richelieu, in the Church of the Sorbonne, was considered his masterpiece. He died in 1715. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Giraud, Père, a French cardinal, was born at Montpellier, Aug. 11, 1791. Belonging to an ancient family, he was designed for the magistracy, but at the age of fifteen went to the seminary of Clermont to study philosophy, and while there developed a taste for belles-lettres and ancient classics. In October, 1812, he entered the seminary of St. Sulpice, where he studied theology and the sacred Scriptures. Three years later he was ordained priest. In 1818 he was sent as a missionary to Auvergne. He was rector of the cathedral of Clermont in 1825, when he was invited to preach during Lent at the Tuileries. A royal ordinance appointed him to the see of Reims, Jan. 9, 1830, and all the signs of a criticism concerning certain propositions of the bishops. It was much esteemed by the court of Rome by the archbishop of Rouen. He was appointed archbishop of Cambrai, Dec. 4, 1841. He was made cardinal, June 11, 1847, and Apr. 1, 1849, went to Gaeta, where Pius IX was a refugee. It was supposed with some reason that he was commissioned by M.M. de Falloux and Drouyn de Lhuys to induce the pope to accept the hospitality of France. He died at Cambrai, April 18, 1860. The works of Giraud have been collected and published several times. The third edition appeared in 1852. See Hoefer, Nouv. Biog. Générale, s. v.

Girard, Ecclesiastical (écrevisses, écreueux, or ecreu- luma), a cord of linen, silk, worsted, or other material, with tassels at the extremities, by which the alb is bound round the waist of him who assumes it. It is fastened on the left side. When putting it on, the cleric says the Oratio or equivalent to it in terms: "Preceinge me, Domine, zona tua justitiae, et stringe in me dilectionem Dei et proximi." This cincture is as old as the days of St. Gregory the Great; formerly ample in size, and broad, and often adorned with gold and gems. In the 6th century it was first introduced to its present form. It was a sacred character. It represented the cord with which our Lord was bound; and alludes to Luke xii, 35; Eph. vi, 4; 1 Pet. i, 13. 
GIRDLE OF ST. AUSTIN, FEASTDAY OF THE, a de
vocational society of the Roman Church. The girdle
which they wear is made of leather, and they allege
that it was worn by the Virgin Mary, John the Baptist,
and many patriarchs and prophets.

GIRDLE OF ST. FRANCIS. See FRANCIS, ST., FEA
STDAY OF THE GIRDLE OF.

Girdlestone, Charles, a minister of the Church of
England, was born March 6, 1797, and graduated at
Oxford in 1818. He became successively fellow of
Baliol College, university examiner, vicar of Sedgely
(Staffordshire) in 1826, rector of Alderley (Cheshire)
in 1837, of Kingswinford (Staffordshire) in 1847, and
died April 29, 1881. He was a voluminous writer on
religious subjects, from the Low Church point of view, and published, among other reli-
gious works, *A Family Commentary on the Bible*
(1852-54): — *The Book of Psalms*, according to the
two authorized translations, in parallel columns, with
marginal notes (1856): — *Christendom Sketched from
History in the Light of Holy Scriptures* (1870). (B.P.)

Girodet-Trioson, Anne Louis, an eminent French
painter, was born at Montargis, Feb. 5, 1776, studied
under David, and at the age of twenty gained the
prize of the Academy for his picture of *Joseph's
Brothers*. He gained great renown in France by his picture of *The Deluge*. Many of his
works are in the private collections of France. He
died at Paris, Dec. 9, 1824. See Hoefer, *Nouv. Bio-
graphie de l'Art, s. v.*; Spooner, *Biography of the Fine Arts, s. v.*

Giron (Garcia de Loyzaga), Don Pedro, a Spanish
priest and scholar, was born at Talavera in 1542. He
was the son of Pedro Giron, member of the Council of
Castile. He pursued his philosophical and theological
studies at Alcala. Being appointed canon of Toledo,
became archdeacon of Guadalaxara on the with-
drawal of his uncle, Lopez de Caramejal. In 1565 Philip II called him to his court as amanuensis and master of the
chapels, and a little later intrusted to him the teaching
of his little son, don Philip. In 1596 cardinal Albert
of Austria appointed him grand-vicar of the archdi-
ocese of Toledo. In 1598 he obtained the title of arch-
bishop of the diocese which he governed. He died Feb. 29th, 1630, leaving some works, for which see Hoefer,
*Nouv. Biog. Générale, s. v.*

Giabert, Blaise, a French Jesuit, born at Cahors,
Feb. 21, 1657, and died Feb. 28, 1731, is the author of, *Le
bon Gout de l'Éloquence Chrétienne* (Lyons, 1702): — *Élo-
quenche Chrétienne dans l'âge et dans la Pratique* (1714; with Zenfan's notes, Amsterdam, 1728; Germ. trans.
by J. T. van Houtuyten, Leipzig, 1740). See He was hand-
book of *la théol. Lit. II. 63; Jocher, Allgemeine Gelehrten-
Lexikon, s. v.* (B.P.)

Giabert, Jean, a French canonist, was born at Ca-
rons, Jan. 2, 1639. He entered the Jesuit order Oct. 2, 1654; for fifteen years taught rhetoric and philosophy
at Toulouse; then theology for eighteen years at Toulouse, and afterwards became provincial of Languedoc. He
died Aug. 5, 1711, leaving, among other works, *In
summa Sacri Tomi Questions* (1670): — *Vera Idea
Theologiae* (Toulouse, 1676; revised and enlarged, 1689): —
*Scientiae Religiosae Universa* (vol. i, Paris, 1689). See

Gitanos (or Spanish Gypsy) Version of the
Scriptures. This version is intended for the gypsi
(Gypsy being in Spanish Gitano). For the history of
these people, and the translation of the gospel of St.
Luke for them, compare the article Gypsy. In con-
sequence of a fresh demand for the book, the translator
has since added to his former work, which was printed in
1875. Some copies have been sent out to Spain, and
satisfactory tidings have been received concerning their
acceptance among the gypsies.

Giustiniani, Agostino, an Italian Orientalist of the
preaching order, was born at Genoa in 1470. At
the age of fourteen years he entered the convent of
the Dominicans of Santa Maria del Castello, at Genoa.
By the authority of the doge and the archbishop of Genoa,
his parents sent him to Valencia, in Aragon, where he contracted a serious disease. This caused him to again
adopt his former project, and he returned to Pavia,
took the Dominican habit in 1488, and chanted his
Christian name from *Pantaleon de Agostino*. The study of Greek, Arabic, Hebrew, and Chaldee so ab-
sorbed his attention that he neglected theology and
philosophy, and indifferently performed his duties as
preacher and confessor. He taught in several schools
of his order, but in 1514 resigned his duties as professor
in order to devote himself exclusively to the edit-
ing of a polyglot Bible. Being appointed bishop of Nebbio, in Corsica, he assisted in 1516–17 at the Late-
ran council, and contested some articles of the concordat
with Francis I and Leo X. The cardinal having fallen
into disgrace, the bishop of Nebbio withdrew to Bon-
iface Ferrier, bishop of Irvea. Francis I, then ruler of
the country of Giustiniani, invited him to remain in his
kingdom. The king increased his pension, and ap-
pointed him his chaplain of the House of the Province
of Paris. Giustinian was the first who taught this lan-
guage there. He remained five years in France, dur-
ing which time he made a voyage to the Netherlands
and England, where he met with Erasmus and Thomas
Morus. Recalled to his diocese by certain affairs, he
remained there until the time of his death, which
occurred while returning from Genoa to Corsica, in
1586. He wrote a number of works, for mention of
which see Hoefer, *Nouv. Biog. Générale, s. v.*

Giustiniani, Angelo, an Italian prelate, was born
on Scio in 1520. He joined the Franciscan order, went
to Italy prepared with valuable manuscripts, taught
theology at Padua and Genoa, and accompanied car-
dinal Ferrara to France. Giustinian took part in the
discussion of Poissy, then was appointed grand almoner
of the duke of Savoy, and bishop of Geneva. He ar-
sisted at the Council of Trent. Pope Pius IV confided
to him an important negotiation with the king of
France, in which he acquitted himself well. In 1578
he was obliged to resign his bishopric on account of
a violent attack of gout. He died Feb. 22, 1596, leaving
*Commentarii in Quaest. Copiale Sancti Johannis*: —

Giustiniani, Fabiano, an Italian canon and theo-
ologist, was born at Legnano, a diocese of Genoa in
1578. His father changed his original name of *Turanc-
etti* for that of Giustiniani, having been adopted by
a family of that name, not wishing to take part in the
corruption of Luigi Fieschi. In 1597 he entered the congregations of St. Philip of Neri, and was placed in
charge of the library of Santa Maria de Vallecillos, and
there he formed a taste for study. In 1616 he was ap-
pointed bishop of Ajaccio, at which place he died, Jan,
8, 1627. He wrote *Index Universali Materiarum Bib-
lieorum* (Rome, 1612). This work contains many bib-
lio graphical errors. He also wrote other works. See

Giustiniani (of Chios), Leonardo, an Italian
prelate of Genoese origin, lived in 1483. He was arch-
bishop of Mitylene when that island was taken by the
Turks. He left a letter upon the subject of the taking
of Constantinople, address, and other heads of a
some other works, for which see Hoefer, *Nouv. Biog.
Générale, s. v.*

Giustiniani, Orazio, an Italian cardinal and theo-
logian, was born at Genoa near the close of the 16th
century. He was of that branch of the Giustiniani
family to which the sire of Chios belonged. Having
studied theology at Rome, he entered in 1552, the con-
agregation of twenty-five years, the congregation of priests of St.
Philip of Neri, and advanced rapidly to the higher po-
sitions of his order. Urban VIII appointed him first
librarian of the library of the Vatican. He was char

GIUSTINIANI

with an important negotiation with the patriarch of Constantinople, and acquitted himself so much to the satisfaction of the pope that he bestowed upon him as a reward the bishopric of Montalto, in 1640. He restored harmony between the bishops of Montalto and the pope, a task that pleased him. In 1649 Innocent X appointed him bishop of Nocera, and the year following he was made cardinal, with the title of St. Onuphrius. Soon after the pope chose him as his grand penitentiary. He became again first librarian of the Vatican library, and died at Rome in 1649. See Hoefer, Nouv. Biog. Générale et Universelle.

GIUSTINIANI (Di Monno), Paolo, an Italian prelate and commentator, was born at Genoa in 1444. He was the son of Pietro Pellegrino Giustiniani, ambas-
sador to the duke of Milan. At the age of nineteen years Paolo entered the order of Minorite preachers. Some years later he was made doctor of theology, and elected prior of the convent of St. Dominic, at Genoa. In 1484 he was regent of the studies of his order at Perugia. When, at the death of Sixtus IV, the Genoese were expelled from the States of the Church, Giustinian-
i returned to his native country and devoted himself to preaching. In 1486 he was elected provincial of Liguria. In 1499 Innocent VIII chose him as master of the sacred palace. This pontiff confided to him several important missions, and in 1494 appointed him inquisitor-general of all the Genoese possessions. In 1498 Alexander VI made him apostolic commissary, and authorized him, with the governor of Rome, to examine a large number of Christians accused of heresy. In this he distinguished himself by the severity of his judgments. He was one of the judges who, in Septem-
ber, 1498, condemned Pietro d’Aranda, bishop of Calahorra, and steward of the pope, to perpetual imprisonment for heresy. He was recompensed for his zeal by the gift of the bishop-
ric of Scio, and being sent as legate to Hungary. He died at Buda in 1509, leaving commentaries upon some of the books of the Bible. See Hoefer, Nouv. Biog. Générale, s. v.

Gliadiatorii, Christiani Vices Concerning. Some pagan moralists expressed more or less strongly their disapproval of the gladiatorial shows, as being inhu-
man and demoralizing; but they were too popular to be checked by such remonstrances; and nothing effectu-
ally done to stop them until they were opposed and finally suppressed by the intervention of Christian princes, such as the Christian heros of the Church. The Church expressed its abhorrence of these barbar-
ous games as soon as it came in contact with them, not only by disowning attendance at them, but by refusing to admit gladiators to Christian baptism. Charioteers, racers, and many others are included in the same condemnation; probably because the public ex-
hibitions in which they took a part were more or less connected with idolatry. For the same reason such persons, if they had already been received into the Church, were to be punished by excommunication. The edict prohibiting the exhibition of gladiators was issued by Constantine in A.D. 325, just after the Council of Nice had been convened. Forty years later, Valentinian forbade that any Christian criminals should be condemned to fight as gladiators; and in A.D. 367 he included in a similar exemption those who had been in the imperial service about the court.

In the year 404, while a show of gladiators were exhibiting at Rome in honor of the victories of Stilicho, an Asiatic monk named Telemachus, who had retired to Rome for the purpose of endeavoring to stop this barbarous practice, rushed into the amphitheatre, and strove to separate the combatants. The spectators—enraged at his attempt to deprive them of their favorite amusement—stoned him to death. But a deep impression was produced. Tele-

machtus was justly honored as a martyr, and the emperor Honorius, taking advantage of the feeling which had been evoked, effectually put a stop to gladiatorial combats, which were never exhibited again.

GISTANES, GEORGE, a Scotch prelate, was a na-
tive of Dunbar, and minister at St. Andrews; was pre-
ferred by the king to the see of Caithness in 1600; and thence was translated to the see of St. Andrews in 1606, but was not consecrated until 1610. He was called commissioner for uniting the two kingdoms in 1604. He died May 2, 1615. See Keith, Scottish Bishops, p. 41-217.

GLAIR, JEAN BAPTISTE, a French Orientalist, was born at Bordeaux, April 1, 1778, and died in 1879. He published, Lexicon Manuale Hebraicum et Chaldæicum (1830; new ed. 1845)—Principes de Grammaire Hi-
brarique et Chaldæique (1832; 3d ed. 1845)—Chro-

GLASNER, JUSTUS MARTIN, a Lutheran theologian of Germany, was born at Gotha, Oct. 8, 1636, as Heinrich Pfitz. He studied at Helmstedt and Halle, and was in 1727 preacher at his native place, and took the degree of doctor of theology in 1733. On account of controversies with his superiors and colleagues, he was deposed from his of-

cie, and died at Vienna, Jan. 22, 1756. He wrote, De Intercursione Reipublicae:—De Draconico Ein-

gegn Regum Aegyptiorum ad Execl. xixz-xvzvi.—Speci-

mens Anti-Judaicorum de Genuino Judæorum Messia:—De Demonstratione Spiritus S. Jerum esse Verum Messiam:—Dissertation Philologica de S. Simone Filio Joachiti, Aucto-
tor Libri Sacræ:—Dias de Tripartita Trinitati et Co-

baptismata non Christiana se Mere Platonicæ. See Neu
bauer, Nachricht von jetziténdem Gottengelihken; Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit. i. 422. (B. P.)

GLAUCH, ANDREAS, a Lutheran theologian of Ger-

many, was born at Leipzig, April 17, 1661. In 1666 he was appointed a professor at Bitterfeld, in 1667 a professor at Merneburg, in 1679 archbishop at Leipzig, and died July 11, 1681. He published, Scholiae de usu Con-
cordiantarium Bibliarum (Leipsic, 1664):—De A-

dventa Messiae:—De Corona Christi Sponsae:—De Victa-

cio Contraerari—Regni Arippum. See Winer, Handbuch der theolog. Lit. i. 109; First, Bibl. Jud. i. 325; Jü-

cher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

GLEICH, JOHANN ANDREAS, a Lutheran theologian of Germany, was born at Gera, Sept. 30, 1666. He studied at Wittenberg, was in 1695 deacon at Torgau, in 1696 court-preacher at Dresden, in 1722 member of con-
sistories, and took the degree of doctor of theology in 1724. He died Aug. 1, 1734, leaving, Dias, de Liturgia


Orientalibus (Wittenberg, 1724):—De Eucharis-

tia Morbundae et Mortus Olim Data (1690):—An-

mularia Ecclesiastica (Dresden, 1730, 3 parts), etc. See Winer, Handbuch der theolog. Lit. i. 602, 638, 800; First, Bibl. Jud. i. 386; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

GLEIG, GEORGE, LL.D., a Scotch prelate, was born at Boglehill, Kincairdineshire, May 12, 1758, and educated at King's College, Aberdeen. He took orders in the twen-
tieth year of his age, and continued his education of a congregation at Pittenweem, Fife, whence he removed in 1790 to Stirling. He was twice chosen bishop of Dunkeld, but the opposition of the primates rendered the election null. In 1808 he was consecrated assistant and successor to the bishop of Brechin, in 1810
GLONDONING was preferred to the sole charge, and in 1816 was elected priest of the Episcopal Church of Scotland. He died at Stirling, in February, 1839. He was a frequent contributor to the *Monthly Review*, the *Gentleman's Magazine*, the *Antiquary*, the *British Critic*. He also wrote several articles for the third edition of the *Encyclopaedia Britannica*, and on the death of the editor, Colin Macfarquhar, in 1738, was engaged to edit the remaining volumes. He also published, *Directions for the Study of Theology* (1827); various Sermons, and other works. See *Walker, Life of Bishop Gleig* (1879); *Encyclop. Brit. 9th ed. s. v.*

Glendoning, Matthew, a Scotch prelate, was a canon of Glasgow, and was afterwards made bishop of that see in 1389. He appears to have sat there until his death in 1408. See Keith, *Scottish Bishops*, p. 246.

Glöckner, Hieronymus Georg, a German philosopher, was born at Freiberg in 1715. He studied at Leipzig, was in 1741 bachelor, in 1742 magister, and in 1754 professor of philosophy. He died Feb. 5, 1757. Besides his contributions to Teller's *Bible-Work*, and translation of Calvin's *Biblical Dictionary* into German, he wrote, *De Libertate Dei Aecessus Recensiorum Quaedam Phantoma*; *De Westenmacherogoriae Fidei* in *N. Test. Vols.* (Leipzig, 1754). See Jöcher, *Allgemeine Gelehrten-Lexikon, s. v.*; *Winer, Handbuch der theol. Lit.* i, 133. (B. F.)


Glossen Ordinaria, the common exegetical manual of the Middle Ages. It consisted of short explanatory comments, compiled by Walafrid Strabo, following for the most Rabanus Maurus.

Glover, Livingston M., D.D., a Presbyterian minister, was born at Phelps, Ontario Co., N. Y., in 1820, and, after leaving the necessary training, entered Western Reserve College, graduating in 1840. He afterwards graduated at Lane Theological Seminary, and was ordained pastor of the Presbyterian Church at Jacksonville, Ill., where he labored with great success for upwards of thirty years. He was a delegate of the General Assembly to the Free Church of Scotland. He died at Jacksonville, July 15, 1860. See (N. Y.) *Observer*, July 20, 1860. (W. F. S.)

Gloves (χιορδαίς, goutus). It would seem that gloves, in the strict sense of the word, were unknown to the early Greeks and Romans (Casaubon, *Annales*, in *Athen. xii*, 3). That they were in use, however, appears from several ancient Egyptian paintings (Cypres, viii, 8, 17). The European custom of wearing them seems to have originated with the German nations, as the Teutonic origin of the common Latin word for them clearly shows: and although, as an ecclesiastical and courtly fashion, they did not appear till the 12th century (the first exant mention of them in that character being as late as A.D. 1150), they had been used for centuries as articles of practical convenience. Thus we find them mentioned in the life of St. Columbanus, by Jonas Bobbienas (formerly included among the works of Bede, c. 29). In this instance, the gloves are spoken of as used "for purposes of labor," but sometimes they were obviously of a costly nature, for in the will of Riculfus, bishop of Helena (ob. A.D. 946), in a long list of valuable articles, he mentions "one pair of gloves" (Migne, *Patrol. cxxxi*, 468).

Gloves symbolized the hiding of inquity by the merits of our Saviour, and recalled the blessing upon Jacob when he wore gloves of skins. William of Wykeham's gloves are praised in the Eulogy of Druon. Candidates for degrees in medicine formerly gave gloves to the graduates of the faculty in that university, in return for their escort to the doors of the convocation house. Bishop Ken contributed to the rebuilding of St. Paul's the cost of his consecration dinner and a hundred pairs of gloves. At St. Andrew's, Holborn, the clergy were given gloves at Easter, and some noblemen used to send a pair to any bishop or dean whom they heard preach. In 1836 the University of Oxford presented gloves to the members of the royal family and King Charles I.

Glick, Ernst, a Lutheran theologian, was born in Saxony, Nov. 10, 1662. He studied at Wittenberg and Leipzig, and accepted a call extended to him by the general superintendent, John Fischer, in 1674, to Livonia. On his settlement in Livonia he was grieved to find that the people were still destitute of the Scriptures in their native tongue. He thereupon threw himself assiduously to the task of producing a translation of the entire Scriptures from the sacred originals; and with this object in view he repaired to Hamburg, there to qualify himself for the undertaking, by studying Hebrew under Edzard, the celebrated Hebrew. After his return from Hamburg, in 1680, he was appointed military-preacher at Dulsamunde, where he also adopted Catharine Bedendiek, afterwards empress of Russia, as his daughter. In 1688, Glick was appointed pastor at Marienburg, in Livonia, and translated the Bible into the Lithuanian, which was published at Riga in 1689, the New Test. having been published in 1685. When Marienburg was taken by Peter the Great (Aug. 6, 1702), Glick was transported with other citizens as prisoners to Moscow. Owing, however, to the fact that he had been the father of Catharine, he was soon released, and was appointed inspector of all the high-schools of Moscow. Here he studied the Russian language, and commenced a translation of the New Test. into the Russian tongue. He died, however, May 5, 1705, before finishing his task. (B. F.)


Glycon, Michael, (Μηχάνη ὁ Γλυς), a Byzantine historian, probably of the 13th century, was a native either of Constantinople or Sicily (hence called Siculus). He wrote some letters to the last Constantine, and a *History* (Βιβλίος χρονικόν), in four parts, from the Creation to the death of Alexis I Comnenus (1118), first published in a Latin translation by Leunavius (Basle, 1572, 8vo; best ed. by Beeker, 5th ed., in the Bonn collection of the Byzantines, 1866, 8vo).

Glycon, John (Ἰωάννης ὁ Γλύς), or perhaps Glycous (Γλύκους), was patriarch of Constantinople from 1186 to 1230. He was regarded as a man of great wisdom and oratorical skill. Nicerius, who was his pupil, praised him greatly. At length, enchanted by age and disuse, he resigned the dignity of patriarch, and retired to the monastery of Cynostra. Being an elegant and correct writer, he attempted to purify the Greek language from the barbarisms with which it was surcharged. For his works see Hefker, *Nov. B. G.%, s. v.*

Gobat, Samuel, D.D., missionary bishop of Jerusalem, was born Jan. 26, 1799, at Cremine, a village near
Munster, in the canton of Berne. In 1821 he entered the missionary seminary at Baile, and in 1824 went to Paris for the purpose of continuing his Oriental studies, particularly Arabic, under the celebrated Sylvester de Sacy. In 1825 he entered into the service of the Church Missionary Society at London, and in the year following embarked upon his mission to Abyssinia. But owing to the unsettled state of that country, he could not begin operations until 1830, and left in 1832. He returned in 1839, but was detained his mission to Abyssinia, and so, in September, 1836, he returned to Europe. From 1839 to 1842 he was at Malta, assiduously engaged in revising the Arabic Bible, and other learned labors. In 1842 he went to Baile, afterwards to Berne, and returned again in 1843 to Malta, to inaugurate and take charge of the Malta Protestant College. He had opened the college, and the seeing that the Protestant college where he had opened the college, Mr. Gobat received an intimation that the king of Prussia had expressed an anxious desire to nominate him to the Anglican episcopate in Jerusalem. He was much surprised at the intelligence, but felt bound in conscience not to refuse the call, without violating his principles of being "obedient to the Lord in all things." "Wherefore," were his words, "I felt persuaded that the call was from God; and herein I ground my hope, that God will bless me, and make me a blessing. On Sunday, July 5, 1846, Mr. Gobat was consecrated at St. Michael's, as bishop of the United Church of England and Ireland in Jerusalem. His work in the Holy City, during the thirty-three years which he spent there, was very successful and vigorous. His annual letters from the Holy City were always looked for with interest, and read with the deepest attention. In the last letter, published in 1877, he stated that there were thirty-three Protestant schools in Judea, Samaria, Galilee, and beyond Jordan, containing between 1200 and 1500 children of both sexes. He died at Jerusalem, May 5, 1879. He wrote A Journey of Three Years in Syria and Transjordania (London, 1847). Someachenberger, Encyclop. des Sciences Religieuses, s. v.; S. Gobat, his Life and Work, by the earl of Shaftesbury (London, 1884). (B. P.)

Göbel, Karl, a Protestant theologian of Germany, was born Feb. 18, 1808, at Solingen. He studied at Erlangen and Berlin, and was in 1887 appointed pastor at Altwied, near Neuwied-on-the-Rhine. In 1846 he was appointed successor to professor Krafft, at Erlangen, and in 1857 he was called to Posen as pastor of St. Peter's, and member of consistory. He died there April 24, 1861, a doctor of theology and member of the upper consistory. He published, Der heilige Rock, ein evangelisches Zeugnis (Neuwied, 1845); Evangelisches Zeugnis gegen die Irrlehren des Gilluyn und Johannes Ronge (Erlangen, 1849); -Osterbeete Heilglütern Christlicher Hoffnung (2d ed. 1860); -Stephanus, der Prediger des Gottes der Herrlichkeit (1855). -Das alte Testament gegen Vorurtheile und Missverständnisse der Gebildeten unserer Zeit verteidigt (1865). See Zuchold, Bibl. Theol., 1, 447. (B. P.)

Göbel, Sebastian, a German theologian, was born at Dresden in 1628. He was at first pastor of the Church of Nicolai, at Leipsic, then abbot of the convent of Bergen, near Magdeburg, in 1659. He died in 1684, leaving Methodologia Homiletica, -De Pastiche Fideles, Deus cum Hominibus: -Christiana Viva Regula: -Theatros Evangelicis: -Columbia Faminarii Celestis, seu Sacrum Orandi et Contandi Libellus. See Hoefer, Nouv. Biog. Générale, s. v.

Godard (or Gilgard), bishop of Rouen, was born at Salency, near Noyon, about 400. According to some he was the son of Nectarius, who was count and twin brother of St. Medard, but the earliest records contain no such information. As successor to Rasbal, he received the priesthood at the hands of the bishop of Vermand, then the capital of the Vermandois. He was elected bishop of Rouen near the close of the 5th century, and brought many idolaters to the Christian faith. He aided in the conversion of Clovis I, together with his co-laborers St. Remy, St. Woisat, and St. Medard. In 511 he assisted at the first Council of Orleans. He discovered in St. Landolus an especial talent, although but twelve years of age, and consecrated him bishop of Coutances. The theologians attributed this to divine revelation. He died at Rouen, June 8, about 580, and was interred in the Church of the Virgin, but his remains were afterwards reinterred in the abbey of St. Medard, at Soissons, under the reign of Charles the Bald, which probably led to the conclusion that Godard was brother of Medard. These two saints are honored on June 8. According to Mabillon, Fortunatus wrote the life of these two saints, but it is uncertain. See Hoefer, Nouv. Biog. Générale, s. v.

Godard, Kingston, D.D., a Protestant Episcopal clergyman, a graduate of the General Theological Seminary, was rector for several years in Philadelphia, until 1859, when he became rector of Christ Church in Cincinnati, Ohio. In 1862 he returned to Philadelphia as rector of St. Paul's Church. In 1866 he removed to Fort Richmond, N. Y., as rector of Andrew's Church, where he remained until the close of his life, Oct. 24, 1875, at the age of sixty-three years. See Prot. Episc. Almanac, 1876, p. 150.

Godard, William Stanley, D.D., an English clergyman, was born in 1753. He was rector of Repton, Derbyshire, England, in 1784. He published in 1796, on the visit of the bishop of Winchester (1811): -Sermon at the consecration of bishop Howley (London, 1814). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Godertberta, Saint, was born at Boves, near Amiens, about 640. She was consecrated by St. Eligius, bishop of Noyon, in the presence of Clotaire III (from 655 to 689). The hagiographical writers say that she was the wife of a society of twelve women, whom, with uniriting devotion, she instructed according to the strict rules of the gospel, and by her own virtuous example. By her faith she is said to have arrested the flames, and when a violent pestilence attacked Noyon, she caused its cessation by assembling the citizens together in penance. She died about 700. Her remains were for a long time in the cathedral of Noyon. She was canonized, and her memory is honored April 11. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ. Biog. s. v.

Godehard, Saint, bishop of Hildesheim, was born at Ritenburg, near Fulda, in 801. He was educated at the court of the archbishop Frederic of Salzburg, and when thirty-one years of age entered the monastery of Niederaltaich, and became its abbot in 977. His excellent administration of the monastery attracted the attention of the emperor Henry II, who charged him with reforming the monasteries of Hersfeld, Tegernsee and Freising. Having succeeded in this task, he retired to his own monastery in 1012. When Bernard, the bishop of Hildesheim, died, he was made his successor in 1022, and died May 5, 1038. He was canonized by Innocent III in 1181. His festival is on May 4. See Blum, Geschichte des Fürstenstums Hildesheim, ii, 108 sq.; Littnitz, Geschichte der Stadt und Diöcese Hildesheim, p. 195 sq.; Pette, Monumenta Germ. Hist, xi, 165 sq.; Wattenbach, Deutsche Geschichts-Quellen im Mittelalter, ii, 16-22; Ulhorn, in Witt-Herweg's Real-Encyclop. s. v.; Paumier, in Beneckenberger's Encyclop. des Sciences Religieuses, s. v. (B. P.)

Godeline de Ghistleles, Saint, a martyr of the 11th century, was born at Ghistleles, in Flanders. She was religiously trained from her youth at the château of Long Fort, in Boulonnais. She was married to Bertholf, who was likewise a nobleman, and was also a priest, but to death. Her festival is on July 6. Legend attributes to her many miracles, and her life was written by Dragon, priest of Ghistleles, one of her contemporaries. Another, published in German, was entitled Godeline Boeck, in Gothic characters, ornamented with coarse wood engravings. This book was translated and published by Louis de
GODSCARD


GODSCARD, JEAN FRANÇOIS, a French ecclesiastical writer, was born at Rocquemont, near Rouen, March 10, 1728. He was successively secretary of the archbishop of Paris, prior of Notre Dame de Bon Repos, near Venelles, canon of St. Louis du Louvre, and prior of St. Honoré de Paris, where he died in 1800. He wrote, Vie des Pères, des Martyrs, et des Autres Personnes Saints (from the English of Alban Butler, Villemarque and Paris, 1768, 1778, 1784), containing a large number of anecdotes which, true or doubtful, afford philosophy, history. It has got among historians note translated from the Latin of Lecanis, Paris, 1776:—Fondements de la Religion Chrétienne (translated from the English of Chaloner) :—Table Alphabetique (of the Memoires de Trevoux down to 1740), and several theological works. See Hoefer, Nouv. Biog. Générale, s. v.

Godet des Marais, Paul de, a French prelate, was born at Tacle, near Blois, in June, 1649. He completed his studies at the Seminary of St. Sulpice, Paris, and became bishop of Chartres, confessor of madame Maintenon, and superior of the royal house of St. Cyri. On his promotion to the episcopacy he gave all his revenue to the poor. Nov. 21, 1655, he condemned several propositions taken from the works of madame Gisors and P. Lescou. He claimed also to bring Fosion to arraignment. In a speech signed with the cantonal of Nueilles and Bessac, a declaration which was sent to Rome by which he condemned the Maximes des Saints. He founded four seminaries and schools for the instruction of the young. He died Sept. 25, 1700. See Hoefer, Nouv. Biog. Générale, s. v.

Godwin, Thomas, D.D., an English prelate, was born at Oakingham, in Berkshire, in 1517, and was educated at Magdalen College, Oxford. In 1565 he was made dean of Christ Church, Oxford, and had also a prebend in the cathedral of Lincoln. In 1566 he was promoted to the deanery of Canterbury. In 1576 he was one of the ecclesiastical commissioners. He was consecrated bishop of Bath and Wells in September, 1584. He died Nov. 19, 1590. Among the Parker MSS. in Benedict Church, Cambridge, is a sermon he preached before the queen at Greenwich, in 1566, concerning the authority of the councils and fathers.

Goerge, Hugh William, a Dutch theologian and physician. After receiving the degree of doctor of medicine, he practiced at Middelburg, where he acquired a great reputation. He understood very well the dialects of north Europe, and the classical languages, and occupied his leisure with archaeology and translating several ancient authors. He died at Middelburg about 1643. For further mention of his works, see Hoefer, Nouv. Biog. Générale, s. v.

Goetschius, John Henry, a Reformed (Dutch) minister (son of a German minister who was sent over, probably in 1738, from the fatherland, to labor among the Quakers in and around Pennsylvania), was born in 1718, in Switzerland, studied in the University of Zurich, and under Rev. G. H. Doratius, in Pennsylvania, who, with Rev. J. T. Frelinghuyzen, licensed and ordained him in 1738. He was settled successively in North and South Hampton, Pa. (1738), in Jamaica, Newtown, and vicinity, on Long Island (1740), and at Hackensack and Schraabenburgh, N. J. (1748), where he died, Nov. 14, 1774. The validity of his ordination having been questioned, he was newly examined and reordained in 1748, under the authority of the General Conference. But while men disputed, God honored his faithful services, both before and after his second ordination, with frequent and great revivals. His whole ministry was contemporaneous with the agitation of the vexed question of education and ordination in this country, and especially in his last and longest pastorate in New Jersey, were the churches divided and troubled by its unfortunate developments. When the church was locked against him on Long Island, he preached on the steps, or under the trees, or in barns, or in private dwellings. It is related that on one occasion the chief of the state, and in the few days he was there, gave out the entire 119th Psalm to be sung, to prevent his preaching. Once, when in danger of forcible resistance to his entering the church at Hackensack, he girded on his sword, and with it entered the pulpit, for in those days it was not unusual for clergymen to carry their swords, and carry it into the pulpit and place it behind them during the service. Yet Mr. Goetschius was a man of peace, a learned, pious, godly, faithful, and eminently successful preacher of the gospel in troublous times. He was also the theological instructor of a number of young men who rose to eminence and power in the Church, and who were the apostles of a liberal and independent ecclesiastical polity. Among these were professor Romeyn, the younger Frelinghuyzen, Leesveld, and others. He was one of the original trustees of Rutgers College, and a leader in the broad movements of his denomination. "He was below the middle size, of a vigorous constitution, abrupt in speech, but his language was clear and expressive." One of his pupils, Dr. Solomon Froelich, describes him as "a gentleman of peace and piety, a thorough observer of the scriptures, and an accomplished theologian." See Corwin, Manual of the Ref. Church in America, s. v.; Taylor, Annals of Classis of Bergen, p. 189; Autobiography of Dr. S. Froelich. (W. J. H. T.)

Goldren, Adolph Wilhelm von, a Lutheran theologian, was born May 13, 1865, at Copenhagen. He studied at Kiel and Jens, was preacher at the latter place in 1872, member of consistory in 1725, and rector at Hamburg in 1871. He died July 24, 1874. Besides translating into German Buddeus's work, De Atheismo et Superstitione (Jena, 1729), he wrote Dis. Inaug. Theologica de Fermento Phaenomenum (1801). See Thiese, Hamburger Gelehrten-Geschichte; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Gokel, long strips of white paper, emblems of the divine presence of the Camis (q. v.) among the Japanese. They are kept in little portable boxes in all Japanese houses.

Gold, Ben, a Jewish writer, was born in 1801 in Poland. In 1849 he went to Berlin, in 1847 to London, in 1852 to Paris, and died there, May 4, 1884. He published, Chofes Mutsimniss eis Ansecdot Rebbnics (Berlin, 1845) :—Jesod Olam, edited for the first time after an old MS. (1846) :—Sefer ha-Bimukh, of Ibn-Gemach (Frankfort, 1856) :—Sefer Taggyn, a Masonic work, edited in connection with Bargen :—Rishalut, or Ibn-Koreish's treatise on the use of the study of the Tarumus (Paris, 1867) :—Sefer ha-Srichomon, or a Hebrew concordance, by Elias Levita, edited after a Paris manuscript (Frankfort, 1874). See Fürst, Bibl. Jud., i, 397. (B. P.)

Goldenen, T. C., M.D., D.D., a Methodist Episcopal minister, was born in England, April 16, 1818. He emigrated to America in 1849, settled near Kingston, Wis., and the year following entered the Wisconsin Conference, wherein he successively served Cascade, Sheboygan Falls, Omro, and Fond du Lac, two years each. He was then transferred to the West Wisconsin Conference, and stationed at La Crosse. When the North-west Wisconsin Conference was formed he became a member of it, and was appointed presiding elder of La Crosse district from 1863 to 1864; elected a delegate to General Conference in 1866; Eau Clair district from 1868 to 1866; delegate to General Conference in 1864; located from 1865 to 1869; readmitted to the Upper Iowa Conference in 1870, and for three years was stationed at Mount Vernon, and then was appointed presiding
older of Vinton district. He died May 29, 1879. See Minutes of Annual Conference, 1879, p. 50.

Golden Age is a term used in the Greek and Roman mythology to denote the reign of Saturn (q. v.), when justice and innocence were supposed to have prevailed throughout the earth, and the soil to have produced all that was necessary for the subsistence and enjoyment of mankind.

Goldhorn, David Johann Heinrich, a Lutheran theologian of Germany, was born at Leipzig, July 31, 1810, and died there, professor of theology, Dec. 21, 1874. In connection with Gerson, he published, Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta (Leipzig, 1838):—wrote besides, Commentatio Historicno-Theologica de Ssuum Principii Theologia Abelardi (ed.).—Die theologische Literatur des Jahres 1840 and 1841 (1842-44). See Winer, Handbuch der theolog. Lit. i, 862, 874, 914; Zachold, Biblioth. theologi. i, 448. (B. P.)

Goldhorn, Johann David, a Lutheran theologian of Germany, was born Sept. 12, 1774. After having served at different places as preacher, he was called to Leipzig in 1856 as professor of theology, and died Oct. 6, 1862. He published, Eucharistischen Buche Jonas (Leipzig, 1803):—De Puerorum Innocentia in Sermonibus Sacris, etc. (1828):—Predigtgen und Kasualreden (8 vols.). See Winer, Handbuch der theolog. Litt. i, 28, 88, 869; ii, 56, 66, 172; Zachold, Biblioth. theologi. i, 448 sq. (B. P.)

Goldborough, Godfrey, D.D., an Anglican bishop of the 16th century, was born in Cambridge, bred in Trinity College (pupil of archbishop Whitgift), became afterwards fellow thereof, prebend of Hereford in 1566, archdeacon of Salop in 1589, was consecrated bishop of Gloucester in 1589, and died March 26, 1604. See Fuller, Worthies of England (ed. Nuttall), i, 253.

Goldschad, Gottfried Conrad, a Lutheran minister of Germany, was born May 18, 1719. He studied at Wittenberg, was in 1744 regent of the Kreuzschule at Dresden, in 1750 rector of St. Anne, and died in 1767. He wrote, De Mandato Christi Jo. xxii, 15-17 (1780):—Chorus Marianus Gloriam Christi Celebret in Sp. Laviti, 26 (1751):—Septem Septuagesimae ante Du Harmoniam et Apoc. i, 6 (1752):—De Provincia Pacifica et Exinatorus Justia Ecclesiae et Deo Promissia ex Esaia xi, 17 (1750):—Solomoniae et Justinianae Institutiones Constitution ac Præsum ex Proo. xxvi, 6 (1760):—Historiae Nachricht von der Parnische nach Dresden (1745). See Jocher, Allgemeines Gelehrten-Lexicon, v. (B. P.)

Goldsmith, John, D.D., a Presbyterian minister, was born at Riverhead, N. Y., April 10, 1794. He graduated from the College of New Jersey in 1815, and from Princeton Theological Seminary in 1819; was ordained a minister by the Presbytery of New York, Nov. 17, the same year; preached at Newtown, L. I., thereafter until his death, April 6, 1854. See Gen. Col. of Princeton Theol. Sem., 1881, p. 22.

Goldwell, James, LL.D., an English priest of the 16th century, was born at Great Chart, Kent, educated in All-Souls' College, Oxford, promoted prebend of Hereford in 1461, dean of Salisbury in 1468, secretary to king Edward IV, and at last made bishop of Norwich in 1472. He repaired the church at Great Chart, and founded a chapel on its south side. He died Feb. 15, 1498. See Fuller, Worthies of England (ed. Nuttall), ii, 137.

Goldwell, Thomas, an English priest, was born at Great Chart, Kent. Being a Benedictine, he was by queen Mary preferred bishop of St. Asaph's in 1558, but quitted the land in the first year of queen Elizabeth's reign, and, going to Rome, induced the pope to grant indulgences to those who made a pilgrimage to the well of St. Winifred, in his diocese. He died in Rome about 1581. See Fuller, Worthies of England (ed. Nuttall), ii, 137.

Goldol, John, an Armenian patriarch of Constantinople, was born at Bales, and educated in the monastery of Amenbolu. During his patriarchate three churches belonging to the Armenians of Constantinople, which had been burned down, were rebuilt with taste and elegance. He also built several schools. The only writing of which he is the author is a profession of faith, which he addressed to the papal court at Rome. He sought to re-establish the harmony between the national church of Armenia and the united Armenians or Roman Catholics. He was accused of softness by his people, and seeing that the preaching of the missionaries gave occasion to troubles, he closed their churches. Goldol died in 1741. See Hoefer, Nouv. Biog. Générale, s. v.

Goltz (Lat. Golzius), Hendrik, a pre-eminent Dutch engraver and painter, was born at Mülbech, in thul, was born about 1558, and studied engraving under Theodorus Cuermert. He afterwards visited Italy, and studied the works of Raphael, Michael Angelo, and P. da Caravaggio. He began painting at the age of forty-two, and executed a number of fine pictures. The following are some of the principal: The Life and Passion of Our Saviour; Christ and the Apostles: The Circumcision: The Adoration of the Magi: The Holy Family: The Temple of St. Anthony: The Holy Family: The Nativity: The Murder of the Innocents: The Annunciation: The Last Supper: The Full of Adam and Eve: The Dead Christ Supported by an Angel. Goltz died at Haerlem in 1617. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Gomari, a name sometimes applied to the Calvinists in Holland in the 17th century, after Francis Gomar (q. v.), an eminent opponent of the Armenians in the synod of Dort.

Gomes, Joan, a reputable historical painter of Madagascar, was born in 1550. He painted several subjects from the life of St. Jerome; also the large picture of the Martyrdom of St. Ursula. He restored the Annunciation and the St. Jerome Penitent, by F. Zuccaro, which Philip II had rejected and ordered to be restored, the first of which was the Crucifixion, with the Virgin Mary and St. John. As an engraver, he was far more distinguished: his prints number over five hundred. The following are some of the principal: The Life and Passion of Our Saviour; Christ and the Apostles: The Circumcision: The Adoration of the Magi: The Holy Family: The Temple of St. Anthony: The Holy Family: The Nativity: The Murder of the Innocents: The Annunciation: The Last Supper: The Full of Adam and Eve: The Dead Christ Supported by an Angel. Goltz died at Haerlem in 1617. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Gomidas, an Armenian patriarch, was born at Agatha, in the canton of Arakadzin. He was bishop of the Mambigians, when he was elected patriarch in 617. He was succeeded by John III, Gomidas, and erected a magnificent church, dedicated to St. Hripsimia. He died in 623, leaving Nerpogh Hripsim ("Hymn in honor of St. Hripsime"), which is still contained in the Armenian liturgy. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Diet. of Christ. Biog. s. v.

Gondi, Pierre de, a cardinal-bishop of Paris, was born in 1583. He studied jurisprudence at Toulouse, and theology at Paris. Before 1589 he was bishop of Gien and Langres. In the latter he resided. In the following year he became bishop of Paris. A short time after the death of his brother, Henry III sent him to Rome to ask of the pope permission to alienate from the revenues of the clergy 60,000 gold florins. During the league, the Spaniards sought in vain to draw him into their party. He refused the cardinal's hat, which Sixtus V offered to him in 1588, except on condition of
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GONDRI, LOUIS HENRY de PARDAILLAIN de, a French priest, was born at the castle of Gondrion, in the diocese of Auch, in 1620. He studied at the College de la Fleche, at the University of Paris, and in the Sorbonne. Being a relative of the bishop of Sens, Octavius of Bellegrand, he was appointed his coadjutor in 1645, and suc-
cceeded the following year. He was one of the first who censured the Aology of the Caesars. In 1658 he signed the letter of the assembly of the clergy to pope Innocent X, in which the prelates recognised only the five famous propositions of Jansenius. He disapproved of the work of the Jesuits of the 18th century, and contributed to the deliverance of pope Clement VII, who had been kept in prison by Charles V. The pope rewarded him by appointing him a cardinal, and archbishop of Modena in 1627. He died in 1629. See Hoefer, Nouv. Biog. Générale, s. v.

GONZAGA, FIORE de, an Italian cardinal, was born in 2 Nov, 1549. Cardinal Ercole de Gonzaga educated him with much care, and at the age of sixteen Scipione had perfectly acquired the ancient languages. He then studied philosophy at the University of Padua. In 1568 he founded in that city the Academy of the Eterei, of which he was the president, the principal patron, and the remainder of his life. Finally he entered into the ministry, and was appointed patriarch of Jerusalem. In 1587 he received the cardinalate from pope Sixtus V. He was the intimate friend of Tasso. He died Jan. 11, 1598, leaving several pieces in verse, which were published among others, in 1587, of the Academy of the Eterei. In 1597 the abbott Marotti published Commentarii di Vita sua, memoirs written in Latin by Gonzaga. See Hoefer, Nouv. Biog. Générale, s. v.

GONZAGA, SIGISMONDO de, an Italian captain and cardinal, was born in 1515. In his military career he distinguished himself as a clever general. In 1549 he was made cardinal by Julius II, whom he defended with considerable energy against his numerous enemies. In 1551 he was appointed bishop of Mantua, and died there in 1555. See Hoefer, Nouv. Biog. Générale, s. v.

GONZALVO, MARTIN, a Spanish religious impostor of the 16th century, was born at Coruna, and called himself the angel Michael, to whom he attributed the service of the place of Lucifer, and who would some day fight against antichrist. The Inquisition burned him, but his disciple, Nicolas de Calabros, sought to outrage him after his death as the son of God, and preached that the Hour of the Second would become incalculable, and that at the day of judgment Gonzalvo would deliver by his prayers all the condemned. De Calabros also perished in the flames. See Hoefer, Nouv. Biog. Générale, s. v.

GON-ZAR, Kin-ZO, a Japanese Buddhist monk, was born in 788, in the district of Taka-Tki, a province of Yamato. One day his father saw in a vision an Augustus being embrace her in his arms, and shortly afterwards she bore this son. In his twelfth year he entered a hermitage. About the year 796 he commenced the publication of a commentary in eight parts, of Fu-Ke-gyô (in Chinese Fa-Houa-King), or sacred book of the Japanese. After his death in 827, he received the name of So-degaya. He is famous in Japan for having possessed such a high degree of knowledge on the Buddhist dogmas, and among others for having fixed the actual order of the Japanese alphabet. See Hoefer, Nouv. Biog. Générale, s. v.

GOOD SONS, Orden der, a religious congregation of the third order of St. Francis, was founded in 1616, at Armantieres, in a small town in Flanders, by five pious artisans. In 1626 they adopted the third rule of St. Francis. The order progressed gradually, and in 1670 consisted of two congregations, that of Lisle being added to the first one formed. Shortly after a third was
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formed at St. Omer, and Louis XIV gave them the direction of various public hospitals. They practiced great austerity, and used the discipline of the scourge three times a week.

**Goode, William H., D.D., a Methodist Episcopal minister,** was born in Warren County, O., June 19, 1807. He began school-teaching at the age of seventeen, in Green County, afterward removed to Madison, Ind., where he continued teaching, and studied law; was admitted to the bar before he was twenty-one; experienced religion about this time; at the age of twenty was elected president of Gallatin County Seminary, Pulaski, Ky., which position he held for two years; then returned to Indiana and followed farming seven or eight years; was licensed to preach in 1835; in 1836 entered the Indiana Conference, and was appointed to Lexington Circuit. A few months later he was elected principal of the New Aliquippa Seminary. Subsequently he was sent to Jeffersonville and Indianapolis stations; in 1842 was appointed presiding elder of South Bend District, but in the middle of the year was transferred to the Arkansas Conference, and appointed to Fort Coffee Academy and mission, Choctaw nation. In 1851 he removed to N. Y., where he remained till 1858, and then removed to Cleveland, O., as pastor of the First Presbyterian Church, where his work was marked by very great success. In 1872, after securing the settlement of the Rev. H. C. Haydn as associate pastor, he left for a visit to foreign lands, but the health of the latter required confinement, and he died at Lausanne, Switzerland, July 11, 1874. As a preacher, Dr. Goodrich was scholm speculative and theoretical, never dogmatic nor sectarian, but eminently spiritual and practical. A very strong point in his character was his downrightness and reticulating common-sense. He was remarkable for insight into the character of all with whom he had to do.

**Goodsell, Buel, a veteran Methodist Episcopal minister,** was born at Dover, N. Y., July 25, 1793. He was converted at the age of sixteen; in 1814 was received into the New York Conference, and served Granville Circuit, Mass. and Conn.; in 1815, Stowe, Conn.; in 1816, Chazy Circuit, N. Y.; in 1817, Middleborough, Vt.; in 1818-19, St. Alban's Circuit; in 1820-21, Chazy Circuit, N. Y.; in 1822, Charlotte Circuit, Vt.; in 1823-26, Champlain District; in 1827, Fitchburg, N. Y.; in 1828-29, Schenectady; in 1830-31, New York City; in 1832-33, Troy District; in 1838-39, John Street, New York city; in 1840-41, North Newburgh; in 1842-43, White Plains; in 1844-45, York Street, Brooklyn; in 1846-47, Willett Street, New York city; in 1848-49, Norwalk, Conn.; in 1850-51, Hempstead, L. I.; in 1852-53, New Rochelle, N. Y.; in 1854, East Brooklyn, L. I.; in 1855-58, Long Island District; in 1859-60, Greenpoint, Brooklyn; in 1861-62, Rocksaway, L. I.; and thereafter East Chester and City Island, N. Y., until his death, May 4, 1868. Mr. Goodsell was a laborious, faithful, and successful minister. See *Minutes of Annual Conferences,* 1864, p. 89.

**Goodsell, Dana, a veteran Presbyterian minister,** was born at Bradford, Conn., Aug. 28, 1808. He entered Princeton Seminary in 1827, and remained there over two years; began a year's service in Mississippi as agent of the American Sunday-school Union, Oct. 8, 1827; in the autumn of 1828 he traveled in the South, and at Lowell, Mass. He was ordained and installed as pastor at Plainfield, Sept. 27, 1837, and dismissed Sept. 25, 1839; was next installed pastor at South Amherst, Mass., April 21, 1841, and after laboring there with much acceptance, was dismissed Nov. 12, 1846. Subsequently to 1847 he traveled in the South, in the service of the American Tract Society, preaching to destitute churches, and distributing religious books. In failing health he next went to North Carolina, where he accumulated much property, which was lost on the opening of the civil war in 1861. He
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the returned to the North, and henceforth spent most of his time in Philadelphia, where he preached as opportunity offered, and engaged in other Christian labor. In his old age he lost the remainder of his property and was cast upon the charity of the world. Becoming very feeble, he was taken, June 17, 1874, to "The Old Man in the Hills," and died there, Feb. 19, 1876. Mr. Goodsell was a man of strong intellect and firm convictions, wonderfully gifted in prayer, quiet and devoted. See Necrol. Report of Princeton Theol. Sem. 1877, p. 24.

Goodspeed, Edgar Johnson, D.D., a Baptist minister, was born in Johnsburgh, Warren Co., N. Y., May 31, 1831. He entered the University of the State of N. Y., at Buffalo, in 1848, and in 1852 graduated at Union College, Schenectady, and graduated from the University of Rochester in 1853, and from the Rochester Theological Seminary in 1856. Immediately he was ordained pastor of the Central Baptist Church in Poughkeepsie, and in the fall of 1856 removed to Janesville, Wis., in the same capacity, where he had eminent success. On the formation of the Second Baptist Church of Chicago, in 1864, he was called to be its pastor, and for several years labored with great constancy and success. In the winter of 1870, he was suddenly prostrated by asthma, and spent several months in Europe. On his return he received for his colleague his brother, Rev. T. W. Goodspeed; and in 1876 was forced to resign. He next spent a year and a half at New Market, N. J., in entire retirement from the cares, and in 1877 he accepted a call to the Central Church of Syracuse, N. Y. In 1879 he took charge of the Benedict Institute, Columbia, S. C., with the hope that a milder climate would benefit his health. The school largely increased under his administration; but in the midst of his usefulness he died, June 12, 1881. He was a member of the board of trustees of the Chicago University and of the Theological Seminary. He was editor of Coburn's Commentary on the Bible, and wrote The Wonderful Career of Moody and Sankey in Great Britain and America:—The Life of Jesus, for Young People:—The Lives of the Apostles, for the Young:—The Great Fires in Chicago and the West:—A History of the Centennial. See Chicago Standard, June 23, 1881. (J. C. S.)

Goodwillie, Thomas D.D., a Presbyterian minister, was born in Barnet, Caledonia Co., Vt., Sept. 27, 1800. His parents were natives of Scotland, and emigrated to the United States in 1803. He graduated from Dartmouth College, N. H., in 1820, and 1823 was licensed by Cambridge Presbytery, and in 1826 installed pastor of the Presbyterian Church of Barnet. He was a man of large experience, and an accomplished scholar. He travelled extensively through Europe in order to recuperate his health, as well as to study the workings of Catholicism. He was a life member of the American Bible Society. Dr. Goodwillie died Feb. 11, 1867. He possessed good natural ability, carefully cultivated and improved by study and intercourse with men. See Wilson, Prec. Hist. Amaran, 1868, p. 265.

Goodwin, Benjamin, D.D., an English Baptist minister, was born at Bath, Oct. 10, 1754. Educated at the Blue School, began to learn Latin, Greek, and Hebrew while an apprentice, but went to sea, and was pressed into the navy. In 1802 he returned to Bath, was converted, and joined the Church in 1803. In 1806 he became an itinerant evangelist, and in 1809 settled as pastor at Clappling-Sodbury. In 1811 he removed to Dartmouth, and in 1815 to Great Missenden, Bucks. In 1822 he was appointed classical professor at Horton, where he continued to labor with unintermitting vigor during many years. In 1838 he entered heartily into the controversy on property, in 1830 delivered lectures against "colonial slavery," and in 1834 lectured on the atheistic controversy. In 1838 he became pastor of the Baptist Church at Oxford, and took a leading part in reconciling the differences which had arisen in the Scripture mission. In 1849 he took part in the jubilee at potassium of the founding of the Baptist missions. In 1848 he exposed the evil tendency of Dr. Pusey's teaching on the eucharist. In 1846 he returned to Bradford; in 1850 was chairman of the London meeting of the Baptist Union; in 1858 enlarged and redesigned his lectures on atheism, which in 1855 he delivered to Rawdon; at the age of eighty joined in the Baptist Union meeting; in 1868 he wrote two elaborate essays on the Future State, and died Feb. 20, 1871. See (Lond.) Baptist Hand-book, 1872.

Goodwin, William H., D.D., LL.D., a Methodist Episcopal minister, was born at Goodwin's Point, New York, Dec. 29, 1803. He was educated by his youth and was brought up at nineteen years of age, and the next year entered the Genesee Conference. His appointments were: first in his native place, then Ovid, Catharine, Brockport, East Rochester, Lyons, Canandaigua, Vienna, and Penn Yan. In 1848, on the division of the conference, he became a member of the East at Bath, at which he was served Lyons, East Rochester, Elmira, Geneva, Hornellsville District, Elmira District, Rochester District, Geneva, Clayton Springs, Bushville, Ovid, and in 1874 Dryden, where his health failed, and where he died, Dec. 17, 1879. Mr. Goodwin was transferred from Ontario and Livingston counties in 1854; and in 1865 was appointed regent of the University of New York. He was, in personal appearance, very prepossessing; tall, well developed, noble; in character, frank, generous to a fault; had a voice rarely equalled in depth, fullness, and sweetness; imagination fertile and chaste; a mind of great natural strength, finely cultured in logic and rhetoric; and a sincere enthusiasm that overcame all obstacles. See Minutes of Annual Conferences, 1876, p. 188; Simpson, Cyclo. of Methodism, s. v.

Gopis, in Hindu mythology, are the nine beautiful maidens who accompanied the youthful Krishna and with him danced at night on the plains of Agra. Krishna is the Apollo, and these Gopis are the muses of the Hindoos. The number nine might be doubtful, were not Krishna represented riding on an elephant, which is artistically composed of the forms of these Gopis.


Gordon, Adam, a Scotch presbyter, was dean of Caithness and minister at Pettico, and was bishop of the see of Caithness. When he was made bishop is not known. He died at Elgin, June 4, 1588. See Keith, Scottish Bishops, p. 214.

Gordon, Alexander (1), a Scotch bishop, was first rector of Petteevasco, in the shire of Mearns, next chancellor or precentor of the see of Moray, and was consecrated bishop of Aberdeenshire about 1517. He died June 29, 1518. See Keith, Scottish Bishops, p. 119.

Gordon, Alexander (2), a Scotch preslate, was made bishop of the Iles Nov. 21, 1538; from this see he was translated to that of Galloway in 1558. In 1570 he preached in John Knox's pulpit, at Edinburgh. In 1570 he was a judge in the Court of Session. He died in the same year. See Keith, Scottish Bishops, p. 279, 307.

Gordon, John (1), a Scotch preslate, was made bishop of Galloway Feb. 4, 1588, and consecrated at Glasgow. After the revolution he followed king James to Ireland, and then to France, and while at St. Germain's read the liturgy of the Church of England to all Protestants who came to hear. See Keith, Scottish Bishops, p. 288.

Gordon, John (2), D.D., F.S.A., a Church of England divine, was born at Whitworth, Durham, in 1725. He was a graduate of Emmanuel College, Cambridge,
where he took the degrees of A.B. in 1748, A.M. in 1752, and D.D. in 1755, at Peterhouse; and was elected a fellow of Emanuel College in 1751. At his decease, which occurred Jan. 19, 1783, he was precentor and archdeacon of Lincoln, and rector of Henstead, Suffolk. He was the author of a New Estimate of the Manners and Principles of the Times, 3 parts: — Occasional Thoughts on the Study of Classical Authors (1762); — and two Sermons preached at Cambridge. See (Lond.) Annual Register, 1783, p. 69.

Gordon, Thomas, a noted religious writer, was born in Kirkcudbright, Galloway, Scotland, about 1684, and had a university education. While young he went to London, at first as a teacher, and afterwards as a writer, becoming widely known for his political and religious articles and pamphlets. He died July 26, 1750. He published, Tacitus Translated into English (1728-31): — The Independent Whig, or a Defence of Primitive Christiani(y (1732); — Sallust Translated into English (1744): — two collections of tracts: I. A Cordial for Lost Spirits (1730); II. The Pillars of Priestcraft and Orthodoxy Shaken (ed.). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Gordon, Thomas Patterson, D.D., a Presbyterian minister, was born in Monongahela City, Washington Co., Pa., July 23, 1818. He graduated from Jefferson College, Canonsburg, in 1844, and from the Theological Seminary at Allegheny in 1847, and was licensed by Ohio Presbytery, and ordained pastor of the Buffalo Church in Cumberland, where he labored till 1842 with great acceptance. In 1846 he was appointed an agent for the Board of Domestic Missions, but the same year became pastor at Allegheny, Pa.; in 1850 he removed to Wellsville, O.; in 1856 became pastor of the Sixth Church, Pittsburgh, Pa.; in 1857 removed to Terre Haute, Ind., and died there, Aug. 15, 1865. See Wilson, Presb. Hist. Almanac, 1867, p. 150.

Gordon, William (1), a Scotch prelate, was bishop of Aberdeen about 1556, and died there in 1577. See Keith, Scottish Bishops, p. 132.

Gordon, William (2), D.D., an English clergyman and historian, was born at Hitchin, Hertfordshire, in 1729, and educated at a Dissenting academy near London. He was pastor of an Independent Church at Ipswich, and was subsequently successor to Dr. David Jennings, in the church at Old Gravel Lane, Wapping. He removed to America in 1770, and became minister of the Third Church, Roxbury, Mass. In 1781 he returned to England, and preached both at St. Neots, Huntingdonshire, and at Ipswich. He died at the latter place, Oct. 19, 1807. He published sermons, etc., 1772, 1773, 1776, 1780; — An Abridgment of Jonathan Edwards' Treatise on the Religious Affections: — A History of the Rise, Progress, and Establishment of the Independence of the United States of America (1788). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Gorgonia, in Greek mythology, were daughters of Phorcys and Ceto, of extraordinary beauty, but because of their pride were changed by the gods into snake-haired monsters. Their heads were covered with dragon-scales, they had teeth like byenias, brazen hands, and wings. Their appearance was so horrible that all who saw them were transformed into stone. Their names were: Stheno, Euryale, and Medusa; the latter is usually called Gorgo. The first two were immortal, Medusa was not. When Perseus was ordered to get the head of the Gorgon, only Medusa could have been meant. See Medusa.

Gorham, Nicholas, an eminent Dominican of the 14th century, was born at Gorham, near St. Alban's, Hertfordshire, educated at Merton College, Oxford, went to France when a young man, spent the rest of his life there, and died in Paris about 1400. "Many and learned are his books," says Thomas Fuller, "having commented on almost all the Scriptures, and no hands have fewer spots of pitch upon them who touched the superscription of that age" (Worthies of England, ed Nuttall, ii, 51).


Gorionides. See Joseph Ben-Gorion.


Goitán, Nicolas de, a French theologian, was born probably in 1230. After having begun his studies with the preaching friars of Le Mans, he went to the college of Saint Jacob, at Paris; became immediately afterwards one of the lecturers of the college, and, having gained some reputation in the pulpit, was appointed confessor to the king of Navarre, son of Philippe the Bold. Goitán died in 1295. He wrote some commentaries or postils on the Holy Scriptures, and sermons, a few only of which were published. See Hoefer, Nouv. Biog. Générale, s. v.

Görres. See Görres.

Gorusius, Petrus, a French Jesuit, was born in 1590, and died at Besiers, April 27, 1661. He is the author
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GOSWAMI (or Gòswami) are the Hindu priests of Eklinga, in Rajasthan. They all wear a crescent in the forehead—the distinguishing mark of the faith of Siva. It is not uncommon to find Goswami, who have made a vow of celibacy, following secular pursuits, such as the mercantile and military professions. Some of these are among the richest merchants of India, while others possess lands, and beg or serve for pay when called upon.

GOSSELIN, a Benedictine of St. Bertin, in Artois, who went to England in 1049, and died at the monastery of St. Augustine, in Canterbury, is the author of Historia Minor de Vita S. Augustini, Continu. Archi episcopi, 1780, 2 vols.; Histria Major de Vita S. Augustini, etc. See Torry, Bibl. Bodl. 1, 1789 (1755); Histoire Litteraire de France, viii; Wright, Biogr. Brit. 1, 518, 521 (1842); Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. F.)

GOOLEWSKI (Lat. Goolewski), Adam, of Bobele, an adherent of Socinus, lived in Poland in the first part of the 17th century, and wrote works in Latin (Rakow, 1607, 1620). Their object is to refute the system of Kekkerman and of Martin on the divinity of Jesus Christ. See Hoefer, Nouv. Biog. Generale, s. v.

GOOLICKI, Wawrzyniec (Lat. Golellicus, Lauren tius Grimaldi), a learned Polish ecclesiastic, was born about 1553, and educated at Cracow and Padua. He took orders in the Roman Catholic Church, and was successively appointed bishop of Kaminietz and Pozen. He was active in public affairs, and was frequently engaged in political matters. Through his influence the Jesuits, who were separated from the schools established at Cracow, He was also a strenuous advocate of religious toleration in Poland. He died Oct. 81, 1607. His principal work is De Optimo Senatore, etc. (Venice, 1669), of which there are two English translations, A Commentary on the Coward of Good Counsel, and The Accomplished Senator, done into English by Mr. Oldsworth (1733). See Encyclop. Brit. 9th ed. s. v.

GOOSMAN, John, D.D., a Reformed (Dutch) minister, was born in New York city in 1784. He graduated from Columbia College in 1801, and studied theology with Dr. Alexander Froud and John M. Mason; was licensed by the Presbytery of Washington in 1804, and supplied the Presbyterian churches of Lancingburg, etc., until 1805, when he became pastor at Kingston, to which, for three years, Hurley was attached. In 1835 he removed to the Second Reformed Church, Philadelphia, Pa., but remained only one year. After he had officiated as a stated supply in Port Byron Presbyterian Church (1834-41), and Coeymans and New Baltimore. In 1842 he became pastor of the Reformed Church, in Hudson, and remained eleven years, resigning on account of years and health. But he could not be idle even in retirement, as he engaged in the public work in the little country charge of Flatbush, Ulster Co., in 1854. He resigned in 1859, and died in 1865. Dr. Goosman was a man of commanding presence and genial manners, gifted with brilliant genius, artless as a child, generous and disinterested, full of vivacity and cheerfulness, humorous and witty, transparent, sincere, and attractive. His mind was quick, active, philosophical, and powerful, and his reading covered a wide range in literature and theology. In the pulpit he often exhibited a rare and wonderful eloquence. His sermons were filled with apt and illuminating, governed by a most faultless taste, and enriched by his knowledge of the best authors and of our English tongue. His memory was uncommonly retentive. His style was rich, terse, accurate, nervous, strong, and beautiful. In every good work he was a leader. See Memorial Addresses and Tributes; Corwin, Manual of the Ref. Church in America, s. v. (W. J. R. T.)

GOSPEL, Book of the, the name of the volume from which the lessons were read. We extract an account of it from Walcott, Sac. Arch. ed. v. See Evangelistaria.

"This volume, usually splendidly illuminated and bound in jewelled covers, always stood on the altar upon a stand, and the latter is called in 1640, in England, a desk: with degrees of advancement, in 1558 it stood in the midst of the altar. Two tapers, according to Amalarius, were carried before the gospel-keeper to represent the light of the gospel in the world, and other candles, signifying the law and the prophets, were extinguished, to show their accomplishment in the gospel. In St. Augustine's time the gospel was read on the north side, in allusion to the prophetic verse, Jer. III, 19; and the old sacramentaries added, because it is preached to those cold in faith, but at Rome, because the men sat on the south side, and the women on the north, the deacon turned to the former, as mentioned by Amalarius, probably in imitation of Cor. xiv, 35. The Gospels Animar speaks of reading from the north side as a new innovation, which he charges with the use of Hereford and Seville. In some parts of England, however, the south side was still observed as late as the 18th century. When the epistle was read on the lowest, the gospel was read on the upper choir steps from a lectern: on principal festivals, Palm Sunday, and the eve of Easter and Pentecost, they were read in the round loft. As at St. Paul's, in cathedrals of the new foundation, also, and in all cathedrals, the canons of 1668, a gospel-keeper and epistolarus, or deacon and subdeacon, who is either minor canons or priest-vicars, are appointed; they are to be vested and equipped in the same manner as the celebrant in the Epistle, that is, in cope. In 1180 all these were to be canons at York, by pope Alexander III's order. Anasta-
half of his scabbard, to show that all were ready to fight for death for the gospel. There was a curious Eng-
lish medieval superstition of crossing the legs when the gospel from the first chapter of St. John was read. The
Gospels were apparently intended to be read in the
Rogation processions.

Gospels, Apocryphal (or Spurious). By way of
supplement we add the following. At an early period
two classes of these works were noted: first, such as have
reference to the infancy of Christ, Evangelia Infan-
tia, and, second, those which speak of his passion Evangelia
Passionis Iesu Christi. The following are now extant:

1. Protoevangelium Jacobi, or, according to its title in
the manuscript, The History of James concerning the
Birth of Mary (Ἡ ιερά ιωάννη πρ辽宁省 γιννη
υοντος Μαρίας). See Tischendorf, Evangelia Apocry-
pha (Leipsic, 1858), p. 1-49; Wright, Contributions to
the Apocryphal Literature of the New Testament, Col-
clected and Edited from Syriac MSS. in the British Mu-
seum (London, 1865).

2. Evangelium Pseudo-Matthaii sive Liber de Ortus
Beatae Mariae et Infantis Salutaris. See Thilo, Co-
dez Apocryphi New Test. p. 387-400; Schade, Liber de In-
fanitia Mariae et Christi Salutaris (Halle, 1869);
Tischendorf, l.c. p. 105-114.

3. Evangelium de Nativitate Mariae, which seems to
be another form of 2. See Tischendorf, l.c. p. 105-
114.

4. Historia Iosephi Fabrici Lignarii. See Tischend-
orf, p. 115-138.

5. Evangelium Thomas. Tischendorf, who discovered
difficulties in this text, traces it back to a manuscript in Greek
and one in Latin. The Greek titles are (1), θωμα ἵων
φιλοσοφος ὤρα τας πατεδος του Κυριου; (2) Σύνολημι
του χιου; (3) Ἄποστολον θωμα περ της πατεδος ἀναστασης του Κυριου. The Latin title is,
Tractatus de Puericia Iesu Secundum Thomam. A
Syriac text with an English translation was published by
Wright (London 1875).

6. Evangelium Infantis Arabicum. See Tischendorf,

7. Evangelium Nicodemi, consisting of two separate
works, (a) Gueta Pilati and (b) Decretus Christi ad In-
fernos. Both these works were joined together at an
early date, though the combination did not receive the
name it now bears until after the time of Charlemagne.
The original title of the first work was 'Ὑμνογεγα
τον Κυριον ιουν Ιωαννη Χριστον προσιται ιν Πο
ριον του Κυριου' and the Latin title is, Acta Pilati (in
Gregor. Taron. Hist. Franc. i, 21, 24) or Acta Pilati (Ju-
stin Mart. Apol., i, 85). The author of the Acta Pilati
was probably a Jewish Christian, and the work is of
some importance for the explanation and further eluc-
diation of the mystery of the Passion. See Hofmann, Leben
Jesu, p. 264, 379, 386, 396; Tischendorf, Pilati circa
Christum Judicio quid Latina Apograph Etia Pilati (Leipsic, 1865); Lisch, Die Pilatus-Alten (Kiel,
1871).

The second part of the Evangelium Nicodemi, the
Decretus Christi ad Infernos, or Διγεγα τοι τας
πατεδος του Κυριον ιουν Ιωαννη Χριστον και της αγιων
αναστασης is of very little importance. In
connection with these two works, Tischendorf gives
some other apocryphal fabrications, which together
form a group by themselves: namely, Epistola Pilati,
included in the apocryphal Acta of St. Peter and St.
Paul (Greek text in Tischendorf, Acta Apost. Apocryph.
p. 18); which is a letter, addressed to the emperor Clau-
dius Tibereus, containing a report of the resurrection of
Christ; Epistola Domiti Pilati, another letter by him, in
which he speaks of the same event; and the letter of his
voice by the mean of a letter of Pilate after the emperor, his con-
demnation and execution. A forget of later origin is the
Latin Epistola Pilati ad Titos (in Tischendorf, l.c. p. 414
sq.). To these Evangelia Apocrypha, which only con-
stitute the smallest part of apocryphal gospels, the fol-
lowing must be added:

8. Evangelium Secundum Egyptiacum, i.e. 'the Gospel
Secundum Egyptian,' in the four main among the Encratites (Clom.
Alex. Strom. iii, 9, 540 sqq.; Potter, iii, 552) and the

9. Evangelium Aeterum, the work of a Minorite of
the 13th century, and condemned by pope Alexander
IV.

10. Evangelium Andre, mentioned by pope Innocent
I (Epist. 6, ad Exuper.) and St. Augustine (Contra Ad-
vers. Leg. et Prophet, 20).

11. Evangelium Apollinis, probably a mutilation of one
of the canonical gospels.

12. Evangelium Apostolorum, mentioned by Origen (Hom. in Luc.; Ambros. (Proem. in
Lucam); Jerome (Proem. in Matt.)

13. Evangelium Rhabr, mentioned in the Decree-
men Galatii, vi, 10, and in the catalogue of Anastasius
Sinaita (by Credner, Gesch. des Kanons, p. 241).

14. Evangelium Bartholomaeus, mentioned by Jerome,
Pref. in Matt.; Gallus, Decretum, vi, 12.

15. Evangelium Basilid, mentioned by Origen,

16. Evangelium Ceritas, seems to have been the Gosp,
el according to Matthew, in some unascertained, and
in this mutilated shape accepted by the Coptic.

17. Evangelium Ebionitarum, of which fragments are
found in Epiph. Harae, xxiv, 16, 21.

18. Evangelium Ezra, in use by some gnostic (Epiph.
Harae, vii, 2, 5).

19. Evangelium Secundum Hebrews, one of the oldest
apocalyptic productions, written in Chaldee with He-
brew letters, used by the Nazarenes, and translated into
el according to the Hebrews (London 1879).

20. Evangelium Jacoba Majoria, found in Spain in
1595, and condemned by Innocent XII in 1692.

21. Joannis de Traniuti Mariae, not published by
Tischendorf.

22. Evangelium Judae Isacharote, used by the Canities.


24. Evangelium des Fulbarri Lucianus, Apocrypha and
Evangelio des Fulbarri Itzocan, Apocrypha. See
Griesbach, Prolog. in ed. Narr. Test. iii; Hug, Einleitun

25. Evangelium Marcianorum, comprising

(a.) The Evangelium Thomae, different from the one given
under 5.

(b.) The Evangelium Yurum.

(c.) The Evangelium Philippi.

(d.) The Evangelium Abd, also called Mocius, i.e. The
Buskilia.

26. Evangelium Marci, a mutilation of the Gospel
according to Luke, by the founder of the famous anti-
Jewish sect.

27. Mariae Interrogationes Majoris et Minoris, two
works of obscene contents, used by some Gnostics.

28. Evangelium Marci, mentioned by Origen, Je-
rome, Eusebius, Gallus, and Beda.

29. Narratio de Legali Christi Sacerdotio, comp.
Suidas, s. v. Τηγογις.

30. Evangelium Perfectionis, used by the Basildians
and other Gnostics.

31. Evangelium Petri was in use in the congregation
of Rhousus, in Cilicia, towards the close of the 2d cen-
tury.

32. Evangelium Philippi, used by the Gnostics.

33. Evangelium Simionis, or as it was called by the
Apostolikon et Oracles in a Mundi, i.e. Book of the Four Corners and Hinges of the
World, divided into four parts.

34. Evangelium Secundum Syros, probably identical
with the Evangelium Secundum Hebrews.

35. Evangelium Tabula, a compilation from the four
gospels hence also called Diakonos (οδίς παραπτωμα).

See Zahn, Tostin's Dictaesiou (Erlangen, 1881).
GOSPELLER

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GOTHS


St. Evangelium Valentinii, which is perhaps the same as the Evangelium Veritatis under the title of Constantinians, and differing widely from the canonical gospels. See Hofmann, in Herzog-Plitt, s. v., A polychryph des Neun Testament; Smith, Dict. of Christ. Biog. s. v.

(G.P.)

Gosse, the name is applied to the priest in the English Church who reads the gospel in the communion service, standing at the northern side of the altar. In some cathedrals one of the clergy is appointed especially to perform this duty; hence the name.

Gör, KARL ERNST FRIEDRICH, a Lutheran theologian of Germany, was born June 18, 1757. In 1787 he was deacon in 1814 pastor at Bieversdorf, near Erlanden, and died June 8, 1856. He wrote, Der Verfall des öffentlichen Celts im Mittelalter (Guben, 1839); — Die Seelen-Feste (Erlanden, 1826). See Winer, Hand- 

beh der theol. Lit. i, 576, 619. (B.P.)

Gossen, ANDREAS ARNOLD, a Lutheran theologian of Germany, was born Dec. 20, 1700, in East Frisia. He studied at Halle, was preacher in 1725, in 1741 court-preacher at Aurich, in Prussia, and died Dec. 9, 1759. He was the author of a collection of sermons. In the schol. 1738, Das Evangelium in dem tie Kapitel Jesu (Bremen, 1738); — Das Evangelium in dem Kapitel Jesu (1786); — Das Evangelie - lich-katholische Kirchen Gläubigenehrismus (1789); — Richtig Mittleraasse in der Grundswehr der Evangelie- lich-katholischen Kirche (1747). See Neubauer, Recht- kehler Theologen; Jücher, Allgemeines Gelehrtn-Lexi- zens, s. v. (B.P.)

Goss, ISAAC, D.D., F.R.S., a Church of England divine, well known in London as a most intelligent purchaser and collector of books, and conspicuous at all public sales by his diminutive person, who was born 1744. He was of a refugee French family, and was the son of a modeller in wax, settled in London. He displayed from his childhood an extraordinary passion for rare books, and was educated at Exeter College, Oxford. He became eminent as a preacher, notwithstanding his personal disadvantages, but never sought or obtained a preferment. He was a good scriptural critic, and excelled as a bibliographer. He died Dec. 21, 1812. See (London.) Amul. Regist., 1812, p. 182.

Gossen, STEPHEN, an English divine and poet, was born at Kent in 1564, and was educated at Christ- 

Church, Oxford. He became rector of St. Botolph, Bishopsgate Street, London, which poet he retained unti 31 years of age. He was distinguished for his position to the dramatic entertainments of the day. His death occurred in 1623. His publications are, The School of Abuse (1587); — Plays Composed in Four Actions;— The Trumpet of Wele. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Gossuin, an abbot of Anchin, theologian and scholastic philosopher. He was born at Anchin in 1086. He was one of the most distinguished students of the University of Paris, where he soon gained the reputation of an excellent grammarians and dialectician. Being admitted to the school of Joselin de Vierzy, who later became bishop of Soissons and also minister of Louis VII, king of France, Gossuin was appointed, by his master, to bring to Abadal, the rival of his teacher, a challenge on science. On his return to his native city, Gossuin entered into orders, and became successively minister of several monasteries. He was at the abbey of An- chan when pope Innocent IV charged the bishop of An- chien of Abelard, who had been condemned to con- fesse and silence. Afterwards he was appointed abbot of Saint-Pierre-de-Chêlons, and of Lobbes, in Hainaut, but he refused to accept. Gossuin finally ac- cepted the abbey of Anchin, and governed wisely this opulent monastery. He assisted at the Council of Rheims in 1147, where he gained the friendship of St. Bernard. Gossuin died in 1166. See Hoefer, Nouv. Biog. Générale, s. v.

(Gossen.)

GOSWAMI.

See GOASAI.

Goth, BÉRAND DE, a French prelate, brother of pope Clement V, and son of Bérand I, lord of Villandruit (diocese of Bordeaux), was appointed to the archiepiscopate of Lyons in 1298. Bérand made his brother Bertrand de Goth his vicar-general. This appointment led to a long controversy. Bérand was made cardinal- bishop of Albano in 1294, by Celestine V. Boniface VIII appointed him his legate in France, to restore peace between the kings of France and England. Bé- rand died on his return from England, without having seen the end of the dissension, July 12, 1297. See Hoe- fer, Nouv. Biog. Générale, s. v.

(Goths) (Gotiones, Gotones, Gotiones, in Tacitus and Phiny), a German people, originally dwelling along the Baltic sea between the Vistula and the Oder. Their native name, Gotikindus, is preserved in the Fragments of bishop Ulphilas. The latter form, Gothi, does not oc- cur until the time of Caracalla. At the beginning of the 8th century they are spoken of as a powerful nation in the regions of the lower Danube, where the Getæ and Scythians of former times had lived, and the name of Gothæ or Getæ or Scythæ is sometimes applied to them. The different tribes composing this people were: 1. The Gothi Minores or Musogothi, who became permanently established in Moesia, and devoted themselves to agricul- tural pursuits; 3. Peter of Montfort, Oestrogoths of the Palus Maeotis (Procop. Bell. Goth. iv); 8. Theifeld, in Dacia, a branch of the Vistagoths (Ana- 

mum, Marcell. vii, 13; xxxi, 8; Eutropius, vii, 9); — 4. Pepidius; — 5. Ruditius; — 6. Sciri and Tuscilingi; — 7. Herediti; — 8. Thuringes; — some writers include also the Alans and Vandals among the Goths. The nation of the Goths was divided into several principal groups; the Dacians, who occupied the sandy steppes of the East, and the Visi- goths, who inhabited the more fertile and wooded countries of the West. Zosimus and Ammianus Marcellinus frequently mention the Greutings or Grautings and the Thuringes or Tervingi, concerning whom different opinions are entertained by modern writers. They were, perhaps, the leading tribes among the Ostragoths and Vistagoths respectively. The language of the Goths re- sembled the ancient dialect of the Franks very closely. They wore beards, and suffered their yellow hair to grow long. The royal dignity among them was hered- itary.

The occupation of Dacia by this people took place during the reign of the emperor Philip (A.D. 244-249), and was immediately followed by aggressive wars against the Romans, in which Messia, Macedon, and Greece suffered from their incursions, and the armies of the emperor Decius were twice defeated and de- stroyed. Between 258 and 269 they ravaged the coasts of Europe and Asia Minor with a fleet of which they had become possessed. Potitus, Trapezus, Chal- lenon, Nicomedias, Nicopolis, Apamias, and Cius fell before their assaults: Cynicus was destroyed; and the coast of Greece, from the south of Peloponnese to Epip- rous and Theassaly was ravaged, Illyricum in particular being literally ravaged. In 269 Crete and Cyprus were swept by their destructive power, and Cassand- drea and Thessalonica were besieged; but in that year the emperor Claudius defeated them in three great battles, which earned for him the name of Goticus, and broke the barbarian power. A period of comparative quiet, interrupted by few and unimportant expedi- tions, now continued till 595. In that year the emperor Aurelian ceded to them the province of Dacia. In 382 they followed their king, Arrius, across the Danube, but were defeated, and concluded a peace which lasted until the family of Constantine vacated the imperial throne. In 375 vast swarms of Huns and Alans poured out of Asia and drove back the Ostr-
Goths upon the Visigoths, which latter people thereupon obtained permission to settle in Thrace, at that time lying desolate, the condition being imposed by the emperor Valens that they should embrace Christianity. Insolent usage, which they were called upon to endure at the hands of Roman officers, soon drove them into rebellion, however, and in the war which ensued they completely defeated the army of Valens in 378, and killed the emperor himself by burning a cottage which he had entered in his flight. From that time they exercised an important influence over the affairs of Constantinople, and were for a time regularly engaged in the service of the Roman empire. The application of the Ostrogoths for admission to the Roman empire was at last granted, and in 489, when threatened by the Huns, was denied, and they were compelled to seek refuge in the mountains until after the defeat of the Huns in 493, when they obtained a settlement in Pannonia and Slavonia.

In 398 the Visigoths, led by Alaric, invaded and devastated Greece, till the arrival of the Roman general Stilicho, in the following year, compelled their retreat. In 400 they invaded Italy, but were defeated. A treaty was thereupon made between Alaric and Stilicho, which transferred the services of the former to the Western emperor in return for an annual allowance. A second invasion was occasioned by the delay of the Romans to meet the demands of Alaric for pay, and a western province as a home for his nation, took place 408-410. In 408 Rome was subjected to a severe blockade, from which it relieved itself by the capture of the emperor in 411. In 410 with Alaric's demands led to a second siege, in which Ostia was occupied, Rome unconditionally surrendered, and the empire transferred to Attilus, but soon restored to Honorius. In 410 an assault upon the Visigoths, made with imperial sanction, provoked the solitude and sack of the city, Aug. 24-30. After the death of Alaric the Visigoths established a new kingdom in Southern Gaul and Spain, which reached its highest prosperity during the latter half of the 5th century, but was soon afterwards harassed by the Franks, in Gaul, and wholly overcome about two centuries later by the Saracens.

After the overthrow of the Huns the Ostrogoths in Pannonia became so powerful that the Eastern empire was obliged to purchase peace with them by large sums of money. This, the king, Welinian, lost his honor into the bargain, for they actually joined the Visigoths in the West. Other bands, under various leaders, traversed the Eastern empire, and were finally settled between the Lower Danube and Mount Ienisma, in the very heart of the empire. In 467 king Theodoric, after previous attempts to settle the empire, managed to establish himself upon Constantinople, whereupon that monarch, to save his capital, authorized the Goths to invade Italy and expel the usurper Odoacer. The enterprise was undertaken in 488, and completed in 493, at which time Odoacer was assassinated, and all his strongholds were in the possession of his adversary. Theodoric remained undisputed master of Italy during a prosperous reign of thirty-three years; but on his death his kingdom was attacked by foreign enemies, and became the prey of the Eastern empire, and the Ostrogoths ceased to be an independent people.

Christianity was introduced among the Goths about the middle of the 5th century, by prisoners taken in their wars, and there is evidence that a continuous tradition of orthodox Christianity existed from that time among the tribes who bordered on the Euxine. A Gothic bishop was for a time present in the Council of Nice, and even earlier Athanasius (De Incarn. Verb. § 51 sqq.; Migne, xxv, 187 sqq.; Neander, Church History, Engl. transl. iii, 179) alludes to the influence of Christianity over Gothic (7 barbarians; while Chrysostom (Ep. xiv; Migne, lii, 189) and Dionysius (Hist. Goth. iv, 4; ed. Bonn. ii, 475) both speak of applications made to the emperor for a successor to recent Gothic bishops. The propagation of Christianity among the Visigoths was carried forward principally by bishop Ulpianus, who bore the same name as the former; he was not successful from the very first to excite the hostility of the heathen and call forth persecution. Ulpianus and many of his converts fled across the Danube and settled in the neighborhood of Nicopolis. The particular form of teaching adhered to by Ulpianus was that of Ariamnus, which had already taken deep root, and was yet more firmly established when Fruligers, who had rebelled against the king, Athanarian, consented to become a Christian and an Arian in order that he might secure the support of the Roman emperor, and when, as in Germany, the Visigoths were obliged to take refuge against the Huns in the territories of the empire ruled over by the Arian, Valens. Subsequently efforts were put forth to win them to Catholicism, especially by Chrysostom, who became patriarch of Constantinople in 388, but with little result.

The Goths continued to be fanatical Arians, and became even violent persecutors after their settlement in Gaul and Spain, until the stubborn resistance of the Catholic party was strengthened by the accession of the Franks, and the Gothic king, Recared, solemnly passed over to the Catholic faith.

The Ostrogoths, though Arians, were not fanatical adherents of that creed, and Theodoric especially manifested a tolerant spirit towards the Catholics. Chrysostom's missionaries were zealously employed among these tribes, and achieved noteworthy successes. In 476 Charles the Great in the Church in the Middle Ages, and the surname of Gothic was borne by the bishop of Capha as late as the 14th century.

In closing this article a few words respecting the culture of the Goths are required. The introduction of Christianity, and contact with the civilized subjects of Rome, did much to raise them above other German tribes in point of civilization. Ulpianus, in the 4th century, formed a new alphabet out of those of the Greeks and Romans, which was generally adopted by the German peoples, and is essentially the same as that still in use in Germany. The pagans preserved, under the "black-letter" alphabet. His translation of the Scriptures into the Gothic language is, in the fragments which still survive, the most ancient document of the German language now extant. No other monuments of the Gothic language of considerable importance have been preserved than a few fragments in Visigothic, among which was probably the first existing among German tribes, and the authorship of which is usually ascribed to their king, Eutric, of the 5th century.

Ancient Sources.—Tactius, Germania; Procopius, Bell. Got. ii. 16; De Rebus Gestis in Italia; Tacitus, Ann. v. 34; Annales Carol. i. 26; Chronicle of Lamon, Chronicon; Isidore, Hisp. Hist. Goth.; Cassiodorus, Varia et Chron. Modern Literature.—Riehenmacht, De Origine Ostrogoth. et Visigothorum (Jena, 1885); Zahn, Uphilae Goth. German. Bibelübersetzet (Weimernfels, 1800); Aschbach, Gesch. d. Westgoth. (Frankfort on the Main, 1822); Maness, Gesch. d. Ostgoth. in Italien (Breslau, 1824); Wilhelm, Germanium u. seine Beschaffer (Naumburg, 1823); Von Werthe, Völker u. Völkerbündnisse d. Alten Deutschl. (Hanover, 1825); Zeuner, Die Deutschen u. Nachbarstämme; Forkin, Röm. u. Frankl. in Europa (Paris, 1848, vol. iii); Duncker, Orige, Germania; Köpke, A. Würz. u. Königsh. d. got. (Berlin, 1889); Richter, D. Ostrogoth. Reich, A.D. 575-868 (ibid. 1855); Bernholt, Gesch. Roma, A.D. 258-313 (ibid. 1867); Kraft, Gesch. d. Germ. Völker, i, 1 (ibid. 1894); Waatz, Leben u. Lehre d. Uphilae (Hamburg, 1846); Leisler, U. Uphilae (Hamburg, 1848); Piaf (H. T. Smith, 1835); v. Spanheim (Hamburg, 1881, vol. i); Gibbon, Decline and Fall of the Roman Empire; Pallmann, Gesch. d. Völker-
GOTHUS

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GOTTESCHALK


Gothus, Andreas, a Swedish ecclesiastic, was born at Walsleben in 1588. Having finished his studies at Upsa, he became rector at Walsleben in 1615, pastor at Aby in 1625, and soon afterwards was elevated to the bishoprick of a provost. He died at Aby in 1637, leaving one bortl5 of which grund auf Ruchbekomt ("Short and Good Treatise on the Art of Counting," Stockholm, 1621):

"Theol. Epistolica (ibid. 1619, 1631):


Gäschel, Johann Christoph Friedrich, a Lutheran theologian of Germany, was born Dec. 8, 1684, at Bayreuth. He studied at Erlangen, was in 1739 pastor at Prague, in 1789 superintendent, accepted a call in 1799 to Kuten, and died Feb. 8, 1812. He wrote, De Moraliitate Ejusque Gradus Imputatione (Erlangen, 1737); Sermones Interpretationis De Orac. 21, 15, 17, 21. (Col. 1795).—A Sermon at Düring, Die gehörten Theologen Deutschlands, s. v. (B. P.)

Göttin, Gabriel Wilhelm, a Lutheran theologian of Germany, was born Dec. 4, 1708, at Magdeburg. He studied at Halle, was in 1736 pastor at Celle, in 1741 superintendent at Lunenburg, in 1746 at Hanover, and died in 1784. He published sermons and other scietical writings. See Winer, Handbuch der theol. Lit. i. 391; Düring, Die gehörten Theologen Deutschlands, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Göttin, Heinrich Ludwig, a Lutheran theologian of Germany, was born in Breslau in 1757. He studied at Halle, was in 1782 preceptor at Magdeburg, and died Aug. 5, 1783. He wrote Anleitung, das Leiden und Sterben Christi, and a number of Sermons. See Strödtmann, Neues gehörtes Europa, vii. 629; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Göttin, Jacob, a Lutheran theologian of Germany, was born at Lubeck, July 26, 1629. He studied at Kostock, Leipzig, and Strasbourg, and afterwards went into the Netherlands. Where there he had frequent relations with the Jesuits, who, in expectation of converting him, had shut him up. But he escaped, and returned to his native place, to preach the reformed religion. He became pastor of the church of St. John in 1658, and died Feb. 1, 1671. He wrote Observations Historico-theologica —Spur-Stunden kurzer Betrachtungen, etc. See Hoefer, Nouv. Biog. Générale, s. v.

Götter, Friedrich Gottsf, a Lutheran theo-

Gottschalk, a Lutheran hymn-

Gottfried (or) of Verden (hence Vindeliewer), who flourished about the year 1110, wrote De Cor-

pore et Sanguine Christi; —De Ordinacione Episcoporum; —De Simonia et Insetitu Laicorum; —De Eff. fecibus Bapismorum, Confirmationis, Unctionis Infirmorum et S. Cena; —De Iteratione Sacramentorum; —De Trepid. quo Pastori, in eundem Deum, Juratur in Judicio, Discre- tionem in Proditione et Prorisione in Contuso. Gottfries' works were published by Sirmond, Paris, 1610. See Anber, Historia des Cardiniczuv; Cave, Historia Lib-

Gottfried, Jacob, a famous German jurist, born at Geneva, Sept. 13, 1587, was professor of law in 1619, and died June 24, 1622. He wrote a commentary on the Codes Theodoriani, edited and published by Mo-

Gottfried, Johann Christian, a German con-

Gottfried, Christopher Georg, a German convert from Judaism, who lived in the 17th century, is the author of Einfühlig und gründlich Erklärung der jüdischen Ithtbänder (Hamburg, 1698). See Wolf, Bibl. Hebri. iii. 976; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Fürst, Bibl. Jud. i. 840. (B. P.)

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Götter, Vinzenz Luigi, an Italian cardinal, was born Sept. 5, 1665, at Bologna, where his father was a professor of law, and in 1680 his son took the habit in the convent of the Dominicans of that city. In 1684 he went to the University of Salamanca, and studied theology. In 1688, after his return to Italy, he was ap-

Gottschalk, a Lutheran hymn-

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Göttling, See Göttingen.
the Saxons. Gotteskalck was defeated by Bernhard, duke of Saxony, and taken prisoner. He returned to Christianity, and after his release from prison went to the court of Sultan the Great, spent ten years in Denmark and England, and after his return to Wendland in 1443 he united Holstein, Mecklenburg, Pomerania, and the Brandenburg marches into one powerful Wendland empire. He now became one of the most zealous missionaires in his country, translated the liturgical formulas and sermons of German missionaries into the vernacular; he built schools, churches, monasteries, and preached to his people. In spite of all his efforts, there lingered yet among his countrymen a heathenish fanaticism which found vent in an inscription that broke out in 1606, and in which Gotteskalck was murdered on January 2. On January 17, Geera Domtyf, Hammab, iii; Helmold, Chron. Sax., i, 20; Giese, brecht, Geschichte der deutschen Kaiserzeit, ii, 460 sq., iii, 380 sq.; Hirsch, in Piper’s Kultur, 1862; Dehio, Geschichte des Erzbistums Hamburg-Bremen (1871), i, 185 sq.; Wagenmann, in Plitt-Hersig Real-Encyclop., s. v. (B. P.)

Gotteskalcksson, Oddur, the translator of the New Testament into Icelandic, son of the second bishop of Holum, in Iceland, was educated in Norway, and visited Denmark and Germany. The doctrines of the Reformation began to excite a general sensation throughout the north of Europe, and his attention was forcibly arrested by the truths which were then unfolded. We are told that, for three successive nights, he prostrated himself half-naked before the Father of lights beseeching him to open the eyes of his understanding, and to show him whether the principles of Rome on those points were correct or erroneous. The result of his prayers and meditations was a deep-rooted conviction that the cause of the reformer was the cause of God; and with the view of obtaining further information he repaired to Germany, and attended the lectures of Luther and others. On his return to Iceland he entered the service of bishop Osgunnand. The latter wished Gotteskalcksson to become a priest, but he declined the offer, because, as he said, he had no voice for singing. As the servant of bishop Osgunnand, he commenced the translation of the New Testament into Icelandic; and, to avoid persecution, he selected a small cell in a cow-house for his study. He completed a version in 1599; but finding it impossible, from the state of public opinion, to print it in Iceland, he sailed for Denmark, and published it at Copenhagen under the pseudonym of Evangelist III, in 1599. Besides this translation he published Buggenhagen’s history of the sufferings and resurrection of Jesus Christ, and Junich’s sermons on the Catechism in Iceland. He died in 1557. See Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Götze, George Friedrich, a Protestant theologian of Germany, was born at Hangau, April 9, 1750. He studied at Halle, became doctor of divinity and pastor primarius in his native place, and died there, Feb. 8, 1813. He published Seremo and some ascetical writings. See Doring, Die gelehrt Theologen Deutschlands, s. v.; Winer, Handbueh der theol. Lit. ii, 158, 157, 160, 163, 175, 178, 181, 184, 204, 206, 290. (B. P.)

Götze, Raphael, a Swiss theologian, poet, and teacher, was born at Götz of Mitichhoff (Thurgovia), in 1559. He studied at Chur and Zurich, and went to Geneva in 1580, where he held a disputation on predestination, under the auspices of Theodore Beza. Two years afterwards he went to Basle, where he again assumed the presbyterial power. In 1588 he received in Zurich the title pedagogus alumnorum, and in 1592 became, in the same city, professor of the New Test., and deacon at the cathedral. Four years afterwards he was made archdeacon, and thereupon introduced many religious regulations into his parish. Unfortunately he gave himself up to alchemy, which brought him into debt, to escape which he died in 1601. After wandering about for six months, he went to Marburg, where the landgrave Maurice appointed him professor of theology. He died there, Aug. 20, 1625, leaving Tractatus adversus Alburm Triumcardum, de Providentia; —De Pescato in Spiritu S. —De Gratuita Electorum Salute, etc.; —Historia Capucinica Belgicae. See Hoefner, Nou. Biog. Générale, s. v.

Götze. See Gotter.

Gouda, Jan van, a Dutch Jesuit, who died Dec. 29, 1650, at Brussels, was for some time professor at Antwerp and also at the University of Paris. In his sermons he was especially severe against the Protestants, and his co-religionists styled him therefore malteus hereticorum and merus Catholicorum. His writings are mostly directed against ministers of the Reformed Church. See Alemagbe, Bibliotheca Scriptorum Sociaetatis Jesu; Barman, Tractament Eruditorum; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Goudimel, Claude, a French musical composer, was born about 1510 in Franche-Comté. He lived at Rome in 1540 when Palestrina studied there. In 1556 he was at Paris, and kept a note-printing establishment there. In 1562 he joined the Reformed Church, and was at Geneva in 1563. He was a victim of the Huguenot massacre at Lyons, Aug. 24, 1572. He prepared the music for Clement Marot’s and Theodore Beza’s translation of the Psalms (1565). Some writers assert that he also composed Huguenot hymns, such as are still sung; but this is a mistake. See Feiss, Biog. des Musiciens; Haag, La France Music.; Doun, Clément Marot et le Poëtique Huguenot, and the same in Lichtenberger’s Encyclop. des Sciences Religieuses, s. v.; Grimes en in Plitt-Hersig, Real-Encyclop., s. v.; Grove, Dict. of Music, s. v. (B. P.)

Gouffier, Adrien, cardinal of Bois, had at first the title of protonotary of Bois, then he became bishop of Coutances in 1508. Francis I asked for the cardinal’s hat for him of pope Leo X, in the conference of Bologna, which this pontiff granted in 1515. In 1519 Gouffier obtained a charge as a legate in France. He was already grand almoner, and held the bishopric of Alby and other considerable benefices. He died in the castle of Villeneuve-sur-Indre, July 24, 1525. See Hoefner, Nou. Biog. Générale, s. v.

Gouge de Charpygneux, Martin, a French prelate, was born about 1580, in Bourges. After the death of his brother John, who was treasurer of the duke of Berry, Martin was appointed to fill his place. He became bishop of Chartres in 1506, and was transferred to the see of Bourg in 1415. He was arrested for being connected with the revolution of the palace, but on account of his great talents he soon returned to his former honors. Under the reign of Charles VII, Gouge became royal councillor. In 1425 he resigned his civil functions, but resumed them until Nov. 8, 1428. He died Nov. 29 or 26, 1444. See Hoefner, Nou. Biog. Générale, s. v.

Goujet, Claude Pierre, a French theologian, was born at Paris, Oct. 19, 1697. In 1720 he was canon of St. James’s in his native place, and died Feb. 1, 1767. He translated Grotius’s work on the truth of Christianity into French (Paris, 1724) and other Latin works, and published Maximes sur la Paix et sur la Communion (1729); —Bibliothèque des Artistes Écclésiastiques du XVIIIe Siècle, pour Servir de Continuation à celle de Mr. Dupin (1738, 8 vol.); —Histoire du Pontificat de Paul V (1736, 2 vol.). See Nouvelle Dict. Hist. Perrey, France Littérature ; Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Lichtenberger, Encylop. des Sciences Religieuses, s. v. (B. P.)

Goulet, Robert, a Roman Catholic theologian of the 16th century, is the author of Tetramorion Evangeliorum, quorum integri Textus sub una Narratione Seu Historia Ordine Continenter. He also edited Paulus Burianus Scripulam Scripturarum. See Pomponius,
was an importation from Geneva, and called the lawyer's gown, in distinction from the wide velvet-sleeved gown still worn by other graduates, poers at Winchester, and often with an ermine hood by procors at Oxford. Russet white and black gowns were worn by mourners at funerals.

Goethe, Christian Gottlieb, a Lutheran theologian of Germany, was born Aug. 28, 1748. He studied at Tübingen, was in 1760 vicar, in 1777 preacher, at Stuttgart, and died Dec. 10, 1809. He published, Ueber die Gottheit in heiligen Betrachtungen und Liedern (Stuttgart, 1776) — Beiträge zur Geschichte der Kirchenliteratur (1784), and composed some hymns, which are still in use. See Goethe, Geschichte des deutschen Kirchenlebens, vi, 309 sq. (B.P.)

Gozlin (Lut. Gouelms), a French prelate and statesman, was born about the beginning of the ninth century. According to some he was the son of Boricon, count of Aisnier, and to others the natural son of Louis the Gentle. He became a monk at Rheims about 848, and soon after abbot of the Abbey of Lessines. Gozlin, like most of the abbots of that time, was also a warrior. In 858 he was made prisoner by the Normans, and had to purchase his liberty by a heavy ransom. After 855 he held the office of chancellor to Charles the Bald, and about 863 he was appointed bishop of Paris. He died April 10, 886. See Hoefn. Nov. Biog. Generale, s. v.

Graal, The Holy, a name in mediæval tradition for the precious dish (parapsis) or cup used at the Last Supper, said also to be the vessel in which our Lord turned water into wine, and in which Nicodemus or Joseph of Arimathæa received the Saviour's blood at the crucifixion. Other legends describe it as a cup originally given to Solomon by the queen of Sheba. It often appears in the Arthurian laws, and probably arose from a Druidic origin. The Genoese claim to have it in the cathedral treasury, where it is known as Sacro Catino. It is of glass, of hexagonal form, with two handles, and is three feet nine inches in circumference. It was cracked in its removal from Paris, whither it had been taken under Napoleon. Sometimes the graal supports a bleeding spear, as on a crucifix at San Gimignano. Church, Court of St. The chloroform is often represented holding a penon and a graal opposite the sanguine with drooping head, and a banner of three points, the staff broken.

Grabau, Johann Andreas August, a Lutheran minister of Germany, was born March 18, 1804, at Wolmirstedt, near Magdeburg. He studied at Halie, was in 1834 pasteur at Erfurt, but was suspended in 1836 because he refused to accept the Prussian agenda (q. v.). In 1839 he came, with a number of his adherents, to America, and settled at Buffalo, N. Y., where he founded a Lutheran congregation, to whom he preached till his death, June 2, 1873. Grabau was president of the Lutheran Buffalo Synod, founded the Martin Luther College, and was for some time editor of the Kirchliches Informatarium and of the Wochen Kirche. (B.P.)

Grabe, Martin Sylvester, a Lutheran theologian of Germany, was born at Weissensee (Thuringia), April 21, 1627. He studied at Königsberg, was professor there in 1660, in 1662 at Jena, in 1677 general-superintendent of Pomerania, and died at Cottbus Nov. 28, 1686. He published, among other writings, Disp. in Gal. iv. 4— in Joh. xvi., 3—Contra Socinianos:—De Unione Inuarrum in Christo Naturarum:—De Persp. Est 27677 Scriptura Sacra Fidesque Lectionis Locis Concedendis, See Hoefn. Allgemeine Gelehrten-Lexikon, s. v. (B.P.)

Grabener, Christian Gottfried, a Lutheran theologian of Germany, was born April 15, 1714, at Freeberg. He studied at Leipzig, was in 1738 con-rector at Meissen, in 1742 rector at Dresden, and died Nov. 80, 1778, leaving Disp. ad Gens. xvi. 6, 7 (Leipzig, 1737).
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Grabner, Theophilus, father of the foregoing, was born in 1686. He studied at Wittenberg, where he was in 1711 professor at the gymnasium in Freiburg, in 1730 rector at Meissen, and died April 15, 1750, leaving De Planeta Hebdrominem ad Zach. zii, 11 (Wittenberg, 1709); De Sacra Judaeorum Peregrini in Hortia Ruta Focia (1710); De Excommunicatione per Insanam (ed.); De Symbolo Jerusalemitico et Jordanensi, Incolumitum ad Jo. xxi, 22-29 (Meissen, 1737). --- De Theophilop Episcopo Antiocheno (1744). See Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Gräber, Franz Friedrich, a Protestant theologian, was born in 1784 in Prussia. He studied at Halle, and entered upon his ministerial duties in 1808. After he had occupied different pastorate, the king of Prussia appointed him, in 1846, a member of the general synod, and made him general-supernintendent of Westphalia. In 1856 he retired from his office, and died in 1857. He published Das Verlorene Paradies, Predigten (Elberfeld, 1839). See Winer, 4th ed. der theol. Lit., ii, 116; Zuchold, Bibl. Theol. i, 490. (B. P.)

Grace, Actual. See Actual Grace.

Grace at Meals was customary among the Jews (Lightfoot, Hora Hebr. on Matt. xx. 36, and forms are contained in the Talmud (Berachoth, vii). Numerous examples occur in the New Test., and early Christian writers abundantly confirm the practice (Chrysostom, Hom. xlix; Clement of Alex. Thed. i, 14, § 77; also Tertullian, Cyprian, and others). Examples of forms occur both in the early Eastern and Western churches, and the Galatian Sacramental acts forth quite a number. See Smith, Dict. of Christ. Antiq. s. v.

Gradengo, Giovanni Agostino, an Italian priest, was born at Venice, July 10, 1723. He studied under the direction of Domenico dall'Onazio; entered the Benedictine order in 1744; in 1749 was called to teach philosophy at Mantua, and later canon law; in 1756 returned to Venice, where, in 1762, he founded an academy of ecclesiastical history; refused the bishopric of Gorizia in 1765, but in 1770 became bishop of Canedo, and died March 16, 1774, leaving a large number of short publications, for which see Hoefer, Nouv. Biog. Générale, s. v.

Gradengo, Giovanni Geronimo, an Italian priest, was born at Venice, Feb. 19, 1708. While young he was appointed minister of the Theatines and occupied several important chairs at the Seminary of Brescia. On Jan. 27, 1766, he was appointed archbishop of Udine. He died June 30, 1786, leaving Lettera al Card. Quirini, etc. (Venice, 1744); --- Lettera Iustissima Civitatis Super Probabilissimo (Brescia, 1750); --- De Caro Pastorali (Udine, 1736); --- De Sicco Apostolo Hebraeo (Rome, 1766), and other pieces, for which see Hoefer, Nouv. Biog. Générale, s. v.

Gradin, a French term for a step behind and above the level of the altar-slab, for placing the cross and candlesticks upon, so as not to interfere with the altar itself.

Gradual (Gradulâ, Grop.). Strictly only the first verse of the anthem sung was thus called. The rest was technically styled the "verse." The mode of singing it was not everywhere the same, but that in which one sang alone for a while and many responded was probably in use from the very infancy of the Church. From Easter to the Saturday in Whitsun week inclusively the Gradual was followed, and at last supplanted, by the Alleluia. This had been long known in the West, and used, though not prescribed, on public occasions of religious joy. At Rome it was only sung on Easter day.

The Tract was another anthem sometimes sung after the epistle. Originally it was always from the Book of Psalms. The Tract in all probability was nothing more than the Gradual as it was chanted in seasons of humiliation. Very soon, however, a Tract was often sung by itself; that is, a single cantor added to the anthem, which was sung continuously by the cantor without any assistance from the choir. The Gradual and Tract were sung from the same step of the ambo from which the epistle was read. The fact that the Gradual and Tract were both sung from the lesson-desk, and that by a single cantor detached thereby, like the readers, from the choir, seems to indicate their common origin in that extended use of the Book of Psalms with the rest of Holy Scripture which we know to have prevailed during the first ages.

Graf, Anton, a Roman Catholic theologian, for some time professor of exegesis and pastoral theology in Tübingen, who died May 24, 1867, is the author of Kritische Darstellung des gegenwärtigen Zustandes der praktischen Theologie (Tübingen, 1840). (B. P.)

Graf, Carl Heinrich, a Protestant theologian of Germany, was born at Mühlaubern in 1815. He studied at Strasburg. In 1838 he was a teacher at Paris, was made a licentiate of theology at Strasburg in 1842, took the degree of doctor of philosophy at Leipsic in 1846, and was professor at the royal school at Meissen, in Saxony, from July 16, 1855, to May 21, 1860. See De literis, Sarum et Regnum Compositionis Scripturarum et Fide Historica (Strasburg, 1842); Exsur on le Vie et les Ecrits de J. J. Fersenn d'Etudes (ibid. ed.); --- Mochilchaiden Schod's Rosengarten (translated from the German, Leipsic, 1846); --- Mochilchaiden Schod's Lustgarten (Jena, 1850); --- Université La Morale du Poète Persan Sadj (1851); --- De Templo Silensius (Meissen, 1855); --- Der Prophet Jeremia erklärt (Leipsic, 1863). --- Die gesammten Grundzüge des Pentateuchs (1869), besides a large number of essays contributed to the Zeitschrift für das Geistliche of the Evangelical Alliance. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Zuchold, Bibl. Theol. i, 460. (B. P.)

Graf, Johann Heinrich, a Lutheran minister, was born Nov. 19, 1797, at Lindow, in Brandenburg, Prussia. In 1828 he entered the missionary seminary at Berlin, and in 1829 the Hebrew College at London, to prepare himself as a missionary to persuade the Jews among the Jews. He remained in England till 1827, when he was sent to the Rhenish provinces on a missionary journey. In the same year he was appointed to the mission-station at Posen, was ordained there in July, and died there, Aug. 12, 1832. (B. P.)

Grasso, Giuseppe, an Italian ecclesiastic and educator, was born at Buttistella, in Weimar, May 3, 1802, and educated at Jena. In 1828 he obtained a curacy in the State Church at Weimar, and in 1829 was made rector of the town school at Jena. In 1840 he was also appointed extraordinary professor of the science of education in the University of Jena, and in 1842 he became head of the burschenschaft in Cassel. He afterwards occupied various positions in the educational field, and in 1849 entered the house of representatives of Hesse, and became noted as an agitator. He was imprisoned in 1852 for having been implicated in certain revolutionary movements. On his release he withdrew to Geneva, where he engaged in educational work till 1855, when he was appointed director of the school of industry at Bremen. He died in that city, July 21, 1866. His works were chiefly on educational subjects. See Winer, Handbuch der theol. Lit., i, 363. (B. P.)

Grafenhausen, Finkmann Friedrich, a Lutheran theologian, was born Feb. 17, 1414. For some time des incomes at Taucha, in Saxony, he was called in 1780 to Leipsic, and died March 18, 1828. He wrote Animadversiones in loc. Epist. Pauli ad Philipp., i, 5, 12 (Leipsic, 1822). See Winer, Handbuch der theol. Lit., i, 363. (B. P.)
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Grafunder, David, a Lutheran theologian, who died Dec. 24, 1680, at Merseburg, is the author of: Collig. Grafunder, ed. by J. C. Gerhardus. See Freiherr, Al-

gog. Gesellschaft zu, s. v.; Steinschneider, Bib-

liograph. Handbuch, s. v.; Fürst, Bibl. Jud. i, 342. (B. P.)

Graham, Andrew, a Scotch pretate, was elected and consecrated to the see of Dunblane, July 28, 1755. He was also pastor of the Church of Dunblane until his death. See Keith, Scottish Bishops, p. 180.

Graham, Archibald, a Scotch prelate, was first pastor at Rochmary, in the Isle of Bute, and from there proceeded to the see of the Isles in 1699, and continued until the revolution in 1688. See Keith, Scottish Bishops, p. 310.

Graham, Charles, an Irish Wesleyan missionary, was born at Tullinmagrakin, near Sligo, Aug. 20, 1750. After laboring for twenty-one years as a local preacher, he was, in 1770, appointed by Wesley as a missionary in Ireland. Few of the Irish preachers had severer trials from mobs than Graham, but he courageously met them. For six years he and Ouseley traversed Ireland together, bringing the light into its darkest quarters. Graham afterwards labored in Ulster, Armagh, Kilkenny, Wexford, and other parts of Ireland, and he died suddenly near Athlone, April 23, 1824. His powerful appeals to his street congregations were pathetic, and sometimes overwhelming; the multitudes heard, trembled, and fell before him. See Stevens, Hist. of Methodism, iii, 121, 409 sq.; 416 sq.; George Smith, Hist. of Wesleyan Methodism, vol. ii (see Index, vol. iii); William Smith, Hist. of Wesleyan Methodism in Ireland, p. 286; Minutes of the British Conference, 1824; Reilly, Ouseley (N. Y. 1848); Arthur, Life of Ouseley (London, and N. Y. 1870); Campbell, Life of Charles Graham (Dublin, 1868, 12mo; Toronto, 1889).

Graham, George, a Scotch prelate, was bishop of Dunblane from 1699 to 1726, and from which he died in 1730, and was consecrated to the see of Orkney in 1615, where he continued until 1688. See Keith, Scottish Bishops, p. 181, 227.

Graham, John, D.D., an English prelate, was born in Durham in 1734. In 1854 he was appointed prebendary of Lincoln, having formerly been rector of Wilt-

tingham, Cambridgeshire. At one time he was one of the chaplains of prince Albert, consort of queen Victoria. He was consecrated to the bishopric of Chester in 1848, which he held until he closed the life of his June, 15, 1865. During his administration seventy-eight new churches were consecrated by him in his diocese. See d'Alton, Life of Bishop Graham.

Graham, Patrick, a Scotch prelate, was bishop of Brechin in 1643, and was translated to the see of St. Andrews in 1646. He undertook a journey to Rome in 1647, and while there the controversy concerning the superiority of the see of York over the Church of Scotland was renewed. He obtained sentence against that see, and that town was established to be erected into an archbishopric, and the pope also made him his legate within Scotland for three years. On his return he found the king's clergy and courtiers all opposed to his transactions. He was put in prison, where he died in 1678. See Keith, Scottish Bishops, p. 160-164.

Graham, Samuel Lytle, D.D., a Presbyterian minister, was born at Liberty, Va., Feb. 9, 1794. He studied under Rev. J. Mitchell, and subsequently at the New London Academy, and graduated at Washington

College, Lexington, in 1814. After this he became pastor in the family of Judge Nash of North Carolina. In 1817, he was appointed to the chair of Theology at the Presbyterian Seminary, and was licensed to preach by the Presbytery of New Brunswick. He acted for a while as missionary in Indiana, and subsequently in Greenbrier and Monroe counties, Va. In 1821 he removed to North Carolina, and became pastor of Oxford and Grayson Creek churches. After remaining there seven years he took charge of the Oxford Church, where a gracious revival followed his labors, in 1830. In 1834 he became pastor at Clarksville and Shiloh, and in 1838 professor of ecclesiastical history in Union Theological Seminary, Vicksburg, which position he retained until his death at Prince Edward, Oct. 29, 1851. He contributed several papers to the Princeton Review. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 20; Nevin, Presb. Encyclop. s. v. (W. P. S.)

Graham, Sylvester, a Presbyterian minister and reformer, was born in Shrewsbury, Conn., in 1749. From childhood he was troubled with weak digestion and rheumatism, and was compelled to abandon one employment after another on account of poor health. He finally studied at Amherst College, and became a Presbyterian preacher about 1826. In 1830 the Pennsylvania Temperance Association, which then was the only temperance organization, elected him as a member of the board of directors of the society, and he served as such until his death. This led him to the study of human physiology, by which he became convinced that the only cure for intemperance was to be found in correct habits of living and judicious diet. This idea was set before the world in permanent form in his Essay on Cholera (1822), and Graham Lectures on the Science of Human Life (Boston, 1839, 2 vols.). He died at Northampton, Mass., Sept. 11, 1851. His other publications were a Lecture to Young Men on Charity: a Treatise on Bread-Making, from which we have the name "Graham bread"; and the Philosophy of Sacred History, in which a single volume was finished by him, and published after his death. In this work he attempted to show the harmony between the teachings of the Bible and his views on dietetics. See Appleton's Amer. Cyclop. viii, 142.

Grall. (1) Gradale, gradual, that which follows in degree, or the next step (gradus) after the epistle, a book containing the Order of Benediction of Holy Wa-

ter, the Offices, Introit, or beginning of the Mass, the Kyrie, Gloria, Alleluia, Pro, Tract, Sequence, Creed, Offertory, Sanctus, Agnus Dei, and Communion and Post-Communion, which precede the Eucharistic solemn mass. In France it denotes the Antiphonar, which was set on the gradus or analogium. (2) A verse or response, varying with the day; a portion of a psalm sung between the Epistle and Gospel while the deacon was on his way to the rood-loft. Their in-

truction into the Church is attributed variously to Celestine, 430, St. Ambrose, Gelasius, 490, or Gregory the Great, c. 600, who arranged the responses in order in his "Antiphonar." Rabanus says the name is de-

rived from the custom of singing the grail on the steps of the ambo, and others that it is derived from the

taken from the responsoy, gradation, or succession, or

to the altar-step. These verses were formerly chanted, either by a single voice or in chorus. When the chanter sang to the end tractum, they were called the Tract; but when he was interrupted by the choir, then the name was a Verse, Responsory, or An-
them.

Gramberg, Carl Peter Wilhelm, a Lutheran theologian of Germany, was born Sept. 24, 1797, at See-


buch der hebr. J., i, 75, 158, 212; Fürst, Bibl. Jud. i, 942; Zaddach, Bibl. Jud. i, 381. (B. P.)

Graham, John, D.D., a Protestant Episcopal minister, was born at Petersburg, Va. He began the practice of law in that place some two years after graduating at Yale College. In January, 1824, he entered the Episcopal Theological Seminary at Alexandria, and on July 15, 1826, received deacon's orders. For the next ten years his life was that of a missionary. He lived
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upon his estate in Dinwiddie County, and preached in eight or ten of the neighboring counties. In October, 1825, his dwelling was burned down, and he removed to Lawrenceville. In 1838 he accepted a call to the parish of Halifax Court-house, and removed there, and he continued to reside till his death, March 5, 1871, aged seventy-five years. See Obituary Record of Yale College, 1871; Prot. Episc. Almanac, 1872, p. 127.

Grammlich, Johann Andreas, a Lutheran theologian of Germany, was born July 1, 1699, at Stuttgart. He studied at Tubingen and Heidelberg, was in 1716 court-chaplains at Stuttgart, and died April 7, 1728. He wrote, Erbauende Betrachtungen auf alle Tage (Stuttgart, 1724; new ed. by Boch, Breslau, 1863);—Vereinigte Betrachtungen von Christi Leiden und Tod (Tubingen, 1722; new ed. by Koppen, 1862); also Annotations on the Acts of the Apostles, on the epistles of Peter, John, and James. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Zuchold, Bibl. Theol. i, 461 sq.; Winer, Handbuch der theol. Lit. i, 182; Koch, Geschichte des deutschen Kirchenleides, p. 66 sq. (B. P.)

Grammont, Antoine Pierre de (1), a French prelate, was born in 1651. He entered the ministry when quite young. Alexander VII offered him the deanship of the chapter of Besançon, but he declined. Some time later he was consecrated archbishop of that see. When Louis XIV invaded Franche-Comté in 1668, Grammont made every exertion for defence. On the second invasion, six years later, he resigned the position of his cathedral, and thereafter occupied himself by raising various schools in his diocese. He died May 1, 1688, leaving behind him the priesthood, of the breviary, of the ritual, and a catechism of his diocese. See Hoefer, Nouv. Biog. Générale, s. v.

Grammont, Antoine Pierre de (2), a French prelate, nephew of François Joseph, was born in 1665. After finishing his studies at the College of Louis-le-Grand, in Paris, he became a soldier at eighteen years of age; was wounded before Spire, and taken prisoner. Being exchanged, he received command of a regiment of dragons, which bore his name. When peace was restored, Grammont returned to his province, where his uncle supplied him with a canonicate of the chapter of Besançon. He was nominated archbishop of that city by Louis XV, in 1753, and died Sept. 7, 1754. See Hoefer, Nouv. Biog. Générale, s. v.

Grammont, François Joseph de, a French prelate, nephew of Antoine (1), was coadjutor of his uncle under the title of bishop of Philadelphie, and succeeded him in the see of Besançon. He reconstructed the archiepiscopacy, and gave new editions to the breviary and the ritual, also published a collection of synodal statutes, and left his fortune to the seminary. He died Aug. 20, 1715. See Hoefer, Nouv. Biog. Générale, s. v.

Grammont, Gabriel de, a French prelate, succeeded his brother in the bishopric of Couserans, and also of Tarbes in 1522. He was sent on various diplomatic missions. In 1532 he was made bishop of Poitiers, and finally archbishop of Toulouse. He died March 26, 1534, leaving in MS. a collection of letters relating to his various embassies. See Hoefer, Nouv. Biog. Générale, s. v.

Grammur, in Norse mythology, was the famous sword of the hero Sigurd. It was the most excellent that had ever been made by dwarfs. Sigurd proved it in two ways: he cut in two a large piece of steel, and, behold, the sword had not even the slightest scratch; then he laid it in the river, which carried a light woodale against it, and the latter was cut in two.

Granacci, Francesco, a reputable Florentine painter, was born in 1477, and studied under Ghirlanda- iano and under Signorini with Brunelleschi for five years. Among his principal pictures are those of St. Zacharias and St. Francis, near the Virgin, under a lofty canopy, and The Assumption, in San Pietro Maggiore. He died in 1544. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the First Frie, in Paris, s. v.

Granada, Luis de. See Luis de Granada.

Grancolas, Jean, a French theologian and member of the Jesuits, he was born at Paris in 1601. In 1635 he took his degree as doctor of divinity, was chaplain to the duke of Orleans, and died in 1732. He wrote, Traité de l'Antiquité des Cérémonies des Sacrêments (Paris, 1692);—Instructions sur la Religion, Tâtes de l'Écriture Sainte (1688);—La Science des Confesseurs (1696);—L'Ascétique Disciple de l'Église (1697);—Heures Sacrées (col.);—Traité des Lutrigies (1698); Histoire Abrisée de l'Église de la Ville et de l'Université de Paris (1729, 2 vols.). See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 663, 890; Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Grandi, Guido de, an Italian member of the Camaldolese order, was born in 1671 at Cremona. He studied at Rome, was professor at Florence and Pisa, and died at the latter place, July 21, 1742, leaving Martysymphonies Compiègnes, Quatorze dévotions Camaldulènes, La Vía del Padre D. Guido Grandi, Scritta del Uomo Discorso; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 714. (B. P.)

Grandier, Philippe André, a French theologian, born at Strasbourg, Nov. 9, 1712, entered into holy orders, was canon and keeper of the archives of the bishopric there, and died Oct. 11, 1777. He wrote, Histoire de l'Église et des Princes-Évêques de Strasbourg (1776, 1778, 2 vols.);—Histoire Ecclesiastiques, de la Province d'Alsace (1781);—Essai Historique sur la Cathédrale de Strasbourg (1782). Besides, he left in MS. a great deal of matter pertaining to the Church history of Strasbourg, which was published in six volumes, by Liblin, under the title, Oeuvres Historiques Inédites de Grandier (Colmar, 1865). See Winer, Handbuch der theol. Lit. i, 823; Lichtenberger, Encyclop. des sciences Religieuses, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Grandin Martin, a French theologian, was born at St. Quentin in 1698. He commenced his studies at Noyon, continued them at Amiens, and finished them at Paris, in the college of the cardinal Le Moine, where he afterwards taught philosophy. He was doctor of the Sorbonne, and taught theology there more than fifty years. He was born in 1698, and died in 1730, leaving a work of value entitled, Institutiones Theologicae (Paris, 1710). See Hoefer, Nouv. Biog. Générale, s. v.

Grandison, John, an English prelate of the 14th century, was born at Asperton, Herefordshire. He was prebendary of Exeter and York in 1305, archdeacon of Nottingham, Oct. 12, 1310, and dean of Wells. While holding these preferments, he became chaplain to pope Clement V, who employed him as his nuncio in France, Spain, Germany, and England, where he attracted the notice of Edward III. He was consecrated to the see of Exeter, Oct. 18, 1327. He was enormously rich, founded Ouestrey of Mantes, Bishop's Teignmouth, erected the see of Teignmouth, built the west front of Exeter Cathedral, annexed Radway to his see, and compelled all ecclesiastics in his diocese to bequeath their goods to him to complete his buildings. He died July 16, 1369. Bishop Grandison had great trouble with the archbishop of Canterbury. See Hook, Lives of the Bishops, iii, 507; Fuller, Worthies of England (ed. Nuttall), ii, 74.

Grandpierre, Henri, a Reformed theologian of France, who died at Paris while director of the missionary institute, in 1875, is the author of some ascetical works, as Trialse et Consolation:—Le Guide du Fidèle à La Table Sacré:—Les Aspirations Chrétienes. Among his theological works, translated into German. For a long time he edited a religious journal entitled, L'Experence. See Za-
GRANT

child, Biblioth. i, 462; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Grant (or Grant), Edward, D.D., an eminent English scholar of the 16th century, was educated at Westminster School and Christchurch, or at Broadgate Hall, Oxford. He was born at Westminister, 157, where he continued until 1691. He was placed at Westminster in 1577, in Ely in 1669, and died in Sept. or Oct. 1601. He published, Institutionis Graecae Grammaticae Compendiosa (1587) — Græce Linguæ Speculum (1577). Chalmers, Biog. Dict. a. t. v. — Allibone, Dict. of Brit. and Amer. Biog. s. v. (B. P.)

Grant, Richard, an English prelate, is usually stated to have been dean of London, but this is very improbable. In 1221 he was chancellor of Lincoln, and in 1229 he consecrated to the see of Canterbury. His episcopate was short, and it seems that he was not as discreet as he should have been, which was so needful for the time. He died Aug. 3, 1231. According to Tanner, the following works were written by Richard Grant: De Fide et Legibus, lib. i. — De Sacramentis, Lib. i. — De Universo Corporali et Spirituali, lib. i. See Hook, Lives of the Archbishops of Canterbury, iii, 103 sqq.

Grasse, Zacharias, a Lutheran theologian of Germany, was born at Rostock, Oct. 6, 1671. He studied at his native place and at Greifswald, commenced his academic career in 1696 at Rostock, was in 1701 doctor, in 1704 professor of theology, and died Feb. 11, 1718, leaving, Systema Nostissimorum Controversiarum Rostockense (1709), Historia Literaria Talmudica Babylonica (ibid. 1696). — De Carthesii Methodo Conveniens Abhau. — De Quiduoam Locationibus in Crítica Ed. Legis: — De Victore Ad Edam ou Es. Izid. 1. 6. An Talmud et Crenemendia? An Circumciser ob Egyptia ad Abrahamum Petri le R. — See Jülicher, Allgemeine Gelehrten-Lehzen, s. v.; Winter, Hanbuch der theolog. Lit. i, 342; Fürst, Biblioth. i, 342; Steinscheider, Bibl. Handbuch, s. v. (B. P.)

Gratiana. See THEODORUS THEOPHANES.

Graser, Conrad, a Lutheran theologian of Germany, was born at Königberg, May 6, 1567. He was professor of Hebrew at the gymnasium in Thorn, West Prussia, and died Dec. 30, 1618, leaving, Historia Antichristi Magoni, Apocryphale Explication: tractatus de principiis Veritatis Judæicae: Explication in Cæpit 9 Danielæ. See Adam, Vita Eruditorum; Jöcher, Allgemeine Gelehrten-Lehzen, s. v. (B. P.)

Graser, Giovanni Battista, an Italian theologian, was born April 2, 1716, at Roveredo (Tyrol). He taught, from 1747 to 1772, philosophy and theological literature in the College of Innsbruck, exercised at the same time the functions of a conservator of the imperial library, and obtained in 1777 the title of a doctor of theology. In 1779 he retired to his native city, where he died in 1786. Among his writings are: In Sermonem de Mariu: Reritati Supu. (Venice, 1752) — Oracione in Morte di Gir. Tuscanotti (Roveredo, 1761) — De Philosophia Moralis ad Jurisprudendam (Venice, 1767) — De Historici Studi, e: unumvitate Arque Utilitatis, etc. (1773), also several poems, chants, and sonnets. See Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Grashof, Julius Werner, D.D., a Protestant theologian of Germany, was born Oct. 4, 1802, at Prenzlau, in Brandenburg, studied at Bonna theology and philology, and was in 1826 preacher at Treves, in 1830 at Cologne, and in 1832 appointed by the government as consul in the affairs pertaining to the Church and School of the Rhenish provinces. Grashof died June 25, 1873. He published, Die Briefe der heidigen Apostel Jacobus, Petrus, Johannes und Judas (Essen, 1860) — Die Evangelien des Matthäus, Marcus und Lucas (ibid. 1834) — Lutherische Liturgien (Leipzig, 1835). See Zumb. Bibl. Theol. i, 468 sqq. (B. P.)

Graser, Johann Jacob, a Swiss historian and theologian, was born Feb. 21, 1579, at Basel. He studied a long time in France, and became three years later professor at Nième. In 1607 he received at Padua the title of a count-palatine, of a knight and Roman citizen. He then went to England, and on his return accepted, in his own country, the function of a governor of the village of Bernywil, and afterwards at Basel, where he was connected with the Church of St. Theodor. He died at the latter place, March 21, 1627. Some of his principal works are, säbous, Helveticus Ludens Com- plexus, etc. (Basle, 1598) — De Antiquissimis Nurnber- sisius (Cologne, 1572) — Ecclesiæ Orientalis et Meri- sixaliæ Historia (Strasburg, 1613) — Itinerarium Historico-Politicum per Celebræ Helvetiæ, etc. (Basle, 1614). — Chronicon der Waldenauer (1623), and other works on the history of Italy, France, England, and Switzerland. See Hoe- fer, Nouv. Biog. Générale, s. v.

Grassi, Giovanni, an eminent Italian ecclesiastic, was born at Verona, Oct. 12, 1778, and entered the Jesuit order, Nov. 16, 1799. In 1810 he was sent to Maryland to be superior of the Jesuit missions. He was recalled to Italy in 1817, and appointed to some important places of the order. He was one of the prime revisers of the college of the Propaganda. He died Dec. 22, 1849. Grassi published Various Notices on the State of the Republic of the United States, 1818, which passed through three editions in Rome, Milan, and Turin. See Cath. Almanac, 1872, 102 sqq.

Grassi, Pietro Maria, an Augustinian monk of Vicenza, who flourished in the beginning of the 18th century, is the author of, Narratio Historica de Ortu ac Progressu Heresiæ Joh. Wicelg (Vicenza, 1707). See Winer, Hanbuch der theolog. Lit. i, 784. (B. P.)

Gratianus, Philip Christoph, a German theologian, was born Aug. 17, 1742, at Obernuth (in Limburg). He studied at the convents of Blaubeuren and Ulm, and afterwards in Wittenberg, served afterwards in various ecclesiastical relations at Heilbronn (1767), at Neustadt (1778), at Offendorf, and became in 1795 ecclesiastical superintendent and first pastor of the city of Weinsberg, where he died, Jan. 7, 1799. He published, De Harmonia Representaturum Dei Realism (Tübingen, 1783) — De Memorialis Justin Prosegin, etc. (ibid. 1796) — Ueberzeugungs und Verhältniss des Christenthums in Europa (ibid. 1798) — Erklärung des Christenthums in den aus den den deutschen Kaiserreich, etc. (Stuttgart, 1778) — Grundthesen der Religion (Leipzig, 1787). See Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Gratius, Ortwin, a Roman Catholic theologian of Germany, was born in the 15th century, at Moltwick, in the diocese of Mühl. In 1509 he became professor at the College of Kuick, at Cologne, and afterwards took holy orders. He undertook the defense of Hogsatren against Reuchlin, but was overthrown by Huten. He died at Cologne, May 18, 1541, leaving, Orationes Quodlibeticæ (Cologne, 1508) — Criticomaxs Perigrinatus, etc. (Lyons, 1518) — Consecration Oratorum Victorum (Cologne, 1518) — Fœiculæ Beram Exercendæm et Pagistantur, etc. (ibid. 1563; new and enlarged edition, by Brown, Lond. 1699) — Apologia Aderuus Joh. Reuchlinius — Triumpus Jobi. See Win- ner, Hanbuch der theolog. Lit. i, 666; Jöcher, Allgemeine Gelehrten-Lehzen, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Gratry, Auguste Joseph Alphonse, O.B.D., a French theologian, was born at Lille, March 30, 1805. He studied at Paris, became director of the College of Sainte-Barbe, in that city, in 1841, and chaplain of the superior normal school in 1846. He resigned this position in 1851, and, in connection with the abbe Petetot, founded the Oratory of the Immaculate Conception, which gave special attention to the conversion and instruction of the Parisian youth. In 1861 he was appointed vicar- general of Orleans, and in 1863 he became professor of moral theology in the Sorbonne. He attacked Renan and the Rationalists with great vigor in 1864; and in
1867 he was elected a member of the French Academy. He withdrew from the Oratory in 1869 on account of the unfriendly attitude assumed towards him by that institution, because of his connection with father Hyacinthe and the International League of Peace. He set forth his views of the position of the two parties in the Vatican Council in two letters, in 1870, but was constrained to retract in 1872. He died at Montreux, Switzerland, Feb. 6 of the same year. His principal works are, *Étude sur la Sophistique Contemporaine* (Paris, 1851; 4th ed. 1863); - *De la Connaissance de Dieu* (1853, 2 vols.; 7th ed. 1864), which received the prize from the French Academy: - *Logique* (1858, 2 vols.; 2d ed. 1860); - *De la Connaissance de l'Éme* (1858, 2 vols.); - *La Philosophie du Credo* (1861); - *Commentaire sur l'Évangile Selon Saint-Matthieu* (1863-65, 2 vols.); - *La Morale et la Loi de l'histoire* (1868, 2 vols.; 2d ed. 1871), in which he declares the French revolution to be the true regeneration of human society: - *Lettres sur la Religion* (1869); - *Les Sources de la Rédemption Sociale* (1871). See Perraud, *Les Derniers Jours du Père Gratry;* *L'Oratoire de France au xixéme et au xixe siècle*; Bastide, in Lichtenberger's *Encyclop. des Sciences Religieuses,* s. v.; *Le Liberalisme et l'Église*; *Confessions d'un Catholique Allemand* (1872, No. 310. (B. P.)

**Gratton, John,** an eminent minister of the English Society of Friends, was born near Monyash, Eng- land, about 1641. He was converted at the age of ten, and first joined the Presbyterians; afterwards attended successively the service of the Church of England, then the meetings of the Independents, and latter of the Anabaptists; about 1671 united with the Friends, and began to preach, travelling extensively throughout England, often persecuted by mobs, and from 1680 to 1686 imprisoned at Derby. While there he sometimes preached from the window to the people, wrote letters of encouragement to his brethren, and prepared a small volume, entitled *The Prisoner's Vindication.* In 1707 he disposed of his estate at Monyash, and, his health failing, travelled thereafter but little. He died Jan. 9, 1711 or 1712. Among other things published by him was a *Journal of his Life.* See *The Friend,* vii, 61.

**Graumann, Johann,** see Polandier.

**Graun, Caspar Heinrich,** a Lutheran theologian, was born Feb. 2, 1659. He studied at Wittenberg, was in 1680 superintendent at Rochlitz, and died May 19, 1710, leaving, Definitions, Hypothesen and Propositiones Theologica Dogmatica; *De Apostolica Aetatis* Adregni, 1714; *De Gratia et Gloriarum Communionis Sue.* See Ranis, *Leben der chrishchischen Gottgelehrten;* Jocher, *Allgemeines Gelehrten Lexicon,* s. v. (B. P.)

**Graun, Karl Heinrich,** an eminent German composer, was born at Wahrenbrück, Saxony, May 7, 1701. He sang in the choir at Dresden, and received instruction from various masters. Here he began the composition of cantatas and other sacred pieces at an early age. He was afterwards employed as tenor singer and composer at the opera-house of Brunswick, and became famous for his talents, in which respect Giannini, in 1740 he became chapel-master to Frederick the Great, a position which he retained during the remain- der of his life. He died at Berlin, Aug. 8, 1759. Among his sacred pieces are two settings of *The Passion,* and his oratorio *The Death of Jesus.* See *Encyclop. Brit.* 9th ed. s. v.

**Grave, Arnold,** a Lutheran theologian of Germany, was born at Hamburg, June 8, 1700. He studied at Wittenberg, was preacher in 1727 in the neighborhood of his native city, accepted a call in 1737 to Hamburg, and died Nov. 18, 1754, leaving, *De eo Quantum Reduci Ad Justitiam Professae Legis Scripturis,* 1717; - *De Tertulliani Testimonio de Apotheosis Christi* (1729); - *Anthemius de Morte Christi Referens* (ed.); - *De Medicina Theologica* (1728). See Schmenabr, *Neue Nachrichten von verstorbenen Gelehrten,* ii, 473 sq.; Jöcher, *Allgemeines Gelehrten-Lexicon,* s. v. (B. P.)


**Graver, Alick,** a Lutheran theologian of Germany, was born April 3, 1575. He studied at different universities, was professor of theology at Jens, general superintendent at Weimar, and died Nov. 30, 1617, leaving - *Liber de Harmonia Evangelii;* - *Praecipuorum Calviniorum et Philetusiorum:* - *Expo- sitio Prophetarum Micae:* - *Hellem Jesu Christi et Joannis Calumni:* - *De Deo in Carne Manifestato:* - *De Errore circa Doctrinam de Satisfactio Christi pro Peccatis:* - *De Anti-Cristo.* See *The Anti-Christ.* On account of his controversies with the Calvinists, Graver was styled cyphus and gladius Lutheranism. See Winer, *Handbuch der theol. Lit.* i, 852; Jöcher, *Allgemeines Gelehrten-Lexicon,* s. v. (B. P.)

**Graves, Richard,** an English divine, was born in Gloucestershire in 1715, and educated at Abingdon, in Berkshire, and at Pembroke College, Oxford. He was rector of Cleweron, near Bath, and of Kilimsdon. He died in 1804. Among his best-known works are the *Fesicon,* or Collection of Epigrams; - *Lugubris* in *Prose et Verse,* published under the name of Peter Pumfrey. - *The Spiritual Bequest:* - *Sermons on Various Subjects.* His last work was *The Incredulity, with the Obvious Means of Enjoying Life.* See Chalmers, *Biog. Dict.* s. v., Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

**Graveson, Ionach Hyacinth Amat de,** a French theologian, was born at Graveson, near Avignon, July 16, 1730, and in the order of the College of Arles at the age of sixteen, and studied theology at the College of St. Jacques, at Paris. He was made doctor in the Sorbonne, taught in the convent at Arles, went to Rome, refused the chair in theology in the University of Turin, and returned to Arles, where he died, July 26, 1783. His works have been collected under the title of *Opera Omnia* (Venice, 1749). See Hieleo, *Noue. Biog. Galerie,* s. v.

**Gravier, Jacques,** a French missionary to America, arrived in Canada in 1684. He was sent at once to the Illinois region, to follow up the labors of Mar- quet; and in 1694 made his acquaintance with the Dominicans at the Convent of Arles at the age of sixteen, and studied theology at the College of St. Jacques, at Paris. He was made doctor in the Sorbonne; taught in the convent at Arles, went to Rome, refused the chair in theology in the University of Turin, and returned to Arles, where he died, July 26, 1783. His works have been collected under the title of *Opera Omnia* (Venice, 1749). See *Hieleo, Noue. Biog. Galerie,* s. v.

**Gravina, Domino,** an Italian theologian, was born at Naples in 1580. He entered the order of St. Dom- inic, and studied theology; taught in several convents of his order; the interesting change from Kaskaskia down the Mississippi to confer with Iloerne; went down a second time in 1706, and thence to Europe. He returned in February, 1708, re-embarked, and died at sea in April of the same year. He wrote a grammar of the Illinois language, a journal of his voy- age down the Mississippi in 1700, and other works, a part of which have been published. See *Appleton's Amer. Cyclop.* s. v.
ally to address the pope. He died at Rome in 1643.
Some of his principal works are, Catholicae Precepta
Opera omnes Veteres et Nostrae Temporis Historiae
(Naples, 1619): Pro Sacro Fidei Catholicae et Apostolici Presbyteroniعد: 
(1619); Verum ab Eiuscoevalismus et Revolutionibus Latini Idolatria
Gray, John, a Reformed (Dutch) minister, descended
from the Scotch Covenanters, was born in Aberdeen,
Scotland, in 1792, and educated and ordained
in that country in 1815. He led in prayer at the family
altar, and bought a Bible, then a costly book, with
his own earnings, of which he afterwards wrote the
history, called Little Johnny and his Bible. In 1818
he went with his wife to Russian Tartary as a Presbyte-
rian missionary. After seven years of labor there, he
returned from his labors and engaged in ministerial
work in England until 1838, when he returned
to America, and spent the rest of his busy life chiefly
as a missionary (Fallslough, N. Y. 1838-55; 
Schenck, 1855-56; Cohoes, 1847-48; Ghent, 1848-55; 
Cleveland, 1856-57). He died in 1863. He was an
almost constant contributor to the religious press, and was
the author of several of the most striking tracts of the Ameri-
can Tract Society. He was a close observer of men and
things, an acute thinker and vigorous writer, full of
strong points and memorable forms of expression.
His sermons, which were full of Christ, and his
candidness was unexcelled. See Corwin, Manual of
the Reformed Church in America, s. v. (W. J. T. R.)
Gray, Joshua Taylor, Ph. D., an English Bap-
tist, born in Davenport, Feb. 9, 1809, is the son of
the Rev. W. Gray. He was early converted, baptized by
his father in Northampton, and began to preach in his
youth. He entered the Baptist College in 1827, and
in 1830 was ordained pastor of the St. Andrew's Baptist
Church, Cambridge. His mind not being suited to
preaching, he opened a school at Brixton, but afterwards
succeeded Mr. Bligh in his school near Bedford Square
London. In 1849 he became the pastor of the Baptist
Church at Hastings, but in 1850 was chosen classical
tutor at the Baptist College, Stepney. In 1852 con-
sumption set in; he visited New York, Boston, and
Philadelphia, but was able to address only one American
audience. He retired to his mother's house in Bristol,
and died there, July 12, 1854. See (Lond.) Baptist
Handbook, 1855, p. 49.
Gray, Thomas, D.D., a Congregational minister,
was born in Boston, Mass., March 16, 1772. He gradu-
ated at Harvard University in 1790, and studied theology
for a year there and under Dr. Stillman. After preach-
ing in the Congregational churches, he was called to
Plainville, Conn., where he was ordained, March 27, 1793.
In 1849 he re-
signed in favor of his colleague, Joseph H. Allen. He
died at Jamaica Plain, June 1, 1847. Gray was an
agreeable, practical preacher, although it was as a pastor
he was most conspicuous. See Christ. Examiner, September,
September, 1847, art. vii; Frothingham, Funeral Ser-
mons (Boston, 1847).
Gray, William, an English priest of the 15th
century, was son of lord Gray of Codnor, Derbyshire. He
studied at Balliol College, Oxford, then at Ferrara,
Italy, where for a long time he heard the lectures of
Guiraud, an accomplished scholar. The English king appointed him his procurator at the court of Rome, and he afterwards was preferred to the see of Ely, in which he sat twenty years. In 1469 he served as lord-treasurer of England, being the last clergy-
man who discharged that office until the appoint-
ment of John Newtown (L. de Dunstan). He died
Aug. 4, 1478, and was buried in the Cathedral of Ely.
He wrote many books, which have not survived, how-
Grazian, Ercol., the Younger, an eminent Bo-
lognese painter, was born in 1688, and studied under
Donato Creti. He painted an immense number of works for the Bolognese churches, among which is the celebrated picture of St. Peter Consecrating St. Apol-
losare. There are other works by him at Rome, The
Duke of Mantua's Palace, the Archduke's church, the Augustinian Church at La Porta. He died in 1765. See Hoefer, Nouv. Bio., Geneal., s. v.; Spel-
er, Bioi. Hist. of the Fine Arts, s. v.
GREATON, Joseph, a Roman Catholic priest, was
born about 1860; entered the Society of Jesus, July 5,
1706, became a professed father, Aug. 4, 1719, residing
at St. Ignatius, Md., from 1721 to 1724; exercised his min-
istry in Philadelphia for nearly twenty years (1730-50);
returned to Maryland; and died at Bohemia, Sept. 19,
1752. Greaton's name is a prominent one in the early
annals of Catholicism in Philadelphia. See De Courcy
GREATRAKES, Valentine, a famous English thau-
maturgus, was born at Affane, County Waterford, Irel-
land, Feb. 14, 1628. At the age of thirteen he was
obliged, on account of the civil troubles, to leave the
College of Dublin, and take refuge with his mother in
England. Some time later he fought in Ireland against
the royalists, and after the disbanding of his regiment,
in 1656, retired to a quiet life. He now imagined that
he had received from above the power of curing the
sick, which he actually proved in several cases by sim-
ply laying on his hands. This, however, drew upon
him the attention of the local authorities, and being
summoned before the bishop of Lismore, he was con-
demned, and had to abate from his pretensions. He
was afterwards called to England, where the countessa
Conway was affected by a disease which he cured. He
was then called to London, where he went about daily
professing to cure invalids. He excited the jealousy
of the physicians, who began to write pamphlets against
him, but Greatrakes did not hesitate to refer even to
members of the court. He died in Ireland about 1700.
Générale, s. v.
Grebentz, Elias, a Lutheran theologian of Ger-
many, who died Dec. 81, 1859, professor of theology at
Frankfort-on-the-Oder, is the author of Christus
unversion—Theologis Synodicae Propositaem—De Scrupulis Probando:—De Regenerationes:—De Scrupulis 
Svecar Vero Usu:—De Auctoritate Concienciorum. See Witte, Diarium Biographicum; Jocher, 
Algemeine Gelehrten-Lexikon, s. v. (B. P.)
Grebo Version of the Scriptures. The Grebo
language is spoken in the immediate neighborhood of 
Cape Palmas, and is supposed to extend considerably into the
interior. At present the Grebos enjoy the
benefit of having in their own vernacular the gospels of 
Matthew and Luke, the Acts of the Apostles, Paul's epistle to the Romans, his first epistle to the Corinthi-
ans, and the book of Genesis. The publication of these
parts of the Scriptures is due to the American Bible 
Society. (B. P.)
Greek Version (Modern) of the Scriptures. See
ROMAN VERSION.
Greek-Turkish Version of the Scriptures. See
TURKEY, VERSIONS OF.
Green, Alexander L. P., D.D., a minister in the
Methodist Episcopal Church South, was born in Sevier
County, Tenn., Aug. 24, 1807, and reared in Searcy
County, Ala. He joined the Church in his ninth year; in
1824 was admitted into the Tennessee Conference;
at the age of twenty-five was chosen a delegate to the
General Conference, and was thus elected each session 
extcept one until his demise. He was one of the chief
actors in securing a separation, in 1844, between the
Methodist Episcopal Church North and South. For
sixty years he gave his entire energies to the Church,
dying in the midst of his labors, in Nashville, Tenn.,
July 15, 1874. Probably no man of his time made a
more lasting impression upon his chosen denomination
Green, Thomas Hill, an English physician, was born in 1856. He was educated at Rugby and at Balliol College. In 1879 he took his bachelor's degree, began to study medicine at the Medical College of the University of Pennsylvania, and was installed as Professor of Anatomy in the University of Pennsylvania. He continued his studies at the University of London, where he was elected to the fellowship of Balliol College, especially Baur. Among the fruits of these studies were two essays on the Development of Dogma. In 1866 he commenced lecturing at Balliol, and in 1878 was elected to the office of Professor of Moral Philosophy, and shortly after resigned his tutorship. He died March 26, 1882.

For the North British Review he contributed, in 1866, on the Philosophy of Aristotle, and on Popular Philosophy in its Relation to Life. His main work followed in 1874, as part of a new edition of Hume's works by Green and Grote, in four volumes. The first three volumes, including the Treatise on Human Nature, were prefaced by lengthy introductory dissertations; one dealing with the theological philosophy of Locke, Berkeley, and Hume; the other with the ethical views of these writers and their contemporaries. "The former," says a writer in the Academy, "is a probably unequalled piece of minute and at the same time comprehensive criticism of the origins of current English philosophy." In November, 1867, professor Green began, in the Contemporary Review, a series of papers on "Mr. Herbert Spencer's Social Statics"; his Appeal to Reason: The Doctrine of Evolution to Thought. Besides, in several short reviews published in the Academy, he has made contributions of permanent value to the literature of philosophical criticism. See Contemporary Review, May, 1882. (B. P.)

Green, Valentine, an eminent English mezzotinto engraver, was born in Warwickshire in 1736. In 1765 he went to London and devoted himself to mezzotinto engraving, which, without the aid of an instructor, he elevated to a high degree of perfection. In 1769 he obtained the exclusive privilege from the king of Bavaria of engraving and publishing prints after the pictures in the Düsseldorf gallery, and in 1776 he published twenty-two prints from that collection. In 1767 he was elected a member of the Incorporated Society of Artists in Great Britain, and in 1774 an associate engraver of the Royal Academy. He died July 6, 1818. The following are some of his important works: The Stoning of Stephen; The Raising of Lazarus; Christ Calling to him the Little Children; Jacob Blessing the Sons of Joseph; Daniel Interpreting Belshazzar's Dream; The Annunciation; The Nativity; The Virgin and Child and His Adoring Angels; With his Lamb; The Adoration of Christ. See Hoefer, Nouv. Biog. Générale, n. s.; Spooner, Biog. Hist. of the Fine Arts, n. s.

Green, Abijah Emmon, D.D., a Presbyterian minister, was born at Greenfield, Saratoga Co., N. Y., Dec. 11, 1809. He was prepared for college at the academies at Johnstown and Amsterdam, N. Y.; graduated from Union College in 1834; went immediately to Princeton Seminary, and remained nearly three years; was licensed by the Presbytery of Albany, Oct. 15, 1835, and, after supplying Glenham Church, was ordained by the Presbytery of North River pastor at Cold Spring, May 16, 1836, from which charge he was released June 9, 1841. After a time he labored as stated supply successively at Highland Falls, Haveneraw, Rockland Lake, Highland Falls again, Southampton, Rensselaer- ville, Bleecker, and Hamptead churches, all in the state of New York, for various periods of time. After 1866 he resided on his health at Highland Falls. He died in New York city, Oct. 20, 1881. See Necrol. Report of Princeton Theol. Sem., 1882, p. 28.

Green, Maurice, an eminent English musician, was born in London in 1698. He composed cathedral music and made collections with a view to its publication. Before he was twenty years old he was organist of Winchester. In 1717 he was an organist of the church of St. Andrew's, Holborn. In 1726 of the chapel royal, and of St. Paul's in 1727. He died in London, Sept. 1, 1755. See Chalmers, Biog.
GREENLANDERS

Religion of the. These people, like the other Eskimos, spiritualize all objects that surround them. The spirits are called Innuet, i.e., nodles. Malina and Amiungua are the rulers of the sun and moon, but they were formerly placed in the heavens. Their food changes their color, for they sometimes red, sometimes yellow. The plants are women, who visit each other, therefore sometimes a number are seen together. The rulers of the atmosphere are Inuenternick and Ehrenbornick; the spirits of the sea are Koguenetokick and Koguenatokick, and the stars Sillagastok. The spirits of fire are called Ingeronin. The mountains are inhabited by great spirits and small gnomes, Tannerinon and Innarinnon. The gods of war, Egerl, the spirit of fire Nerrim Innuet, etc., are distributed everywhere, and they can be persuaded by mysterious means, only known to magicians, to become the protecting spirits of men. Such a guardian is called Tongak, but the great spirit, the ruler of all Innueats and Tongakas, is called Torgaseak. The wife or mother of this great spirit is a dreaded being; she is the daughter of the sorcerer who tore Diako (Greenland) from the mainland, and thrust it towards the north. She lives under the sea, and injures the fish-traffic. The invisible ruler of the universe, Scylla or Pirksonna, is the unimaginable, omniscient god. The Greenlanders have no divine worship with ceremonies. When a young man captures his first sea-whale, he lays a piece of fat or meat under a stone as a sacrifice, in order to insure good success in hunting. Sun and moon are sister and brother. The latter loved his sister, who was very beautiful, and he conceived the idea of putting out the lamps in winter, in order that he might care for and embrace her. She wanted to know who her lover was, and therefore covered her hands with rust, and thus blackened his face and clothes. Then she brought in the light, and, recognizing her brother, she fled. The brother lighted a bundle of moss in order to find his way and follow her; the moss would not ignite, the sister escaped, and was placed in the heavens. The sun still follows her, and the dark spot which he has are the stripes made by his sister's blackened hands.

Heaven, according to the Greenlanders, rests on the top of a mountain on the North Pole, about which it revolves. They have no knowledge of astronomy whatever, which is quite singular, as the stars and planets are the only means of reckoning time during the long half-year night. They have, however, the following theory as to the origin of thunder and lightning. They believe that living beings, preserved by a春天t, are angry with each other over a dry, stretched sealskin; as often as they strike the skin with their fangs, a peal of thunder is heard. When, then, the house trembles, and the burning rafters fall, the lightning is produced. The rain also has an explanation: The souls live in heaven on the brink of a land-sea sea. When this sea swells, the overflowing waters form the rain.

Their traditions also tell of Adam, Noah, and a flood. Kolak was the first man, from whose thumb there sprung the first woman, and from her came all human beings. When, after many years, the earth sank into the sea, only one man was left, who began a new generation. The Greenlanders have a twofold conception of souls: these are a shadow, or a breath. A dangerous journey must be made by all souls to heaven; for five days they must slide down a steep rock, which is therefore covered with moss.

Greenlandish Version of the Scriptures. At关于1722, Hans Egede (q. v.), a Norwegian clergyman, settled at Sodhaas (latitude 64° north), and his attention was soon arrested by the abject and deplorable condition of the natives. He applied himself to the study of their language, reduced it to writing, and translated the Psalms and the Epistles of St. Paul.

Son Paul completed the version of the New Testament, portions of which were published at Copenhagen in 1744, followed in 1758 by an edition of the Gospels and Acts, and in 1766 by the entire New Testament. This first attempt was very defective, but after the death of Egede (1789), undertook a new translation, which was printed in 1799. As this second attempt did not prove to be in any respect superior to Egede's version, Moravian missionaries undertook a third translation from Luther's German version, which was published in 1822 by the British and Foreign Bible Society, and in subsequent editions by the Danish Bible Society. A new and revised edition was published at Hennepin, under the personal superintendence of several retired missionaries from Greenland, in 1851; while of the Old Testament only some portions are published. It is said that while John Beck, one of the missionaries, was engaged in transcribing the version of the four Gospels, the curiosity of the savages being excited to know what he was writing, he read to them the history of the Saviour's agony on the Mount of Olives. Some of them laid their hands upon their mouths, as is customary among them when they are struck with wonder; but one of them, named Kasjnak, exclaimed in a loud and serious tone, "How was that? Tell us that once more; for I, too, would fain be saved," and finally became converted to God. Up to March, 1864, the British and Foreign Bible Society had distributed 2000 New Testaments, and 1200 portions of the Old Testament. See EgeMains Version. (B. P.)

Greenlaw, Gilbert, a Scotch prelate, was promoted to the see of Aberdeen in 1820, and was made chancellor of the kingdom in 1826. In 1432 this bishop was sent on an embassy to Charles VII, king of France, by Robert, duke of Albany. He died in 1434. See Keith, Scottish Bishops, p. 28-112.

Greenleaf, Jonathan, D.D., a Presbyterian minister, was born in Newburyport, Mass., Sept. 4, 1785. He was deprived of the privileges of an academic education, and when he felt that he was called to preach the gospel, he began the study of theology under Dr. Bruer, president of Dartmouth College, at Hanover, N. H. He was licensed to preach by the Cumberland Association at Saco, Me., in September, 1814. After having filled several important charges, he was elected corresponding secretary of the American Board of Commissioners for Foreign Missions in 1836, in which capacity he labored with untiring diligence until 1841. He died at Brooklyn, N.Y., April 24, 1865. Dr. Greenleaf was the author of, Ecclesiastical Sketches of Maine:—History of the Churches of New York:—Thoughts on Paper:—The Genealogy of the Greatest Family:—A Doctrinal Catechism:—and five tracts entitled, The Missing Discipline; Experimental Religion; Sudden Death; Misery of Dying in Sin; and Shall I Come to the Lord's Supper? During his connection with the Seaman's Friend Society, he also edited the Sailor's Magazine. He contributed many valuable articles to the religious papers.

Greenleaf, Patrick Henry, D.D., a minister of the Protestant Episcopal Church, was a native of Maine, and a son of the Hon. Simon Greenleaf. After graduating at Bowdoin College, he practiced law for several years, and then, turning his mind toward the ministry, pursued his theological studies under bishop Doane, and was duly ordained. He was connected successively with the dioceses of Massachusetts, Pennsylvania, Ohio, and Indiana. For several years, he was rector of St. John's, Chicago, and also of St. Paul's, Cincinnati, O.; and in 1862 of Emanuel Church, Brooklyn, in which city he died, June 21, 1869, at the age of sixty-two years. See Amer. Quart. Church Rev., Jan., 1870, p. 653.

Greenvile (Granville or Greenville), Denis, D.D., an English clergyman, was born in Cornwall, and admitted commover of Exeter College, Sept. 22, 1857.
The rectories of Easington and Elwick, in the palatine of Durham, were conferred upon him. He was installed dean of Durham in 1694, and deprived of his preferments in 1690, on account of his refusal to acknowledge William and Mary. He died at Paris in 1708, leaving several theological works, sermons, etc. (1684-88). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Green, a mediæval term, which some assert to be derived from Grænas, signifying "a step." It is frequently employed by old English writers to designate the altar-steps, which anciently were two only; but others were added later, until, in more recent times, high altar-steps have been elevated on at least seven steps. There are some examples of this both in old and modern churches.

Greeting-house, a term sometimes applied in mediæval times to the chapter-house of a cathedral, where a newly-appointed bishop or dean received the greetings respectively of his flock, or the members of his cathedral. Such greetings, however, were as frequently given at the entrance of the choir, or in the sacristy. To an abbot they were sometimes tendered in the refectory, or even in the choir after the rites of installation.

Gregentius, Saint, bishop of Tepha, in Arabia, was born at Soiphon, "on the frontier of Asia," but other authorities say, at Milan, on Dec. 19 (his festal day). He went to Alexandria, where he embraced the life of an anchorite, and was sent to take charge of the Hermitries. He propagated Christianity among the idolaters of Yemen, and is said to have died in 552. There is a book extant, giving some details of part of his life, entitled: De eis in aegyptio 

Gregorius, Bari-Abruin (or Bar-Herbazib). See ABO-FARAJ.

Gregory (1), an Irish prelate, was elected to the see of Dublin, and went immediately to England, where he received his first orders as bishop, from Roger, bishop of Salisbury, Sept. 24, 1121, and was consecrated in the following October. After he had presided thirty-one years over his see, the archiepiscopal dignity was conferred upon him, at the Council of Kells. He died Oct. 8, 1161. See D’Alton, Memoirs of the Archb. of Dublin, p. 41.

Gregory (2), a Scotch prelate, was made bishop of Dunkeld in 1169. How long he sat is unknown. See Keener, Scottish Bishops, p. 73.

Gregory (3), a Scotch prelate, was bishop of Ross in 1161. He died in 1186. See Keith, Scottish Bishops, p. 184.

Gregory (4), a Scotch prelate, was bishop of Brechin in 1242. See Keith, Scottish Bishops, p. 158.

Gregory I., of Armenia (surnamed the Man- gornian), brother and successor of Hamazasb, having been given as a hostage to the Armenians from the time of the conquest of Armenia, was sent back into his own country in 660, to govern it, with the title of a patriarch. He relieved Bagdad from its calamities until the year 673, when he made himself independent. But four years later he perished, in 668, in an encounter with the Khazars, who had crossed the Caucasus and invaded Armenia. He erected several buildings, among which the monastery of Ardi, near Erivan, and the monastery of Edvard are particularly distinguishable. See Heeber, Nouv. Biog. Générale, s. v.

Gregory II., of Armenia (surnamed Vpianis or Martysphulsiis), a patriarch of Armenia, the son of Gregory Magistros, died in 1036, at Garmir-Vankh, near Khesni. He was educated under the direction of his father, and made great progress both in science and languages. He inherited, in 1058, the government of the monastery of Medz, and not only the dignity, but the favor which he enjoyed at the court of Constantinople could make him attached to a secular life. He separated himself from his wife, sold all his goods, distributing the money among the unfortunate, and consecrated himself to the monastic life. Gregory is less known to us as an administrator than as a great writer and alector of letters. He gathered about him Greek and Syrian scholars, whom he charged with translating a large number of works, written in their own languages. These versions were revised by Armenian scholars, who improved their style. The patriarch himself put his hand upon a translation of a martyrology. See Heeber, Nouv. Biog. Générale, s. v.

Gregory III., of Armenia (named Bahlavan, and surnamed the small Vpianis or Martyrophiliss), born in 1092. After the death of his uncle Basil, he entered consecrated patriarch in 1113, in conformity with the dispositions which were made by Gregory II. But several bishops found fault with the new patriarch as too young, and refused to recognise him. One among them, Davit of Aghdamaran, was consecrated patriarch at the Council of Drooro-Vankh. But this usurpation was condemned by a council convoked in 1150, by Gregory III., and composed of two thousand five hundred bishops and doctors, who established the principle that for the election of a patriarch in the future it should be necessary to have the unanimous consent of the four archbishops. Gregory lived in good standing with the Catholicos of the Russian Church, and died in 1166, having arranged that his brother, Nares IV., should become his successor. He left hymns, which are very well written, and which are still sung in the solemnities of the Armenian Church. See Heeber, Nouv. Biog. Générale, s. v.

Gregory IV., of Armenia (surnamed Dyka, i. e. "the child"), succeeded to his uncle Nares IV. in 1173. He gained the admiration of his people by his imposing manners. Being charged by the emperor Manuel Comnenus to renew the offer of uniting the churches of Armenia and Greece, he convoked a council at Thessalonica in 1178, but, on account of disputes between the parties, the projected union failed of consummation. Gregory IV. died in 1198, leaving, Odanacer Oboj (poetical lamentation), on the capture of Jerusalem by Saladin in 1187,—six Letters, which were addressed by him to the emperor, and a copy of the latter of correspondence for the Council of Hromongia. See Heeber, Nouv. Biog. Générale, s. v.

Gregory V., of Armenia (surnamed Murmess, i. e. "the young," and Kachar, "he falls from on high"), succeeded his uncle, Gregory IV., in July, 1193, although yet quite young. After having administered his office about one year, he conducted himself in such a manner as to make himself odious to the nobility as well as to the clergy. He was accused before Leo II. and was put in the fortress of Gobistair. He died in 1195. See Heeber, Nouv. Biog. Générale, s. v.

Gregory VI., of Armenia (surnamed Abiord), nephew of Gregory IV., was elected after the deposition of Gregory V. The inhabitants of Great Armenia, and particularly the monks, refused to recognise him, because the place of his residence, the strong castle of Hromongia in Cilicia, or Little Armenia, was too far away. They chose as their patriarch Basil of Azi. When the persecution of the Armenians by the Greeks had broken out, Gregory VI. vainly tried to bring back the emperor Alexius to principles of tolerance. Under his patriarchate the Armenian Church had a good understanding with that of Rome. He died in 1204. See Heeber, Nouv. Biog. Générale, s. v.

Gregory VII., of Armenia (surnamed Apropo- saras), was proposed as successor to Jacob I in 1287.
let his attachment to the doctrines of the Roman Church was so great that in his stead were elected Constantine II, and afterwards Stephen IV. On the death of the latter, who was a captive in Egypt, Gregory was appointed to fill his place in 1294. The residence of his predecessors at Hromogla had been destroyed, so that he took up his seat in Cilicia. His tendencies to substitute the Roman liturgy for the rites of the Armenian Church were regarded with disfavor by the monks of Great Armenia, who begged him to abstain from such unpopular innovations. Having taken the part of the prince Semwok, Mortking Thoro, Semwok's brother, he crowned him in 1297, and placed him in subjection to the pope. Towards the end of his life, Gregory occupied himself mostly with the reunion of the Armenian and Roman churches. He died in 1606. See Hoefer, **Nov. Biog. Générale**, s. v.

Gregory VIII, of Armenia (surnamed Khmiszakhd), succeeded Jacob III in 1411. He was a monk before his election. The inhabitants of Sis, who had poisoned his predecessor, made a conspiracy against their new chief, and were punished by the chief of the Namekikis in Cilicia, but rescued themselves again in 1416, deposing the patriarch, and putting him in a fortress for two years. He died shortly afterwards. See Hoefer, **Nov. Biog. Générale**, s. v.

Gregory IX, of Armenia (surnamed Mousopepian), succeeded Joseph III in 1440 as patriarch. Cilicia had been continually invaded at that time by different enemies, on which account some of the bishops wished to establish the patriarchal seat in a different part of the empire, less exposed to danger, and proposed to transfer the see of Sis to the monastery of Echmiadzin. But as Gregory would not consent, they began to attack him on account of his election, which, in fact, had taken place in a small assembly. Accordingly seven hundred bishops and doctors united, in 1441, at Echmiadzin, under the presidency of Zacharias, bishop of Hovuats-Tharcha, and elected Gurragas, a monk of Kharaabad, in the province of Kharchperun. The latter established himself at Echmiadzin, while Gregory continued in the city of Sis, being recognised only by the inhabitants of Cilicia. He died in 1447. See Hoefer, **Nov. Biog. Générale**, s. v.

Gregory X, of Armenia (surnamed Magaretzets), was elected patriarch, in 1448, to succeed Gurragas, whom Zacharias, bishop of Hovuats-Tharcha, had deposed. Yacoub Bey, of Erivan, governor of Armenia, imposed on him a heavy tribute, which, however, did not interrupt his preaching of the faith. He died in 1449. See Hoefer, **Nov. Biog. Générale**, s. v.

Gregory XI, of Armenia, was elected patriarch in 1536, after the death of Sarkis III. He died in 1541, and was succeeded by Stephen V. See Hoefer, **Nov. Biog. Générale**, s. v.

Gregory XII, of Armenia, succeeded Michael of Sebaspots as patriarch in 1562. He died in 1573, and was succeeded by Stephen VI. See Hoefer, **Nov. Biog. Générale**, s. v.

Gregory XIII, of Armenia, was born at Edessa. As he was in possession of a large fortune, the patriarch Melchesidech and his coadjutor, David, offered to transfer him to his dignity, if he would consent to pay them 100,000 ducats for the former name of Gregory XIII went to Joufik (near Isphahan) in 1602, to negotiate with the patriarch the conditions of the arrangement, but could not settle anything. Some inhabitants of that city took him to Echmiadzin, and elected him patriarch, Aug. 14, 1608. That dignity caused Gregory the inconvenience of being driven out of Armenia by the troops of Shah Abbas, requested the payment of all debts. Melchesidech being insolvent, they seized his successor, and forced him to leave the树脂 that they could not get. Shah Abbas required of him an enormous sum, and delivered him to his ministers, who put him to torture, in order to force him to disclose his treasures. Under protest the patriarch retired to Van, and then to Amor, where he died of grief in 1566. The patriarchal seal, having been retained vacant, was taken up by Melchesidech. See Hoefer, **Nov. Biog. Générale**, s. v.

Gregory VII, of Rome (Antipope). See Bur- don, Maurice.

Gregory of Huntwood, a monk of the 13th century, so called from the place of his nativity in Huntingdonshire, was bred a Benedictine monk at Ramsey, where he became a deacon, and was then sent by Malchesidech.

Gregory, Caspar Robbe, D.D., a Presbyterian minister, was born in Philadelphia, Sept. 17, 1824. He was prepared for college by his brother, Henry D.; graduated from the University of Pennsylvania in 1843; taught nearly two years in private families; graduated from Princeton Theological Seminary in 1847; was licensed by the Presbytery of Philadelphia, April 5, 1848; then taught a year, and was ordained an evangelist by the same presbytery, May 20, 1849. His first field of labor was as a missionary to the Chocotaw Indians at Spencer Academy, in the Indian Territory. In 1850 he left the mission on account of ill-health. He next supplied the church at Ousea, Madison Co., N. Y., from April 20, 1851, until it was closed as its pastor, Feb. 3, 1852, continuing his labors until 1862; was installed pastor of the First Church of Bridgeport, N. J., May 12, 1864, and was released Oct. 7, 1873, immediately becoming professor of sacred rhetoric in Lincoln University, Pa. He died there, Feb. 26, 1882. Dr. Gregory was an earnest man, his preaching of a high quality, his piety, and his fervor was devoted and faithful. See Necrol., Report of Princeton Theol. Sen., 1882, p. 46.

Gregory, Henry, D.D., a minister of the Protestant Episcopal Church, was born Sept. 24, 1803, at Wilton, Fairfield Co., Conn. He graduated at Hobart College in 1829; was ordained deacon in 1829, and presbyter in 1831; officiated first in Moravia, N. Y.; was called to Calvary Church, Homer, in 1833; went as missionary to the Menomonee Indians, near Green Bay, Wis., in 1836; returned to Homer in 1838; was elected rector of St. Paul's Church, Syracuse, N. Y.; became president of St. Jaxman's College, in the same city, in 1848, but resigned in 1857 on account of impaired health; subsequently accepted the presidency of De Veaux College at Suspension Bridge, remaining in that position two years, when he established the Church Book Depository, at Paterson, Feb. 3, 1852, continuing his labors until 1862; was installed pastor of the First Church of Bridgeport, N. J., May 12, 1864, and was released Oct. 7, 1873, immediately becoming professor of sacred rhetoric in Lincoln University, Pa. He died there, Feb. 26, 1882. Dr. Gregory was an earnest man, his preaching of a high quality, his piety, and his fervor was devoted and faithful. See Necrol., Report of Princeton Theol. Sen., 1882, p. 46.

Gregory, John, an English churchman of the 17th century, was born of humble parents at Amersham, Buckinghamshire, England, Nov. 10, 1665. He was educated at Christ Church College, Oxford, where for many years he studied sixteen hours a day. He became an exquisite linguist and general scholar, his modesty setting
the greater lustre to his learning. He wrote notes on Dr. H渲染's book of \textit{Civil and Ecclesiastical Law}. He was chaplain of Christ Church, and was thence preferred prebendary of Chichester and Sarum. He died at Kidlington, Oxfordshire, in 1416. His \textit{Opera: Posthumae} are faithfully set forth by John Gugurn. See Fuller, \textit{Worthies of England} (ed. Nuttall), i. 208; Allibone, \textit{Dict. of Brit. and Amer. Authors}, s. v.

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\textbf{GREGORY, SAMBLIAK, a Russian prelate, was a native of Bulgaria, and became metropolitan of Kiev in 1414. He went to the Council of Constance in 1418, and died the year following. It is certain that this prelate was a Catholic, for his name is found in one of the ancient liturgies. The library of the synod in Moscow is in possession of twenty-seven \textit{Discourses} of this metropolitan. See Hoefcov, \textit{Nov. Biog. Générale}, s. v.}
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\textbf{GRASSLING, JOHANN CHRISTOPH, a Lutheran theologian of Germany, was born Dec. 23, 1765. He was preacher in 1737 in Saxony, in 1803 superintendent at Aschersleben, and died April 3, 1840. He wrote, \textit{Die Bibliischen Frauen} (Leipzic, 1814, 2 vols.):—\textit{Das Leben Jesu von Notzurich} (Halle, 1818);—\textit{Die Uberredung der apostolischen Christenwurde} (1819);—\textit{Verzeichniss des wechselnden Verhältniss des Staat und der Kirche} (1802);—\textit{Neue praktische Materialien zum Kuns-}
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\textbf{GRETTH, KARL JOHANN, a Roman Catholic doctor of theology and prelate, was born in 1807 at Rapperswyl. In 1863 he was made bishop of St. Gall, the second after the foundation of that diocese. He died May 17, 1882. He wrote, \textit{Die deutsche Mystik im Freising-Graun von 1200-1350} (Freiburg, 1860);—\textit{Gracht der altnieder-}
\textit{rischen Kirche} (ibid. 1867);—\textit{Der heilige Gallus, des Apostel}
\textit{Alemanniens} (St. Gall, 1865);—\textit{Licht und Recht zur Ver-}
\textit{heidigung seiner bischöflichen Pflichtstellung} (Einsiedeln, 1874). (B. P.)}
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\textbf{Gremill, A French epicorment for the breast, lap, and shoulders; originally a plain towel of fine linen, used in order to protect the sacred vestments from French \textit{Gremial}de of Purple Silk (of the 16th century).}
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\textbf{any drops of oration that might fall in the act of anointing candidates for the priesthood. In later times it was made of silk or damask, to match the episcopal vestments, and was used in certain French dioceses both at solemn and high mass.}
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\textbf{Grenville, WILLIAM DE, an early English prelate, was born of a noble family in Cornwall; became canon of York, dean of Chichester, chancellor of England under king Edward I, and finally archbishop of York. His confirmation to this last preferment was delayed until he had paid the pope nine thousand five hundred marks, which reduced him to such poverty that he had to be relieved by the clergy of his province. He had this compensation—he was consecrated by the very hands of pope Clement V. He highly favored the Templars, but persons so greatly opposed as they were by the pope and Philip of France had more fear of losing than hope of gaining by his favor. He was present at the Council of Vienna (1311), where he had a high place assigned him. He died at Cawood in 1315, and was buried in the Chapel of St. Nicholas, leaving the reputation of an able statesman and a good scholar. See Fuller, \textit{Worthies of England} (ed. Nuttall), ii, 309.}
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\textbf{GREEN, ADAM, a Lutheran theologian of Germany, was born in 1662, in Schüllitz, in 1700. He studied at Leipsic, was preacher in 1728, and died at Dresden, April 22, 1778, leaving, \textit{Leuctratuoth Theologico in Joh. eii, 48, 49} (Leipsic, 1739);—\textit{De Apocryphiatis} (1718);—\textit{De eo qui Major est Templo ad Math. xii, 6} (1725), etc. See Dietmann, \textit{Churchäische Priester; Jöcher, Allgemeine Gelehrten-Lexikon}, s. v.; Winer, \textit{Handbuch der theol. Lit. i, 618. (B. P.)}
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\textbf{Grenwell, EDWARD, an English ecclesiastical writer, was born at Manchester in 1797. He was educated at Oxford, where he became a fellow, and vice-president of Corpus Christi College. He devoted his life chiefly to the study of English literature. He died in Oxford, June 29, 1869. Among his more important publications are, \textit{Expositions of the Parables and other Parts of the Gospels} (1844, 1845, 5 vols.);—\textit{Prolegomena ad Harmonius Evangelicae; Dissertationes upon the Principal and Arrangement of a Harmony of Gospels} (2d ed. 1837, 5 vols.);—\textit{Fasti Temporae Catholicæ} (1869, 5 vols.). See \textit{Appleton's A Mercy Cyclop.} s. v.}
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\textbf{Gretsch, ADRIAN, a Roman Catholic theologian, was born at Vienna, Oct. 11, 1752. He joined the Benedictines in 1770, was in 1784 professor of theology at Vienna, in 1786 dean of the theological faculty, and died Oct. 28, 1805, leaving eight volumes of sermons. See Döring, \textit{die gelehrten Theologen Deutschlands}, s. v.; Winer, \textit{Handbuch der theol. Lit. ii, 118. (B. P.)}
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\textbf{Greuter, MATTHIEU, a reputable French engraver, was born at Strasbourg in 1566, and acquired the principles of the art in his native city. He went to Rome, where he settled permanently, and executed a number of plates, among which are the following: \textit{The Virgin Seated, with the Infant Jesus and St. John; Mary Mag-
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\textbf{Gruen, JEREMIAH, BAPTISTE, an eminent French painter, was born at Tours (Burgundy) in 1726, and studied under Granden. He went to Paris, and produced his celebrated picture of \textit{The Father Explaining the Scriptures to his Children}, which at once established his reputation. Many of his works have been engraved by eminent French artists. He died at Paris, March 21, 1805. See Hoefcov, \textit{Nov. Biog. Générale}, s. v.; Spooner, \textit{Biog. Hist. of the Fine Arts}, s. v.}
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\textbf{Grew, OBADIAH, D.D., an English clergyman, was born at Atherstone, November 1607, in the parish of Manchester, Warwickshire, and educated at Balliol Col-
\textit{lege, Oxford. He was ordained in 1635; became min-
\textit{ister of the great parish of St. Michael's, Coventry; was ejected at the Restoration for nonconformity; and died in 1698. He published some sermons (1663);— and Meditations upon the Parable of the Prodigal Son (1678). See Chalmers, \textit{Biog. Dict. s. v.}; Allibone, \textit{Dict. of Brit. and Amer. Authors}, s. v.}
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\textbf{Griaz, JEAN, a Spanish canonist, who flourished in the second half of the 16th century, is known as the editor of \textit{Isidori Hispaniæs Opera} (Madrid, 1559). See Winer, \textit{Handbuch der theol. Lit. i, 917; Antonii Bibliotheca Hispanica; Jöcher, Allgemeine Gelehrten-Lexikon}, s. v. (R. P.)}
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\textbf{Grier, JOHN PEGUSSON, D.D., a Presbyterian minister, was born at Deep Run, Pa., in 1784. He}
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graduated from Dickinson College in 1808 with the first honors of his class; studied theology privately; was licensed by the New Castle Presbytery in 1810; ordained pastor of the Church at Reading in 1814, and died June 26, 1825. See Sprague, Amosa of the Amer. Pulpit, iii, 407.

Grier, John Nathan Caldwell, D.D., a Presbyterian minister, was born June 8, 1792, at the Forks of the Brandywine, Pa. In 1809 he graduated from Dickinson College; subsequently studied theology with his father, Rev. Nathan Grier; was licensed by the New Castle Presbytery, April 7, 1812, and engaged in preaching to vacant churches in Delaware. In 1814 he succeeded his father as pastor at the Forks of the Brandywine, and after a long and fruitful ministry there, he resigned in 1873, and retired to his farm. He died at New Castle, Sept. 12, 1880. See New York Observer, Sept. 23, 1880. (W. P. S.)

Griesinger, Georg Friedrich von, a Protestant theologian of Germany, was born March 16, 1724. He studied at Tubingen, was in 1766 des chew at Stuttgart, in 1766 member of consistory, in 1799 doctor of theology, and died April 27, 1828, leaving, De Decretum Reformationis Gereoriae Humani (Tubingen, 1758) := De Compendia Anglorum Romanum ex Operis Redivivis (1766) := Theologia Dogmatica (1828) := Inicia Theologia Moralis (1826) := Einleitung in die Schriften des neuen Bundes (1799) := Uber die Authentizit der authentischen Schriften (1804) := Uber den Pentateuch (1808) := Uber die Satzungen der Apothen der heiligen Schriften, von neuem und neuem Testamenten (1824). See Düring, Die lebendigen Gesehre deutsclie, s. v.; Winer, Handbuch der Theol. Lit., i, 77, 78, 82, 388; ii, 297. (B.P.)

Griesinger, Johann Burohard, a Lutheran preacher of Germany, was born Dec. 17, 1638, at Worms. Being blind from his third year, he did not begin his studies until the age of nineteen. He went to the universities of Strauburg and Jena, and settled in 1696 at Konigsberg, where he became famous as a preacher. He died July 15, 1701, leaving, De Conceptu Quattuor Immutabilitatis Dei := De Genesia Nominae Tetragrammati. See Hoefer, Nouv. Bioü. Générale, s. v.


Grieg, Ivan (Lat. Gryphius), Leonardo, an Italian prelate, was born at Milan in 1457. In 1478 he was made bishop of Gubbio, and five years afterwards was transferred to the archbishopric of Benevento. He died at Rome in 1485, leaving (in the collection of Muratori, Scriptores Rerum Italicarum, xxv, 465) a small piece of poetry in hexameter, which narrates the exploits of Braccio da Sermonza with Aquila. See Hoefer, Nouv. Biog. Générale, s. v.

Griìln, in Greek mythology, was a fabulous animal, in size like a lion, with four clawed feet, two wings, and the hooked bill of an eagle. It seems to have been an Oriental conception. This fantastic creature is the centre of a rare circle of myths, and it is mentioned by Hesiod and Herodotus as the guard of the gold in the innermost of northern Ean-pei, which the one-eyed Arimaspe stole.

Griffin, Henry, D.D., an Irish prelate, was born July 10, 1768. He was originally a Roman Catholic, but entered Trinity College, Dublin, as a member of the Established Church; finished his under-graduate career, and gained a fellowship in 1811, which he held until 1829, when he became rector of Cloneacle, in the diocese of Armagh. On Jan. I, 1814, he was consecrated Lord Bishop of Limerick, Ardfeigh, and Aghaboe. He died at the University Club, Dublin, April 5, 1866. See Amer. Quar. Church Rec, July, 1866, p. 324.

Griffin, Nathaniel Herick, D.D., a Presbyterian minister, was born at Southampton, L. I., Dec. 28, 1814. He graduated from Williams College, Mass., in 1834; spent two years at Princeton Theological Society; was a tutor in his alma mater in 1836-37; became thereafter stated supply successively at Westhampton, N. Y., and at Franklin; was ordained by the Presbytery June 27, 1839; was pastor at Delhi; acted as assistant professor in Williams College (1841-42), and as a teacher in Brooklyn (1845-46); professor of Latin and Greek in Williams College (1846-53), of Greek (1853-57), a teacher in Williamsatstown, Mass. (1857-68), librarian there (1868-76), and died in that place, Oct. 16, 1876. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 99.

Griffin, David, D.D., a Protestant Episcopal clergyman, was born in New York city in 1742. His father was a native of Wales, who came to America in early life, settling on a farm on the East River. After preliminary study in his native city, David went to England and graduated in London as a student of medicine. About 1768 he returned to America, and began practice in the interior of the province of New York. A few years after he studied theology, went to England, was admitted to orders in August, 1770; soon after was sent to Gloucester County, N. J., as a missionary of the Society for the Propagation of the Gospel in Foreign Parts. From the close of 1771 until May, 1776, he was rector of Shuburgh Parish, London Co., Va., where he entered the American army as chaplain of the 3d Virginia Regiment, remaining until the close of 1779. In 1780 he became rector of Christ Church, Alexandria, Va. Throughout the latter part of his life he was said to have enjoyed the confidence of General Washington, who was his patronizer for a number of years. It is reported that he was the first clergyman to propose a convention for the independent organization of the Church after the Revolution. In May, 1775, he was a member of the first convention that met in Richmond, Va., under the act of incorporation; and he was appointed a delegate to the ensuing General Convention. In May of that year he was chosen bishop,
a sound and able divine, and was universally esteemed. See Sprague, *Annals of the Amer. Pulpit*, v, 270.

Griffiths, David, a Welsh Congregational minister, was born at Glamiswelch, Carmarghshire, Dec. 20, 1728. He was converted when about four years of age, studied two years at Neuwaddly Academy, three at Wrexham College, and three at the Missionary College, Gosport; was ordained as missionary to Madagascar, reaching his destination in 1821. He formed the first native Christian church in that island, but after being ten years on the field, when the missionaries were compelled to leave the country, he returned to England. Two years later he received a letter from the Queen of Madagascar, permitting him to return for five years, at his own expense, in the capacity of a trader, but in reality a missionary. He was again expelled from the island, and after travelling on sea and land about the coast of Africa, and the Comoro Isles, he returned to his native country in 1842, and published a history of Madagascar, in Welsh. In 1852 he established a church in Kington, Radnorshire. About this time, learning that Madagascar was free for mission work, he, in company with Messrs. Joseph Freeman and T. W. Meller, commenced a new and improved translation of the Bible into the Malagasy language, and finished it shortly before his death, which occurred at Windsor, March 21, 1863. Mr. Griffiths was emphatically practical. He could preach in three languages, and had a good knowledge of Greek, Latin, Hebrew, French, Chaldee, and Arabic. Besides his work on the Malagasy Bible, he translated into the language of Madagascar, The Anxious Inquirer, Friend of Sinners, Come to Jesus, It is a Tree of Life, and Treatise on the Resurrection; corrected former translations of Pilgrim's Progress, and several tracts; corrected and enlarged former works, English and Malagasy Dictionary; Malagasy and English Dictionary; Vocabulary of Malagasy and English; besides his History of Madagascar, he published, *A History of Madagascar Martyrs*, in English: "Malagasy Grammar; - Catechism; - Hymn Book; - Essay on Destiny; - The Poor Rich Man, and the Rich Poor Man, and several Tracts. Also left ready for the press, *Perp of Day*, and *Lives upon Line*. See (Lond.) Cong, Test.-Boo, 1864, p. 216.

Grigg, Joseph, an English Presbyterian, was assistant minister at the Silver Street Church, London, from 1743 to 1747, at which last date he married the widowed of Colonel Drew, a lady of much property, and retired to St. Alban's, where he preached for his dissenting brethren. He contributed to several works between 1756 and 1765, when he issued a small tract of *Hymns on Divine Subjects*. These were collected in a small volume by Daniel Seligwick, and published in 1801. Mr. Grigg died at Walthamstow, Oct. 29, 1768. One of his hymns, written when he was only ten years old, "Jesus! and shall it ever be," is still a favorite. See Gaskin, *Hymn Writers*, p. 68.

Grigg, Levett, D.D., a Congregational minister, was born at Tolland, Conn., Nov. 17, 1808. He graduated at Yale College in 1829, was engaged for a year and a half in teaching at Mount Hope Institute, near Baltimore, Md., studied at the Andover Theological Seminary two years, and acted as tutor in Yale College for the same length of time, while pursuing his theological studies in the Yale Divinity School. He was ordained at North Haven, Oct. 30, 1833, and remained as pastor till July 30, 1845, when he accepted a call to the Newton Street Church (Church of the Redeemer), New Haven. After supplying the pulpit of the Second Church in Millbury, Mass., for a time, he became, in 1856, pastor of the Church, where he continued fourteen years. For a time he acted as an agent of the Western College Society. His home, during the last years of his life, was in Bristol, Conn., and he died there Jan. 28, 1883. The high esteem in which he was held in this town is indicated by the circumstance that, as a token of respect, a vote was passed exempting his property from taxation. See *The Congregationalist*, Feb. 8, 1885. (J. C. B.)

Grillo (1), a metal screen, to enclose or protect any particular article or locality, air-shine, tomb, or sacred ornaments; (2) a gate of metal enclosing or protecting the entrance of a religious house or sacred building: (3) the wicket of a monastery: (4) a small screen of iron bars inserted in the door of a monastic or conventional building, in order to allow the inmates to converse with visitors, or to answer inquiries without opening the door.

Grillet, Jean, a French missionary, one of the first explorers of Guiana, was born about 1630. He joined the Jesuits, and was sent out to Guiana, where he became superior of the establishment of his order until the English squadron destroyed the colony, Oct. 22, 1677. In 1674 he made an exploring tour through a part of that country, of which on his return to France he published an account. Grillet died about 1676. See Hoefer, *Notiz-Biog. Generale*, s. v.

Grimaldi, Agostino, a Genoese prelate, third son of Lambert, prince of Monaco, studied belles-lettres and theology, and became a particular friend of Cardinal Bembo and Sabatini. In 1605 he was elected abbot of Lerins, and assisted in 1512 at the Council of Lateran. On account of some political offence, France I deposed him of all his revenues in France. Charles V indemnified him, and made him the bishop of Palencia (1514) and the archbishop of Oviedo; he had even designated him to pope Clement VII as cardinal, but Agostino died before his promotion, probably of poison, April 12, 1532. There are extant of this prelate several letters to illustrious men of his time. See Hoefer, *Notiz-Biog. Generale*, s. v.

Grimaldi, Domenico, a Genoese prelate, was born in 1592, being the son of Giambattista Grimaldi, lord of Montalbino. He had distinguished himself in the army when pope Pius V appointed him commissary-general of the galleys of the Church, in which capacity he took an active part in the battle of Lepanto. He afterwards entered into orders, and obtained the abbey of Mont Major-les-Arles. In 1581 Gregory XIII gave him the bishopric of Sarona, from which he was transferred, in 1584, to the see of Cavaillon, as archbishop and vice legate. He persecuted Protestants with rigor and cruelty, and died in 1599. See Hoefer, *Notiz-Biog. Generale*, s. v.

Grimaldi, Geronimo, a Genoese statesman and prelate, occupied the principal offices of the republic, and accomplished several diplomatic missions with success. After the death of his wife, he entered into the ministry, and easily attained the first dignities of the Church. He was made cardinal, with the title of St. Georges-in-Velatro. He obtained afterwards the archbishopric of Bari, and then that of Genoa, where he died in 1584. See Hoefer, *Notiz-Biog. Generale*, s. v.

Grimaldi, Giovanni Francesco (called II Bogogno), an eminent Italian landscape painter, was born at Bologna in 1560, and studied under the Caracci. He went to Rome for improvement, and soon rose to eminence. He was employed by Innocent X in the Vatican and at Monte Cavallo. He was invited to Paris by cardinal Mazarin, and was employed in the Louvre by Louis XIV. On returning to Rome he received numerous commissions; one, patronized by Alexander VIII and Clement IX, was twice appointed president of the Academy of St. Luke, and attained both fame and fortune. One of his best works was the *Baptism of Christ*. He died in 1638. See Hoefer, *Notiz-Biog. Generale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Grimaldi, Giuseppe Maria, an Italian prelate, was born at Genoa in 1570. He studied at Turin, entered the ministry, and was received as doctor of theology in the university at Turin,
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herself went to Vercelli, in 1779, and was appointed canon of the cathedral there in 1782. In 1811 he assisted at the Council at Paris, and took part in the commission appointed to revise the response to the emperor. He died Jan. 1, 1830. See Hoefer, Nouv. Biog. Générale, s. v.

Grimaldi, Niccolo, a Genoese prelate, was born Dec. 6, 1645. He was at first clerk of the apostolic chamber, and superintendent of the streets and roads of Rome. In 1656 he became prefect of the pontifical almonry. After having made good use of these different employments, he left them to become secretary of the congregation of the bishops and regulars, in 1701. Clement XI made him cardinal, May 17, 1706, and on Sept. 14 following he was made legate of Bologna. After being prefect of the Consulatus for several years, he passed over, June 8, 1716, to the order of the cardinal priests. He died Dec. 29, 1717, leaving an immense fortune. See Hoefer, Nouv. Biog. Générale, s. v.

Grimes, L. A., a distinguished colored Baptist minister, was born a slave at the South in 1808. While acting as a coachman in Washington, D. C., he attracted the attention and secured the friendship of the late Rev. Prof. D. H. Neale, then a resident of the city. He soon became a good scholar and a most acceptable preacher, holding for twenty-five years the pastorate of a colored Baptist Church in Boston. He died there, March 14, 1873. Mr. Grimes took a special interest in the education of colored men as a whole, and for several years was one of the most useful trustees of the Wayland Seminary, Washington, D. C. See The Watchman, March, 1873. (J. C. S.)

Grimm, Heinrich Adolf, a Protestant theologian of Germany, was born Sept. 1, 1747, at Siegen, in Prussia, and died at Duisburg, Aug. 29, 1816, doctor and professor of theology. He published Romanae et Obiitiae Oraculum Smyreonicum (Duisburg, 1805):—Chald. Christomatie mit einem vollständigen Glossarion (1801):—Eregetische Aufsätze zur Auskunftung schweriger Stellen der Schrift (1798):—Der Prophet Jonas erklärt (1798).—Zur Wahrheit und Anfassung (1790). See Winer, Handbuch der thsl. Lit., i. 9, 54, 125, 199, 227, 229; ii. 267; Fürst, Bibl. Jur., i. 343. (B. P.)

Grindrod, Edmund, an English Wesleyan minister, was born in Clay Lane, near Rochdale, Feb. 28, 1785. The family removed to Liverpool when Edmund was young. At about the age of twenty, when assisting his father in the sailing of a vessel, the crew having perished in a mariner, he witnessed the destruction of the vessel and the lives saved. In 1806 he was received into the ministry, and henceforward labored on some of the most important charges. In 1820 a great revival blessed his labors in Edinburgh; in 1827, with Christian gentleness and firmness, he withstood the torrent of opposition at Leeds on the question of slavery; in 1822 and 1833 he was secretary of the conference; in 1834 he was president of the Canadian Conference at Kingston; in 1834 and 1835, when stationed at Manchester, he again passed through a bitter conflict. In 1837 Grindrod was elected president of the British Conference at Leeds; in 1840 he went to his last appointment, fifth London or Lambeth circuit; in April, 1841, he underwent a severe surgical operation, and died May 1, 1842. He wrote, besides essays in periodicals, and several sermons, published collectively, The Duties, Qualifications, and Encouragements of Class-Leaders (London, 1813, 12mo):—Compendium of the Laws and Regulations of Wesleyan Methodism (ibaid, 1842, 8vo). See Wes. Meth. Magazine, July, 1842, September, 1846; Stevenson, City Road Conference, 1843. See Minutes of the British Conference, 1842; Smith, Hist. of Wes. Methodism, iii. 405 sq.

Grinfield, Edward William, an English clergyman and scholar, was born in 1784. He commenced his career as a teacher in 1818. From 1827 to 1843 he published little, being employed during that time on his Novum Testamentum Helveticum (2 vols. 8vo), the design of which was to show the close connection between the Septuagint and the Greek Testament. The next five years were spent in preparing the Scholia Helvetica (2 vols. 8vo). For fifty years he labored to elevate the Septuagint to its proper place as an interpreter of the Hebrew text. To this end he collected all the various editions of the book, and all the literature relating to them. In addition to the above, his publications are, An Apology for the Septuagint, in which its claims to Biblical and canonical authority are stated and defended (1859, 8vo), a number of sermons, and theological and other treatises. He died July 9, 1864. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Grinnell, Daniel T., D.D., a Protestant Episcopal clergyman, was rector of St. Paul's Church, Jackson, Mich., the most of his ministry being spent in this pasture. For a long time he was a member of the missionary committee of his diocese. He died June 2, 1868, aged fifty-five years. See Prot. Episc. Almanac, 1869, p. 109.

Grischow, Johann Heinrich, inspector of the Hallé Bible Society, was born in 1866. After completing his studies, he devoted his talents entirely to the work of the society, founded by him at Darmstadt in 1853, and at Canstein (q. v.), and died at Halle, Nov. 6, 1754. He translated into Latin Bingham's Christian Antiquities (1724, 10 vols.), and, after being translated from the German into the Latin works of Spener, Francke, Freylinghausen, c. See Fischer, Almanach Katholischen Thursday, s. v.; Winer, Handbuch der thsl. Lit., ii. 606. (B. P.)

Griswold, Rufus Wilmot, D.D., a Baptist minister and writer, who was born Feb. 15, 1815, at Benson, Rutland Co., Vt., and died in New York, Aug. 27, 1857, was literary manager of a number of journals in several of the principal cities of the Union, such as, The New Yorker, The Brother Jonathan, and The New World; in 1842 and 1843 editor of Graham's Magazine; and from August, 1850, to April, 1852, conducted the International Magazine. Besides these, he prepared numerous works, especially The Poets of America (1842), etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Duyckinck, Cyclop. of Amer. Lit., ii. 582.

Griths-stool. See Freethoof.

Grobo, Johann Samuel, a Lutheran theologian of Bavaria, who died Dec. 28, 1837, is the author of, Christliche Hausapotheke (Hildburghausen, 1824-34, 3 vols.):—Evangelischer Morgen- und Abendgebet auf alle Tage des Jahres (1829; 2d enlarged ed. by Teuscher, 1857):—Gebetbuch für Pfarrer und christliche Bürger (1829, 2 vols.):—Jenewärtschristen aus dem Leben frommer Personen (1822). See Winer, Handbuch der thsl. Lit., ii. 138, 144, 368, 384, 396; Zuchold, Bibl. Theol. in, 468. (B. P.)

Grodeck, Benjamin, professor of Oriental languages at Dantzic, was born there in 1726, and died June 8, 1776. He wrote, De Necessaria Langueorum Arabice et Hebrew Comersio (Wittenberg, 1746):—De Natura Dialectorum ad Linguam Hebrewicam et Arabicum Applicata (1747):—De vero Origenis Hebrewarum fonte et Utilitate (ed.):—De Litera Hebrewica Antiquitatis (Danzig, 1730):—De Litera Hebrewica (1751):—De Benedicta Sacerdotis Sacra (ed.):—De Uncta Hebrewurum (1758):—De Vasa ad Notitiam Interiorm Linguarum Orientalium Praeestern Hebrewum (1757):—De Vera Verborum n.8. Natura et Indoel (1760):—De Usu Vernaculorum Grecarum Vet. Test. Hermeneutico et Critico (1763). See Meusel, Gehértes Deutschland; Jucker, Aligrafische Bibliothek, 318, 347; Schneidere, Bibl. Handschriften, s. v.; Forst, Bibl. Theol. in, 1, i, 944. (B. P.)

Grodeck, Gabriel, professor of Oriental languages at Dantzic, was born Jan. 7, 1672, and died Sept. 12, 1709. He wrote, De Judaeis Prapustinat Attenhenabilibus ad 1 Cor. v. 10.—Spicilegium Aliqvi Librarium...
Groen, Johann Mathias, a Lutheran theologian of Germany, was born Sept. 8, 1676. He studied at Jena, then at Leipzig, where he died Dec. 17, 1748. His writings, numbering twenty-eight, are given by Döring, Die gelehrten Theologen Deutschlands, s. v. See also Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

Grose, Johann August Ludwig, a Protestant theologian of Germany, was born March 15, 1747, at Barleben, near Magdeburg. He studied at Halle, where he was in 1772 preacher at Klosterberg, in 1779 preacher, and died Jan. 21, 1820. He published sermons and some ascetical writings. See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theolog. Lit. ii, 88, 190, 202. (B. F.)

Grose, Johann Friedrich August, a Lutheran theologian of Germany, was born at Zerbst, April 15, 1776. He studied at Wittenberg and Halle, was pastor in 1818, and died July 27, 1828. He published some sermons. See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. F.)

Groshaun, Heinrich, a Lutheran theologian of Germany, was born in 1601. He studied at Jena and Wittenberg, was professor at Erfurt in 1633, court-preacher at Weimar in 1637, and died Sept. 5, 1668, leaving, Die Catholicae Religionis et Ecclesiasticae Institutiones, ut et Protocistoram Theologici Commentarii ad S. Script. Interpretationem... (Leipzig, 1673), 4 vols. See also Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

Groshorn, Christian Gottlob Lessing, a Lutheran theologian of Germany, was born Nov. 9, 1735. He studied at Altona, where he in 1808 preached in the Protestant church, near Naumburg, in Saxony, in 1823 general superintendent at Altenburg, in 1829 professor of theology and preacher at Leipzig, and died June 29, 1857. He wrote, De Aesseis Judaeorum Veterum (Altona, 1855) — De Processu Pervertendi Christiani et erroribus Pseudopistis Illustrato (Leipzig, 1824) — Questions Philosae (1829) — De Judaeorum Disciplinae Arcum (1833—4, 2 parts) — De Philosophia Judaeorum (1836—38, 3 parts) — Philologia Judaica Americana (1856). He also published a number of sermons. See Winer, Biblioth. Theol. i. 470 sqq. (B. F.)

Groß, Georg, a Swiss theologian, was born at Basle, March 29, 1661. He studied at his native place, and was in 1692 preacher in the suburb of theology in 1612, and died Feb. 8, 1680. He wrote, Disp. in Locom. Habet, ию, 4 (1611) — Eleneus Controversiarum de Justificatione (cod.) — Libri III de Christiana Publica (1612) — Elencus Contr. de Psephate Chriati (1613) — Refutatione Deuxianae Locului Christi ad Infernos (1614) — De Bellis Christianarum et de Circumcisione Christi (cod.) — Theorvm Concinnum Sacrorum (1616). See Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

Groth, Johann Georg, a Swiss theologian, was born at Basle, March 29, 1661. He studied at his native place, and was in 1692 preacher in the suburb of theology in 1612, and died Feb. 8, 1680. He wrote, Disp. in Locom. Habet, ию, 4 (1611) — Eleneus Controversiarum de Justificatione (cod.) — Libri III de Christiana Publica (1612) — Elencus Contr. de Psephate Chriati (1613) — Refutatione Deuxianae Locului Christi ad Infernos (1614) — De Bellis Christianarum et de Circumcisione Christi (cod.) — Theorvm Concinnum Sacrorum (1616). See Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

Groth, Johann Mathias, a Lutheran theologian of Germany, was born Sept. 8, 1676. He studied at Jena, then at Leipzig, where he died Dec. 17, 1748. His writings, numbering twenty-eight, are given by Döring, Die gelehrten Theologen Deutschlands, s. v. See also Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

Grose, Johann August Ludwig, a Protestant theologian of Germany, was born March 15, 1747, at Barleben, near Magdeburg. He studied at Halle, where he was in 1772 preacher at Klosterberg, in 1779 preacher, and died Jan. 21, 1820. He published some sermons and some ascetical writings. See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theolog. Lit. ii, 88, 190, 202. (B. F.)

Grose, Johann Friedrich August, a Lutheran theologian of Germany, was born at Zerbst, April 15, 1776. He studied at Wittenberg and Halle, was pastor in 1818, and died July 27, 1828. He published some sermons. See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. F.)

Groshorn, Heinrich, a Lutheran theologian of Germany, was born in 1601. He studied at Jena and Wittenberg, was professor at Erfurt in 1633, court-preacher at Weimar in 1637, and died Sept. 5, 1668, leaving, Die Catholicae Religionis et Ecclesiasticae Institutiones, ut et Protocistoram Theologici Commentarii ad S. Script. Interpretationem... (Leipzig, 1673), 4 vols. See also Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

Groshorn, Christian Gottlob Lessing, a Lutheran theologian of Germany, was born Nov. 9, 1735. He studied at Altona, where he in 1808 preached in the Protestant church, near Naumburg, in Saxony, in 1823 general superintendent at Altenburg, in 1829 professor of theology and preacher at Leipzig, and died June 29, 1857. He wrote, De Aesseis Judaeorum Veterum (Altona, 1855) — De Processu Pervertendi Christiani et erroribus Psephate Illustrato (Leipzig, 1824) — Questions Philosae (1829) — De Judaeorum Disciplinae Arcum (1833—4, 2 parts) — De Philosophia Judaeorum (1836—38, 3 parts) — Philologia Judaica Americana (1856). He also published a number of sermons. See Winer, Biblioth. Theol. i. 470 sqq. (B. F.)

Groß, Georg, a Swiss theologian, was born at Basle, March 29, 1661. He studied at his native place, and was in 1692 preacher in the suburb of theology in 1612, and died Feb. 8, 1680. He wrote, Disp. in Locom. Habet, ию, 4 (1611) — Eleneus Controversiarum de Justificatione (cod.) — Libri III de Christiana Publica (1612) — Elencus Contr. de Psephate Chriati (1613) — Refutatione Deuxianae Locului Christi ad Infernos (1614) — De Bellis Christianarum et de Circumcisione Christi (cod.) — Theorvm Concinnum Sacrorum (1616). See Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)
ot an army for Froth; but the army was conquered, and became a prey of the strange king, who took the treasures and the mill on his ship, and ordered the maid to grind salt. This they did until midnight, and then asked the king whether he had enough, but Myasirna and her husband, the master of the ship, told them this so long that the ship sank, and the sea was made salt.

GRULICH, Friedrich Joseph, a Lutheran theologian of Germany, was born Dec. 15, 1766. He entered the ministry in 1795, was archdeacon at Torgau, and died Nov. 19, 1839, leaving, Betrachtung über den neuesten Verkehr mit dem Leben Jesu (Leipzig, 1808)—Über die kirchliche Bedeutung des Kirchenjahres (Leipzig, 1827), and the treatises Ledeismogen (1826)—Über die Fronten in den Reden Jesu (1838). See Winer, Handbuch der theol. Lit., i, 551, 637; ii, 388; Zuchold, Bibl. Theol. i, 472. (B. P.)

GRULICH, Martin, a Lutheran theologian of Germany, was born in 1685. He studied at Wittemberg and Leipsic, was preacher in 1725, and died at Torgau, Nov. 30, 1772, a superintendent. He is the author of a great many ascetical works, of no importance for the present times. The titles are given in full in Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Grundig, Christoph Gottlob, a Lutheran theologian of Germany, was born Sept. 5, 1707. He entered the ministry in 1735, was tutor at Hennersdorf, near Annaberg, in Saxony, and died at Freiberg, Aug. 9, 1780. He is the author of a number of ascetical works mentioned by Jöcher in Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Grundtvig, Nicolai Frederik Severin, "the prophet of the North," was born Sept. 6, 1768, at Ulsby, a village in the island of Zealand. He studied theology at Copenhagen, was tutor in a private family in the island of Langeland from 1806 to 1808, teacher of history in a school at Copenhagen from 1808 to 1810, vicar to his father at Ulsby from 1810 to 1814, and again teacher at Copenhagen from 1815 to 1821. During those years of his youth and early manhood he lived like a monk, without being monkish. He only slept two hours, and for twenty years never in a bed. Before he was appointed to his pastorate, Grundtvig had already become known in the literary circles of his country. His earliest literary efforts were the Teaching of Ato, the Songs of the Edda, and Religion and Literature. From 1809 to 1822 he published a series of poetical and historical works—Novella Mythologica (1808); Opuscula Kämpelersc Undergang i Nord (c. Fall of the Kämpelers in the North, 1809), and the translations of Saxo Grammaticus (1818-22, 6 vols.), Snorre Sturlesi, and Beowulf's Draga—most of them referring to the heroic age of Scandinavian history, and all of them pregnant with a peculiarly stirring life. But his theological productions, also his sermons, more especially his Kort Begreb af Verdens Krones i Sammenhæng, i. e. View of the World's Chronicles (1812), attracted equal attention, as they ran out in a vehement denunciation of the frivolity with which the age had eliminated Christianity from its life. Attracted by the genius of Grundtvig, king Frederik VI, without consulting either the bishop or the consistory, appointed him pastor in Praesto (a small town in Zealand), and in the next year he was called to the chaplaincy at the Christian-Denmark Mission in Copenhagen. There he soon gathered a circle of friends and pupils, and soon built up an institution to which he gave the name of "Theological School," and which he called his "Theological Church," in which he requested Clausen either to renounce his heresy or to give up his professorship. Within eight days Grundtvig's Precept was three times reprinted. Clausen instituted a civil suit; Grundtvig was sentenced to pay a fine, and to publish nothing without permission of the royal censor. In 1826 he resigned his office, because he did not wish to serve a Church which seemed to give up the faith and the confession of his pastorate. Then for a while he undertook a literary work, My Literary Testament. From 1826 to 1889 Grundtvig lived in literary retirement at Copenhagen. From 1829 to 1881 he visited England, edited a theological monthly, Theologisk Muemelskrift; published the Song-Fyrk til den danske Kirke (1861; new editions, 1875-79), a collection of the hymns, partly original, partly translated. Meanwhile his influence spread far beyond the capital, and the "Grundtvigians" and "Grundtvigianism" increased from day to day. He was allowed to preach in the afternoon in the German Frederiks-Church, and the number of his adherents grew more and more. In 1889 he was pastor of the Varon-hospital-Church, and there he remained till his death, which took place Sept. 2, 1872. His party made itself especially felt in 1848, and brought about those liberties in church and school which in some cases were detrimental to religion. See Hansen, Wessen und Bedeutung des Grundtvigianismus (Kiel, 1868); Liebe, Kirchliche Zustände in den Skandinavischen Ländern (Elberfeld, 1864); Pry, N. F. S. Grundtvig; Biographisk Skisse (Copenhagen, 1871); Kaftan, Grundtvig, der Prophet des dänischen Christentums (1876); Lichtenberger, Encyc, des Sciences Religieuses, s. v.; Pillet-Herzeg, Real-Encyclop. s. v. (B. P.)

Grundy, Robert Caldwell, D.D., a Presbyterian minister, was born in Washington County, Ky., in 1809. He graduated at St. Joseph's College, Bardstown, in 1829, and at Princeton Theological Seminary in 1835. In 1836 he was ordained by the Transylvania Presbytery of Kentucky, and installed over the Presbyterian Church of Maysville, where he remained until 1858, when he removed to Memphis, Tenn., as pastor of the Second Presbyterian Church in that city. In 1868 he took charge of the Central Presbyterian Church in Cincinnati. He died at Dayton, O., June 27, 1865. See Wilson, Prep. Hist. Almanac, 1867, p. 153; Gen. Cat. of Princeton Theol. Sem. 1881, p. 88.

Grüneisen, Carl von, a Lutheran theologian of Germany, was born at Stuttgart, Jan. 17, 1802. He studied at Tubingen and Halle, was in 1825 military preacher and court-chaplain, in 1835 court-preacher and member of the emperor's council, and died at his active place—Feb. 28, 1878. Grüneisen took an active part in the development of the church of Wittenberg, and for sixteen years presided at the annual meetings of the Eisenach Church conferences. He wrote Uber bildliche Darstellung der Gekreuzigten (Stuttgart, 1839); Über das Sämtliche der bildenden Kunst bei den Griechen (Leipzig, 1833)—Nicolaus Meinm, Leben und Werke (Stuttgart, 1837)—Ulema Kunstleben im Mittalter (Ulm, 1844)—Predigten für die Gebräudeln in der Gemeinde (Stuttgart, 1835)—Christliches Handbuch in Gebeten und Liedern (5th ed. 1869)—Ueber Gesangsebuchern (1839). In connection with Schnase and Schnorr von Carolsfeld, he founded in 1858 the Christliche Kunstblatt. See Zuchold, Bibl. Theol. i, 474; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Grüneisen, Johann Peter, a Lutheran theologian of Germany, was born Jan. 37, 1668. He studied at different universities, was in 1798 professor of theology at Rostock, and died Jan. 5, 1712, leaving Doctina Symbolica de S. Theologian Testibus Symbolica—Disputationes de Scintia Dei.—De Sobatho Hendomadali ad Gen. ii, 3;—De Singare Victorie ad Judice, iii, 31;—De Semine Domini Collectione;—De Christo ad Tit. ii, 14;—De Timore Dominii ad Prov. ix, 10;—De bißh ywstwv ad Matt. i, 1;—De Fide Matt. Genesologiae ad Matt. i, 6-11;—De Filio Dei ex Egypto Voscalo ad Matt. ii, 15;—De Jesus Nazareno ad Matt. ii, 22, 23, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)
Gruppe, Otto Friedrich, a German philosopher and antiquarian, was born at Dantzig, April 15, 1804. He studied at Berlin, but as he opposed the Hegelian system of philosophy, he was expelled from the university and was not re-enlisted even when the case was brought up to him, till at last, in 1844, he was made professor of philosophy. Gruppe died Jan. 7, 1876, at Berlin. He wrote *Aristotel und das System seiner Philosophie* (Berlin, 1851) — *Die Entwicklung des Denkens* (Berlin, 1855). These works were reprinted against Hegel. Of his poetical productions we only mention, *Ruth, Tobias, &c.* (1857). (P. P.)

Guadagni, Bernardo Gattano (or John Anthony of St. Bernard), an Italian prelate, was born at Florence, Sept. 14, 1574, being the son of Maria Magdalena Cornati, sister of pope Clement XII. He joined the barefooted Carmelites, at the convent of Arezzo, Nov. 11, 1700. He had been successively teacher of the novices, and several times prior and provincial of Florence, and was, on Dec. 20, 1724, appointed by pope Benedict XIII to the bishopric of Arezzo, and received from the hands of Clement XII the pallium on Nov. 26, 1730. In 1731 he was made cardinal, with the title of *St. Martin del Monte*. In 1732 he became vicar-general of Rome, which office he maintained until his death, after 1733. See Hoefer, *Nouv. Biog. Générale*, s. v.

Guadagnolo, Filippo, a Minorite and professor of Arabic in the college of the Sapienza at Rome, was born in 1596, and died March 27, 1656. In behalf of the Congregation de Propaganda Fidei, he translated the Bible from the Vulgate into Arabic, which was published in three volumes (Rome, 1671) — a work on which he spent twenty-seven years. See Winer, *Handbuch der theolog. Lit.*, i, 58; Jocher, *Allgemeines Gelehrten-Lexikon*, s. v.; Toppi, *Bibliotheca Neapolitana*. (P. P.)

Guala (Bichieri), Giaocomo, an Italian prelate, was born at Verceil in the second part of the 12th century. At the age of twenty-one, after having studied canon law, he was made canon of the Eusebian Cathedral, and cardinal in the same year, by Innocent VII. In 1208 Innocent sent him to France as a legate to reform the habits of the clergy. For this purpose Guala wrote constitutions of ecclesiastical discipline. After having been commissioned also to reform the clergy of Lombardy, he was sent to Sicily by the emperor Frederick II, to persuade him to undertake a new crusade, but did not succeed. On his return to Italy he contributed to the foundation of the University of Verceil, but died before the finishing of his establishment, May 1227. See Hoefer, *Nouv. Biog. Générale*, s. v.

Gualdim (—Paes), a celebrated grand-master of the order of the Templars in Portugal, was born at Braga in the 12th century. He frequently fought against the Moors of the Peninsula. At the time of the second crusade he was provincial of the order of the Templars. During his five years' stay in the East, he distinguished himself at the siege of Ascalon in 1155; and in the following year came back to Europe, when he was made grand-master. In March, 1169, he laid the foundations of the magnificent castle of Thomar, which was henceforth to serve as the capitulary chapter of the Portuguese nation. In 1198 a vast body of Moorish soldiers advanced under the leadership of Yakub, son of Abu-Yussuf, against the doors of Thomar, determined to revenge upon the Templars that loss which they had suffered at Sandarem in 1147, to which the knights under his own active participation largely contributed, the Moorish army were repulsed. The Templars of Portugal were indeed a rampart to the Christian populations, and their order was respected, even though the pontiff was hostile to their convents. Gualdim-Paes died peacefully, in 1195, in his monastery. See Hoefer, *Nouv. Biog. Générale*, s. v.

Guaitierio, Filippo Antonio, an Italian prelate and scholar, was born at San Quirico de Fermo, March 24, 1606. He belonged to one of the first families of Ancona. His grand-uncle sent him, in 1672, to Rome, to study at the college of Clement. Antonio studied philosophy and theology, and was appointed rector of the university of Fermo, where his grand-uncle was the archbishop. At the age of nineteen he received the degree of doctor, and about 1684 was admitted to the number of the candidates for prelates. On Feb. 17, 1700, Innocent XII intrusted him with the noviciate to France, and Clement XI consecrated him in the abbey of the Trinity, the abbot of Tioni and Todi, and in 1709 made him cardinal with the title of Saint Chrysogonus. In France Guaitero had connected himself with the principal scholars, had examined all the monastic and other literary productions of the country, and afterwards published the collection of such works as were of great value, medals, both antique and modern, and instruments of rare precision; but all these literary or scientific treasures, being embarked at Marseilles, were lost on the passage. He began new researches, and succeeded in collecting a number of elements, useful for a universal history, which he proposed to write. But when he was settled down as a legate at Ravenna, the imperial troops invaded that city and pillaged his house, by which his books were either burned or dispersed. Later, Louis XV appointed him commander of the Oratory of St. John of God, with the title of Cardinal of the Scriptures, all his literary tastes, left no writings. He died at Rome, April 21, 1728. See Hoefer, *Nouv. Biog. Générale*, s. v.


Guard, Thomas, D.D., an eloquent Methodist Episcopal minister, was born in County Galway, Ireland, June 8, 1831. He was accepted by the Irish Conference of 1861 as a candidate for the ministry, and called to labor in the Western Conference. He was received into full connection in 1865. In 1862 he went to South Africa under the direction of the London Missionary Society, and spent nine years, chiefly at Grahamstown and Port Elizabeth. In 1871 he came to America on a visit, and at once became popular as a preacher and lecturer. On receiving an invitation to become the pastor of Mount Vernon Place Church, Baltimore, Md., he decided to make this country his home. He entered upon his pastorate in Baltimore in 1872. At the end of his term (in 1876) he became pastor of the Howard Street Church, San Francisco, Calif. In 1878 and 1879 he was pastor of First Church, Oakland, and in 1880 resumed his former relationship with the Mount Vernon Place Church, Baltimore. It was there that he closed his earthly career, Oct. 15, 1892. He was thoroughly acquainted with popular literature, and was a thorough Methodist theologian. As a lecturer and platform speaker he was almost without an equal. As a pulpit orator he was unsurpassed in his own or any age, and he could attract and hold the largest audiences of the most cultured people. As a pastor he was not successful, and was in some respects managing business of a kind. See *Minutes of Annual Conferences*, 1883, p. 35.
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GUERNACCI, Mauro, an Italian prelate, was born at Volterra in 1701. He received the doctor's degree at Florence, where he pursued the course of Salvini. He was honored with the favor of Benedict XIV, who charged him to continue Chazan's Lives of the Popes, but in 1725 he was removed. In 1754 he discovered there the remains of Roman bath. He also made a collection of Etruscan antiquities, which he bequeathed to his native city. He died Aug. 21, 1785, leaving, Dissertatione sopra le Titi Tarsei (Florence, 1747);— Fisica et Re Geogra Pompelium Romanorum, etc. (Rome, 1751).— Origini Italiane (Volterra, 1768);— Poesie di Zolfo Arruamia (Lucca, 1769). See Hoefer, Nouv. Biog. Générale, s. v.

GUEDEN, Heinrich Philipp, a Lutheran theologian of Germany, was born Oct. 4, 1676. He studied at Heidelberg and Jena, was in 1700 pastor at Osterroda, took the degree as doctor of theology in 1720, was in 1722 pastor, general-superintendent, and professor at Göttingen, and died April 27, 1742. He wrote, Manuscript Problemata ad Theologiam Naturalem pertinentia;— De Bonificatio Germanorum Apollini (Helmsted, 1739). See Hoefer, Handbuch der Lit. i. 796; Jäckh, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

GUEDONN, Anselm Friedrich von, a Roman Catholic theologian of Germany, was born at Erfurt in 1723, and died May 16, 1789, leaving Geschichte des ersten christlichen Jahrhunderts (Würzburg, 1783, 2 vols.); Geschichte des zweiten christlichen Jahrhunderts (ibid. 1784, 2 vols.);— Geschichte des dritten christlichen Jahrhunderts (ibid. 1787, 2 vols.);— Geschichte des vierten christlichen Jahrhunderts (ibid. 1788, 2 vols.). See Winck, Handbuch der theol. Lit. i. 648. (B. P.)

Güder, Eduard, a Swiss theologian, was born June 1, 1817. He studied at Berne University, was pastor at Biel from 1842 to 1855, and thereafter pastor of the Rydeck Church, at Berne, until his death, July 14, 1882. In connection with his pastorate, he also held a professorship at the University. He published Der Ursprung der Erkenntnis Christi in den Toden (Bern, 1858):— Alle und in Allen Christus (sermons, ibid. 1857);— Die Thatsächlichkeit der Aufseracht Christi und deren Bestätigung (ibid. 1862). In 1855 he published the work of his teacher, Schnecktenburger, Vergleichende Darstellung des Lutheranischen u. reformirten Lehrbegriffes, on account of which he was made doctor of theology by the Königstein University. See Zuchol, Bibli. Theol. i. 475. (B. P.)

Guérard, Robert, a learned French Benedictine, was born at Rouen in 1641. He assisted Delfau in the revival of St. Augustine's works; while thus employed, he obtained the degree of doctor of theology in a satirical book entitled, L'Abbé Commençateur, and confined in the abbey of Aimounay, in Bugey. He took advantage of this exile to make a diligent search for ancient MSS., and discovered a great number; among others, St. Augustine's book against Julian, entitled, Quis Separatur. He was afterwards sent to Fécamp, then to Rouen, where he died, Jan. 2, 1715. He left Abrégé de la Bible (first published in 1707). See Hoefer, Nouv. Biog. Générale, s. v.

Guerich (1) (Lat. Guercus, Erechus, or Worecs) was a bishop and count of Nantes. His father sent him for his education to a monastery, and he was appointed to the episcopal see at Nantes, or the first vacancy. However, a few days after having received the news of his election, Guerich learned of the death of his brother. The people had made him bishop, but by virtue of a dispensation he was made count. He pre tended, nevertheless, to occupy the two positions simul taneously. He became famous by his war engagements with Conan le Tors (the crooked), count of Henné. The death of Guerich, in 988, was thought to have been caused by poison. See Hoefer, Nouv. Biog. Générale, s. v.

Guerich (2), a French prelate, was born in the first part of the 11th century, being the son of Alain, count of Caronnailles. Airard, bishop of Nantes, having been expelled from his episcopal see in 1052, by the people of Nantes, was immediately replaced by Guerich, who, without attending to his consecration, occupied the episcopal palace, and took the administration of the diocese. He had not even obtained consecration when he went to the Council of Rheims in 1059. He also attended the disputation of Angers in 1062, and presided at the Council of Tours in 1068. He was a friend of the monks of Marmontil, and sustained their pretensions in all the ecclesiastical assemblies. Guerich died July 31, 1079. See Hoefer, Nouv. Biog. Générale, s. v.

Guéranger, Prosper Louis Pascal, a French ecclesiastic, was born April 4, 1805, at Sablé-sur-Sarthe, in Le Mans. He studied at Angers and Le Mans, and received holy orders in 1827. For some time he was professor at Le Mans, and at the same time secretary to the bishop of De la Myre. With a view to restoring the order of the Benedictines in France, he retired in 1833 to the Benedictine abbey at Solesmes, where, with a number of friends, he commenced a monastic life according to the rules of St. Benedict. In 1836 he went to Rome, where he was consecrated bishop, and was appointed by Gregory XVI, abbot of Solesmes and president of the Benedictine congregation of France. He was opposed to the Gallican Church and her liturgies. In the spirit of his motto he published, Institutions Liturgiques (1840-59, 5 vols.);— Le Luxembourg (1844-56, 9 vols.; translated also into German at Mayence, 1875).— Essai sur la Liturgie Contemporaine (1856, written against Prince Albert de Broglie). When the Vatican council was opened, and the adher ents of the Gallican Church insisted upon their privileges, Gueranger, publisher of De la Monarchie Pontificale, which was highly praised by pope Pius IX. At the time of his death, Jan. 30, 1875, Gueranger was dean of Le Mans, Nantes, and St. Denis. Besides the works already mentioned, he wrote, Origines de l'Église Romaine (1836).— Histoire de la Sainte Cécile (1848; 2d ed. 1853; translated also into German, Ratisbon, 1851).— Mémoire sur la Question de l'Immaculée Conception (1850);— Enchiridion Benedictinum, Collectanea Regularium Vivam et Loudes, etc. (1862).— Les Exercices de Sainte Gertrude (2d ed. col.);— Essai sur la Sainte-Cécile (4th ed. 1865; Germ., trad. Eisenhardt, 1863).— La Règle de Sainte Remi (1868).— Sainte Cécile et la Société Romaine aux deux Premiers Siècles (1873). See Liturgieuer Nachweis für das Katholische Deutschland, 1876, col. 355 sq.; 1882, col. 528; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Guericke, Heinrich Ernst Ferdinand, a Lutheran theologian of Germany, was born Feb. 25, 1808. He studied at Halle, was made a doctor of philosophy in 1824, licentiate of theology in 1825, on presenting De Schola, qua Alexandrinorum Florat, Catecheticum, and professor of theology at Halle in 1829, in acknowledgment of his biography of August Hermann Francke, and his Beiträge zur historisch-kritischen Einleitung ins Neue Testament. In 1833 the Tubingen faculty conferred on him the degree of a doctor of theology. He was a very strict Lutheran, opposed the exactions of the Prussian government, and took a leading part in the Lutheran and Reformed churches, and founded, together with Rudelbach, the Zeitschrift für die gesammte lutherische Theologie und Kirche, in 1840, which was continued till 1878, in connection with professor Deitsch. Guericke died Feb. 4, 1878. His works already mentioned, he wrote, Handbuch der Kirchen geschichte (9th ed. 1867-69, 3 vols.; translated into English by W. G. T. Shedd, N. Y. 1857-68, 2 vols.).— Allgemeine christlich Symbolik (Leipzig, 1861).— Historisch-kritische Einleitung ins Neue Testament (ibid. 1843; 2d ed. 1854).— Lehrbuch der christlich kirchlichen Archäologie (2d ed. Berlin, 1859). See Zuchol, Bibli. Theol.
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i, 475 sq.; Platt-Hertzog, Real-Encyklop. s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (L. F.)

GUÉRIN (Lat. Guerinus), abbot of Flavigny, in Burgundy, is a contemporary of Guérin, and was born about 626. He took part in the dispute in which his brother St. Léger, bishop of Autun, had engaged against Ebroin, a burgomaster of Neustria, and shared with him the alternative of triumph and the realisation. Ebroin, having obtained the support of his rival, brought them before the tribunal, after having cut out their eyes. Guérin, being charged with complicity in the murder of Childeric II, was tied to a stake and stoned to death in 678. He is commemorated as a martyr on Aug. 25 and Oct. 2. See Hoefer, Nouv. Biog. Générale, s. v.

GUÉRIN, or Guérin), a French prelate, was born in 1281, and was first a friar of the order of the Hospitallers at Jerusalem, and succeeded, in 1213, to Geooffri, bishop of Senlis. He was one of the principal counsellors of Philip Augustus. Guérin recovered Tournay from Renaud, count of Boulogne. In 1214 he assisted in the celebration of the battle of Bouvines, in memory of which an abbey was founded in the diocese of Senlis, with the name of Notre-Dame de la Victoire. Louis VIII ascended to the throne in 1223, when Guérin continued his services to him as to his father, and received the title of chancellor. In 1226, two years after the death of Louis VIII, Guérin retired from the world, and entered the monastery of Châlons, where he died, April 19, 1230. See Hoefer, Nouv. Biog. Générale, s. v.

GUÉRIN (Gérin or Guerin), whose surname and country are unknown, a master of the order of the Hospitallers of St. John of Jerusalem, succeeded Bertrand of Paris in 1426. At this time the Templars and Hospitaliters were divided; Thibaud VI, of Champagne, went to Palestine at the head of a crusade, and concluded a truce with the infidels after the battle of Gaza. The Templars subscribed to that truce. Richard of England followed next and an attack was made on the Templars, which led to the destruction of the Templars in 1309, and the quiet chamber for Maurice's eyes alone. Her Journal and Letters make two volumes of 400 pages each, and have gone through twenty editions in France. They have been translated into English, and republished in London and New York, edited by G. S. Tribot, and have had an extensive sale among both Protestants and Romanists. See (N. Y.) Cath. Almanac, 1872, p. 42.

GUÉRIN, Jean Baptiste Paulin, a distinguished French painter of history and portraits, was born at Tonkville, Oct. 1726. There are a number of fine historical pieces, by him, held in the Louvre, and in the churches of Paris. He was professor of painting to the Maison Royale de St. Denis. He died at Paris, Jan. 16, 1835. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

GUERRA, Giovanni (called de Modena), an Italian painter, designer, and architect, was born at Modena in 1544, and visited Rome at the age of eighteen, where he rose to considerable eminence. He executed a number of works for the chapels and churches during the pontificate of Sixtus V, and also made a great number of designs for frescoes of the Old and New Test. As an architect, he designed the Scala Santa at Rome, the Church of Santa Maria di Paradiso, and La Madonna delle Assi, at Modena. He died at Rome in 1618. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

GUÉVARA, Juan Beltran, a Spanish prelate, was born at Medina-de-la-Torres in 1541. He was sent on a mission to Naples, and wrote for pope Paul V against the Venetians for which pontiff rewarded him with the bishopric of Salerno. Guévara was afterwards bishop of Badajoz, and died archbishop of Cadiz. His contemporaries designate him as governed by passion and given up to imagination. He wrote Propaginumulit Ecclesiasticae Libertatis Adversus Leges Venetiae Later, etc. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

GUÉVARA, Don Juan Nino de, an eminent Spanish painter, was born at Madrid in 1632, and was instructed under Miguel Manrique. There are many of his works at Malaga, Cordova, and Granada. In the Church de la Caridad de Malaga, is a fine picture of 'The Triumph of the Cross'; and in the cathedral, 'The Ascension of Christ,' and 'The Assumption of the Virgin.' He died at Malaga in 1698. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Rome, Gen. Biog. Dict., s. v.

site pearls"—has been published. The two sisters died in 1656, within three months of each other. Mother Theresa observed those rare virtues which form the perfect religion of theExtrasensory, and was born about 626. He took part in the dispute in which his brother St. Léger, bishop of Autun, had engaged against Ebroin, a burgomaster of Neustria, and shared with him the alternatives of triumph and of persecution. Ebroin, having obtained the support of his rival, brought them before the tribunal, after having cut out their eyes. Guérin, being charged with complicity in the murder of Childeric II, was tied to a stake and stoned to death in 678. He is commemorated as a martyr on Aug. 25 and Oct. 2. See Hoefer, Nouv. Biog. Générale, s. v.

GUÉRIN (Gerin or Guérin), whose surname and country are unknown, a master of the order of the Hospitallers of St. John of Jerusalem, succeeded Bertrand of Paris in 1426. At this time the Temp-
Guí, the institutor of the order of the Hospitaliers of the Saint-Esprit de Montpellier, seems, in 1197, to have united several religious persons, and to have written down the rules of that new institution, which was recognized and confirmed by a bull of Pope Innocent III, April 23, 1198. This pontiff called Guí, with several of his co-workers, to Rome, where he charged them with the administration of the hospital of St. Mary in Saxony. The order founded by Guí had for its special object to offer hospitality to the sick, and was regarded as a military order. Guí died in 1208. See Hoefer, Nouv. Biog. Générale, s. v.

Guí d’Amiens (thirty-fourth bishop) was born about the beginning of the 11th century, being the son of Légerlame, I count of Ponthieu. He studied at the abbey of St. Riquier, and was appointed archdeacon of Amiens in 1043. The bishop of that city sent him some time afterwards to Rome, to obtain a sanction from the pope for the pretensions of the bishop. Guí returned to France without success, and was appointed bishop of Amiens in 1058. Ten years afterwards he accompanied, as almoner, Mathilde, the wife of William the Conqueror, into England. He died in 1076, leaving in Latin a piece of poetry on the battle of Hastings. See Hoefer, Nouv. Biog. Générale, s. v.

Guí d’Auvergne, a French prelate, was born about the end of the 9th century, in the diocese of Sens. He was educated at the Cathedral of Auvergne, under the care of the bishop Herifil, and became a canon there. He went to the court of King Raoul and Queen Emma, by whose influence he was appointed bishop of Auvergne, and was consecrated May 19, 938. He died Jan. 6, 961, leaving Responsoria and Antiphoner, in honor of St. Julian. See Hoefer, Nouv. Biog. Générale, s. v.

Guí de Bourbonne (or d’Auvernex), a French prelate, was born in 1290, being the son of Robert, count of Auvergne. After having entered holy orders, he became canon and afterwards chancellor of the Church of Amiens. In 1340 he was elected archbishop of Lyons, and two years afterwards was appointed cardinal by Clement VI. That pope, having reduced the jubilee from one hundred to fifty years, sent, in 1350, Guí, with cardinal Cessac, to Rome to reopen that holy year. A short time afterwards Guí was sent as legate to Hungary to settle a difference which had arisen between Louis, king of Hungary, and the queen Jeanette of Naples. At the same time his return to France Gregory XI sent him to Spain, to effect a reconciliation of the kings of Castile and Portugal. He died at Lerida, Nov. 25, 1373, and was buried at the abbey of Bouchet, in the diocese of Clermont. See Hoefer, Nouv. Biog. Générale, s. v.

Guí de Bourbonne (surnamed Gallus), a French prelate, was born in Burgundy about 1210. He was elected abbot of Citeaux in 1260. Two years afterwards he undertook a journey to Rome on business for his order. While there he received the promise of a cardinalate by pope Urban IV, with the title of St. Laurent in Lucania. Later he was sent in divers missions in France, Denmark, Sweden, and Germany. In 1267 he presided at the Council of Vienna. To him may be attributed the compilation of the acts of that assembly, found in Mano, Censide, xxiii, 1167-1174. A session at the Council of Lyons was May 20, 1274. See Hoefer, Nouv. Biog. Générale, s. v.

Guí de Saint-Denis, abbot there, and counsellor of kings Charles VI and Charles VII, was a doctor of canon and civil law, and well versed in sacred and profane letters. He assisted, in 1380, at the coronation of Charles VI, and in 1389 at the crowning of Isabella of Burgundy. He died April 26, 1389. See Hoefer, Nouv. Biog. Générale, s. v.

Guí (or Guisam) d’Étampes, a French prelate, was born about the middle of the 11th century. He studied in the famous school of La Mans, and became the disciple of Hildebert of Lavardin. He visited afterwards several other schools, and also went to England and other countries. He studied under the civilization of St. Anselm, archbishop of Canterbury. After his return he assumed the functions of a professor under Hildebert, and succeeded him in 1097 as director at the school of La Mans. According to the Histoire Littéraire, "Hildebert had more talent for composition and declamation than Guí, but he surpassed him in the liberal arts, which attracted to him a great concourse of students." Guí succeeded Hildebert as bishop of La Mans in 1126, and did not cease even then to occupy himself with the instruction of the schools. He died in 1155, and left no writings. See Hoefer, Nouv. Biog. Générale, s. v.

Guí de Luxemburg, king of Jerusalem, and first king of Cyprus, was born about 1140. He belonged to an ancient family of Limousin, which had distinguished itself in the first crusades. In 1180 he married Sibylia, the sister of Baldwin IV, king of Jerusalem, the widow of William of Montferrat. That princess brought him in dowry Ascalon and Joppa, and Baldwin, who had been attacked with an incurable disease, conferred upon Guí the government of the kingdom of Jerusalem. But his incapacity and pride made him unbearable to the lords, who disputed over the feeble remains of the Frankish power in the East. Baldwin's death in 1185 led to the clamor of the French lords, who, in order to take the power from Guí, urged his chamberlain, who in 1186 took back the power from Guí de Luxemburg to give it to the count of Tripoli. This gave occasion for a new civil war within the kingdom, which lasted till the death of Baldwin IV, in 1186. He had for his successor Baldwin V, a child of six years, the son of Sibylia and of William of Montferrat; but the youth died in 1186, shortly after his uncle, probably of poison administered to him by Guí. Having become heirless to the throne of Jerusalem, the sister of Baldwin IV announced her intention of separating from her husband, and of giving the crown to the most worthy of the French lords. She published the divorce in the Church of the Holy Sepulchre; Heracleius, patriarch of Jerusalem, pronouncing the separation. Sibylia, after having taken back the crown, gave it to Guí de Luxemburg, and thus disgusted most of the French lords. Soon afterwards a new Guí showed incapacity. Saladin, with his troops, continually invaded the country, and on the morning of July 4, 1187, threw himself with his Mohammedans upon a small body of Christian soldiers, who were encamped about the hill Hattin, near Lake Tiberias. Châtillon and other commanders were taken prisoners. Guí bought his liberty by restoring Ascalon to Saladin, and Jerusalem capitulated Oct. 2, 1187. Thus ended the Latin kingdom founded by Godfrey de Bouillon, after a duration of eighty-nine years. The only use that Guí made of his title of King of Jerusalem was in ceding it to Richard, in 1192, as a price of sovereignty over the island of Cyprus, which that prince had taken from the small Greek tyrant Isaac Comnenus; he also bound himself to pay back the twenty-five thousand marks which the Templars had given to Richard. Cyprus was afterwards devastated and nearly deserted; Guí people it again by drawing colonists from Armenia and Antioch. He also offered an asylum to a great number who fled from the domination of the Mohammedans in Palestine. After a peaceful reign of two years he died, in 1194, and transmitted his crown to his brother Amury. See Hoefer, Nouv. Biog. Générale, s. v.

Guí de Puy (thirty-first bishop), a French prelate, was born in the first part of the 10th century, being the son of Poulques the Kind, count of Anjou. He took holy orders, and was supplied with various abbots and benefices. But, the Church having interdicted the holding of several offices, Guí surrendered all his abbey rights back again, all that he had taken away from the monasteries, holding only the abbey of Carneri, which he administered with great regularity.
and order. He succeeded his brother Dragon in the episcopal see of Fory in 985, and died in 996. Gui left no works, but two pieces, which are of some interest in ecclesiastical history. The first is the manifestation by which he resigned his benefices (in Maillion, Annales Ord. Bened. i, 47); the second is a diploma, relating to the foundation of the monastery of St. Peter (in the Gallia Christiana, iii). See Hoefer, Nouv. Bio. Générale, s. v.

Guibé, Rokbert, a French cardinal, was born at Vitré, being of high parentage, which contributed to his early fortune. His ambition as well as his aptitude to conduct the most difficult affairs, rendered him at the head of the most remarkable men of his time. Being appointed bishop of Tréviers in 1488, he obtained his bula on May 20, but not yet having attained the age requisite to a canon, the pope intrusted the government of the diocese to a provisional administrator. In February, 1489, Guibé went to Rome on a message from Duke Francis. In 1498 he returned to Brittany, to be transferred from the see of Tréviers to that of Mâcon. He went to Rome a second time in 1502, and was appointed cardinal by Julius II, with the title of St. Au- tosias, Jan. 3, 1506. On Jan. 24, 1507, he was called to the episcopal see of Nantes, but, preferring his position at Rome, he did not remain long in his new church. He was legate of Avignon in 1511. The siege afterwards took away the revenues of the benefices from the cardinal, and Guibé resigned the bishopric of Nantes in favor of François Hamon, his nephew. Finally, in 1512, he was appointed at the Lateran Council, and died Sept. 9, 1513. See Hoefer, Nouv. Bio. Générale, s. v.

Guibert, abbot of Gembloux and of Florennes, was born about the year 1120, in Brabant. He lived for some time in the abbey of St. Martin, was elected abbot of Florennes in 1188, and five years later was placed at the head of the monastery of Gembloux; which communities he administered with wisdom, but resigned shortly before his death, which occurred Feb. 22, 1208. He wrote numerous works, e. g., A Poem on St. Martin, A Life of St. Hildegar, and several Letters, of which the majority have been published by Dom Martene, Amphiologia, ed. i, 916. A fire which broke out in the monastery of Gembloux at the end of the 17th century destroyed nearly all the works of Guibert. See Hoefer, Nouv. Bio. Générale, s. v.

Guichard, a French prelate, entered the order of the Cistercians and became abbot of Potigny, and in 1165 archbishop of Lyons, replacing thus another prelate, who had been deposed for bad relations with the emperor of Germany. Guichard rendered important service to his Church, and died about 1180. Several of his letters have been preserved. Dom Martene has published, in De Antiqu. de Eccles. Ritibus, iii, certain statutes which were promulgated by that archbishop, relating mostly to the divine service. See Hoefer, Nouv. Bio. Générale, s. v.

Guldacero, Agattho, an Italian Hebraist, born at Rocca-Carrugo (Calabria), was still living in 1539. After having taken holy orders, he studied Hebrew at Rome under a famous rabbi, and was appointed afterward to teach that language. His life was much in danger during the year 1527, and having retired to Avignon, he found a protector in the bishop of Apt, Jean Nicolas, who took him to Paris. Guldacero was appointed his professor by Francis I, in 1580. He interpreted at the College of France both the Hebrew and Greek texts of the Scriptures, and wrote, Grammatica Ebraica Linguae (Rome, 1514; Paris, 1599; under the title of Lexicon, Paris, 1587); a dozen treatises, or commentaries on the Psalms; a commentary on the Song of Solomon, with the Hebrew and Latin texts (Rome, 1586), and a commentary on the Deutero-Isaiahes (1831). See Hoefer, Nouv. Bio. Générale, s. v.

Guidicciioni, Giovanni, an Italian prelate and author, was born at Luca, Feb. 25, 1500. He received a careful education, and was quite successful in his studies at the universities of Pisa, Bologna, and Ferrara, where he obtained the degree of a doctor of law, and then went to Rome, where he connected himself with the principal literary men. By recommendation of his uncle, Bartolommeo, he entered the service of cardinal Farnese, who, on becoming pope under the name of Paul III, in 1534, appointed Guidicciioni governor of Rome, and called him in the same year to the bishopric of Posseburgo. Guidicciioni was afterwards sent on various more or less important commissions. He was made governor of the marches of Ancona in 1541, and died at Macerata, in August of the same year. For his letters and other writings, see Hoefer, Nouv. Bio. Générale, s. v.

Guidicciuoni, Christoforo, an Italian prelate and writer, was born at Luca in 1536. After being rector of the Church of S. Simeon in that city, he was appointed, in 1578, bishop of Ajaccio, in Corsica, and died in 1582, leaving Traditio Transportata Intus Greca nell' Italiana Faredda (Luca, 1547). See Hoefer, Nouv. Bio. Générale, s. v.

Guido, Fassio. See Conti, Guido, Rent. See Rennio.

Guidolin, Bernard, a celebrated French prelate, was born in Limosin, near La Roche-l'Abelle, in 1826. He entered the convent of the Dominicans at Limoges, Sept. 16, 1279. In 1293 he taught theology in the convent of Albi, in 1301 was appointed prior of Castres, and in 1303 of Limoges. Guidiloin went to Toulouse in 1310, where he enforced the inquisition against the Albigensians. In 1313 he was appointed procurator-general of his order at the court of Rome, and was charged by the pope. John XXII, with several negotiations, and on the conclusion of peace between France and Flanders, he was rewarded by being made bishop of Lodève (Lower Languedoc). He died Dec. 30, 1381. Some of his principal writings are: Tractatus Theologici Tangenti le Articles de Foi—Tractatus de Pauvreté de Jesus-Christ—Pratique de l'Office Inquisiteur: Le Mirroir des Saints—Une Chronique des Souverains Pontifices, etc. See Hoefer, Nouv. Bio. Générale, s. v.

Guigues, Joaquin de, a French Orientalist, father of Christien Louis Joseph (q. v.), was born at Pontoise, Oct. 19, 1721. He studied the Oriental languages under Foumont, whom he succeeded in 1745. When the French Revolution broke out, Guigues was deprived of his professorship and lived in great poverty. He died at Paris, March 25, 1794. He was a good linguist, and had the Chinese language a specialty, believed it to be the key to the Egyptian. See his Mémoire, dans Lequel on Prêvoit que les Chinois Sont une Colonie Egyptienne (Paris, 1769). His main work is Histoire Générale des Iles, des Turcs, des Mopols et des Autres Peuples Occidentaux (Paris, 1756-58, 4 vols.).

Gujon, André, a French prelate and orator, was born at Autun, in November, 1548. He became grand-vicar to cardinal de Joyeuse, and afterwards bishop of Autun. He made a voyage to Rome to receive his new dignity, and returned to France in 1586. He died in September, 1587, leaving Rémuneration à la Cour de Parlement de Normandie, etc. See Hoefer, Nouv. Bio. Générale, s. v.

Gujon, Jacques, a French prelate, a relative of the preceding, was born at Noyers in 1663. He entered the ministry, and, after success in teaching, died in 1735, leaving Apprêchement de Saint Paris, 1709) :—Eloge de Roux (1718):—Lamentations (1754):—and a very important MS. work entitled, Réflexions sur les Morus des Franpais. See Hoefer, Nouv. Bio. Générale, s. v.

Guldin, John C., D.D., a prominent minister of the German Reformed Church, was born in Berks County, Pa., in August, 1789. He was ordained in 1820, and settled as pastor over some congregations in Montana.
Guillaume, a French painter on glass, was born at Marseilles in 1475. He was a member of the order of Dominicans, and executed many excellent works in the south of France. In the cathedral at Arzazzio he painted several admirable works, among which were The Baptism of Christ, The Assumption of the Virgin, and the Monstrance of the Temple. He established a school for teaching the art of painting on glass. He died in 1537.

Guillaume, St John (1), a French regular canon, was born at St. Germain, near Crepy, about 1105. After being educated under the aegis of the abbots of St. Germain-des-Prés, he became canon of the collegiate church of St. Genevieve, but, on account of the laxity in discipline among the monks, accepted the provostship of Esparre. In the interval of regularity were established in the Church of St. Genevieve by the monk of St. Victor. Guillaume then returned there, and was elected sub-prior of the house in 1148. About the same time Absalon, bishop of Rosskild, in Denmark, wished to reform a monastery of regular canons on the isle of Eskild. Guillaume was sent there with three other canons, who abandoned him. After his arrival in Denmark, in 1171, he was made abbot of St. Thomas of the Paraclete. He re-established the discipline of that house, and lived under the greatest austerity until 1208. There are known of St. William, not less than a hundred letters, which were written in 1768, in the collection of Mazarin Scriptores. See Hoefer, Nouv. Biog. Générale, s. v.

Guillaume, Sted (2), a French prelate, was born in the borough of Artheil (Nivernais). He was descended from a noble family, educated by William the Hermit, archdeacon of Soissons, who was his uncle, and became first canon of the Church of Paris and of Soissons. He entered the order of Grammont, in the diocese of Limoges, and later went over to that of the Cistercians at the abbey of Pontigny. In 1181 he was made abbot of Fontaine, dean in the diocese of Sens, and afterwards of Chartres. There he was selected by Eudes of Sully, bishop of Paris in 1199, to occupy the episcopal see of Bourgoin. The epoch of his episcopate was marked particularly by the discussions with Philip Augustus, on the subject of the repudiation of Queen Elegiborga. The bishop, who took part of the question, was threatened with exile and confiscation, but without the royal indignation, and Philip, having decided to take back Elegiborga, was reconciled with the prelate. Guillaume died in 1209, as he was about to march out against the Albigensians, who had propagated their doctrine far as Berry. His body was deposed in the crypt of the basilica of St. Etienne of Bourgoin, and remained in that church until 1567, when the Huguenots, on their taking possession of the city, burned his remains. See Hoefer, Nouv. Biog. Générale, s. v.

Guillaume d'Albervey, a French abbot and theologian, lived in the 12th century. In 1165 and 1180 he was at the head of the abbey of Auberive, which was of the order of Cistercians, in the diocese of Langres. He composed various books, which have remained unedited, however; there are cited among them four letters on the last judgment and a treatise upon numbers, which reveals a profound knowledge of arithmetic. See Hoefer, Nouv. Biog. Générale, s. v.

Guillaume de Beaumont, a French prelate, was born in 1177, being a member of the illustrious family of Beaumont. After the decease of Guillaume de Cheviller, which took place in May, 1292, Guillaume de Beaumont united the suffrages of the people and of the clergy, and on Sept. 29, 1292, he was consecrated. In 1299 he put an end to disagreements between the monks of Ronceray and the friars of the Hospital of St. John. In 1228 he took an oath of allegiance to king Louis VIII. Finally, in 1266, he admitted the preaching friars into the city of Angers. He died in 1240. His works are very few, and of no importance; they are statutes which were published in 1680 by one of his successors, Henry Arnauld. See Hoefer, Nouv. Biog. Générale, s. v.

Guillaume de Blois (surnamed the cardinal of Champagne) was born in 1135. In his early childhood he was reconciled to his father, Bernard, who inspired him with the love of study and virtue. In 1164 Guillaume was elected bishop of Chartres, and in 1168 consecrated archbishop of Sens by the venerable Maurice, bishop of Paris. In the same year pope Alexander III, who was at that time in France, appointed him as his legate, on the occasion of a quarrel which had broken out between Thomas, archbishop of Canterbury, primate of England, and king Henry II. Owing to the prudence and zeal with which he transmitted his mission, he obtained the archepiscopal see of Rheims. Guillaume had the honor of crowning, at Rheims, his nephew, Philip Augustus, as associate with his father, Louis the Younger. He took advantage of the credit which he enjoyed with Louis the Younger to obtain from him the regulation which granted to the archbishops the perpetual privilege of having the sole power of consecrating the kings of France, a regulation afterwards confirmed by the bull of the pope. At the beginning of the reign of Philip Augustus, Guillaume fell into disgrace, and so turned his further attention towards the court of Rome, which shortly afterwards consented upon him the office of legate, and restored him to his dignity at the French court, and his call to the ministry of the state. Guillaume died at Leon about 1292. See Hoefer, Nouv. Biog. Générale, s. v.

Guillaume (Abbot) de St. Denis, was born at Gap, and lived in the 12th century. It seems that he had studied medicine before entering the monastic life. In 1178 he was placed at the head of the celebrated abbey from which he derives his name, and governed it with zeal and wisdom. But he displeased king Philip Augustus, and resigned in 1186. He was a man well instructed for his time, translating from the Latin the Logogy of St. Denis the Arcepagus, composed by Michael Synkelius, patriarch of Jerusalem, and a Life of the Philosopher Secundus. His writings remain in MS. See Hoefer, Nouv. Biog. Générale, s. v.

Guillaume de Deseret (Lat. Guillelmus or Willermo). See WILLIAM OF ACHAEMNE.

Guillaume (Saint) de Malavà, founder of the Guillenites, is supposed to have been a French nobleman who had chosen a soldier's life, and lived in dissipation. Being anxious to do penance, he went to Rome, where pope Eugenius III, in 1145, ordered him to make a pilgrimage to Rome. After his return to Tuscany, in 1153, he settled in a lonely chappel on the Sienna territory, in the diocese of Grosseto, where he spent his life in work and prayer. He died Feb. 10, 1157. Some time later some of his followers erected a hermitage with a chapel on the tomb of Guillaume,
and from that time it became the shrines of the order of the Guillemites, who multiplied in Germany, Flanders, and France. See Hoefer, Not. Biog. Générale, s. v.

**Guillaume de Mandaut**, a French prelate and canon, was born of an illustrious family of Lodève. He was successively archdeacon of Nimes, provost of the Church of Toulouse, archbishop of Embrun about 1295, and was made cardinal and bishop of Palestine in 1312 by Clement V. In 1296 he was charged by Boniface VIII with grave matters. On the death of the Decebalus, together with Bérenger de Fréol and Richard of Silmas, to whom was added, some time later, Dinus, a professor of the Roman law at Bologna. Guillaume composed, about 1300, the *Summa Libelli Eclesiastum*, a very peculiar work, which contains some interesting details on the Church of Toulouse. Some time afterwards it was revised by John André, and dedicated to Bérenger (Cologne, 1573). Guillaume died at Avignon in November, 1321. See Hoefer, Not. Biog. Générale, s. v.

**Guillaume (Abbot) de Marmoutiers**, born in the latter part of the 11th century, and was a native of Britanny. Before he had taken the cowl he was an archdeacon of Nantes. After the death of Hilpoge, the monks of Marmoutiers selected him as their abbot, in 1104. Between these monks and the archbishop of Tours there existed at that time a grave dispute. Raoul, who occupied the see, was a metropolitan see, required that newly elected abbots should, in the ceremony of consecration, offer to him the oath of fidelity. The monks refused to render that homage, declaring it to be humiliating. Guillaume having accordingly refused, Raoul brought a complaint before the pope. During the debate, which agitated the whole province of Tours, Guillaume himself went to Rome, and there was consecrated. In 1105 he returned to his abbey. In 1106 he sat at the Council of Poitiers, and vigorously attacked a certain lord Marmou- taud, who had taken possession of the Church of Chalais. At the same time he was bishop of Aleth, the Church of St. Malo of Dinan. In 1109 he pleaded before the Council of Laon against the monks of Chemillé. He was one of the most famous of the abbots of Marmoutiers, and increased its wealth considerably. He died May 29, 1124. See Hoefer, Not. Biog. Générale, s. v.

**Guillaume de Passavant**, a French prelate, was born in Saintouge, in the beginning of the 12th century. When Rainaud of Martigné, his cousin, was nominated archbishop of Rheims, Guillaume succeeded him in that church, and executed there the functions of an archbishop until June 23, 1151. After that he was called to the episcopal see of Masa, where his name is found among the documents of the year 1145. He was proud and able to defend the privileges of the Church. Being asked by the monks of Marmoutiers to intervene in their favor against Guy de Laval, who had taken possession of one of their priories, he immediately excommunicated that powerful leader. In 1151 a vassal church (of Brilhan) had refused to give homage to its superior, the Church of La Couture, and Guillaume entered the rebel church to be demolished, for which he was excommunicated and banished from Rome in order to justify his conduct. St. Bernard wrote in his favor to Hughes, bishop of Ostia, and to pope Eugenius III. Guillaume died at Yvré, in the province of Maine, Jan. 26, 1187. See Hoefer, Not. Biog. Générale, s. v.

**Guillaume (Saint)** PICHON, a French prelate, was born in 1184, in the parish of St. Alban, of poor agriculturist parents. He was admitted in the community of the clerks of the Church of St. Brieuc, he soon distinguished himself among his colleagues, early obtained a canonicate, and in 1220 was appointed bishop of St. Brieuc. The bishops of Britanny at that time were engaged in a lawsuit with Peter Manclere. Guillaume being summoned to obey this formidable leader, responded by a sentence of excommunication. The reply of Peter Manclere was the exile of the prelate, and the imprisonment of the priests who were known as his most devoted partisans. But the court of Rome took up the defense of Guillaume, and made his exile of short duration. He had left his diocese in 1226, and returned to it again in 1231. He died in 1284. See Hoefer, Not. Biog. Générale, s. v.

**Guillaume le Wallon**, an abbot of St. Arnoul of Mez. It is believed that he received instruction at the school of Liége. On the death of his studies he retired to a cloister. His teacher wrote him a letter, engaging him to leave his retreat and to enter the ranks of the secular clergy, but Guillaume continued in his chosen vocation. In 1505 he succeeded Warin at St. Arnoul as abbot. In 1573 he was elected abbot of St. Remi at Rheims. Since the year 1071 that monastery had remained without a chief, and stood exposed to the ravages of archbishop Manassé. Guillaume had some warm disputes with the latter, and wished to resign. He wrote to the pope, and, not receiving any answer, set out for Rome. The pope received him kindly, and on his return archbishop Manassé relieved him. Guillaume retired to Mez, and although devoted to bishop Herman, he was so weak as to allow himself to be consecrated in his place, when the emperor Henry IV had expelled the latter from his see in 1686. The following year Guillaume attempted to meet the bishop in the presence of the chief members of the Church renounced the episcopate, and retired to the abbey of Gorze. He was intrusted with the care of the children educated there, and after some time bishop Herman gave him the abbey of St. Arnoul. He died about 1689. There are extant of Guillaume le Wallon a collection of seven letters to divers persons, one to Gregory VII, and two to archbishop Manassé, in which he reproaches him severely on account of his many vices. To him also is ascribed a fine prayer in honor of St. Augustine. See Hoefer, Not. Biog. Générale, s. v.


**Guilin, Elieth, D.D.**, a Protestant Episcopal clergyman, was first employed as a teacher in Carrolton, La., about the year 1838. The next year he was rector of St. James's Church, Baton Rouge; in 1860 he removed to New Orleans, where, during the war, he served as chaplain in the United States army; in 1867 was made rector of the Church of St. John, in Brownsville, Texas, where he also served as chaplain in the army; in 1871 was at Fort Sill, in the Indian Territory, as United States chaplain; in 1874 was appointed to the same position at Fort Gibson; in 1877 removed to Texas, and served as chaplain with the Confederate forces in the year 1878 to Almonte Mines, Cal. He died in New Orleans, Jan. 17, 1878. See *Prosp. Eccl. Amérique*, 1880, p. 171.
GUION

John M., D.D., a Protestant Episcopal clergyman, a graduate of the General Theological Seminary, was employed as rector of the Church in Bethesda, Conn., in 1856; the following year became assistant minister of a church in Baltimore, Md.; and shortly after was chosen rector of Trinity Church, Seneca Falls, N. Y., where he served six years. In 1865 he was elected rector of the Church of St. Germain-en-Laye. The Germans and Swiss had burned down (1867) his abbey of St. Ursin, in Champagne, in revenge for which the cardinal burned the castle of Bréme, near château Thierry, belonging to the duke of Oultillon. Cardinal Guizot, the apostatized, Dec. 24, 1858, See Hoefer, Nouv. Biog. Générale, s. v.

Guizot, Louis (3), cardinal of Lorraine, archbishop of Rheims, and peer of France, was born, according to some, Jan. 22, 1573, according to others in May, 1585. He obtained the abbey of St. Denis and of Montier-en-Der, and also that of Chalils. He was never ordained, preferring monastic life, and exhibited that tendency in his later years, when he proposed to settle theological disputes by arms. In 1621 he followed the king on his expedition to Poitou, but fell sick at the siege of St. Jean d'Angely, and died shortly after (June 21, 1621). Charlotte des Essarts, countess of Romorantin, and one of the mistresses of Henry IV, is said to have been secretly married to the cardinal (Feb. 4, 1611), bearing to him three sons and two daughters. See Hoefer, Nouv. Biog. Générale, s. v.

Guizot, William, a learned English divine, was born at Allendale or Abbey-lead's Court, near Gloucester, in 1655, and was educated at Oriel College, where he was made fellow in 1674. He was ordained priest in 1677, and died Sept. 8, 1684. He translated into English, and illustrated with a commentary, Dr. Bernard's Minoris Ordinis Prima Tertia Tertia Septem (1690), and a tract, De Viatoris Humanae. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Guizot, François Pierre Guillaume, a noted French religious author, was born at Nimes, Oct. 4, 1787, being the descendant of a family of Huguenot pastors. He was educated at Geneva, and studied law at Paris. During the literary period of his life (1812-30), he was successively professor of history at the Sorbonne, secretary-general of the interior, journalist, etc. To this period belong his Du Gouvernement Républicain et de l'Etat Actuel de la France (1816)—Des Conspirations et de la Justice Politique (1821)—Des Moyens de Gouverner l'Empire (1826) (e. c.)—Les Fêtes de Mort en Matière Politique (1822) — Essai sur l'Histoire de la France (1823)—L'Histoire de la Résolution d'Angleterre (1827, 1828, 2 vols.)—L'Histoire de la Civilisation depuis l'Establishissement du Christianisme (1829). With the year 1830 Guizot's political career commenced, and it was mainly due to his efforts as minister of public instruction that a reform of the educational system of France took place. In the year 1816 Guizot published his Essai sur l'Histoire et sur l'Etat Actuel de l'Instruction Publique, in which he insisted that the state had the right of managing and controlling the public instruction. This idea he now developed, and introduced many improvements, especially in the primary and higher schools. In ecclesiastical respects, Guizot was the main support of orthodoxy in the Reformed Church of France. In 1828 he was chosen president of theconsistory, and was opposed to liberalism of any kind in religious matters. He was orthodox, and clung to the Creed of his Church. In 1827 he was obliged, on account of feeble health, to retire from the presidency of the synod. He died at Rome, Nov. 12, 1830. Of his works, we mention, L'Église et la Société Chrétienne (1861) — Méditations sur l'Essence de la Religion Chrétienne (1864; Eng. translation, N. Y. 1866) — Méditations sur la Religion Chrétienne dans ses Rapports avec l'État Actuel des Sociétés (1865-69, 3 vols.)—Les Vies de Quatre Grands
GUJERATI VERSION

Christiens Francois (1868; Engl. translation, Lond. 1869): —Memoires pour Servir à l'Histoire de mon Temps (1858-68, 9 vols.). He was one of the founders of the Société Bibliique in 1826, of the Société pour l'Encouragement de l'Instruction Publique in 1833, and of the Société Historique du Protestantisme Français in 1857. When, in 1861, Guizot had to make a reply to the address of the new academician, Père Laicardière, he defended and justified the papacy and the worldly power of the pope, whereas the Dominican praised Protestant America. This address of Guizot made a great stir. The Catholic papers, especially the Univers, rejoiced, and hoped soon to see Guizot return to the Church of Rome. But in spite of this Guizot remained in his Church, and from his words in his testament, "I die in the bosom of the enlightened Roman Catholic Church, which I created which I was born, and to have been born in which I rejoice," which have been quoted in full, we see that Guizot made all allowance to the Church of Rome, without becoming one of her members. See Mazale, Portrait d'Histoire Morale et Politique du Temps Jospengument, Guizot, etc. (Paris, 1875): Madame de Witt, née Guizot, Madame Guizot dans sa Famille et avec ses Amis (ibid. 1880; English transl. Lond. and Boston); Lichtenberger, Encyclop. des Sciences Religieuses, a. v.; Plitte-Herzog, Real-Encyklop. d. v. (B. P.)

3. THE VERSION OF THE SCRIPTURES. The Gujerati takes its name from Gujerat, a district of the Punjab in India, and the principal province in which it is spoken, and is said by the Serampore missionaries to be the vernacular of a territory equal in point of extent to England. On account of its wide diffusion it has been appropriately designated "the grand mercantile language of foreign Indian marts." The Serampore missionaries were the first to undertake a Gujerati version of the Scriptures. In 1807 they commenced printing the gospel of Matthew, but little progress was made. In 1817 the press was resumed, and in 1820 the New Test, in Gujerati characters instead of the Sanscrit, was completed. The prosecution of this version was, however, resigned about this period by the Serampore missionaries to the agents of the London Missionary Society stationed at Surat. The Rev. Messrs. Skinner and Fyvie, of the London Missionary Society, published their version of the New Test. in 1821, at Surat. Shortly after the publication of the New Test. Mr. Skinner died, and the translation of the Old Test. was now carried on by Mr. Fyvie, and in 1826 a complete translation at press. In 1827 two editions, in a revised state, rapidly followed as the demand increased. Another version of the New Test. was made by the Rev. Messrs. Clarkson and Flower, and an edition of two thousand copies was issued from the press. This was subsequently revised and published as an edition of the New Test. according to the old translation of the Surat edition, subject to such slight changes as might be deemed necessary. This edition was completed at the Bombay press in 1833. Meanwhile, preparations for a revised edition of the entire Gujerati Scriptures were in active progress under the care of the Bombay Auxiliary Society, and an edition of the New Test., according to this improved version, was completed at the mission-press in Surat in 1856. The Old Test. was completed in 1861. Besides these two editions, the Serampore New Test. and the Surat version, in 1860 a new edition of the Gujerati New Test., for the special use of the Parsees, was announced. It was carried through the press in Bombay, in Parsee characters, by the Rev. Dunjeshbyh Nowrojee, and published in 1862. In this edition the religious terms are those generally used in religious and other literature. Of the latter edition up to March 1884, two thousand two hundred and forty-nine portions of Scripture were disposed of. See Bible of Every Land, p. 123. There exist several grammars for the study of this language: — See also Mission's Compend in the Asiatic Journal.

GUENTHERODE

Grammar and Idioms (Ahmedabad, 1869); Shapurji Edaaji, A Grammar of the Gujerati Language (Bombay, 1867); Taylor, A Grammar of the Gujerati Language (ibid. 1866). (B. P.)

Guldberg, Ove Hozson, a Danish statistician, historian, was born Sept. 1, 1775, and died Feb. 6, 1808. He is known as the author of a Chronology for the Books of the New Testament (Copenhagen, 1785, and of A Translation of the New Testament, with Annotations (1794, 2 vols.), both published in the Danish language. (B. P.)

Gumpe, Mordecai. See Levintosh.

Gunn, Alexander, D.D., a distinguished minister of the Church of Scotland (Dutch and English) Church, was born at London, Aug. 13, 1785. He graduated from Columbia College in 1805, and prepared for the ministry under Dr. Henry Kellock of Princeton, and Dr. John Rodgers of New York. In 1809 he was licensed by the Presbytery of New York, and the same year took charge of the Church at Bloomingdale. He died Oct. 1, 1829.

3. THE VERSION OF THE SCRIPTURES. The Gujerati takes its name from Gujerat, a district of the Punjab in India, and the principal province in which it is spoken, and is said by the Serampore missionaries to be the vernacular of a territory equal in point of extent to England. On account of its wide diffusion it has been appropriately designated "the grand mercantile language of foreign Indian marts." The Serampore missionaries were the first to undertake a Gujerati version of the Scriptures. In 1807 they commenced printing the gospel of Matthew, but little progress was made. In 1817 the press was resumed, and in 1820 the New Test, in Gujerati characters instead of the Sanscrit, was completed. The prosecution of this version was, however, resigned about this period by the Serampore missionaries to the agents of the London Missionary Society stationed at Surat. The Rev. Messrs. Skinner and Fyvie, of the London Missionary Society, published their version of the New Test. in 1821, at Surat. Shortly after the publication of the New Test. Mr. Skinner died, and the translation of the Old Test. was now carried on by Mr. Fyvie, and in 1826 a complete translation at press. In 1827 two editions, in a revised state, rapidly followed as the demand increased. Another version of the New Test. was made by the Rev. Messrs. Clarkson and Flower, and an edition of two thousand copies was issued from the press. This was subsequently revised and published as an edition of the New Test. according to the old translation of the Surat edition, subject to such slight changes as might be deemed necessary. This edition was completed at the Bombay press in 1833. Meanwhile, preparations for a revised edition of the entire Gujerati Scriptures were in active progress under the care of the Bombay Auxiliary Society, and an edition of the New Test., according to this improved version, was completed at the mission-press in Surat in 1856. The Old Test. was completed in 1861. Besides these two editions, the Serampore New Test. and the Surat version, in 1860 a new edition of the Gujerati New Test., for the special use of the Parsees, was announced. It was carried through the press in Bombay, in Parsee characters, by the Rev. Dunjeshbyh Nowrojee, and published in 1862. In this edition the religious terms are those generally used in religious and other literature. Of the latter edition up to March 1884, two thousand two hundred and forty-nine portions of Scripture were disposed of. See Bible of Every Land, p. 123. There exist several grammars for the study of this language: — See also Mission's Compend in the Asiatic Journal.

Günner, Johann Ernest, a Norwegian prelate and naturalist, was born in Christiansa, Feb. 26, 1718. He began his studies under the direction of his father, who was a physician, and then went to Copenhagen to continue them. In 1742 the king gave him means to go to Halle, and afterwards to Jena, where he studied philosophy, and became a member of the faculty. On his return to Copenhagen in 1758 he was made extraordinary professor of theology in the university. In 1758 the bishopric of Dronten was created, and he was consecrated bishop upon him. He died at Christiansand, Sept. 28, 1773, leaving, Hydrebv (Dronten, 1758) — Krigsforhandlninger (Copenhagen, 1768); — A Refutation of the Norsk Videnkjemmandeverkets Skriften (writings of the Academy of Science of Norway), etc. See Hecker, Norns. Biog. Glabale, a. v.

Günther, Johann, a Lutheran theologian of Germany, was born April 17, 1660. He studied at Breslau and Leipzig, was preacher and licentiate of theology at the latter place, and died Jan. 20, 1714. His writings are for the most part directed against the Roman Catholic Church. See Ranft, Leben der chorherrischen Gottselehren; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Günther, Wolfgang, a Lutheran theologian, was born in Saxony in 1856. He studied at Wittenberg, was preacher in 1611 in the vicinity of Annaberg, in 1615 pastor and superintendent at Friedland, in 1620 at Spandau, and died Jan. 16, 1656. He wrote, Accursius Trium Librorgum Ecclesiae Nostra Symbolicorum (Wittenberg, 1614) — Apologiae Thesauri super Aug. Confessionem (1615) — Disputatio Epistola S. Pauli ad Romam (1625). See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Guthrie, Karl von, a Roman Catholic theologian of Milawan was born in 1740. In 1779 he was professor of Church history at Innsbruck, but a step which he regretted, because both the monastic life and the religious views of the monks were not in harmony with his intellectual powers. More pleasant was his position as librarian to prince Esterhazy, at Vienna,
GÜNTNER

GUTELIUS

He died in 1756, leaving, *Institutio Theologi Naturalis* (1714) — *De Sumptra Concessa Gentilia supra Romanorum Pontificem* (1777), *Diora, Die geliehrten Theologen Deutschlands*, a.v. (B. P.)

Güntner, Gabriel Johann Bernhard, a Premonstratensian, was born in 1802 in Bohemia, received holy orders in 1823, and was in 1838 professor of exegesis at Prague, and died March 17, 1876. He wrote, *Hermeneutica Bibliica Gentilica, JUSTA PRINCIPIS CATHOLICAE* (Prague, 1838; 2 ed. 1851; 3d ed. 1868) — *Introductio in Sacros Nare Testamenti Libros Histor. Critica et Apologetica* (ibid. 1863, 2 vols.). (B. P.)

Günnaburg, Aaron, a Jewish rabbi, was born at Prague in 1736. He received his rabbinical education at his native place, and was appointed rabbi of the congregation of Liebhachowitz, in Bohemia. In 1846 he published, *Dogmatisch-historische Böckcrung des alten Judenhauten* (Prague), in which he boldly demanded the emancipation of the Jews, and grunted his demands on the words and promises of former Austrian emperors. In consequence of this publication he was obliged to leave his country, and came to America. He was elected rabbi at Baltimore, then at Rochester, N. Y., and last in Boston, where he died, July 19, 1873. (See *Furst, Bibl. Jud.,* 1874.) (B. P.)

Gurley, Leonard El D.D., a Methodist Episcopal missionary, was born at Norwich, Conn., March 13, 1804. He moved to Ohio in youth, was converted, received into the Ohio Conference in 1828, was there three years on circuits, thirteen on districts, two in agency of Ohio Wesleyan University, twenty-eight in stations, and six in retirement. He was elected to the general conferences of 1845, 1856, and 1864, and died at Delaware, O., March 26, 1880. Dr. Gurley was genial, generous, and sympathetic. He was a strong advocate of temperance, wrote and spoke for the abolition of slavery, and gave $8000 to Ohio Wesleyan University and $10,000 to the Board of Church Extension. He published poems exhibit high talent. *See Minutes of Annual Conferences, 1880,* p. 314.

Gurlitt, Johann Gottfried, a Lutheran theologian and philologist, was born at Leipzig, March 18, 1754. In 1802 he accepted a call to Hamburg as director of the Johanneum, and professor of Oriental languages at A. F. 1540, and was there until June 14, 1827. Gurlitt was the teacher of the famous Church historian Neander. He wrote, *Eunaturo Brevis Hymni 43 Dasidat* (Hamburg, 1773) — *Kurze Geschichte des Tempelherrenrechts* (1824). See Winer, *Handbuch der Theol. III.* 1, 529, 365, 375, 585, 587, 704, 729, 780; Furst, *Bibl. Jud.,* 1848 eq. (B. P.)

Gurney, John Hampden, an English divine, son of Sir John Gurney, a baron of the exchequer, was born Aug. 15, 1802. He graduated at Trinity College, Cambridge, in 1824, was for some time curate of Lutterworth, Leicestershire, and in 1848 was presented by the crown with the rectory of St. Mary's, in Marylebone. He died March 3, 1802. Mr. Gurney was a most earnest and popular preacher, and among his published discourses are, *A Pastor's Warning,* suggested by the death of Sir Robert Peel (1860) — *The Lost Chief and a Mourning People,* on the death of the duke of Wellington (1821) — *The Grand Roman Fishery, and Duties and Duties of Protestants* (1854) — *Better Times and Worse* (1856), and several sermons. His lectures were published under the titles of, *Historical Sketches, Illustrating some Important Epochs from A.D. 1460 to A.D. 1700*; — *St. Louis and the Leap IV*; — *God's Heroes and the World's Heroes* (1856). Mr. Gurney was also the author of several psalm and hymn books, and of *Four Letters to the Bishop of Exeter on Scripture Readers.* See *Appleton's Annual Cyclopaedia,* 1862, p. 683.

Gurney, Samuel, a distinguished member of the Society of Friends, and brother of Joseph John Gurney, was born at Eastham Hall, near Norwich, England, Oct. 18, 1786. His education closed when he was fourteen years of age, and he was apprenticed to a London banker and tea-merchant. He eventually became a partner in one of the most celebrated business firms of Lombard Street. Early in his active life he was associated with other distinguished philanthropists in efforts to improve the condition of English missions. He was also the warm friend of the Bible Society and of the republic of Liberia. He was one of a deputation, representing four thousand merchant and tradesmen of London, sent to France, in 1858, in the interests of peace. He died in Paris, June 5, 1856. See *Memorials of Samuel Gurney,* by Mrs. Thomas Geldart (Philadelphia, 1859). (J.C.S.)

Gurth, Georg Samui, a Lutheran theologian of Germany, was born Feb. 5, 1745, at Brieg, in Silicia. He studied at Königsberg, was in 1788 rector at Neustadt, in 1778 preacher at his native city, in 1792 pastor primarius at Krenzburg, and died Feb. 3, 1803. He published some ascetical writings. See *Döring, Die gelehrten Theologen Deutschlands,* a.v. (B. P.)

Gürt, a teacher among the Hindus, occupying in some degree the place of the *confessor* of the Middle Ages. He is looked upon as a representative and vehicle of divine power, and therefore entitled to the most implicit submission on the part of the man whose *guru* he is.

Gurwthal or Shremanagur is a dialect spoken in the province of Gurwthal, west of Kumaon. A translation of the New Testament was undertaken at Sarsampore in 1816, and was completed at press some time prior to 1832. (B. P.)

Gutbier, Zsigland, a German Orientalist, was born at Weissenau, in Thuringia, Sept. 1, 1637. He studied at different universities, was in 1553 professor of Oriental languages at Hamburg, took in 1600 his degree as doctor of theology at Giessen, and died Sept. 27, 1667. He published, *Nurum Testamentum Syriacum,* — *Lexicon Syriacum,* Notes Crítica in *Nurum Testamentum Syriacum,* — *De Sibylla et Euarum Oracul.* See Möller, *Сambria Literatur*; Jöcher, *Allgemeine Gelehrten-Lexikon,* a.v. (B. P.)


Güte, Heinrich Ernst, a Lutheran theologian of Germany, was born Sept. 13, 1754, at Bielefeld. He studied at Halle, was preacher there in 1779, magister in 1780, professor of theology in 1791, and died Dec. 6, 1805. He wrote, *De Fide et Fidei Deo, De Christiano et Mortuis Renescens* (Halle, 1780) — *Anfangsgründe der hebräischen Sprache* (ibid. 1782; 2d ed. 1791) — *Entwurf zur Einleitung in das Alte Testament* (ibid. 1787) — *Kurze Uebersicht der vorsätzlichen Mutierungen,* etc. (ibid. 1804). See *Döring, Die gelehrten Theologen Deutschlands,* a.v. *Winfried der theolog. Erd. 1,* 81; Furst, *Bibl. Jud.,* 1, 149. (B. P.)

Gutelius, Samuel, a most estimable minister of the German Reformed Church, was born in Lancaster County, Pa. He studied under the Rev. Yost Henry Fries, was licensed and ordained in 1822, and immediately took charge of some congregations in Northumberland County. After laboring successfully for several years, he died, July 17, 1866. "Strict honesty and integrity were leading and marked features in his life and character." Father Gutelius was a great sufferer, but his sufferings never interfered with his duties.
GUTHRIE 502 GUYON

"He was an indefatigable worker, and a solid preacher. His sermons were always well prepared. He pleaded with his hearers like a man who expected to meet them at the bar of God. Indeed, he often reminded them of the day of judgment. He took a deep interest in all the benevolent operations of the Church, and was for a time connected with the publication of its periodicals. His ministry was characterized by great earnestness and success."—See Harbaugh, Fathers of the Ref. Church, in N. Y. H.

Guthrie, Henry, bishop of Dun- keld about 1064, died in 1076. He published Memorien temp. Charles I (Lond. 1702). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Guthrie, John (1), a Scotch prelate, was promoted to the see of Moray from Edinburgh, in 1623, where he continued until he was deprived with the other prelates by the Glasgow Assembly in 1638. He then lived at Spynie castle till 1640, when he was forced to surrender it to Colonel Monroe, after which he retired to his own private castle of Guthrie, in the county of Angus. He died not long afterwards. See Keith, Scottish Bishops, p. 122.

Guthrie, John (2), D.D., an English Congregational minister, was born at Milton, Kincardineshire, Jan. 30, 1814. He was kept in the Church from infancy through the care of pious parents; entered Edin- burgh University at the age of seventeen, where he took the degree of M.A., distinguishing himself in class works—graduated in 1839, and ordained pastor of the Secession Church at Kendrick. Shortly afterwards he was excommunicated from that church for maintaining the universality of Christ's atonement. He then, with others, formed the Evangelical Union, became the professor in the Theological Hall of the new body, and held the office from 1846 to 1861. From 1848 to 1851 he held the pastorate in Glasgow, whence he removed to Greenock, where he labored successfully for eleven years. Thence he went to Tolmers Square, London, but returned to Glasgow, where he assumed the pastorate of a new church, and filled the chair of apologists in the Theological Hall of the Evangelical Union. He died in London, Sept. 8, 1878. See (Lond.) Cong. Year-book, 1879, p. 316.

Guthrie, Thomas, D.D., an eminent Scotch pul- pit orator, philanthropist, and social reformer, was born July 12, 1803, at Brechin, Forfarshire, where his father was a country clergyman. He went through the cur- riculum of study prescribed by the Church of Scotland for candidates for the ministry, at the University of Edin- burgh, and devoted two additional winters to the study of chemistry, natural history, and anatomy. Meanwhile he was licensed to preach by the Presbytery of Brechin in 1825; subsequently spent six months in Paris, study- ing the physical sciences. In 1830 he became pastor of the Church at Arbirlot, in his native county, and in 1837 was appointed one of the ministers of Old Grey- friars parish, in Edinburgh. Here his eloquence, com- bined with devoted labors to reclaim the degraded popu- lation of one of the worst districts of the city, soon won for him a high place in public estimation. In 1843 he joined the Free Church, and for a long series of years continued to minister to a large and influential congregation in Edinburgh. In 1846 and 1846 he per- formed a great service for the Free Church by his advocacy throughout the country of its scheme for prov- iding manses or residences for its ministers. His zeal was not diverted in mere denominational or sectarian channels. He came forward in 1847 as the advocate of the week-schools, and to him was due the rapid extension of the system over the kingdom is very much to be ascribed. He also earnestly exerted himself in many ways in op- position to intemperance and other vices. He possessed great rhetorical talent, and his style was remarkable for the abundance and variety of the illustrations he used. Few public speakers have ever blended solemnity and deep pathos so intimately with the humorous, his ten- dency to which has more frequently than anything else been pointed out as his fault. Dr. Guthrie always displayed a generous sympathy with all that tended to the upbuilding of the Church. He was a long-continued re- mainer of the General Assembly of the Free Church of Scotland in May, 1862, and died near Edinburgh, Feb. 23, 1873. His most important published works are, The Gospel in Ezekiel, a series of discourses.—The Way of Life, a volume of sermons.—A Plea for Drunkards and Drunken Drunkenness:—A Plea for Villas, followed by a second and a third plea, the latter under the title, S Jed- time and Harvest of Rugged Schools:—The City, its Sins and Sorrows:— A Sufficiency Maintained and an Efficient Ministry (Edinburgh, 1852, 8vo). He was the editor of the new edition of Berriedale's Christian World Unmasked (ibid. 1856, 8vo). For some years before his death he acted as editor of The Sunday Magazine, founded in 1864, in which year he retired from his reg- ular ministrations. His Autobiography and Memoir was published by his sons (1875), and his Works (1873-75, 11 vols.). See also Popular Preachers, p. 88; Smith, Our Scottish Clergy (Edinb. 1840), p. 842; (Lond.) Evang- elical Magazine, February, 1874; Allibone, Dict. of Brit. and Amer. Authors, s. v. (W. P. S.)

Guy. See Gul.

Guy, Thomas, an English philanthropist, founder of Guy's Hospital, was born at Southwark in 1644. Af- ter serving an apprenticeship of eight years, he began business as a bookseller, but in 1662 he became ordained pastor of the Church of England in the city of London. He published Bibles, which he at first imported from Holland, but afterwards printed for himself. He became master of an immense fortune, and died unmarried, Dec. 17, 1724. In 1707 he built three wards of St. Thomas' Hospital, and aided it in other ways. He built Guy's Hospital in 1691 at a cost of £6,000, and left an endowment of £219,499. He also made other gifts and bequests for hospitals and almshouses. See A True Copy of the Last Will and Testament of Thomas Guy, Esq. (Lond. 1725); Knight, Shadows of the Old Booksellers (1865), p. 323; Encyclopedia Brit. 9th ed. s. v.

Guyard, Richard, a French Dominician, was born in 1601, and died at Paris, July 30, 1674, a doctor of theology and provincial of his order. He wrote, La Vie de S. Vinc. Ferrer.—Discrimina inter Doctrinam Thomistam et Jansenianam:—La Nouvelle Apparition de Luther et de Colinia. See Écheard, De Scriptoribus Ordinis Minorum Dominicanorum; Jocher, Allgemeine Gelehr- ten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Guye, Charles, a French Jesuit, was born at Tours in 1601, taught theology fifteen years, afterwards became a preacher, and died in the same city, March 30, 1664. He is the author of De Festa Propria Locum et Ecclesiarum, etc. (Paris, 1647 fol.). See Winer, Handbuch der theol. Lit. i. 616 sq.; Jocher, Allgemeine Gelehrten-Lexikon, s. v.; Alegambie, Bibliotheca Scriptorum Societatis Jesu; Bayle, Dictionnaire Historique Critique; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)


Guyon, Symphorien, a priest at St. Victor, in Orleans, was the author of, Notitia Synodorum Ecclesiae Aureliannae (1687), which was again published in French in 1647 under the title, Histoire de l'Église et Doctrine, Ville et Université d'Orleans. See Winer, Handbuch der theol. Lit. i. 522; Le Long, Bibliothèque Historique de France; Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)
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HABDALAH

Guzman, Ludovico, provincial of the Jesuits in Seville and Toledo, was born at Osorno, in Castile, in 1534, and died at Madrid, Jan. 10, 1605. He published Hist. de las Missiones en la India Oriental (Alicante, 1601 2d). See also Alegambra de los Eclesiasticos Generales Jesu; Antonio Bibliotheca Hispanica; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit. i, 841. (B. P.)

Gyöngyösi (de Pelsy), Paulus, a Hungarian Reformed theologian, was born in 1668. He studied in England and at Frankfort, and took the degree of doctor of divinity at the latter place in 1700. On returning to his country, he was pastor of the Reformed congregation at Kaschau, but he had to leave that place in 1724, and went to Frankfort-on-the-Oder, where he was appointed professor of theology. He died there in 1748, leaving De Fato Sancta Novi Testamenti Estate (Franeker, 1700)—Digp. Deum in humanitas am- erius Christi et Christianorum (ibid. 1700)—Ahydrate Pauca, pro Voce Vinicius Erestam; Ars Bibliothecavarsitatem (Basle, 1722), written against the bishop of Agram and the Jesuit Tsunon, who wrote against the Protestants; the publication of this work was the cause of his leaving the country—De Recurrentia Temporum Nori Test. (Frankfort, 1731) De Moris Dei (1738)—Spectulum Evangelic (1784)—De Lapidibus Sama- riae (1783)—De Giorpons (1787); etc. (B. P.)

Gypper (or Gypaye, Fr. pizecrier), (1) the medi- eval term for a hanging bag; (2) a pouch or flat purse, with a mouth or opening of metal, strung to the girdle, often represented in English monumental brasses. (B. P.)

Haab, Philip Hinrich, a Lutheran theologian of Germany, was born at Stuttgart, Oct. 9, 1758, and died as pastor at Schweigern, Württemberg, in 1838. He was the author of, Hebräische Grammatik zum Gebrauch für das Neue Testament (Tübingen, 1815) Religions-Anschauung durch Bibelgeschichte (1819, 2 parts); Betrachtungen über die Lehren und Riten Jesu nach dem Bericht der 4 Evangelisten (Heilbronn, 1830). See Winer, Handbuch der theolog. Lit. i, 126; ii, 254, 403; Zschokl, Biblioth. Theol. i, 482. (B. P.)

Haag, Georg Friedrich, a Lutheran minister of Germany, who died March 19, 1785, is the author of, CHRISTLICHES LEBENKRICK DER EVANGEL. KATECHISCHEN Unterricht (Heidelberg, 1842) CHISTLICHES HAUSBÜCH- KEIN (3d ed. 1861); BIBELGESCHICHTE (1855)—Evangelisches Hausbuch (ed.);—Zeugnisse aus der lutherischen Kirche (1861). See Zschokl, Biblioth. Theol. i, 482. (B. P.)

Haak, Theodor, an English divine and natural philosopher, was born in 1603 at Neubrunn, near Weinsberg, in Germany, and was educated partly in his native country, and finally at Oxford and Cambridge. He then visited some of the Continental universities, and returned to Oxford in 1629, but without taking a degree was or- dialined in 1639, and sent as a descen to bishop Hall of Exeter. He gave himself up to literary pursuits, and was devoted to the interests of parliament during the rebellion. He died in London, May 9, 1690. He published the Dutch Antiques on the Bible (1657, 2 vols. fol.); was employed by the Westminster Assembly, and translated into Dutch the several theological works that were to have been the first to propose the Royal Society. Some of his letters appeared in the Philosophical Collections (May, 1692).

Haar, in Norse mythology, was a dwarf, made of and living in stones.

Haar, Carl, a German convert to the Church of Rome, was born Oct. 18, 1804. He studied theology at Tübingen, and became a Protestant minister. In 1843 he was dismissed from the ministry, having the year before published Die Glaubenszeugnisse des Protestantismus und Katholicismus. He joined the Church of Rome at Hamburg, in 1844, and published on that occasion, in his name, fremde Verleumdungen seines lieben Gemeinde- lehren, etc., Protestantismus und Katholizismus. He now set himself to write in the interest of the Church of Rome, and published Josephs und Konrads Freundschaften (Augs- burg, 1845)—Populäre Kirchengeschichte, mit besonderer Berücksichtigung der Reformationsgeschichte (2d ed. 1846) Beleuchtung grosser Vorurtheile gegen die Katholische Kirche (1857); Geschichte der Päpste (1860)—Die zwei Hauptfeinde des Christenthums (1866) Mater und Gnade (1867). After the Vatican council, Haa denounced again the Church of Rome, without returning to the Evangelical Church, and to justify him

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Haas, Carl Franz Luftert, a Reformed theologian of Germany, was born Aug. 12, 1772, at Cassel. He studied at Marburg and Konigsberg. He seems to have a fairly extensive field of activity there in 1748, was professor in 1754, and died Oct. 29, 1789. He wrote, Das Historica de Merita Philippus Maganumini in Reformationem (Marburg, 1742) Die Euchhismus und Variis Euseis Sectis (ibid. 1746)—Ver- nach einer heutigen Kirchengeschichte (ibid. 1782). See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theolog. Lit. i, 793. (B. P.)

Haas, Nikolaus, a Lutheran theologian of Germany, was born Nov. 25, 1665. He studied at Altdorf and Leipsic, was pastor in 1686, and died July 26, 1716, leaving, De Principiorum Morum Existencia, Definitione et Divisione (1688)—De Astrologia Justitiae (1685) Heredita Unterredungen mit Gott (1689) Chri- stiani Gutenstein Lutheri contra Papistus (1708), be- sides a number of asetical works. See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theolog. Lit. i, 156; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

Habadin (or rather Chabatur), a subdivision of the Jewish sect of Chasidim, founded by Rabbi Solomon, in the government of Mohilef, in the 18th century. The name is composed of the initial letters of the three Hebrew words, ג"ע, נ"כ, מ"ב, "wisdom, intelligence, and knowledge." They may not improperly be termed the "Jewish Quietists," as their peculiarities consist in the rejection of external forms and the complete abandonment of the mind to abstraction and contemplation. Instead of the baptisms customary among the Jews, they go through the signs without the use of the element, and consider it their duty to disengage themselves as much as possible from matter, because of its tendency to control the mind in its ascent to the spiritual source of intelligence. In prayer they make no use of words, but simply place themselves in the attitude of supplication, and exercise themselves in mental ejacu- nations.

Habakuk, the Hebrew prophet, is commemorated in the old Roman martyrologies on Jan. 15.

Habadalah (Hebr. א-ך-ל, distinction), a ceremony by which the Jew of the East is either consubstantiated with or separated from the other days of the week. It is performed after the concluding service in the synagogue, by reciting pa- pasages of Scripture and prayers, and the use of wine and spices. On Sabbath evening four benedictions are said, one over the wine, a second over the spice, the third over the light, "Blessed art thou Lord our God, king
of the world, who hast created a shining light," and the last is, "Blessed art thou, Lord God our King, of the universe, who hast made a distinction (ἔσχαρος) between the holy and the common, between light and darkness, between Israel and the heathen nations, between the seventh day and the other six days of work; blessed be thou, O God, who hast made a distinction between the holy and the common." If for any reason a Jew is prevented from performing this ceremony, either at home or abroad, he is at liberty to substitute the following short benediction: "Blessed art thou, Lord God who hast made a distinction between things sacred and profane." See Buxtorf, Lex. Chald. Tulk. s. v. (B. P.)


Habert, Louis, a French theologian and doctor of the church, was born at Bais, in 1588, and died at Paris, April 17, 1718. He is the author of, Præstus ex Sacramentum of Penance (Paris, 1714, 1729), better known as the Præstus de Verduin. He also wrote Theologia Dogmática et Moralia de Usum Seminarii Catalanae (Lyons, 1679-12, 7 vols.), which was attacked and condemned by Freidouin. Being opposed to the bull Unigenitus, Habert was exiled in 1714, and only returned to Paris after the death of Louis XIV. See Lichtenberger, Encyclop. des Sciences Religionneuses, s. v.; Agricola, Biblioth. Iii, 212; Jöcher, Allgemeines Gelber- ten-Lezon, s. v.; Hoefer, Nouv. Générale, s. v. (B. P.)

Habitus. See ARABAS.


Habitation (Lat. habitation, 1) a residence; (2) a niche.

Hachilah. Hill of. Lieut. Conder suggests for this spot (Quar. Statement of the "Palest. Explor. Fund," January, 1857, p. 47) "the high hill bounded by deep valleys north and south on which the ruin of Yehud is said to stand," and Tristram (Jude, A. R. Land, p. 60) coincides in this identification; but if this be the site of the ancient city Caín (q. v.), it can hardly be also that of Hachilah; and, in fact, the latter is not a proper name at all, as it invariably has the article (הַחֲכָלָה, as being a mere appendage of Ziph). Later, Lieut. Conder proposes another site (Tend Work, ii, 21): "This [hill] is known to the natives as El-Kelah, running out of the Ziph plateau towards the Dead Sea desert or Jeshimon, a district which, properly speaking, terminates about this line, melting into the Beersheba plain. On the north side of the hill are the Dreamers' ponds, the actual source of David's descent on Saul's pursuing guards." As to the "wood (choreas) of Ziph," he remarks (p. 89): "A moment's reflection will convince any traveller that as the dry, porous formation of the plateau must be unchanged since David's time, no wood of trees could then have flourished over this unwatered and sun-baked region. The true explanation seems to be that the word choras is a proper name with a different signification, and such is the view of the Greek version and of Josephus. We were able considerably to strengthen this theory by the discovery of the ruin of Khora in the valley of Hires (the same word under another form), close to Ziph, the first of which may well be thought to represent the Hebrew Choreas-Ziph. But the latter term likewise is a mere denominate, for it takes the article (.splitext, 1 Sam. xxii, 15, 18), and is elsewhere used plainly with reference to trees (Isa. xvii, 9; Ezek. xxxii, 9).

Hacke, Nicholas P., D.D., a German Reformed minister, was born in Baltimore, Md., Sept. 29, 1800. At the age of six years he was sent to a relative in Bremen, Germany, to acquire a thorough knowledge of the German language. He returned to America in 1816, and studied theology privately until 1819, when he accepted an invitation to preach to some congregations in Westmoreland County, Pa., returning to his studies the same year. He was licensed and ordained in 1819, and became pastor of the Greensburg charge, which he served fifty-eight years, and died there, Aug. 23, 1887. He was the greatest part of his life dedicated to the work of the church, and was named preacher exclusively in the German language. He was a student all his life, and used the English language with ease and grace. He was fully consecrated to his work, remarkable for his social powers, caring not for worldly honors, a model Christian gentleman, and faithful member of the gentry. See Harbaugh, Fathers of the Germ. Ref. Church, v, 800.

Hacker, Joachim Bernhard Nikolaus, a Protestant theologian of Germany, was born Nov. 11, 1790, at Dresden. He studied at Wittenberg, and died at Zschepin, Saxony, Oct. 4, 1817, leaving some ascetical works, for which see Döring, Deutsche Konzilredner; Winer, Handbuch der theolog. Lit. ii, 386, 386. (B. P.)

Hacker, Johann Georg Augustus, a Protestant theologian of Germany, was born at Dresden, Jan. 24, 1752. He studied at Wittenberg, was in 1784 preacher at Torgau, in 1789 pension-preacher at Dresden, in 1790 court preacher at Dresden, and died Feb. 21, 1819, leaving Diaries, Inauguralis de Descensu Christi ad Inferos (Wittenberg, 1802), and several volumes of sermons. See Döring, Deutsche Konzilredner; Winer, Handbuch der theolog. Lit. i, 486; ii, 92, 127, 161, 172, 173, 183, 386, 389. (B. P.)

Hackett, Horatio Balch, D.D., LL.D., an eminent Baptist scholar, was born at Salisbury, Mass., Dec. 27, 1808. In 1823 he entered Phillips Academy, Andover, and in 1827 Amherst College; became a hopeful Christian in 1828, and was valedictorian in 1830. He graduated from the theological seminary at Andover in 1834, spending one year meanwhile as tutor in Amherst College. The next year he occupied a position as teacher of classics in Mount Hope College, Baltimore, and became a member of the First Baptist Church in that city. He was adjunct professor of Latin and Greek in Brown University, 1833-39. In 1839 he was elected professor of Biblical Literature and Interpretation in Newton Theological Institution, and the same year was ordained to the Christian ministry. Two years of earnest devotion to the cultivation of the classes which came under his instruction were followed by a year spent in independent travel in long residence in Halle, Germany, attending the lectures of Tholuck, Geuenius, Rödiger, and other eminent scholars, and four months in Berlin, enjoying the instructions, especially, of Neander and Hengstenberg. After his return to America, in 1842, he presided over an amended edition of Plutschau's Kritik der Delen in the Protestantische des Wicked, devoting also much time to the
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study of French, Chaldæan, and Syriac, modern Greek, and Sanscrit. Two years afterwards he published a translation of Winer's Grammar of the Chaldee Language. The first number of the second volume of the Bibliotheca Sacra, January, 1845, contains his critique on the Life of Jesus, by Strauss. In the number of the same quarter for January, 1846, is an able article on the Sympathical Study of the Gospels, and Recent Literature Pertaining to it. The next year (1847) appeared his Exercises in Hebrew Grammar, and Selections from the Greek Testament to be Translated into Hebrew, etc. The result of some of his studies in connection with the preparation of this volume may be found in the January (1847) number of the Bibliotheca Sacra, in the form of two articles from his pen, The Structure of the Hebrew Sentence, and The Greek Version of the Pentateuch, by Thiersch. Then came his great work, the Commentary on Acts, the first edition of which appeared in 1852. He then made a second visit to Europe, his journey being extended to Palestine, and on his return spending several weeks in Germany. In 1855 he published his Illustrations of Scripture; Suggested by a Tour through the Holy Land. Soon after, he set out upon his third foreign tour, spending six months in Athens, for the purpose of devoting himself to the study of modern Greek, and thence making excursions in different directions on the slopes of the Peloponnesus. In 1860 the Bible Society published his Notes on the Greek Text of the Epistle of Paul to Philonem, as the basis of a revision of the common English version; and a Revised Version, with Notes. In 1864 appeared his Christian Memorials of the War. During the same year he wrote thirty articles for the original edition of Dr. William Smith's Dictionary. In 1861 he wrote an introduction to the American edition of Westcott's Study of the Gospels; in the winter of 1862 he began to edit an American edition of Smith's Dictionary of the Bible, aided by Dr. Ezra Abbot. He was also employed by Dr. Schaff to translate H. Boer- teman's Commentary on Philonem, for his edition of Lange's Commentaries, and Braun's Commentary on Philonemus, for the same series. He published in 1867, a second revised edition of Plutarchus de Seru Numistii Veri Dico, with notes prepared by himself and professor W. S. Tyler, of Amherst College. Professor Hackett's connection with the Newton Theological Institution closed with its anniversary, June 24, 1868. Two years were next spent in laborious study in his favorite department, translating and revising the books of Ruth and Esther for the Bible Union, and preparing the second, larger, more careful edition of Smith's Dictionary of the Bible, and upon translations which he engaged to make for Dr. Schaff; also, in 1870, spending several months, once more, in the Old World. Having been appointed to the chair of Biblical Literature and New Testament Exegesis, in the Rochester Theological Seminary, he entered upon the duties of his office in the fall of 1870. The same zeal and enthusiasm which characterized his instructions at Newton marked his teachings at Rochester. Five years of work were followed by another of those vacations in which he took so much delight, a vacation passed amid the scenes of the Old World. He returned, apparently greatly refreshed and strengthened, to enter anew upon his work, when the summons suddenly came, telling him that his work was done. He died almost instantly, Nov. 2, 1875, at his own home in Rochester, N. Y. His Memorial of H. B. Hackett, edited by C. H. Whitmore (Rochester, 1876). (J. C. S.)

Hackett, Thomas, D.D., an Irish prelate, was bishop of Down and Connor in 1672. He was deprived for simony in 1694. He published some Sermons (1672). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Hackett. See HARKUT. Haddariel. In the Talmud, is an angel of the heavens of fixed stars, and commander of fire; therefore more than twelve thousand flashes of lightning come from his mouth at every word he utters. He would not allow Moses to wander through the air, when the latter came, at the command of God, to receive the law. God chid him, therefore he offered his services, to go before Moses, and announce his words. Haddas, Jreuda, a learned Karaite Jew, was born towards the end of the 11th century, at Jerusalem, and died between 1150 and 1160. He is the author of a great work, bearing upon the literature of the Karaite Jews, entitled, א"ש מאר בק, also פוקיו פוקיו, first published at Koslov, 1836. See Fürst, Bibl. Jud., 1,538; Geschichte der Karaiten, ii, 211 sq.; Dr. Rossi, Dizionario Storico (Ger. transl.), p. 129. (B. P.)

Hadelin (Lat. Hadalianus), Sabat, priest and confessor, who died in 590, was one of the disciples of St. Remacle, and when that saint resigned his bishopric of Fougères, that he might retire into the peaceable monastery of Stanialawol, lately founded by St. Sigebert, king of Austrasia, he took with him the pious Hadelin. Remacle sent Hadelin into Distans, on the Meuse, in 669, and finding a quiet retreat at Celmis on the Loess, he dwelt there in a cave, and built a little chapel, on the site of which afterwards rose a collegiate church. St. Hadelin is the patron of five churches in the diocese of Liege and Namur. His hermitage still exists, and has never been without a pious successor. The body of the saint was buried there, but was translated to Vise, in the diocese of Liege, in 1338. He is mentioned in the martyrologies of Ado, Wyon, Menardus, those of Liege, Cologne, etc. There are two ancient lives, one by Notker, bishop of Liege (971-1007). See Barin-Goud, Lives of the Saints (sub. Feb. 2, his day), l, 49.

Hadeloga (or Hadologa), Saint, commemorated Feb. 2, is said to have been the first abbot of the nunnery of Kissingen, and a daughter of Charles Martel, in the 8th century.

Hadiq. The modern site, Hadikek, is laid down on the Ordnance Map as three miles east of Ludd, and is described in the accompanying Memoirs (ii, 257; comp. p. 322) as "a moderate-sized village on a terraced tell at the mouth of a valley at the foot of the hills, with a well to the east. There are remains of a considerable town round it; tombs and quarries exist; and the mound on which the village stands is covered with pottery."

Hadhath, a name given by Mohammedans to the sayings of Mohammed, which were handed down by oral tradition from one generation to another. There are said to be six authors of these traditions, among whom are Ayesha, the wife of the prophet; Abu- Fureira, his intimate friend; and Ibn-Abbas, his cousin-german. The collection of these traditions made by Khurasmi numbers 5316 sayings, all of which the devout Mohammedan ought to commit to memory, or, where that cannot be done, to transcribe them.

Hadria. See ADRIA.

Hadrian. See ADRIAN.

Hädahi-Khalfa (originally Mustafa ben-Abdallah, also known by the name of Kothel-Thotheli), a most celebrated Turkish historian, geographer, and biographer, was born at Constantinople about 1605. He was for some time secretary to the sultan, Murad IV, and died in 1668. His main production is a great biographical lexicon, Kehf al-fannah, written in Arabic, in which he gives the titles of more than 18,000 Arabic, Persian, and Turkish works, with short biographies of the authors. It is of the greatest value, since it enumerates a great many others which seem to have been lost. He also published a large work for his Encyklopädische Übersicht der Wissenschaften des Orients (Leipzig, 1806). A complete edition of Hädahi's text, with a Latin translation, was published by Flügel, Lexicon Bibliographicum et Encyclopaedicum (Lond. 1806-50, 7 vols.). Hädahi also published chronological tables, Ta'rikheh-al-tawarikh (translated into
Latin by Reiske, Leipsic, 1765), and a geography, Deichlös-nund (Latin transl. by Norberg, Lund, 1818, 2 vols.).

HADWINUS, Svat. See CHAGRUMUS.

Hematarius. See CHELDOMIACUS.

Hennir, in Norse mythology. When the Wanes and Aesir had a long war, agreed on an armistice, they exchanged hostages. The Åsa got the Wani Niord, the Wanes the Åsa Hennir, who was very beautiful, but had no mental gifts, and soon the Wanes ceased to respect him. Both hostages remain in the power of their enemies until the destruction of the world, when they will return to their kindred.

Haer, Franciscus van der, a theologian and historian of Utrecht, who died at Louvain, Jan. 12, 1632, is the author of, Catena Aurea in IV Evangelia:—Concordia Historiae Sacrae et Profanae (1614)—Jesu Nascens, Missa Danici—Biblia Sacra Vulgata:—Expositio in Epistolam Pauli:—De Sacramentis. See Burmann, Trajectum Eruditorum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hafedah, an idol of the Adites, a tribe of Aranians who inhabited the country of Hathramaut, in Yemen, or Arabia Felix. It was principally invaded for prosperity in traveling.

Häckel, Johann Carper, a Protestant theologian, was born May 1, 1754, in Switzerland. He studied at Zurich, was vicar in 1774, in 1784 chaplain to the prince of Dussan, in 1793 preacher at Bremen, in 1802 professor at the gymnasium there, in 1804 superintendent at Berlin, and died April 4, 1811. He is the author of several works. See Döring, Deutsch. Kunde-Redner; Winer, Handbuch der Theol. Lit. ii. 47, 157, 158, 201, 204, 312. (B. P.)

Hafen, Johann Baptist, a Roman Catholic theologian, who died June 27, 1870, is the author of, Strengkirchlichkeit und Liberalismus in der Kathol. Kirche (Clee, 1842)—Behandlung der Methode im Blutham Rotenburg (1867)—Predigten (1863, 8 vols.).

Hafersang, Johann Carper, a Lutheran theologian of Germany, was born Feb. 14, 1669. He studied at Wittenberg, and died there May 17, 1744, doctor and professor of theology. He wrote, De Defectibus Afiictionum Christi a Paulo Supplendis:—De Rilievo Incantulator et Incapacitatur:—De Quo est Christus Moritur:—Crucis Valuerit Mori:—De Sunum Jene Christi:—De Mystero Trinitatis, in Libris Apocryphis Oribo, etc. See Moser, Lexicon. jtsbebenauer Theologen; Freher, Theatrum Eruditorum; Neubauer, Nachricht von den jtsbebenaeut Gottesgeschlechtern; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Haftai (beersers), a name given to Mohammedans who commit the entire Koran to memory, and are on that account regarded as holy men, intrusted with God's law.

Haftrang, in Persian mythology, is the god and ruler of the planet Mars, the light-giver and health-restorer. As he is the protector of the northern region and its stars, he may be the seventh constellation, because Hafti denotes seven.

Hagemann, Lorenz, a Lutheran theologian of Germany, was born at Wolfensteinat, Aug. 10, 1692. He studied at Jena, was preacher in 1719 at Bodenburg, in 1722 at Nonnhausen, in 1728 at Hanover, in 1748 general superintendent. He wrote An Humana Fveit Pheilosus Moralit (Jena, 1719), besides a number of ascetical works. See Döring, Die gelehrten Theologen Deutschlands, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hagemann, Johann Georg, a Lutheran theologian of Germany, who died at Blankenburg in 1765, a superintendent, wrote the Retrospekt, über die fünf Bücher Moses (Brunswick, 1782-44):—Von den vornehmsten Ueberresten der heiligen Schrift (Quedlinburg, 1747). See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hagen, Friedrich Caspar, a Lutheran theologian of Germany, who died April 13, 1741, member of the consistory, court preacher, and superintendent at Bayreuth, is the author of, De Comentia Subobscurae (Bayreuth, 1717):—De Spuapuga Pauli (Mittenberg, 1703; also found in Theatinius Novus Theol. phil. ii, 875 sq.):—Memoria Philosophorum, Oratorum, Poetarum, Historiorum, etc. (Bayreuth, 1710):—Die Ausgabe einer deutschen Bibel Lutheri. See Baumgarten, Merkwürdige Bücher, i, 107; Winer, Handbuch der Theol. Lit. i, 751; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hagenbach, Karl Rudolf, a Swiss theologian, was born at Basle, March 4, 1801. Besides the university of his native place, he studied at Bonn and Berlin, and in these places received the instruction of Locke, Schillermacher, and Neander. Having returned to Basle, he commenced his academical career by presenting Observationes Historico-Hermeneutica circa Origem Methodam Interpretanda Scriptura Sacra (1823), and six years later he was made professor ordinarius in the theological faculty. For fifty years he belonged to the Basle University, and exerted a wide influence, not only as a teacher, but also as a preacher. He died June 7, 1874. Hagenbach's first important work was Encyclopaedia et Methodologia der theolog. Wissenschaften (Basle, 1838; 11th ed. by Kuntsch, 1894; Engl. transl. by Crooks and Hurst, as vol. iii of Library of Biblical and Theological Literature, N. Y. 1884):—Jahrbuch der Dogmengeschichte (1840; 4th ed. 1867; Engl. transl. by Beech, Edinburgh, revised and enlarged by Dr. H. B. Smith, N. Y. 1861, 2 vols.; new ed. with preface by Plumptre, Edinburgh, 1860, 3 vols.):—Grundzüge der Homiletik und Liturgik (1863). His largest work is the Kirchengeschichte von der ältesten Zeit bis zum 19. Jahrhundert (Leipsic, 1869-72, 7 vols.; that part which treats of the 18th and 19th centuries has been translated into English by Dr. Hurst, N. Y. 1862, 2 vols.; new ed. with prefix by Plumptre, Edinburgh, 1860, 3 vols.):—Oecoloupad und Myeouia (Elberfeld, 1859);—Predigten (9 vols.). Besides, he contributed to Herzog's Encyclopaedia and other theological reviews. See Eppler, Karl Rudolf Hagenbach (Juliershow, 1875); Pitt-Herzog, R. Encyklop., s. v.; Lichtenberger, Bescikop, des Sciences Religionnes, s. v.; Zuchold, Bibl. Theol. i, 467 sq. (B. P.)

Hager, E. W., D.D., a Protestant Episcopal clergyman of the diocese of central New York, was a chaplain of the U.S. Navy. At one time he was rector of All Saints, New York, and subsequently of St. George's Church, Utica, N. Y. He died in Chicago, Ill., July 7, 1880. See Whittaker, Almanac and Directory, 1881.

 Hagioscope, a word used by English ecclesiastical writers to describe openings made through different parts of the interior walls of the church, generally on either side of the chancel arch, so as to afford a view of the altar to those worshipping in the aisles.

Hagiosdéloun (dýoosdéloun, hokyl iron), one of the substitutes for bells still used in the East (also called tó oposnódh, eposye). See Semeqinian. It usually consists of an iron plate, curved like the tire of a wheel,

The Hagiosdéloun.

Hahn, Hermann Joachim, a Lutheran theologian, was born in 1867 at Irsee, in Mecklenburg. He studied at Leipsic, and in 1876 deacon at Dresden, and finally preacher there. He was stabbed by a fanatical Roman Catholic, May 21, 1725. He wrote De ics, qua circus Reeperam de Sibitho Doctrinam, a nova Namme Nesper in Dubium Visi sunt (Leipsic, 1728), besides a number of ascetical works. See Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hahn, Johann Bernhard, a Lutheran theologian, was born in Königsberg in 1865, and died there, July 8, 1755, doctor and professor of theology. He wrote, De Appellazione Lignam Hebrew quem dicit Sancta, ex Marian (Leipsic, 1715): de Feito Ebraorum Purim: Introductio ad Jesenium (1735): Introductio ad Jeremiam (1736): De Anna Ebraorum Jubilo (1746): De Ebræis in Nm. xi. 31. See Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hahn, Johann Friedrich, a Lutheran theologian of Germany, was born Aug. 15, 1710, at Bayreuth. He studied at Jena and Halle, was preacher at Klosterbergen in 1748, and military chaplain at Berlin in 1746. In 1749 he was general superintendent, in 1762 member of consistory, and died at Aurich, in East Frisia, June 4, 1784. He published sermons and other ascetical writings. See Düring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Hahn, Johann Zacharias Herman, a Lutheran theologian of Germany, was born Aug. 18, 1768, at Schneeberg, in Saxony. In 1800 he was deacon at his native place, in 1804 general superintendent and member of consistory at Gera. He died Nov. 22, 1828, doctor of theology, leaving, Public, Moral, und Religion in Verbindung (Leipsic, 1797-1800, 2 vols.): Geheimes Gesangbuch nebst Gebeten (Gera, 1822). See Winer, Handbuch der theol. Lit. ii, 168, 172, 177, 291, 296. (B. P.)

Hahn, Philipp Matthias, a Lutheran theologian of Germany, was born Nov. 25, 1739, at Scharhausen, in Württemberg. He studied at Tubingen, and died there, near Stuttgart, May 2, 1790. He was famous alike as a mechanic and theologian. A pupil of Oetinger and Bengel, he developed their theological system in his commentaries on different parts of the New Test., and his other writings. He published, Betrachtungen und Predigten über die Evangelien (Stuttgart, 1747); 3rd ed., revised according to his manuscripts, 1847: Erhauungsstunden über den Brief an die Epheser (published by his grandson, 1845): Erhauungsstunden über den Brief an die Kolosser (1845): Die Lehre Jesu und seiner Geselld (1866): Die Erklärungen der Briefe, Geschicht Jesu Christi (3 vols.): Ueber den Weg des Briefes an die Hebräer (ed. by Flattl, 1850). See Plitt-Herzog, Real-Encyklop. s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Paulus, Philipp Matthäus Hahn (Stuttgart, 1856); Zuchold, Bibli. Theol. 4, 492. (B. P.)

Hafi (of hajja) bar-Sherina, a Jewish rabbi, was born in 769 and died in 1065. He was the last pagan of Pumbadipta (q. v.), and was distinguished both for his personal virtues, and for an erudition which rendered him the most accomplished Jewish scholar of his time. He was a voluminous writer, and his works may be classified under the following heads: a. Talmudical; b. Exegetical; c. Poetical; d. Cabalistical; and e. Miscellaneous. Passing over his Talmudical works, we mention his treatment of the Scriptures, not extant, but cited by some of the later commentators, as Ibn-Ezra, David Kimhi, and others. Seefer han-nemavt, ד"ה ח"ג, originally called el-Chadé, i. e. "the gathering," arranged alphabetically after the manner of many other Arabic dictionaries, where the order is determined by the last radical of the word which is written under daleth. In this dictionary, written in Arabic, which extended to the Biblical Chaldee also, the language of the Mishna, as well as a comparison of the Arabic, and sometimes even of the old Persian, was applied to the explanation of Hebrew words, as may be seen from the quotations of Ibn-Ishlam (in his commentary on Numbers and Deuteronomy, preserved in Oxford, and where the dictionary of Haija is expressly called el-Chadé, as in Tanchum on Judges viii., 16), Ibn-Ezra (Deut. xxvii., 89; Isa. xli., 8; Amos i., 27; Ps. lviii., 10; Job iv., 15; vi., 10; xxii., 27; xxii., 82), David Kimhi (in his Book of Roots, also in his commentary on Isa. v., 6; xxxix., 14; Jer. xi., 6; Ezek. xii., 10), Haush (on Judg. iv., 19; Hos., iii., 4), and others. This dictionary, as well as several other treatises, is not extant. Of his poetic works, we mention Musam hasked, מַסָּה חַסֶּקֶד, also Musam birass, מַסָּה בִרְאָס, an exposition of the Pentateuch in Arabic verse (Constantinople, 1111 Latin trans. by Mercier, Paris, 1611; and Seidel, Leipzig, 1668); Shem Koli (שֶׁם כּוֹלַי), i. e. Hear my voice, in the Spanish Bible. See Rapaport, Bibliography of Haija in Bikkurah ha-Ittim, x, 79-95, xi, 90-92; Stein- schnieder, Jewish Literature, p. 78, 125; and Catalogus Librorum Hebr. in Biblioth. Bodl. (1026-80); First, Bibl. Jud. i, 356-358; De Rome, Dizionario Storico (Germ. transl.), p. 120 sq.; Grätz, Gesech. d. Juden, vi, 6-13; Gréger, Jüd. Gesch. d. Prophet u. Rabb., p. 296—314, 321-314; Nascher, Isha Gass (Ureslau, 1867). (B. P.)

Haloitis, a Mohammedan sect, who profess to believe in Christ as well as in Mohammed. They hold many of the doctrines pertaining to Christ in common with orthodox Christians. They also believe that he will come again to judge the world in the same body which he had on earth; that he will destroy Antichrist, and reign for a thousand years, at the close of which the world will be destroyed.

Haila, a town in Palestine, just under the northern brow of Carmel, on the shore near the mouth of the Kishon, seems to be alluded to as (near) the western terminus of Zebulon (Gen. xlix, 13, פִּרְרָה, χαβό̊, "haven;" see Deut. i, 7, "sicle;" Josh. ix, 1, "coast;" in both which passages the associated geographical terms are likewise technically used as proper names). In fact the present Arabic name (properly Chephak) is but the Aramaean form (קף, the core) of the Hebr. word (used in the above passages only). In the Talmud the old name reappears (קף, Chephak, the modern form; Græcized Ὁψα, see Reland, Palæst. p. 718). By the Greek and Roman writers, a place called Scymnum (Σκύμνον, Herodized Σκυμνο), Sekamun, doubtless as a mart for fish, is mentioned as situated in Phoenicia, near the foot of Carmel (see Reland, p. 1024). In the Middle Ages the place was called Porphyrgoum, a strange mistake, the real town of that name being north of Sidon. It was also known as Chephak, and the derivations given are very curious, either from Cephas or Caiphas. Hafia is now a small but growing town of about two thousand inhabitants, built close upon the sandy beach, and surrounded by a shattered wall. The interior has a dreamy look, which is not improved by the broken wall, and two or three rusty cannon lying about, half covered by rubbish. The only tolerable houses appear to be those of the consular agents, who abound here, as it is a frequent stopping-place, especially in
foul weather, for the Levant steamers. There is a flour-
ishing German colony in the neighborhood. The bay
spreads out in front, its sandy beach sweeping grace-
fully to the low cliffs, on which the battlements of Acre
are seen in the distance. In Haifa the Christians outnumber
the Mohammedans; and there is a small community of Jews.
Few remains of antiquity are visible except some tombs in the rocks;
but the magnificence of former buildings is attested by the fragmen-
ts of marble, granite, porphyry, and green-
stone lying in the shingle on the beach. Two miles
further south-west are the remains of another large
town, at the place called Tell es-Senak. There
there can scarcely be a doubt that this is the ancient Sycamorr,
often mentioned, with Haifa, but a permanent village, and
named from its sycamore fig-trees—a stunted specimen
of which still stands near, with its little figs growing
862; Bâdeker, Palestine, p. 440; Condor, Tent Work, i,
180; ii, 806. See CARMEL; KISHON.

Haight, Benjamin L., S.T.D., LL.D., a Protestant
Episcopal clergyman, was born in the city of New
York, Oct. 16, 1809. He graduated at Columbia College
in 1828, and at the General Theological Seminary
in the same city in 1831; was ordained that year, and became
rector of St. Peter's Church in his native city; in 1834
of St. Paul's, Cincinnati; in 1837 of All Saints', New
York; and the same year likewise professor of pastoral
theology in the General Theological Seminary, retain-
ing the latter position until 1855, when he was associ-
ated with Trinity parish in the same city. He died
there Feb. 21, 1879.

Hall, Mary! See AVE MARIA.

Haimo. See HYMNO.

Hair. CHRISTIAN MODES OF WEARING. In the
early Church the clergy sometimes wore long hair, but
by the custom of cutting it short, in distinction
from pagans, soon became general, and at length
shaving it altogether, even to a bare spot upon the
crown, was introduced as a monkish habit. See
TOSCANA. Penitents cut their hair short as a sign of
humiliation. Laymen usually wore long hair,
but ringlets were regarded as a mark of effemi-
nacy. Women were enjoined to wear long hair,
but modestly arrayed. False hair was strongly de-
nounced.

Hair-cloth has often been worn by ascetics as
a means of mortifying the flesh, especially hair-
lust. The medieval church presuits were some-
times clothed with it, and candidates for baptism
were often examined standing upon a piece of hair-
lust. The dying and the dead were also covered
with it.

Hairdressers, a skeptical Mohammedan sect, who
profess to doubt everything, and to hold their minds in
constant equipoise, maintaining that it is impossible
to distinguish truth from falsehood. Their usual reply in
discussion is, "God knows, we do not." They are,
evertheless, scrupulous in their observance of Mohammedan
laws and ceremonies, both civil and religious.

Haita, Fedeli, a Roman Catholic theologian, was
born in 1801 at Waldahut, Baden. In 1820 he was
made a priest, in 1845 canon at Freiburg, and died June
9, 1873. He wrote Die Katholische Abendmahlslehre
(Mayence, 1872). (B. P.)

Hajat el-Aswad, the name of the sacred black stone
in the great temple of Mecca. It is supposed to have
been originally an aerolite or Betsylia. See KAABA.

Hajj. See HAJJ.

Hakmeitz. See DESERK; HAKIM.

Hakka Version. See CHINESE VERSIONS.

Halkuyt, Richard, an eminent English clergy-
man and ethnologist, was born in London in 1553 and
educated at Christ Church, Oxford. He died in 1616.

He published Divers Voyages touching the Discoveries
of America, and the Islands Adjacent unto the Same
(1600). He was prebendary of Westminster in 1603,
and rector of Witham, in Essex, 1606. See Chalmers,
Biog. Dict. a. v.; Allibone, Dict. of Bril, and Amer.
Authors, a. v.

Halak, Mount. Jebel Madorak, with which we
may probably identify this mountain, lies on the south
side of a wady of the same name, five miles south-west
of the pass of Sufah, and is a rounded, isolated hill,
with numerous cairns on the base and summit. Arab
tradition ascribes to a destructive shower, as a
punishment for inhospitality on the part of the ancient
inhabitants (Palmer, Desert of the Exodus, p. 351).

Halal, what is permitted and sanctioned by the
Mohammedan law.

Halcyon, a mythological term equivalent to rest
or quiet, especially applied to any season of repose;
Fig. drawn from the so-called "halcyon days," which
are a fortnight, one half before and the other after
the winter solstice, during which the bird halcyon, or king-
fisher, was fabled by the Greeks to brood, the sea
remaining calm during the time of incubation.
The myth originated in the classical story of Halcyone or
Alexandra, the daughter of Rhodion and Eudice, or
Egiale, who married Cyx, and lived so happily with
him that the two compared themselves to Jupiter and
Juno, and were punished for their presumption by being
changed into birds. A more literal version of the story
is that Cyx, having perished by shipwreck, Alexandra
threw herself into the sea, and was metamorphosed into
a kingfisher.

Halcyon Church, a denomination of Christians
which is said to have arisen in the interior of the United
States in 1802, who reject all creeds and confessions.
They hold that there is but one person in the Godhead,
the Father, the Son, and that the Father reigns in the personality
of the Anointed. They deny eternal punishment, and be-
lieve in the annihilation of the wicked. They baptize
only adults, and that in a peculiar manner. The persons
to be baptized walk down into the water in procession,
attended by the congregation, and ascended with
vocal and instrumental music. The ordinance is then
administered in the name of the Lord Jesus Christ.
They devote their children to God, not by baptism, but
by dedicating them in prayer, and placing them under the
guardianship of the church members.

Hale, Benjamin, D.D., a Protestant Episcopal
clergyman, was born at Old Newbury, Mass., in 1797.
He graduated at Bowdoin College in 1818, and
immediately became principal of the Sacred
Academy. In 1819 he entered the Andover Theological
Seminary, and became a minister of the Congregational
Church in 1822. The four years thereafter he spent as
a tutor in Bowdoin. In 1827 he was called to Dart-
mouth College, N. H., as a professor, and held the office
until 1835, when his professorship was abolished by the
trusteers of the college. He was ordained deacon in the
Protestant Episcopal Church in 1829, and presbyter in
1831. After his return from a visit to the West Indies,
whither (after a tour for recuperation in the summer of 1834,
he was elected to the presidency of Hobart College,
in Geneva, N. Y. In 1852 he made a brief visit to Europe,
and in 1856 resigned the presidency of the college,
which he had held for twenty years, and afterwards lived in
retirement in his native place. He died at Newbury-
port, Mass., July 15, 1865. Dr. Hale was the author of
several scientific and professional works; but his reputa-
tion rests largely upon his work as an instructor. See

Hale, Bernard, D.D., master of Peterhouse,
in Cambridge University, was born of religious parents,
and received his early education in the public school of
Hartford, Conn. Afterward he removed to Westmin-
ster, thence to Peterhouse, of which he became a fellow,
Hale, Enoch, a Congregational minister, brother of Nathan Hale, the Revolutionary martyr, and father of the Rev. Nathan Hale, of the Boston Daily Advertiser, was born at Coventry, Conn., in 1784; graduated from Yale College in 1773; was ordained pastor of the Church in Wapsington, Mass., in 1773, and died Jan. 14, 1807. He was secretary of the Massachusetts General (Congregational) Association from 1804 to 1824. See Cong. Quarterly, 1859, p. 99; Sprague, Annals of the Amer. Pulpit, ii, 572.


Hales, Alexander. See Alexander Aliesius.

Hales, Stephen, D.D., F.R.S., a Church of England divine, was born Sept. 7, 1677. He entered Corpus Christi College in 1696, graduated A.B. in 1701, A.M. in 1706, and B.D. in 1713, greatly distinguishing himself, both as a botanist, anatomist, and astronomer. In 1710 he was presented to the perpetual curacy of Teddington, Middlesex, and afterwards accepted the living of Fodeck, Somersetshire, which he exchanged for the living of Farrington, Hampshire. On March 15, 1715, or 1716, he was elected a member of the Royal Society. In 1722 he published a valuable work on Vegetable Statistics, and in 1733 a sequel to it, entitled Statistical Essays. He published a very popular work on Temperance; and in 1739 an 8vo volume entitled, Philosophical Experiments on Sea-water, Corn, Flesh, and other Substances. Dr. Hales also published several sermons and many papers in the Phil. Trans., etc. He died at Teddington, Jan. 4, 1761. See Masters, Hist. of E. C. C.: Annual Register, 1764, p. 42; Gentleman's Magazine, vol. xix; Bath, Life of Hillside, p. 302; Lysons, Environs of Allibone, Dict. of Brit. and Amer. Authors, a. v.

Hales, William, D.D., an Irish divine, was born at Cork, April 9, 1747, and educated at Trinity College, Dublin, of which he became a fellow in 1769. Afterwards he served as a college tutor, and was very popular. In due time he was ordained deacon and priest; and in 1788 was appointed to the rectory of Killendrass, in Cavan, which he held till his death, Jan. 30, 1811. Dr. Hales was eminently faithful in all the duties pertaining to the ministerial office. He was amiable and unselfish, catholic in spirit, and blameless in life. His works are, Somorium Doctrina (1778):— De Motibus Plantarum (1782):—On the Equilibrium of the Power of the Supreme (1787-88):—The Rights of Citizens (1793):—The Scripture Doctrine of Political Government and Liberty (1794):—Methodism Inspected (1803-4):—Observations on the Proposition Exercised in the Lords of the Committee of the House of Commons in 1788:—A Chronology of (1800-14: his most important publication):—Origins and Purity of the Primitive Church in the British Isles (1818). See The Church of England Magazine, March, 1842, p. 147, 164; Memoir of Dr. Hales in the thirty-ninth volume of the British Magazine; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Halibut. The modern representative of this place, Halibut, is described in the Memoirs accompanying the Ordinance Survey (iii, 305) as "a large stone village on a hill-top, with two springs and a well; also a fine spring below (Hin ed-Dhiweh). On the west is the mosque of Nebey Yaña, now in a partly ruinous condition, with a massive rock, and a number of the village. The hills on the north have vineyards on them, and there are other tombs here also." These last are elsewhere more fully detailed (iii, 329).

Hall. For this locality Lieut. Conder accepts (Text Work, ii, 877) the suggestion of the modern 'Alia, which is laid down on the Ordinance Map at nine and three quarter miles southwest of Es-Zib (Eclipsion on the coast), and described in the accompanying Memoirs (i, 170) as "a small square building of well-dressed stone, without draft, probably of the crusades; a large number of cisterns and traces of ruins." Among the latter are added, from Guérin, a description of several sepulchral chambers containing sarcophagi. The village of Malia, which lies half a mile north-west, is thought to represent the Meloth of Josephus (War, iii, 3, 7), and the Mahal or Chateau du Rol of the Teutonic knights (ibid. p. 149, 155).

Halliburton, George (1), a Scotch prelate, minister of Perth, and bishop of Dunkeld by letters royal, Jan. 18, 1692, and died in 1664. See Keith, Scottish Bishops, p. 98.

Halliburton, George (2), a Scotch prelate, was born in 1628, consecrated bishop of Brechin in 1678, and was translated to the see of Aberdeen in 1682, where he sat until the Revolution, in 1688. He died at his house at Dundean, in the parish of Commin, in August, Sept. 29, 1715. See Keith, Scottish Bishops, p. 134, 168.

Halliwell (or Hallydome), an old term for the Last Day—the general judgment.

Hall, Baynard Rush, D.D., a Reformed (Dutch) minister, was born in Philadelphia in 1738. At the age of four he was left an orphan, and heir to a large estate, which through mismanagement never came into his possession. In Union College, where he graduated in 1820, his reputation for ability and scholarship was of the first rank. He was educated with a view to the law, but Providence turned his steps to the ministry. He graduated from Princeton Theological Seminary in 1828, with bright promise of success, yet most of his life was spent in teaching. He was professor in Indiana University the same year, and taught in after-years in Trenton, Roughspear, Newburgh, and Brooklyn. In 1846 he left the Presbyterian Church and joined the Reformed Church in America, but remained on the church charge. He died in Brooklyn, L.I., Jan. 23, 1863. Dr. Hall published in early life a valuable Latin Grammar. His volume entitled The New Purchase, or Seven Years' in the West, enjoyed great popularity. Later in life he published a work of acknowledged merit, entitled, Teaching, a Science. He contributed freely to the religious periodicals. See Corwin, Manual of the Ref. Church in America, s. v.; Christian Intelligencer, 1868, (W. J. R. T.)

Hall, Charles, D.D., a Presbyterian divine, was born at Williamsport, Pa., June 23, 1729. He graduated from Hamilton College in 1749; studied two years in Princeton Theological Seminary; was ordained evangelist, March 25, 1822; became secretary of the American Home Missionary Society in 1827; and so continued until his death at Newark, N. J., Oct. 31, 1853. See Gen. Coll. of Princeton Theol. Sem., 1881, p. 49; Nevin, Fresh, Cyclopaedia.

Hall, David, D.D., a Congregational minister, was born at Yarmouth, Mass., Aug. 5, 1704. He graduated from Harvard College in 1724; in November, 1728, supplied the pulpit in Sutton, and was ordained pastor Oct. 15, 1729. His church shared in the great revival of 1740. He died at Sutton, May 8, 1789. Dr. Hall was

HALL, Edwin, D.D., a Presbyterian divine, was born at Granville, N. Y., Jan. 11, 1802. He graduated from the University of Vermont in 1824. He studied theology privately; taught in Middlebury for some two years; was ordained at Hebron, Aug. 27, 1830; was successive - ly pastor at Glenn's Falls and Sandy Hill for one year thereafter; at Bloomfield, N. J., the next year; over the First Congregational Church at Norwalk, Conn., for twenty years, 1835-54; was ordained in 1854 by the president of Christian theology in Auburn Theological Seminary, a position which he retained until his death, Sept. 8, 1872. He published several works on baptism, and other eccle siastical subjects. See *Gen. Cat. of Auburn Theol. Sem.* 1876, p. 207.

Hall, George, an English prelate, was born in 1612, and educated at Exeter College, Oxford. He was the son of the bishop of Norwich, became pre benda ry of Exeter in 1639, archdeacon of Devon in 1641, bishop of Chester in 1662, and died Aug. 29, 1686. He published *Sermons* (1656-66). See Allibone, *Dict. of Brit. and Amer. Authors*, a. v. 1

Hall, Gordon, Jr., D.D., a Congregational minis ter, was born in Bombay, India, Nov. 4, 1823. After preparatory study at Ellington, Conn., he graduated from Yale College in 1843, and from Yale Divinity School in 1847. After a term of service as tutor in the College, he was ordained pastor of the Church in Wilton, Oct. 25, 1848, and June 2, 1852, became pastor of Edwards Church, Northampton, Mass., and so continued until his death at Binghamton, N.Y., Nov. 5, 1879. From 1870 he was a corporate member of the American Commissioners for Foreign Missions; was a trustee of Williston Seminary; and from 1878 was Visitor of An dover Theological Seminary. See *Cong. Year-book*, 1880, p. 29; *Obituary Record of Yale College*, 1880.

Hall, Henry, a learned English divine, was born in London in 1716, and was educated at King's College, Cambridge, where he became a fellow in 1734. In 1750 he was collated to the rectory of Hatfielddown, and soon after to the vicarage of Hene. He was presented to the vicarage of East Peckham in 1756, and was at the same time librarian of Lambeth. He died at Hatfielddown, Nov. 2, 1763. See Chalmers, *Bibl. Dict.* a. v.

Hall, James, D.D., a Presbyterian minister, was born at Ayr, Aug. 22, 1744. When he was eight years old the family moved to North Carolina, and settled in Rowan County. He was blessed with pious parents, who taught him the truths of the gospel, and thus early he was brought into the Church. He graduated from Princeton in 1774; was licensed by the Presbyterian of Orange in 1775; in 1778 became pastor at Bethany, and there labored faithfully and successfully until his death, July 25, 1826. Dr. Hall was active in the scenes of the Revolutionary war. He published a few *Sermons* which he preached on national occasions. See Sprague, *Annals of the Amer. Pulpit*, iii. 391.

Hall, Jeremiah, D.D., a Baptist minister, was born at Swanseve, N. H., May 21, 1805. He pursued his classical studies in the Brattleborough Academy, Vt., and his theological studies at the Newton Seminary, where he graduated in 1830. He was ordained Feb. 8, 1831, and settled at Westford, and in 1834 became one of the pioneer laborers of his denomination in what was then the territory of Michigan, and assisted in the organization of the Church at Kalamazoo, of which he was the pastor eight years (1830-38), and subsequently at Ann Arbor, O. (1838-45). For some time he was the pastor of the Seminary of the Norwalk Institute; in 1851--56); president of Denison University (1858-65); and being a pastor for a time at Shell Rock, Ia., returned to Michigan, where he labored as occasion offered until his death, May 29, 1881. See *Gen. Cat. of New Sem.* p. 9. (J. C. S.)

Hall, Samuel Read, LL.D., a Congregational minister, was born at Concord, N. H., Oct. 27, 1795. He was educated at Kimball Union Academy, and was for some years a teacher; studied theology with Rev. Walter Chapin of Woodstock, Vt.; was ordained at Concord, March 5, 1823, and remained pastor there until 1860. During this time he established and taught the first normal school in the country; afterwards became principal of the Teacher's Seminary at Andover, Mass., where he remained as such until 1847; then took charge of Academia, N. H. (1848-59); was pastor at Craftsbury, Vt., fourteen years; at Brownington twelve years, and thereafter, with the exception of two years, when he was acting pastor in Granby, remained without charge until his death, June 24, 1877. He was moderator of the General Convention of Vermont in 1859. He published, *The Child's Assistant to a Knowledge of the Geography and History of Vermont* (1827; revised ed. 1868); — *Lectures on School Keeping* (1829); — *Lectures to Female School Teachers* (1829); — *The Arithmetical Manual* (ed.); — *Practical Lectures on Parental Responsibility, and the Religious Education of Children* (1833); — *A School History of the United States* (ed.); — *The Alphabet of Geology* (1868). He assisted president Hiroeck in the geological survey of Vermont, and a part of section 7 of the American Museum Report on Northern Vermont was prepared by him. (W. P. S.)

Hall, Thomas, a learned English Nonconformist divine, was born at Worcester, July 22, 1610, and educated at Balliol College; was master of the free school at King's-Norton, and curate of the place; and died April 13, 1665. Among his works are many commercial tracts, and commentaries on some parts of the Scriptures. See Chalmers, *Bibl. Dict.* a. v.

Hall, Timothy, an English prelate, who was consecrated bishop of Oxford in 1688, and died April 10, 1690, published some *Sermons* (1684, 1689). See Allibone, *Dict. of Brit. and Amer. Authors*, a. v.

Hall, Westley, a minister of the Church of Eng land, was one of the Oxford Methodists. Of his origin and early life nothing is known. He became one of Wesley's pupils at Lincoln College, Oxford, and joined the Methodists some time prior to Oct. 25, 1732. The date of his ordination must have been as early as 1748, as he then refused a living. He was at that time in the service of a wealthy man, who died leaving the manor to soults." He married Wesley's sister, Martha, whom he afterwards abandoned, but after a very irregular and dissolute life, partly in the ministry, but chiefly as an open dresser, he became penitent, and died at Brixton, Jan. 25, 1794. (J. S. D.)

Hallahan, Margaret Mary, foundress of the congregations of St. Catherine of Sienna, was born in Lon don, Jan. 23, 1803. From her ninth to her thirtieth year she lived at service, part of the time in Belgium. In 1843 she received her habit as a member of the Dominican order. In April, 1842, she returned to England, and began teaching at Coventry. On Dec. 9, 1845, she laid the foundation at Coventry of the first English convent of Dominican nuns, which had a hard struggle there; although at Langton (1851), Stone (1853), Stoke-upon-Trent (1857), Ryhall (1864-66), and London the plans were in existence, but for some time were not successful. In October, 1868, mother Margaret, accompanied by Rev. Dr. Northcote, went to Rome, in order to obtain a definite settlement as to the future government of the increasing communities. It was deemed best that they should be united in a congregation under one superiors, with one novice, the whole to be under the government of the order of St. Dominic. She was appointed prioress-provincial of the newly formed congregation, which afterwards received the name of St. Catherine of Sienna. Her last work was the establishment of a house at Brompton. She died at Stowe, May 11, 1890. See *Catholic Almanac* (N. Y.), 1890, p. 53.
HALLAM, ROBERT ALEXANDER, D.D., a Protestant Episcopal minister, was born at New London, Conn., Sept. 30, 1807. After some time spent in teaching, he graduated in 1832 from the General Theological Seminary of New York city, and in August of the same year was ordained deacon in Hartford, Conn., and went to Middletown as rector of St. Andrew's Church, where he was ordained presbyter, Aug. 2, 1833. He returned to New London in January, 1833, as rector of St. James' Church, a position which he held until his death, Jan. 4, 1877. In 1836 he published a volume of Lectures on the Morning Prayer, and a volume of Sermons; also, in 1837, a course of Lectures on Moses, and in 1873 a History of his Parish Church. See Obituary Record of Yale College, 1877.

Halldor, FRIEDRICH ANDREAS, a Protestant theologian of Germany, was born in Thuringia, Sept. 15, 1869. He studied at Halle and Jena; was adjunctus of the philosophical faculty at Jena in 1721; professor of election in 1723, professor of theology in 1728, and died March 1, 1750. He wrote, De Letheo (Jena, 1717):—De Ecclesiis Luteranae (ibid. 1717):—Commentationes Philologicae in Quadrum Locum Vet. Test. (ibid. 1721):—Disp. in Quadrum Locum Novi Test. (ibid. rod.):—Vindiciam Trium Dictorum N. T. Luc. Lec. xxiiii, 34, Apoc. xii, 13, Rom. xi, 5 (ibid. 1756):—Scurtius ad Virgine Exoritum (ibid. 1749):—Comment. Theol. in Apoc. ii, 3 (ibid. 1749):—Praelectiones de Dini Mundi Creatoribus (ibid. 1741):—De Jesus Pace et Patre (ibid. 1748):—Christus Pulcherrimus Hominum Patre, z. e. 2 (ibid. 1749). See Döring, Die gelehrt e Theol ogen Deutschlands: Winer, Handbuch der theol. Lit. i, 4, 746; ii, 58; Jöcher, Allgemeines Gelehrten-Lexikon, n. v. (L. F. P.)

Halley, Edward, D.D., a Presbyterian minister, was born in Scotland in 1818. He graduated from Edinburgh University, pursued his studies in theology under Dick and Chalmers; was ordained pastor at Leith, where he labored for ten years, and then removed to America. His first settlement was in Salem, Massachusetts, in 1832, where he labored as pastor of the Second Presbyterian Church, after serving this Church ten years, he was called to the pastorate of the Second Street Presbyterian Church, Troy, where he remained seven years, and then became pastor of the Third Presbyterian Church, Albany. After two years' travel, in 1857, as it was said, his pastoral eminence, in 1857 he was chaplain of the State Senate. He died Oct. 31, 1881. Dr. Halley was unusually well read in classical and English literature, but his leading trait was his passion for preaching. For a great part of his ministry he followed the method of writing and speaking: he was at the same time ready, as few are, to respond to a sudden demand for a speech or a sermon. See New York Observer, Nov. 10, 1881. (W. F. S.)

Halley, Robert, D.D., an English Congregational minister, was born at Blackheath, near London, Aug. 18, 1796. He joined the Church at an early age, entered Homsom College in 1816, and five years later began his ministry at St. Neot's, Huntingdonshire. On the opening of Highbury College, in 1826, Mr. Halley was chosen resident and classical tutor, which post he occupied for thirteen years. In 1834 he published a reply to Rev. James Yates's letter, which letter defended Mr. Wellhaver's Improved Version of the Scriptures, entitled his reply, The Improved Version truly Designated a Creed. This pamphlet soon attracted special attention by its vigor, keenness of criticism, depth of scholarship, and its ability handling of the Greek text. In 1849 he removed to the Atlantic, which he retained until his death at Sweedsborough, N. J., Aug. 28, 1867. He was a man of childlike, catholic spirit, and possessed a peculiar union in prayer. He was eminent as a preacher. His theology was that of moderate Calvinism, and he held it with genuine charity towards all who differed from him. He was also a decided philanthropist, and was thoroughly versed in the literature of that question.

Dr. Halley wrote a History of Puritanism and Nonconformity in Lancashire:—Lectures on the Sacraments:—The Lord's Supper. See (Long.) Cong. Year-book, 1877, p. 387; Allibone, Dict. of Brit. and Amer. Authors, n. v.

Hallier, François, a French prelate, was born at Chartres in 1555. He was doctor and professor of the Sorbonne, and syndic of the theological faculty at Paris. While at Rome in 1652 he was the main instrument of having the five propositions of Jansenius condemned. In 1656 he was made bishop of Cavaillon, and died in 1659. He was denied Defensae Ecclesiasticae Hierarchiae (Paris, 1623):—Monies ad Ordinarios et Ordinatos (1684):—De Sacris Electorum et Ordinationum ex Antiq. et Novo Ecclesiae Viva (1636, 3 vols. fol.). See Winer, Handbuch der theol. Lit. i, 601; Jöcher, Allgemeines Gelehrten-Lexikon, n. v.; Hoefer, Nouv. Dict. Générale, n. v. (B. F.)

Hallock, William Allen, D.D., a Congregational minister, son of Rev. Moses Hallock, was born at Plainfield, Mass., June 2, 1794. He graduated in 1819 from Williams College, and in 1822 from Andover Theological Seminary; the next three years was agent for the New England tract Society, and in 1825 was made corresponding secretary of the American Tract Society, which he was largely instrumental in founding. He was ordained in Middletown, Mass., Oct. 5, 1836, and became honorary secretary of the Tract Society in 1870, and so continued until the close of his life in New York city, Oct. 2, 1880. He was for several years editor of the American Messenger, and besides several tracts, wrote and published the following:—The Life of Harlan Pope:—The Venerable Mayhew:—Life of Rev. Moses Hallock:—Life of Rev. Dr. Justin Edwards. See Conn. Year-book, 1881, p. 24.


Hallowes, the Scotch term for the eat of the feast of All-Saints (q. v.).

Hallowmas. See All-Saints' Day.

Hallum (or Halom), Robert, D.D., an English prelate of the first part of the 15th century, was of the blood royal of England, says Pits (De Scriptoribus Britannicis, an. 1410), but in what way is not said. He was educated in Oxford, became chancellor of that university in 1406, afterwards archdeacon of Canterbury, bishop of Salisbury, and June 6, 1411, was made cardinal. He was one of the three prelates sent to represent the English clergy in the Councils of Constance, in which last service he died at Goteby Castle, in 1417. See Fuller, Worthies of England (ed. Nuttall), iii, 829.

Hallowtane (1) a sacred or holy court, presided over by an ecclesiastic; (2) a visitation by a bishop of some particular parish or church.

Halsey, Abram Ootbouth, D.D., a Reformed (Dutch) minister, was born in New York, Nov. 3, 1798. He graduated from Union College in 1822, and from Princeton Theological Seminary in 1827; became pastor at North and South Hampton in 1829, a position which he retained until a few months before his death at Sweedsborough, N. J., Aug. 28, 1867. He was a man of childlike, catholic spirit, and possessed a peculiar union in prayer. He was eminent as a preacher. His theology was that of moderate Calvinism, and he held it with genuine charity towards all who differed from him. He was also a decided philanthropist, and was thoroughly versed in the literature of that question.
HALSEY

See Corwin, Manual of the Ref. Church in America, s. v. (W. J. R. T.)

HALSEY, J. Foster, D.D., a Presbyterian minister, was born at Schenectady, N. Y., July 12, 1800. He received his preparatory education at Newburgh Academy; graduated from Union College in 1819; taught with his father at Newburgh; studied theology with his brother, and was licensed by the Presbyterian of North River, N. Y., Jan. 1, 1823; spent from 1823 to 1826 at Princeton Seminary; was ordained by the Presbytery of New Brunswick at Freehold, N. J., June 14, 1826, and on the same day installed pastor of the Old Tennant Church in that place, where he labored until May 5, 1829; was agent in New Jersey for the American Bible Society, 1829; was elected to the Assembly N. Y. in 1829 and 1830, for the American Tract Society, and in Pittsburg, Pa., in 1830 and 1831, in the Sunday-school cause. He went to Allegheny City, and was installed pastor of the First Church of that city, July 1, 1831, and labored there until released, April 29, 1836. He was a professor in the Marion Male College, an Missouri, in 1835 and 1836; principal of Raritan Seminary for Young Ladies, at Perth Amboy, N. J., from 1836 to 1848; was installed pastor at West Bloomfield, now Montclair, Jan. 8, 1853, where he remained until 1857. He was also the last elected and installed pastor of the First Church of Norristown, Pa., May 11, 1856, where he labored twenty-four years. Here he died, March 24, 1882. See Necrol. Report of Princeton Theol. Sem. 1882, p. 12.

Halsey, Luther, D.D., LL.D., a Presbyterian minister, was born at Schenectady, N. Y., Jan. 1, 1794. After receiving a preparatory education, he graduated from Zachory College in 1816; then entered upon the study of medicine, but soon relinquished it for theology, and in 1816 was ordained pastor of the Presbyterian Church at Blooming Grove, Orange Co., N. Y., where his labors were blessed in the ingathering of many souls. In 1825 he was appointed professor of theology in the Allegheny Theological Seminary, and in 1827 professor of ecclesiastical history and Church polity in the Auburn Theological Seminary. In 1844 he again took charge of the Blooming Grove Church, and in 1847 accepted the chair of Church history in the Union Theological Seminary. For several of the last years of his life he occupied a retired relation. He died in New York, Oct. 29, 1880. See New York Observer, Nov. 11, 1880; Gen. Cat. of Auburn Theol. Sem. 1882, p. 279. (W. P. S.)

Hamadyrae were certain rural deities in the pagan theology, or nymphs of the woods, whose fate depended on particular trees with which they were associated.

Hambræus, Jonas, preacher to the Swedish ambassador at Paris, and professor of Oriental languages there, was born in 1586. He studied at Upsala, Greifswald, and Rostock, and was professor of Hebrew at Upsala, accompanied some noblemen on their travels in 1620, and settled at Paris as professor of Oriental languages. In 1655 he became preacher to Hugo Gratius, and died in 1655. He wrote, Dips. de Accusatius Hebrews (Greifswald, 1610); — Institutio Hebraica Compendiosa (Rostock, 1618); — Introductio Theologiae Latinae-Scandi (Stockholm, 1622). He translated into Swedish the Ethicos Christianus of Durenus (Rostock, 1618); also Erasmus' Päraēlæthd ad Christianum Omnem, ut Liber-Assiudini et Legati Verbum Dei (1620). See Harmbræus, Dips. I. et II. in Post. Josai Hambræus (Upsala, 1745, 1749); Moller, Cymbra Literata; Skierman, Biblia Svecogothica, p. 813; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hambug, a noted city of Germany. When the reformation was introduced there in 1529, the city adopted the Church constitution prepared by Bugenhagen. It was thefirst martyr preyed upon, that all non-Lutherans should be excluded from the city and its territory. In 1567 members of the Anglican Church, in

1806 members of the Dutch Reformed Church, and in 1844, by the peace of Westphalia, Roman Catholics, were allowed to preach in the city, but the Presbyterians, citizens, nor could they celebrate worship in public. These latter restrictions were removed by the new civil constitution of Sept. 28, 1860. The Lutheran Church is governed by a synod consisting of fifty-three members, of whom sixteen are clergymen, thirty-five laymen, and two senators, and by an ecclesiastical council consisting of nine members, viz. four laymen, three ecclesiastics, and two senators. The ecclesiastical council has the executive power, and carries out the resolutions of the synod, which meets every five years. In the year 1815, a territory comprising an area of about eight square miles, had a population of 406,014, of which about eighty-nine per cent, were Lutherans, 15,736 were Jews, 7,771 were Roman Catholics, and 5,585 belonged to other evangelical denominations. See Titt- Herzog, Reut.-Encyclopa. s. v.; Statistik des hamburgischen Staates (Hamburg, 1825). (B. P.)

Hamel, Jean Baptiste Du, a French philosopher and theologian, was born in 1624 at Vire, in Normandy. In 1668 he was chancellor at Bayeux, in 1666 secretary of the Academy of Sciences at Paris, and died Aug. 6, 1706. He published, Biblia Latina Vulg. etc. (Paris, 1706 ed.) — Theologia Speculativa et Practica (1691)—Theologiae Christianae Systematis Accords Commentarius (1694, 4 vols.). See Winer, Handb. der theol. Lit. i, 60, 291; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hamelin, a French prelate of the 12th century, was the nephew of Odon, dean of St. Martin, Tours, and a scholar of that church from the year 1186. He was elected bishop of Le Mans in December, 1190, and consecrated by pope Celestine III at Rome in the beginning of the following year. He established in all the parishes of his diocese the capitation jurisdiction, and being deified to the interests of the king of England, refused to render it to the French king. Upon this the revenues of the bishop were confiscated by the latter, who ordered also the suspension of the divine service in the Church of Le Mans. These troubles were settled in 1204. Hamelin abdicated about the middle of Lent, 1214, and died probably Nov. 1, 1219. See Hoefer, Nouv. Biog. Générale, s. v.

Hamelvold, Ysbrand van, a former professor of theology at Utrecht, who died May 9, 1812, at Amsterdam, is the author of Aardrijkskunde des Bijbels, met Korten (Amsterdam, 1750, 6 vols.; Germ. transl. Biblische Geographie, übermit Anmerkungen, von Born, Jena, 1792, ed. 1792; — A Briefe Beschreibung der Geschichte der Christen (Harlem, 1799 sq. 23 vols.). See Winer, Handbuch der theolog. Lit. i, 149, 537; Fürst, Bibl. Jud., i, 860. (B. P.)

Hamet, a Mohammedan prophet, who began to teach on the western coast of Africa in 1792. He rejected the ancient doctrine of the Caliphs, but introduced certain modifications into the Moslem faith, and thus gathered a number of followers. Hamet was finally killed, and his followers soon dispersed.

Hamill, Hugh, D.D., a Presbyterian minister, was born at Norristown, Pa., Feb. 28, 1810. He received his preparatory education at Norristown Academy; graduated from Rutgers College, N. J., in 1827; entered Princeton Theological Seminary in November of the same year, and left in April, 1830; then spent the winter of 1831-32 at Yale Divinity School; was licensed by the Presbytery of Philadelphia, April 30, 1838; and was evangelist at Buffalo, N. Y., Oct. 31, 1832; became stated supply at Black Rock (now the Breckenridge Street Church, Buffalo), from Nov. 1, 1830, until Nov. 1, 1838; began to preach at Elkton, Md., and Penderchurch, Del., where he was installed as pastor of the church in January, 1834; in 1837 became connected with the High School at Lawrenceville, N. J., where he remained thirty-three
years; but about 1870 was obliged to withdraw from the work of teaching on account of impaired hearing, and in 1873 took up his residence at Newark, Del., where he spent his remaining years in study, and died Aug. 1, 1891. He was a man of fine scholarship, and his life and works are fully set forth in the SeeRoy Report of Princeton TheoL Sem., 1892, p. 20.

Hamilton, Alfred, D.D., a Presbyterian minister, was born at Culpepper Court-House, Va., May 1, 1805. He was educated at Jefferson College, Pa., graduated from the Western Theological Seminary, Allegheny, in 1829; was licensed by the Ohio Presbytery, and commissioned by the Board of Domestic Missions to make a tour through Ohio, Kentucky, and Tennessee. In 1835 he accepted a call to the old church of Fagg's Manor, Chester Co., Pa., in New Castle Presbytery, where he remained for twenty-three years as pastor. He died in Chicago, Ill., Sept. 13, 1867. He was for some years associate editor of the Northwestern Presbyterian. See Wilson, Prefab. Hist. Almawuc, 1866, p. 103.

Hamilton, David, a Scotch prelate, was bishop of Argyll in 1506. He was witness to the grant which James, earl of Arran, made to James Hamilton, his son, of the lands of Finnitt, in 1537. He also held in communion of Dryburne, in the city of Edinburgh, and obtained the abbot of Sandal, in Kintyre, to be annexed to his episcopal see. He was still bishop in 1520. See Keith, Scottish Bishops, p. 289.

Hamilton, David Henry, D.D., a Presbyterian minister, was born at Canajoharie, N. Y., Oct. 29, 1813. He graduated from Union College in 1839; studied and preached in Amsterdam, and in 1846-47 at the Auburn Theological Seminary in 1841; entered upon his ministry in 1845 in Trumansburg; subsequently was pastor of three other churches, in New Haven, Conn., Jacksonville, III., and Ripley, O. There was an interval of two years between his labors in New Haven and Jacksonville, which was spent in study at the University of Berlin, Germany. He died at Kingsborough, N. Y., July 4, 1872. As a preacher and pastor he was highly prized. He toiled incessantly, and seemed to rest in labor that would utterly break other men down. In these efforts hundreds and thousands were converted, and the churches quickened and strengthened. His autobiography, an inductive system of mental science, a large octavo of seven hundred pages, published in 1878, is a monument not less to his industry than his mastery of philosophy, and his remarkable powers of independent, bold, and accurate thinking. He had spent years in the preparation of a second volume, which he left unfinished, in which the system of theology was to be elaborated in accordance with his mental science. See Gen. Cut. of Auburn Theol. Sem., 1889, p. 273. (W. P. S.)

Hamilton, Gavin, a Scotch prelate, was first a minister at Hamilton, and afterwards promoted to the see of Galloway in 1598, and because the revenue was small, king James gave him the abbey of Dundrennan. He was consecrated bishop of Brechin, Oct. 20, 1610, according to the form of the Church of England. He had also a grant from the priory of Whiten annexed to the see of Galloway. Here he sat till his death, in 1614. See Keith, Scottish Bishops, p. 280.

Hamilton, Henry Parr, an English divine, son of Dr. Alexander Hamilton of Edinburgh, was born there in 1794, and educated at Trinity College, Cambridge, where he graduated with high honors in 1816. He held a living for several years in Yorkshire, and in 1850 was made dean of Salisbury. He died Feb. 9, 1860. Dean Hamilton published, The Principles of Analytical Geometry: Analytical System of Conic Sections: Remarks on Popular Education:—The Education of the Lower Classes, and several sermons.

Hamilton, James (1), a Scotch prelate, was reader at Petten, in the diocese of Moray, and afterwards rector of Spot, in East Lothian. He was elected to the see of Glasgow in 1547. In 1558 he was put into the see of Argyll, and about the same time got the subdeanery of Glasgow in commendam. It is not certain whether he was ever consecrated a bishop. He became a Protestant at the Reformation. In 1566 he granted a life pension to Alexander Stewart. He was still bishop in the see in 1575. See Keith, Scottish Bishops, p. 289.

Hamilton, James (2), a Scotch bishop, was born in August, 1610, and ordained minister at Cambusnethan in 1634. He was then called to London by the king, and consecrated bishop of the see of Galloway in 1661. He died in 1674. See Keith, Scottish Bishops, p. 281.

Hamilton, James (3), M.D., an intimate friend and helper of John Wesley, was born at Dunbar, Scotland, in November or December, 1740. When about the age of eighteen he was appointed surgeon to the Innsian...
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of his hearers. His thoughts were original and often humorous; his arguments ingenious and irresistible; his style simple; the effect of his discourses sometimes marvellous. He worked with his might. Oneusley declared that he never saw a more indefatigable laborer. Broken down in the labors of the ministry, he was compelled to retire from the active service in 1816. He was one of the eight preachers who received a rebus of the Irish Conference for the administration of the Lord's Supper. He died Oct. 8, 1848. See Stevens, Hist. of Methodism, iii, 420, 435; Minutes of the British Conference, 1844; Smith, Hist. of Wesleyan Methodism, iii, 24, 25.


Hammerschmidt, Johann Florian, a Roman Catholic theologian, was born May 4, 1652, in Bohemia. He was chaplain at Budweis, rector of the archiepiscopal seminary at Prague, and died there in 1737, dean and apostolical prothonotary. He wrote, Magnalia S. Andreae (Prague, 1685); — Magnalia S. Joannis Bapt. (Ibid, 1690); — Magnalia S. Ioannis Exempiata (Ibid. et ibidem, 1700). See Jücher, Allgemeine Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit., i, 566, 567. (B. P.)

Hammon (Josh. xix, 28). Tristram thinks (Bible Places, p. 298) that this is one of the mounds "just north of Alma [see USSR], bearing the name of Hammon." This is not the case. It is not on the Ordinance Map, nor in the accompanying Memoirs. The Hamul which has been thought to be the best representative of Hammon is laid down on the Map at one and a half miles north-east of Nahmah, as Ain-Hamul; which is described in the Memoirs (i, 107) as "a large perennial spring of good water, irrigating gardens and turning a mill near its source; a plentiful supply." No ancient ruins are noted in the immediate vicinity. Treaswney Saunders locates it (Map of the O. T.) at Khobel el-Illina, ten miles south-east of Tyre, which consists simply of "large heaps of stones." (Memoirs, i, 176) without any special marks of antiquity.

Hammond, Charles, LL.D., a Congregational minister, son of Dr. Shubael Hammond, was born at Union, Conn. June 15, 1818. He studied at Monson Academy, and graduated from Yale College in 1839; entered the New Theological Seminary and from 1842 to 1844 attended Yale Divinity School. In the meanwhile (1839-41), he was principal of the Monson Academy, and afterwards again occupied that position (1844-1853). From this time till 1853 he was connected with the Lawrence Academy, at Groton, and then was a third time chosen principal of the Monson Academy, a position which he retained until his death, Nov. 7, 1878. He was ordained an evangelist, Oct. 5, 1856, at Tolland, Conn. He was the author of many educational articles, and published several pamphlets. See Cong. Year- book, 1879, p. 487.

Hammond, William, an English Calvinistic Methodist minister, was born at Battle, Sussex, Jan. 6, 1719. In 1745 he published a volume of original Psalms, Hymns, and Spiritual Songs. Among these were several which are found in many of our modern collections: Ich, of some before the church to God's, and awake and sing the song. Mr. Hammond was an educated man, having been connected with St. John's College, Cambridge. Later in life he joined the Moravian Brethren, and, upon his decease, Aug. 19, 1788, was interred in their burying-ground in London. He was the author of a volume entitled The Mirror of the Gospel. See Belcher, Historical Sketches of Hymns, p. 163. (J. C. S.)

Hamrul, the angel who was regarded by the ancient Persians as the inspector of the heavens.

Hamza, in the mythology of the Druze, was a prophet of the Egyptian god Hakem, whom the Druze call the angel of the desert. Hamza is said to have been born seven times he has come from heaven to earth. The sacred books of the Druze call Hamza the guide of the compass, the straight road to the only salvation, the establisher of truth, the Imam of all times, the holy spirit, the final cause of all causes. He was the highest, nearest to the god Hakem. He was so highly esteemed by the latter that he ordered all angels to worship him, which they all did except Sethum (Satan), and for this reason the latter was damned. The four other prophets, Israel, Mahomed, Selami, and All, are called Hamza's wives.

Hamaz, a mediæval term for a drinking-cup.

Hanau (or Huna), Solomon, a Jewish writer of the 18th century, is the author of, היעי וברב, another grammatical work (Amsterdam, 1736); — היעי וברב, also a Hebrew grammar (Berlin, 1738, and often); — היעי וברב, a compendium of Hebrew grammar (Hamburg, 1718); — היעי וברב, a treatise on the Hebrew accents (1718, 1762); — היעי וברב, a grammatical commentary on the daily prayers (1725). His works were opposed by different Jewish writers, against whom he wrote רכש, and הכף ובני דברי העון פורת (Furtth, 1744). He left a number of philological works in MS. See Furtth, Bibl. Jud. i, 379 sq.; Steinschneider, Bibl. Handbuch, s. v.; De Rossi, Dizionario Stemmi (Genoa, trans.), p. 122. (B. P.)

Hanbalites, one of the four orthodox sects of the Mohammedans, which derived its name from Ahmed Ibn-Hanbal, a devout follower of the prophet. He maintained the eternity of the Koran, and thus brought upon himself the vengeance of the caliph al-Mutasem, who held that the Koran was created. Hanbal was imprisoned and scourged; but he continued to propagate his opinions until his death, which occurred about the middle of the 8th century. The Hanbalites prevail principally in the wilder districts of Arabia, whose austere tenets are being well suited to the simple manners of the Bedouin.

Handcock, Christian, D.D., a Protestant Episcopal clergyman, was rector, for several years, in Charleston, S. C., and in 1858 in Radcliffesborough. At this time he was president of the standing committee of his diocese, a position to which he was re-elected several successive years. In 1866 he retired from the active duties of his church, and in 1867 was elected honorary rector of the same church. He died in 1870. See Prot. Episc. Almanac, 1871, p. 118.

Hand, Aaron Hicks, D.D., a Presbyterian minister, was born at Albany, N. Y., Dec. 8, 1811. He graduated from Williams College in 1837, and from Princeton Theological Seminary in 1837; was licensed by the Presbytery of New Brunswick the same year, and ordained by the Presbytery of Flint River, Ga., in 1841. He became stated supply of the churches of Roswell and Marietta in 1858, and remained until 1841. He then became pastor of the church in Berwick, Pa., and accepted a call to the Church of Greenwich, N. J. His last charge was the Palisades Presbyterian Church in N. Y., where he remained eight years, and was in consequence of infirmity compelled to resign. His labors in all the churches of which he was pastor were attended with revivals. He died at Easton, Pa., March 3, 1880. See New York Observer, March 16, 1880. (W. P. S.)

Handcock, William Jones, noted for his labors in

Hammall-clotch. See Appling-clotch.
Epistola Pauli ad Ephesios (ibid. 1797):—Curia in Libros Noei Faderiba (1798-1804, 7 parts):—Lehnbuch der Einleitung in die Schriften des Neuen Testaments (1802):—Epistola Juda Gracie (1804). See Doring, Die gelehrten Theologen Deutschlands, s. v.; Winter, Handbuch der theol. Lit. i, 9, 75, 103, 210, 229, 273, 556; ii, 173. (B. P.)

Hanna, Thomas, D.D., a Presbyterian minister, was born Oct. 4, 1759. He graduated at Jefferson College, Pa., in 1818; was licensed by the Chartiers Presbytery in 1819; in 1821 became pastor at Cazle, O.; in 1850 at Washington, Pa.; and died Feb. 9, 1864. As a preacher he was clear and methodical, though his doctrines and mode of treating them was not according to the modern school. See Wilson, Prefl. Hist. Almanac, 1865, p. 205.

Hanna, William, D.D., LL.D., a Presbyterian minister, son of Rev. Dr. Samuel Hanna, was born at Belfast, Ireland, in 1808. He received his literary and theological education at the University of Glasgow, Scotland, and entered the ministry in 1855, in which he spent a laborious and useful life, and died May 25, 1882. He wrote the biography of Dr. Chalmers, and also of Wycliffe, and an interesting history of the Huguenots, besides several other valuable works.

Hannapes, Nicolas de, a French prelate, the last of the Latin patriarchs of Jerusalem, was born at Hannapes, in the Ardennes mountains, about 1252. At the age of twelve he joined the Dominicans at Rheims, afterwards studied at the convent of St. Jacques, Paris, was ordained priest, and taught theology. He was called to Rome by pope Innocent V, where he exercised the functions of grand-penitentiary, later was selected by Nicolas IV as patriarch of Jerusalem, and in 1299 apostolic legate in Syria, Cyprus, and Armenia. Jean d'Are was taken by the Turks, and the mission was broken up. Hannapes died in 1291, leaving, Vortetum Fictorumque Exempla, et Sacra Historia Exempla (Thibingen, 1663):—Dietu Salutis Nicolai de Hannapoli, ord. Provinc. (Mayence, 1609):—Nicolai Patriarchi Hierosolymitanae, Typicon de Jurisdictio Grecorum, etc. See Hoefer, Nouv. Biog. Générale, s. v.

Hannathon. For this site Triest suggests (Bi-ide Places, p. 258) Deir Hanna, meaning doubtless what is laid down on the Ordnance Map as Deir Hanna, three miles south-west of Maghar (the locality which we had conjectured), and thus described in the Memoirs (1.364):—"High walls all round the village, which is built of stone. The walls have round towers, and were built by Hannathon. At the corner of the West gate, there is a wall on the top of a high ridge, and contains about four hundred Christians. It is surrounded by olive groves and arable land. Water is obtained from cisterns and an old paved birke, [pool] to the north of the village." No ancient remains are noted in the immediate vicinity. Mr. Trewhill Saunders coincides with this locality (Map of the O. T.). Lieut. Couder, however, prefers (Tract Work, ii, 337) Kefr 'Abda, which is too far north, being five miles south-west of Sodaf, and equally destitute of any traces of antiquity (Memoirs, i, 205).

Hannauer, Georg, a Roman Catholic theologian of Germany, was born in 1847. In 1848 he was made priest, in 1851 professor of philosophy at the Lyceum in Ratisbon, and died Jan. 11, 1868. He wrote Ueber den Ursprung der Ideen nach Thomas von Aquin (Ratisbon, 1855). (B. P.)

Hanneken, Menno, a Lutheran theologian of Germany, was born March 1, 1595, at Blaaben, in Oldenburg. He studied at Gieven, was in 1619 corrector at Osnabrug, and in 1626 professor at Magdeburg, where he was 1646 superintendant at Lübeck, and died Feb. 17, 1671. He wrote, Scultt Veritatis Catholica contra Thomam Heinrici:—Synopsis Thologiae:—Expositio Epistolae Pauli ad Ephesios:—Doctrina de Justificatione Hominis coram Deo:—Grammatik Hebraica:—Quattuor Disput. de Augustana Confesionis Inquiratia; Trea Disput. Hebraeo-Theologico, See Moller, Cimbria Litterata; Fürst, Bibl. Jud. i, 561; Steinschneider, Bibl. Handbuch, s. v.; Joccher, Algemeenes Gehilfen-Lexikon, s. v. (B. P.)

Hannken, Philip Ludwing, a Lutheran theologian of Germany, son of Menno, was born at Marburg, June 5, 1637. He studied at different universities, was in 1663 professor of eloquence at Giezen, in 1668 doctor and professor of theology there, in 1688 professor at Wittingen, and died Jan. 16, 1706, leaving, Ammendtia Philologiae in Jesu Nave Declarata, etc. (1693):—Mysterium Antichristi Ostensum;—Disputationes de Provocidet, de Sacramentis Christi ad Deonum Dei, de Baptismo Primorum Chilidum ad Christum Conversum, de Auro de Soliarius in Judas Prodoliorum, de Moribus Regni Christi Illiique Oppressi Pietatem et Milleses:—Exercit. in Psalm. lib. i, 2:—Bibl. Jud. i, 561; Steinschneider, Bibl. Handbuch, s. v.; Joccher, Algemeenes Gehilfen-Lexikon, s. v. (B. P.)

Hannover, Nathan, ben-Mosse, a Jewish writer of the 17th century, is the author of היסאר הערית, or a history of the persecution of the Jews in Poland, Lithuania, etc. (Venice, 1656; transl. also into Judeo-German):—דיאלוג על תרבות, a dictionary of the Hebrew language, with the corresponding German, Italian, and Latin words (1713). The 2nd edition (Leipsic, 1715) was partly written in Hebrew, partly in German. The French was edited by Koppel ben-Wolf, Amsterdam, 1701. See Först, Bibl. Jud. i, 861 sq.; De Rossi, Dizionario Storico (Ger. transl.), p. 122. (B. P.)

Hansch, Michael Gottlieb, a Lutheran theologian of Germany, was born Sept. 22, 1683. He studied at Leipzig, where he also lectured from 1769 to 1771. It was his intention to publish Kepler's manuscripts, which he had bought at Dantzic, but he only succeeded in publishing the first volume, as he could not get the support necessary for such an undertaking. Hansch died in 1752, leaving, De Justificatione Fideum sub Veto Tristimio;—De Medici Consecratione;—De Humanitate Hominis (1702):—De Medici Consecratione;—De Humanitate Hominis (1702):—De Fundamentali in Fide Dissensu (1706). See Doring, Die gelehrten Theologen Deutschlands, s. v.; Joccher, Algemeenes Gehilfen-Lexikon, s. v. (B. P.)

Hansell, William Forde, D.D., a Baptist minister, was born in Philadelphia, Dec. 6, 1815. He graduated at the University in 1845, and in 1867, from Ewell Theological Seminary in 1848; was ordained in 1849 in the First Baptist Church in Philadelphia, and became pastor of the Central Baptist Church in Poughkeepsie, N. Y., April 1, 1849. In April, 1855, he was released from that church, and installed pastor of the Ninth Street Baptist Church in Cincinnati, O., Feb. 5, 1854. His services ended here July 18, 1858. For several years he resided in Philadelphia without pastoral charge. Removing to Hartford and Spring- field, April 12, 1874, he became deeply interested in that field, remaining there and organizing a Church, which was constituted May 18, 1875. The last time he appeared in public was before the annual meeting of the Hartford Baptist Association as the representative of that new Church. He died Nov. 26, 1875. Dr. Hansell's sermons were admirably clear; sound in doctrine, graceful in construction and expression. He dwelt specially on the person and work of the Lord Jesus Christ. See Necrol. Report of Princeton Theol. Sem. 1877, p. 109.

Hansen, Franz Volkmann Reinhardt, a Lutheran theologian, was born in 1815. In 1843 he was pastor at Keitum, in the island of Sylt, Schleswig, but was deposed by the Danish government in 1860. From 1852 to 1862 he was court-preacher to queen Amalie, at Athens, in 1864 provost and first pastor in Schleswig, and died June 28, 1873. He is the author of Drei Auge-
HANSSEN 517 HAPPINESS

ges Deutsclihland und die Union im Zusammenhange der Zeitgeschichte (1873). (B. P.)

Hansen, Ludvig, a Lutheran minister, was born at Hildesheim, Feb. 1, 1664. He studied at Jena, in 1869 pastor at his native place, and died Feb. 28, 1694, leaving, Diso. de Dombonna (Jena, 1684): — Die Simpliciter Dei (ed.); — Die Salate Majorum in Fupi- lutum (1686). See Lauenstein, Idsack, Kirchenhistorie, iii, 38; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hansen, Petrus, a Lutheran theologian, was born July 6, 1666, in Schleswig. He studied at Kiel, where he was deacon in 1714, in 1720 first pastor at Plon, Holstein, in 1729 member of consistory and superintendent, and died in 1743. See Feiring, De Auctore Studii de Abendea uo Schola Religionis Christiana (Plu, 1733): — Diss, Synod. de Diferentia inter Religiones Naturalem et Reelatum contra Tidmall (1738). Besidés, he published a number of ascetical works. See Nover and Neubauer, Jetflelende Theologie; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hansa, Markus, a Jesuit and Church historian of Austria, was born April 23, 1658, at Volfarkeramt, in Carinthia. He was educated in the Jesuit college at Eberndorf, studied at Vienna, and, after receiving holy orders, was for many years professor of philosophy at Graz. His indefatigable researches made him conceive the idea of producing a Germanica Sacrorum, after the pattern of the Gallia Christiana (Paris, 1656 sqq.). Ughelli s Italia Sacra (Venice, 1717 sqq.), and Wharton's Anglo-Saxa Sacra (Lond, 1691), and he undertook a journey to Rome with a view of examining the libraries there. In 1722 he published the first volume of his Germanica Sacra: Metropoliae Lauretanae cum Episcopatu Patavirinum, Chronologia Proposita (vol.); the second volume, published in 1729, is entitled, Archi- episcopatus Salisburgensis Chronol. Prop.; the third volume, published in 1754, is of a more academic style, Die Episcopatus Ratisbonensis Prodomus, sive Informatus Summara de Sede Antiqua Ratisbonensi. The freedom with which he treated local legends roused such an opposition to him that he felt compelled to renounce literary labor in 1736, but he encouraged others to continue his work. Hansa died Sept. 5, 1756, at Vienna, and his book was continued by Ussemann and others. See Backer, Ecri- vaina de la Compagnie de Jus, ii, 285; Werner, Gesch. der kat. Theologie, p. 192; Retberg, Kirchen-Ge- schichte Deutsclihland, i, 2 sqq.; Lichtenberger, Encyclopd. der Kirchengeschichte, s. v.; Plitt-Herzog, Real-Ency- clopa. s. v. (B. P.)

Hanseet, Gottfried August Ludvig, a Lutheran theologian of Germany, was born at Magde- burg, Sept. 7, 1761. He studied at Halle, where he was in 1782 teacher at the cathedral-school of his native place, in 1787 preacher at Tangermünde, in 1804 member of consistory and preacher at Berlin, and died Feb. 25, 1821, doctor of theology. He published homiletical and ascetical works, for which see Döring, Deutsche Konzelektredner: Winer, Handbuch der theol. Lit., ii, 62, 94, 97, 118, 130, 148, 156, 158, 164, 168, 170, 172, 173, 175, 177, 193, 199, 206, 208, 209, 206, 227, 229, 357; Zuchold, Bild. Theol. i, 501. (B. P.)

Hannuman, the ape-god of the Hindus, son of Parvan, lord of the winds. There is a reference to Ha- numan in the Ramayana (q. v.), in which the monkey- chief is introduced as heading the nattes of Nilia, who had come to assistance of Rama. In memory of this service a small pagoda is erected to his honor in the temples of Vishnu.

Haphrah. This place, according to Strasrun (Bible Places, p. 257), "is probably represented by the little village of el-Afuleh, two miles west of Shunem, in the plain;" the position which we had assigned it [see ISACHAR], and which is adopted by Mr. Grove in Dr. Smith's Atlas. It is laid down on the Ordinance

Map at two and a half miles due west of Solan, and is described in the Memoirs (ii, 40) as "a small village of mud in the plain, supplied by two wells. This is possibly the Ophlah of the lists of Thothmes III (on the temple at Karnak). Compare el-Fuch (one mile to the east). It is also mentioned by Maria Sanuto (A.D. 1621) under the name of Afula."

There are other indications of antiquity. Leander suggests (Test Work, ii, 337) the identity of Haprah with Khurbet el-Farriyeh, which is laid down on the Ordinance Map far away from Shunem, at two and a half miles south of Alun-Krimhnsel (Jokmen), on the north edge of Mount Carmel; and is described as "a steep hillock with traces of ruins, and on the north a good spring in the valley" (Memoir, ii, 58, where a description and plan of the ancient tombs are given). In this latter location Mr. Trelawney Saunders coincides (Map of the O. T.).

Hapi. See APIS.

Happach, Johann Casimir, a Lutheran theologian of Germany, was born in 1726. He was director and professor of theology at the Coburg gymnasia in 1727, and died Aug. 11, 1788, member of consistory. He wrote, Comm, de Calamisios Religionis et Theologiae Civili Priorem Romanorum (Coburg, 1747); — De Conatus Quibusdam Translatiationes Bibliorum Enumera- dundae (1772); — De Popyro ad Iobi viii, 11 (ed.); — Expositio Nova Cladis Thebaidem, I Sam, vi, 19 (3 parts, 1774); — Propri. III ad Gen. xii, 24 (1775); — Propri. VI ad Gen. loco Propri. (1776, 1777). See Meusel, Gelehrte Deutschländ; Fürst, Bibl. Jud. i, 302; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Happach, Loren Philipp Gottfried, a Protestant theologian of Germany, was born Jan. 6, 1742, at Hoyersdoerf, near Dessau, studied at Halle, was rector and chaplain in 1764, preacher at Alten in 1772, and in 1780 at Mehringen. He died July 20, 1814, leaving Nebelm Susys, Illustrandurn (Bremen, 1774); — Theolog- nische Neuabntunden (Dessau, 1788-1805); — Uber die Beschaffenheit des künftigen Lebens nach dem Tode, aus Ansichten der Bibel (Bidl, 1809-11, 2 vols.). See Döring, Die gelehrten Theologen Deutsclihlande; Winer, Handbuch der theol. Lit., i, 475; ii, 51. (B. P.)

Happersett, Rekk, D.D., a Presbyterian minis- ter, was born at Brandywine, Pa., July 81, 1810. He graduated from Washington College, Pa., in 1836, and from Princeton Theological Seminary in 1859; was li- censed by the Presby. General Assembly, N. J., in 1858, and ordained in 1841. In 1848 he was appointed agent for the Board of Domestic Missions, and in this position was eminently active and useful. In 1850 he be- came assistant secretary of the board, and in 1859 was elected corresponding secretary. He died Oct. 2, 1866. See Wilson, Presb. Hist. Almanach, 1867, p. 154.

Happiness, absolutely taken, denotes the durable possession of perfect good, without any mixture of evil; or the enjoyment of pure pleasure unalloyed with pain; or a state in which all our wishes are satisfied; in which sense, happiness is only known by name on this earth. The word has, when applied to a state or condi- tion of human life, will admit of no positive definition, but is merely a relative term; that is, when we call a man happy, we mean that he is happier than some others with whom we compare him; or he is more gen- erally of others; or than he himself was in another situation. Moralsists justly observe that happiness does not consist in the pleasures of sense; as eating, drinking, music, painting, theatrical exhibitions, &c., for these pleasures continue but a little while, by repetition lose their relish, and by high expectation often bring disap- pointment. Nor does happiness consist in the abso- lute in labor, care, business, &c.; such a state being usually attended with depression of spirits, imaginary anxieties, and the whole train of hypochondriacal affec- tions. Nor is it to be found in greatness, rank, or ele-
vated station, as matter of fact abundantly testifies; but happiness consists in the enjoyment of the Di-
vine favor, a good conscience, and uniform conduct. Dr. Harms, in his travels through most of the
holy places, was greatly promoted by the exercise of the social affec-
tions, the pursuit of some engaging end, the prudent constitution of the habits, and the enjoyment of our
health.

Hara, one of the names of Sinai (q. v.).

Harms, Franz, a learned Dutch Catholic divine, was born at Utrecht in 1550, and educated in the acad-
emy there after he had travelled through Germany, Italy, and Russia. He was made canon of Bols-de-Duc,
then of Namur and Louvain. He died at the latter place, Jan. 12, 1632. His principal works are, Biblia Sacra Expositionibus Priscorum Patrum Literaribus et Mystica Illustrata (1630); Coloss. Aureus in IV. Evangelii (1625); Visio Sanctorum.

Harald, a Scotch prelate, was bishop of the see of Angryo in 1228. See Keith, Scottish Bishops, p. 285.

Harum, a term used by Mohammedans to denote what deserves reprimand or punishment, because ex-
pressly forbidden by the law. It is the opposite of Pahra. The word Harm also signifies a sacred thing from which infidels are abstain, as the temple of Mecca, or Mohammed's tomb at Medina.

Harbade, a name substituted by Zoroaster for the magi (q. v.) of the ancient Persians, and designed to
denote the priests of the Guevara. See Parsa.

Harbert, Burchard, doctor and professor of theo-

Harcourt, Aignus d', a French nun, sister of Rob-

Harcourt, Guy d', a French prelate, brother of

Harcourt, Louis d', a French prelate, became

Harcourt, Philippe d', a French prelate and

Harcourt, Robert d', a French prelate and dip-

Hardenbergh, James B., D.D., an eminent Re-

Harrschmidt, Johann Nicolaus, a Lutheran

Hartd, Anton Julius von der, a German theolog-

Hartd, Romsey, D.D., a Presbyterian minister,

Hartzen, Abraham, D.D., a Presbyterian minis-

Hartzen, Jacob, D.D., a Presbyterian minister,

1856 he resigned his pastorate to seek rest and recup-
eration for wasted health and strength. After a year in Europe, and two winters in the South, he preached
in South Carolina and Georgia, and in 1858 was invited to California. He returned to South Carolina a second visit abroad, he devoted his ample means and
willing services to the founding of a city mission on the corner of Madison and Gouverneur streets, New
York city. He died Jan. 24, 1870. Dr. Hardensicht
was a man of majestic frame, countenance, and bearing,
handsome beyond most men, dignified, graceful, and
cultivated. His preaching was earnest, evangelical,
simple, direct, scriptural, and practical. "His fervor
was intense. At communion seasons his face was
radiant with emotion, and his tones thrilling with ten-
derness. He was a true pastor to the Church of his
fathers, active in her benevolent boards, and held high rank
among the first men of his period." He was a trustee of
Rutgers College from 1825 till his death, and was
president of the General Synod in 1842. See Memoir
by his son, R. Thomas, D.D. (W. J. R. T.)

Hardin, Neemiah Henry, D.D., a Presbyterian
minister, was born in Greene County, Tenn., Jan. 3, 1828. He
was educated in Greenville College, and studied theol-
gy privately; was licensed by Union Presbytery, or-
dained by French Broad Presbytery in 1841, and be-
came pastor of the Westminster and St. Paul churches.
In 1845 Mr. Hardin, Apr. 9, 1847, was ordained by the Presbytery of South Carolina, and became consid-
ered by his brethren as a man of great moral weight
and deep piety, and theological attainments far

Harding, Neemiah Henry, D.D., a Presbyterian
minister, was born in Brunswick, Me., in October, 1794.
He graduated from the University of Virginia in 1815;
spent two years in Princeton Theological Seminary;
was ordained by the Presbytery of Orange, April 18, 1829; became stated supply for Milton, N. C.,
Bethany and Red House, and died at the former place,
1881, p. 58.

Harri, Saint. See Chapelles.

Hart, Anton Julius von der, a German theolog-
ian and Orientalist, was born at Brunswick, Nov. 13, 1707.
He was professor of theology and Oriental lan-
guages at Helmstäd, and died June 27, 1783, leaving,
Emphaticus Grammaticus, de Grandum Præconium Exercitii
Mogulorum (Helmstedt, 1727); D. de Zedda, Genesio in Palestina et Persia Appido (ibid.
1728); De Sarepta (ed.); De Judeorum Statuto Scriptura Suiam Immunet (ed.); Commentatio in
Frontem Libit Moralia Missionis Vrke Abhok (ed.); De Judiciorum Lectione, xx (ed.); De Judiciorum
Judeorum in Prophetae His Constitutionibus (1729); Robbi Isacci Aramae D. Rabbinica de Ue Lithag,
cum Versione Latina (ed.); Commentatio in Medrous
Symbolica Veterum Judororum Interpreting (ed.); De
Diversa Nominum Dei Jehovah et Eloh Vmo Lectione
ac Scipione (1748); Grammatica Hebraica (1743);
De Christo Regis, ex Stirpe Davide Oriundo (1756);
Pentateuca Regis (1785). See Doring, Die ge-
lehrten Theologen Deutschland; (Farrab, Bibl. Jud. 356;
Jocker, Allgemeines Gelehrten-Lezein, s. v. (B. P.)

Hartshromt, Johann Nicolaus, a Lutheran
theologian of Strasburg, where he died in 1760, doc-
tor and professor, is the author of, De avtoxyn of Simpons
Legit ad Juda. xvi, 30; De Jure Dei in Homines;
De Homorrhoidibus ad Sam. xi, 5; De Justificatione
Christi, ex Phil. iv, 11; De Profecto

One Filipid et Phil. xx, 13; De Religione Ecclesiastic
ad 1 Thes. x, 21; De Subito Aureo ad Apocalypsis, xx,
5, 6; De Durumte Angeldorum; De Pecorata Electi-
orum in Judio Extremo non Publicandia; De Mundu
Eternalize; Thes. Theologia Divinae Errorum
Quaestionum, tit. 1; De Jocher, Aallgemein Gelehr-
en-Lezein, s. v. (B. P.)
HARENBURG, JOHANN CHRISTOPH, a Lutheran theologian of Germany, was born April 24, 1696, studied at Heilstädt and was rector at Ganderstein in 1720. In 1735 he was pastor, and accepted a call in 1743 as professor of history and antiquities to Brunswick, where he died, Nov. 12, 1747. He wrote, *Kurze Einleitung in die Köppische, sondern, Bibelinsinweise aile und neue Theologie* (Heilstädt, 1719); *De Speculativis Veterum, ad Loca 1 Cor. xvi, 12 (fol. ed.); Veri Diesmamens in und des Kirchenwesens* (Celle, 1726); *Die Kirchen zu Celle und Trelawney Saunders (Map of the O. T.)*.

Hariga, a word which, when pronounced along with Siva and Rama, is believed by the Hindustāni to bring down numberless blessings upon him who utters it. The moment these three sacred words escape from the mouth of the pious, but out of the house of the Brahman, as represented, the gods are so honored that they are not to find a resource equal to the merit. Such privileged persons are no longer obliged to pass into other bodies, but are straightway absorbed in Brahman.

Harington, EDWARD CHARLES, an Anglican clergyman, was born about 1807; graduated from Worcestershire College, Oxford, in 1837; was appointed chaplain in 1847, in 1857 resident canon of Exeter Cathedral, and died July 18, 1881. He wrote numerous works on Church history and policy, for which see Allibone, *Dict. of Brt. and Amer. Authors*, s. v.

Harisbani, a sect composed of dervishes or sweepers in the western province of Hindustan, the members of which are very scarce, or, perhaps, entirely extinct.

Harless, GOTTLIEB CHRISTOPH ADOLPH, a Lutheran theologian of Germany, was born at Nuremberg, Nov. 15, 1798. In 1842 he published his *Christliche Ethik*, of which eight editions were printed, and which was also translated into English (Edinburgh, 1865). To this period belongs his activity as member of parliament in the Bavarian diet, where he so energetically fought for the cause of Protestantism that the ultra-monarchist minister, Abel, despised him from his professorship, and in 1845 sent him as member of consistory to Bayreuth. In the same year, however, he was called to Leipzic, where he labored as professor and preacher at St. Nicholai till 1847, when the king of Saxony appointed him court-preacher and vice-president of the consistory. In 1852 Harless was called to Munich as president of the Protestant superior consistory, and directed the affairs of the Protestant Church in Bavaria for twenty-five years. He died Sept. 5, 1879. Besides his Ethik, he published, *De Revolutione et Fide* (Erlangen, 1839); *Commentarius über den Brief Pauli an die Epheren* (1834; 2d ed. 1836); *Die kritische Bearbeitung des Lebens Jesu von David Fr. Strauss beleuchtet* (1836); *Theologische Kryptologische Methodologie*. (1837); *De Supernaturalismo Gentilium seu de vita et ratione Superstitiis in Ratione Rerum Divinarum* (1838); *Ludwigmontium Evangelia Canonica Speculantum Pars I et II* (1841, 1842); *Die Sonntagslese*, sermons (2d ed. 1860, 4 vols); *Kirche und Amt nach lutherischer Lehre* (1853); *Die Ehescheidungsfrage* (1861); *Die Verhältnisse des Christenthums zu Kultur und Lebensformen der Gegenwart* (1863); *Der Kuss im Buche des Lebens* (1864); *Jakob Böhme und die Alchimisten* (1870; 2d ed. 1872); *Griechentüber aus der rühr. Kirche Lissands* (1869); *Staat und Kirche* (1870). See Zuchold, *Bibl. Theol. i, 501-503; Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Stuhlmann, G. Chr. A. Harless, in Zeit- schrift für kirchliche Wissenschaft, 1880, ii and iii; and especially Harless's own work, *Bruststücke aus dem Leben eines süddeutschen Theologen* (Bielefeld, 1872-75, 2 vols.). (B. F.)

Harlor, John, an English clergyman and scholar, was born about 1594, at Churchdown, near Gloucester, and educated at Christ Church, Oxford. He was ordained as a Greek professor in that school in 1650, and in 1659 was presented to the rectory of Enderbst, in Hampshire. He died Nov. 1, 1670. His principal works are, *Ecloga Sententiariarum et Similitudinum, et Chrysostomi Decretarum* (Greek and Latin, with notes, 1625); *Ecclesiastics ad Lambertum Oudelstodum* (1641)-I Short Catechism. See Chalmers, *Bibl. Dict. s. v.; Allibone, Dict. of Brt. and Amer. Authors*, s. v.

Harmon (Heb. *Harmon*), יָרָם, probably from יָרָם, to be high; Sept. ὑψεῖς to *Poppaviv; Vulg. excelsus mons; A. V. "the palace"), a place only mentioned in Amos iii, 4, as to that which the inhabitants of Samaria would be led forth by their Assyrian conquerors, evidently, therefore, some unknown to us, which captivity. The ancient interpretations are obviously mere etymological conjectures, chiefly by a resolution of the first part of the name into יָרָם, a mountain; and the latter into a form of ג' ארמונ, or ג' רימון, which are unsuitable. Kimchi makes it equivalent to יָרָם, a town.

Harms, Thomas, brother of Louis (q. v.), was born in 1819. When thirty years of age he was called as missionary inspector to Herrmannsberg, and succeeded his brother in 1865. In 1873 Harms put himself at the head of those ministers who left the State Church and formed separate congregations. This separation was neither in the interest of the Church nor in the interest of the great missionary work with which Harms was intrusted, and the more so as he had not those talents which would become him so well. Friends of Harms had, therefore, often tried to heal the breach between the State Church and the Herrmannsberg Mission, but all efforts were in vain, on account of Harms being too headstrong a person. He died Feb. 16, 1865. Besides his biographical sketch, he has written an History of Louis (5th ed. 1877).
Harney, Martin, a Dominican of Amsterdam, was born May 6, 1634, and died at Louvain, April 22, 1704, professor of theology. He was an opponent of the Jansenists, and wrote L'Observance Raisonnable des Catholiques des Pays-Bas (Antwerp, 1636; transl. also into Latin). See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P. 1st ed.).

Harlish, Wilhelm, a Lutheran theologian of Germany, was born at Wilsnack, Brandenburg, Aug. 28, 1786. For some time first teacher at Teachers' Seminary, in Breslau, he was called in 1822 as director to Weinsel, and died Aug. 15, 1864, leaving, Luther's kleiner Katechismus für die Schulpflege (18th ed. Eis- leben, 1862) — Vollständiger Unterricht im evangelischen Christenthum (Halil, 1831, 2 vols.); — Entwürfe und Stoffe zu Unterredungen über Luther's kleiner Katechismus (1841—45, 3 vols.); — Erbauliche Betrachtungen über Luther's Katechismus (1856); — Die Geschichte des Reichen Gottes auf Erden (24 ed. 1844); — Die fünfzügige Stellung der Schule zu Kirche, Staat und Jesus (Erfurt, 1886). See Wimar, Hermes der theol. Lit. 2, 70, 217, 223, 906; Zuchold, Hdb. Theol. i, 507. (B. P. 2nd ed.)

Harod, Spring of. Lieut. Conder suggests for this (Tent Work, ii, 69) the modern Ain el-Jezzun's "fountain of the two troops," described (Memoirs to Ordnance Map, ii, 81) as "a small spring of fresh water, with a considerable stream, between two larger ones, . . ." and laid down three miles west of Beisan. But this is to accommodate his theory of the location of Megiddo as near the Jordan. There is no good reason to desert the traditional site of Ain Jalād, which is briefly described in the same Memoirs (ii, 79).

Harosheth. The modern el-Harishiyeh, which is thought to represent the ancient site, is placed on the Ordnance Map nine miles south-east of Haifa, and is described in the accompanying Memoirs (i, 270) as "a miserable hamlet of mud, on high ground, with an open plateau to the east, and a spring below on the west (Ain el-Ghafir). The population in 1859 is stated by consul Rogers at one hundred and twenty souls, and the tillage at twelve feddans." According to the same authority, however (i, 26), "Goudin suggests that we have the ancient name of Harosheth or Harisa," three and a half miles south-west of Jibrin, in the north of Palestine, where "there appear to be no vestiges of ancient constructions, except a circular cistern cut in the rock. This identification is strengthened by the fact that the same word which occurs in the name Kir Harosheth, the modern Kerak, exists in the present local dialect of Moab under the same form, Harith or Haris" (ibid. p. 116).

Harpies (Ἄρπαι), in Greek mythology, were daughters of Thaumus and Electra (an Oceanid). Sometimes two, sometimes three, are mentioned, under the different names, Arīlo, Pasargē, Oxypetē, Ēlāns, Thyella, Achiōlē, Aēlopēs, Nīchos, and the like. In the descriptions of them there is also a great difference.

Antique Figures of the Harpies.

With Homer they are storm goddesses, fleet, but beautiful; Hesiod also calls them swift goddesses, but in Ἀχιλλευς they appear as hateful, winged monsters. They were usually represented as eagles with maiden faces. At times they had human arms and legs, which ended in claws and hens' feet. They were generally sent out by the gods to punish criminals.

Harpoeretes, in Graeco-Egyptian mythology, was the name of an Egyptian deity, which originated from the words ἡραπορεύομαι, i. e. "Har the child." This Har the Greeks usually called Horus, and distinguished him as Haros Harpoeretes from another Horus. Both were sons of Osiris and Isis. What the ancients say about Harpocrates is quite incomplete, and therefore dark as to its significance. That he was not the god of silence, as once believed, is now fully accepted. In Rome he was worshipped as such, but probably only because he had his finger in his mouth, which is but the figurative representation of sucking, and designates him as an infant. Beas and cherries were offered to him, and on special festive days he was fed, by men, with milk, his image being carried around in procession. Among animals, scorpions, snakes, crocodiles, lions, and reed were sacred to him. See Horus.

Harrison, Ellis, D.D., a Presbyterian minister, was born in New York city, Jan. 22, 1790. He graduated from Princeton College in 1814, spent one year thereafter in the theological seminary there, was licensed by the New Brunswick Presbytery, ordained by the Baltimore Presbytery in 1817, and installed pastor of the First Presbyterian Church in Alexandria, Va.
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Hastus Verusalis. See Hinduw, Dialects of.

Harsa (Hercia, or Harsa), a mediæval term, sometimes employed to describe any triangular candle-stick for tapera, but more especially used to designate that which is described in the office-leter of John's Church Week. In it, at this service, are placed fourteen unbledched wax candles to represent the apostles and the three Marys, with one bleached wax candle to repre-

sent our Saviour. They are all extinguished in the course of the morning service, save the last name.

Hart, John Sealy, L.L.D., a Presbyterian minister, was born at Old Stockbridge, Mass., Jan. 28, 1810. He studied at Wilkesbarre Academy; graduated from Princeton College in 1830, with the highest honors of the class; the following year taught as principal of an academy at Matches, Miss., and three years afterwards graduated from Princeton Theological Seminary. During the last two years of his course he also filled the position of tutor in the college. In 1834 he was elected adjunct professor of ancient languages in Princeton College, and filled that chair two years. He was licensed by the Presby-
tery of New Brunswick, Aug. 4, 1835. In 1856 he re-
signed his professorship in the college, purchased Edge-
hill School, in Princeton, and in 1842 was elected prin-

cipal of the Philadelphia High School, continuing there until 1859, when he became editor of the periodicals published by the American Sunday-school Union, and in this connection he recurred to the Sunday-school work, in which he was elected principal of the New Jersey State Nor-
mal School, at Trenton, and held that position with dis-
tinguished usefulness and success until February, 1871. From 1864 to 1870 he also gave courses of lectures on English literature in Princeton College, where, in 1872, he was elected president of the belles-lettres and English literature, which chair he filled two years, returning in 1874 to Philadelphia, where he was engaged in literary pursuits until his death, March 26, 1877. Dr. Hart was the author of many volumes, an enthusiastic in the cause of education, a devoted Sabbath-school worker, of ele-
gant culture, accurate scholarship. During the months preceding his last illness, he had been delivering a course of popular lectures on the works of Shakespeare. He was an humble, consistent, and devout Christian.


Hart, Joseph, an English Independent minister, was born about the year 1712, of godly parents. He had a classical education, and was for many years a teacher of languages. He was long in bondage on account of his sins, but found deliverance under a sermon preached in the Moravian Chapel, Fetter-lane, London. He be-

From "Wilson, Dissecting Church's, iii, 948; Gudnay, History of.

Harte, Walter. An English poet and divine, was born about 1700, and educated at Marlborough School and at St. Mary's Hall, Oxford, of which he became vice-principal. He was canon of Windsor in 1751, and subsequently vicar of St. Aumel and of St. Biazy, Corn-

wall. He died in March, 1774, leaving seven in the Dyal-

eral Occasions (1775) — Essay on Satire (1773): —


Härtler, Friedrich Heidrich, a Lutheran theolo-
gian, was born Aug. 1, 1757, at Strasbourg. He studied at his native place and at different German universities,


Harrison, Jeptha, D.D., a Presbyterian minister, was born at Orange, N. J., in December, 1780. He graduated from Princeton College in 1809, and studied two years in the theological seminary there; or was ordained in 1813; became stated supply at Fair Forest, S.C., in 1823, at Salem, Va., in 1833, and in 1838 became pastor of the First Presbyterian Church in Mem-

PHI., where he labored for six years with great acceptability. He afterwards preached in Newcastle, Ky. (1844-47); Florence, Ala. (1848-50); Aberdeen, Miss. (1851-54); Burlington, Ia. (1855-56), and Full-

Harrison, John Christian, D.D., a Methodist Episcopal minister, son of Rev. Samuel Harrison of the South Carolina Conference, was born in Mecklenburg Co., N. C., Oct. 1, 1809. In 1819, with his parents, he removed to Kentucky, in 1827 was converted, became a class-leader in 1829, and a local preacher in 1830, and later in the same year united with the Kentucky Conference. His first field of labor was Rock Castle Circuit, where he remained two years. He afterwards filled the best appointments in the conference, and filled this connection, and was elected to the Senate in 1857, 1859, 1860, 1861, and 1862. In 1863, he was elected principal of the New Jersey State Nor-

mal School, at Trenton, and held that position with dis-
tinguished usefulness and success until February, 1871. From 1864 to 1870 he also gave courses of lectures on English literature in Princeton College, where, in 1872, he was elected president of the belles-lettres and English literature, which chair he filled two years, returning in 1874 to Philadelphia, where he was engaged in literary pursuits until his death, March 26, 1877. Dr. Hart was the author of many volumes, an enthusiastic in the cause of education, a devoted Sabbath-school worker, of elan-
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eral Occasions (1775) — Essay on Satire (1773): —


Härtler, Friedrich Heidrich, a Lutheran theolo-
gian, was born Aug. 1, 1757, at Strasbourg. He studied at his native place and at different German universities,
was in 1823 pastor at Ittenheim, and in 1829 at Stras-
burg. He exercised a considerable influence in the
Church and in the school, and took a great interest in the
work of foreign and home mission. He died in August,
1874, leaving, besides a number of sermons, Die
Augustische Confession (Strassburg, 1834). See Lich-
enberger, Encyclop. des Sciences Religieuses, s. v.; Zuch-
old, Bibl. Theol. i, 508 sq. (B. F. P.)

Hartgrop, in Norse mythology, was the wife of the
Dweller in the Gulf of Glof and of a mighty giant.
She was a powerful sorceress, feared on account of her
art, and worshipped with superstitious reverence.
By her assistance her husband descended alive into
the infernal regions, to combat with Hela.

Hartley, Robert, a philanthropist, was born in
England in 1706, and removed with his father to New
York in 1788. He grew up with the expectation of
entering the ministry, but was prevented by feeble
health, and engaged in mercantile pursuits. He
devoted his life to works of charity and mercy. He
was the first to express the iniquity of the "swill milk"
traffic. He visited Europe and learned the various
syllables, and in 1838 he returned home a safe
actor for the amelioration of the condition of the poor, which
commanded the admiration and support of the wisest
and best men in the city. He was secretary of the
Hospital for the Ruptured and Crippled, and manager of
the Presbyterian Hospital, Juvenile Asylum, and var-
ious charitable societies. He was an elder of the Madison
Square Presbyterian Church, and abounded in works of
piety and usefulness. He died in New York city,
March 3, 1881. (W. P. S.)

Hartman, Johann Adolph, a learned German di-
vine, was born at Münster in 1680. After being several
years a Jesuit, he became a Protestant at Cassel in
1745, and was soon after made professor of philosophy
and poetry. In 1722 he was appointed professor of
history and rhetoric at Marburg, and died there in 1744.
His most esteemed works are: Hist. Huiusceae:--Vita Pontifi-
cum Romanorum Victoria I, Urban I, Paschalis II, Urban II,
Cassiodor, Theodora, Cassiodor. See Chalmers, Biog.
Dict., s. v.

Hartman, Christian Friedrich, a Lutheran theologian
of Germany, was born at Köthen, Oct. 12, 1767.
He studied at Halle, was in 1792 con-rector, and in
1796 rector, in his native place. In 1810 he was deacon
of St. Agnes, in 1815 director of all the schools, and in
1822 printer of his school. He was a member of the
several branches of the university, and died Feb. 18, 1831,
leaving, Übersetzung der Propheten Nahuait, Habakuk,
Zephania und Obadja (Leipzig, 1791);--Commentatio
in Epistolam Judae (Köthen, 1793);--De Studio Religionis
Christianarum in Schola Rite Instaurato (ibid. 1797-98);
--Vite religiosi in Germanico-Latine S. Agneskirche
in Köthen (1797);--Die bairische Geschichte mit prakti-

cischen Anmerkungen (1802, 2 parts). See Döring, Die
gerlehren Theologen Deutschlands, s. v.; Winer, Handbuch
der theol. Lit. i, 278; ii, 135. (B. P.)

Hartmann, Heinrich Ludwig, a Lutheran theologian
of Germany, was born Jan. 6, 1770, was in 1810 pro-
dector of Friedrich Christian, and died Feb. 18, 1831,
leaving Commentatio de (Economie Improviso apud
Lucum zii, 1-18 (Leipsic, 1830). See Winer, Handbuch
der theol. Lit. i, 243; Zuchold, Bibl. Theol. i, 609. (B. P.)

Hartmann, Joschum, a Lutheran theologian of
Germany, was born Jan. 1, 1715. He studied at Rost-
tock, where he also commenced his academical career in
1738. In 1748 he took the degree of doctor of di-

ginity from the University of Rostock, the University
of Upsala and the University of Halle, and died Nov. 6, 1768.
He published also, De Vaticinis Simones Luc. zii, 34, 35 (Rost-
tock, 1744):--Vindicatio Ecclesiae Diet. 2 Petr., ii, 1
(ibid. 1754):--De Legibus and De Professione pro
Impignorationi Fisci Promissionem satisfaciendi ab
Universitate Gratiae et Meriti Christi Deumurum (ibid.
ed.):-Jesu Nazarenus, Verus Messias (ibid. 1757):--Specimen Chronologia Bibliarum (ibid. 1771):--Progr.
quo ad Institutum Greco-Biblicum Textum N. T. Graecum
Motu Naturali Pyram. Vindicatio pro Impignorationi
Impignoratione Literarum, etc. See Döring, Die
gerlehren Theologen Deutschlands, s. v.; Winer, Handbuch
der theol. Lit. i, 440. (B. F. P.)

Hartmann, Johann Melchior, a Lutheran theolo-

gian of Germany, was born Feb. 20, 1764, at Nörd-
lingen. He studied at Jena and Göttingen, was called
in 1790 to Marburg as professor of philosophy and Ori-
ental languages, and died 1807, leaving, Com-
mentario de Geographia Africae Estreimanae (Göttingen,
1792; 2d ed. 1796):--Anfangsgründe der hebräischen
Sprache (Marburg, 1797); 2d ed. 1819:--Hebräische
Christomathie (ibid. 1797):--Museum für biblische und
orientalische Literatur (ibid. 1807). See Döring, Die

gerlehren Theologen Deutschlands, s. v.; Winer, Hand-
buch der theol. Lit. i, 116, 166, 277. (B. P.)

Hartmann, Julius, a Lutheran theologian
of Germany, was born June 1, 1806. He served as dean
at different places in Wittenberg, and was called in
1851 to Tuttingen. In 1877 he was made doctor of

theology, and died Dec. 5, 1875, leaving, Geschichte der
Reformation (1859-60);--Hefte für die Lehre nach den
Evangelien (1839-39, 2 vols.):--Johann Brems (1840,
2 vols.):--Bibliothek der hebräischen Sprache (1841);
--Erkundige Schnepf der Reformator (1870). He was
also one of the editors of Leben und arquette Schriften der
Begründer der Reformatiekirche in Österreich, for
which he wrote the life of Brems (vol. vi of the collec-
tion, Elberfeld, 1862), and contributed to Piper's Evang.

elische Kalender and Herzog's Real-Encyklop. (B. P.)

Hartwell, Jesse (1), a Baptist minister, was born at
Chelmsford, Mass., in March, 1781. He was con-
tinued at the age of sixteen, and ordained at Sandwich,
Jan. 9, 1800. A large part of his life was spent in
missionary work, under appointment from the Mas-
achusetts Missionary Society. His tours extended be-


ter New England to the Black River country, N. Y.,
and into different sections of Pennsylvania, Ohio, and
Canada. He first went to Ohio in 1815, and is believed
to have baptized by immersion the first convert in the
Western Reserve. He died at Perry, O., Nov. 21, 1860.
See Watchman and Reflector, Dec. 20, 1860. (J. C. S.)

Hartwell, Jesse (2), D.D., an eminent Baptist
minister, was born at New Marlborough, Mass., in
1794. He graduated with high rank from Brown University
in 1819; for two years thereafter was principal of the
University, and was for a long time his theological studies.
He was ordained at Providence in 1821, and in 1823 went to South
Carolina, and became an instructor in the Furman Theologi-
ical Seminary, supplying vacant pulpits as opportunity presented.
He was called to a couple of churches in Alabama, and was an instructor in theology in what
is known as Howard College, in that state. For several
years he resided in Arkansas, where, as a preacher and
teacher, he did good service. He became, in 1855, presi-
dent of what was known as the Mt. Lebanon University,
in Louisiana, and died there, Sept. 16, 1865. (J. C. S.)

Hartzhaim, Caspar, a German theologian, was born
at Cologne in 1728. He belonged to a distinguished
family, entered the Jesuit order at Treves in 1698, and
taught rhetoric, philosophy, and theology successively at
Treves, Palermo, Cologne, and other places. He died about 1750, leaving, Custum Nuncius
Legis, etc. (Cologne, 1743):--Vita Salutatorum Mundii, etc. (Mayence, 1729):--Expositio
Futuraturum et Superstitionum, etc. (Cologne, 1754):
--Vita Nicolai de Cuba (Treves, 1780):--Societatis
Sionland Animalibus Defensorum (Cologne, 1785; in German,

Hartzhaim, Joseph, a German historian, was born
at Cologne in 1724. At an early age he joined the Jesuits, was for some time professor of Ori-
ental languages at Milan, afterwards professor of phi-

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loopy and theology at Cologne, and died May 17, 1768, leaving, De Initio Metropolitanae Ecclesiasticae Coloniensis (Cologne, 1751, 1781) — etc. (ibid. 174.) — Catalogus Colonensis (ibid. 1750.) — De Eide Collectione Concionarum Germanic. (ibid. 1754.) — Concilia Germanica. (1759-63, 5 vols.). See Düring, De geschriften Theologen Deutschflands, s. v.; Winer, Handbuch der theol. Lit. iii, 602; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hase, a name for Etruscan soothsayers, who dirived future events from the inspection of the entrails of victims; an art afterwards introduced into Rome. See Aegypt. Divination.

Harvey, Sir George, a Scottish painter, was born at St. Ninian's, near Stirling, in February, 1606. He was educated in arts in the Trustees' Academy at Edinburgh, and in 1626 became an associate of the Scottish Academy; in 1629 was elected a fellow, and in 1646 became its president. He received the honor of knighthood in 1687, and died at Edinburgh, Jan. 22, 1676. His best pictures are those depicting historical episodes in religious history from a puritan or evangelical standpoint, such as Covenanters Preaching; Covenanters' Communion; John Bunyan and his Blind Daughter; Sabbath Evening; The Quitting of the Manse. He was also equally successful in subjects not directly religious. See Englebl. Brit. 9th ed. s. v.

Harvey, Joseph, D.D., a Presbyterian minister, was a native of Connecticut. While pastor of the Church at Goshen, in that state, he became deeply interested in the conversion of the Sandwich Indians, and through his influence the first two missionaries to those islands, Messrs. Bingham and Thurston, were selected and ordained at Goshen, Sept. 29, 1813. Dr. Harvey died at Harvey, Mich., Feb. 4, 1873. See Presbyterian, March 1, 1873. (W. P. S.)


Hase, Theodor, a Reformed theologian, was born at Bremen, Nov. 30, 1682. He studied at Marburg, was in 1707 professor of sacred philosophy, and in 1708 preacher at Bremen, in 1723 professor of theology there, and died Feb. 25, 1731. He wrote, De Lexicon Jobi et Ceh Jona: — De evanegpti õxistia Christiana et Judaiæ oïais Objecta: — De Deo Imperatorio Tiberii quo Christiano Nuncius Summus. — Diss. v. de Baptismo Super Mortuis, de Agia Hierarchiâ sec per Eilias Conditis, de Templo Onias Heliopolitani, de Jesu Christo ad Dei, xxvii, 15, and contributed largely to the Bibliotheca Theol. Bremenis et Museum Philologico-Theologico. His dissertations were published at Bremen in 1718, and the Dissertations et Observationes Sacrorum Sylogos. See Winer, Handbuch der theol. Lit. i, 275, 279, 548; Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Fürst, Bibl. Jud. i, 865. (B. P.)


Hasenfeld, Elias, a German Jew, who joined the Lutheran Church in 1587, is the author of Historia Jesuici Ordinis (Frankfort, 1688, and later, German tranal, by Melchior Leporcens, ibid. 1694). See Winer, Handbuch der theol. Lit. i, 791; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)


Hassan, a Mohammedan teacher, was the eldest son of Ali, and the second of the twelve imams of that line. On the death of his father, in 661, he was immediately proclaimed caliph and imam in Irak; the latter or spiritual dignity he retained in reference to his followers. He was poisoned in 676 by a son of Moawiyah, as is supposed.

Hassell, Johann, a Roman Catholic theologian of Germany, was born in 1822. He studied at Breslaus, and was professor of exegesis at the Pelplin seminary. In 1859 he was appointed vicar-general of the Culin diocese, in 1863 became a member of the chapter, in 1867 cathedral provost, and died Sept. 8, 1868, at Hanau, on his return from the episcopal convention which had met at Fulda. (B. P.)

Hassell, Johann Gottfried, a Protestant theologian of Germany, was born at Weimar in 1759. He studied at Jena, was in 1786 professor of Oriental languages at Köpenick, in 1788 professor of theology, and died April 12, 1806. He published, Liber Quarti Regum Syro-Alexandrini Specimen (Jena, 1789) — Saloom's Weisheit übersetzt mit Anmerkungen (ibid. 1784) — Idiognomon Dorica, etc. (ibid. eool) — Aussichten zu künftigen Aufklärungen über das Alte Testament (1785) — Das andere Buch der Maschobber neu übersetzt (1786) — Hebr. Sprachlehre (1786-87) — De Dialectico Lingua Syriaca (1787) — Lectiones Syro-Arabico-Samaritanismo-Ethiopica (1788) — Magazin für die biblisch-orientalische Literatur (1788-89) — Christus o õlygos kat o õgaros (ibid. 1790) — Praktischen Handbuch der arabischen- und syro-samaritanischen Sprache (1791) — Augusta Christi Nasciturus Forsan von Ignarrus (ibid. 1804). See Düring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theol. Lit. i, 74, 115, 200, 292, 273, 277, 290, 423, 554, 555, 617; Fürst, Bibl. Jud. i, 865 sq. (B. P.)

Hassell, Johann Bernhard, a Lutheran theologian of Germany, was born Feb. 29, 1690, at Wolfenstein. He studied at Helmstadt, was preacher in his native city in 1721, general superintendent there in 1726, and died Feb. 28, 1755. His publications are but few, and without any special value for our time. See Düring, Die gelehrten Theologen Deutschlands, s. v.; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hasencamp, Johann Matthias, a Protestant theologian of Germany, was born at Marburg, July 28, 1743. He studied at his native place and at Göttingen, was in 1769 professor of mathematics and Oriental languages at Binteln, and died Oct. 6, 1797, leaving, Comentatio de Pentateuche Latr Interprete et Biblia Lipetanica Graece (Marburg, 1765) — Versuch einer neuen Erklärung der 70 Wochen Daniels (1773) — Der entdeckte wahre Ursprung der alten Bibelübersetzungen (Minden, 1775) — Anmerkungen der neueren theologischen Literatur und Kirchengeschichte (1789-95, 6 vols.). See Düring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theol. Lit. i, 863. (B. P.)

Hassewien, see Asshidan.

Haswell, James M., D.D., a Baptist missionary, was born at Bennington, Vt., Feb. 4, 1810. He graduated from the Hamilton Theological Seminary in 1855.
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and soon after was appointed missionary to Burmah, where he arrived in February, 1886. He was in the employ of the American Baptist Missionary Union for more than forty years, during which time he visited the United States, first in 1849, remaining a little more than three years, and again in 1867, making a stay of about nine months. His first work was among the Peguans, or, as they are now called, the Talainos, into whose language he translated the New Testament, and issued from the press a number of tracts. He afterwards learned the Burmese, and was for a long time recognized as a missionary among that people. He died Sept. 13, 1876. See Amer. Bapt. Magazine, iv, 180. (J. C. S.)

Hatch, Frederick W., D.D., a Protestant Episcopalian minister, was ordained deacon in 1810, and presbyter in 1813, and had charge, successively, of the parishes in Edenton, N. C., and Frederick, Md., after which he removed to Virginia as rector of Fredericksville parish from 1820 to 1830. While there, Thomas Jefferson was his friend and parishioner. In 1832-1836 he officiated in Christ Church, Washington, D. C., and was chaplain to the United States Senate. In the latter year he removed to Poughkeepsie, N. Y.; in 1840 to Wisconsin, taking charge of the parishes in South, and Racine. In 1850 he went to St. Louis, Mo., in temporary charge of Christ and St. George’s churches; thence he travelled to California in June, 1856, laboring as a missionary in Marysville and other places. He died in Sacramento, Cal., Dec. 30, 1869, aged seventy-one years. Dr. Hatch was a fine linguist, and an indefatigable worker. See Amer. Quak. Church Rev., 1860, p. 180.

Hatik, in Norse mythology, was the son of the giant Gyge and the brother of Skoll; both are frightful wolves, and persecute the moon and the sun. At Ragnarok these monsters will succeed in devouring the heavenly lights. He probably symbolizes the moon.

Hatfield, Edwin Francis, D.D., an eminent Presbyterian minister, was born at Elizabethtown, N. J., Jan. 9, 1807. He graduated from Middle College College in 1829, spent two years at Andover Theological Seminary, was ordained pastor of the Second Presbyterian Church at St. Louis in 1832, in 1835 accepted a call from the Seventh Presbyterian Church, New York city, and remained its pastor for twenty-one years, enjoying a continuous season of revival, and receiving to its membership one thousand five hundred and fifty-six persons. A colony from this church, in 1866, organized a new church in the upstate part of the city. Dr. Hatfield became its pastor. He remained at this post until his health failed, and resigned in 1868. When he recovered his health he was appointed financial agent of the Union Theological Seminary, and afterwards acted as secretary of the Home Missionary Society. He died at Summit, N. J., Sept. 22, 1883. From 1846 he was stated clerk of the General Assembly, an office for which he was peculiarly fitted by his methodical habits and extensive acquaintance with the history of the Church. He was elected in 1883 moderator of the General Assembly, and performed the duties of that office with great ability. He prepared the year-book of the New York Observer during the time of its publication. Among his published works are, Universum as it Is (1841); Memoir of Ethel W. Balchun (1848); St. Helena and the Cotton Islands (1849); The History of Elizabeth, N. J. (1868); The Church Hymn-book, with Tunes (1872); The Chapel Hymn-book (1878). He spent much time and labor in preparing for publication the Minutes of the General Assembly. See N. Y. Observer, Sept. 27, 1863. (W. F. S.)

Hatfield, Thomas, an English prelate, was prebendary of Lincoln (1342) and York (1348), and was promoted to the see of Durham in 1345. He died near London, May 8, 1381. He was the principal benefactor, if not the founder, of the friary at Northallerton, in Yorkshire, for Carmelites, or White Friars. See Chalmers, Biog. Dict. s. v.

HAU G

Hatto of Verceil. See ATTIE.

Hauber, Eberhard David, a Protestant theologian of Germany, was born May 27, 1855. He studied at Tübingen and Aldersbach, in 1872 superintendent, member of consistory, and first preacher at Stadthagen, accepted a call in 1874 to Copenhagen as pastor of the German St. Peter’s Church, and died Feb. 15, 1765, leaving Evangelisch und MORITZLICHES. 


Hauber, Johannes, a Lutheran theologian of Germany, was born Nov. 9, 1572, and died at Stuttgart, Oct. 1, 1620, doctor of theology and court-preacher. He wrote: De Reminiscia Scriptorum: — De Problemate Theologico, de Philosophia Ratio ad Materiarum Theologiae Aithiobade. See Jocher, Allgemeinen Gelehrten-Lehrten, s. v. (B. P.)

Haudriettes, an order of Roman Catholic nuns hospitalizers at Paris, founded in the reign of St. Louis, by Stephen Haudry, a secretary of that sovereign. At first it was limited to twelve poor females, but the number grew greatly, and the order was confirmed by several popes. They afterwards received the name of Nuns of the Assumption.

Haufl, the name common to several Protestant theologians:

1. CARL VICTOR, was born Sept. 2, 1752, in Würtemberg, in 1791 he was professor and preacher, in 1816 dean at Ulm, in 1816 dean and pastor at Cannstatt, and died Aug. 18, 1832, doctor of philosophy. He was author of Uber den Gebrauch der griechischen Profaneratten zur Erläuterung des Neuen Testaments (Leipzig, 1796): Bemerkungen über die Lehre Jesu mit Rücksicht auf die Sprach- und Denkert (Offenbach, 1798): Briefe des Herrn des christl. Berliner Klerus an seinen Kollegen in der Ususk. S. in der Stadt Berlin (1799), etc. His works were considerably used.

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Haug, Martin, a German Orientalist, was born Jan. 30, 1827, in Württemberg. He studied at Tubingen and Göttingen, and commenced his academic career at Bonn in 1844. In 1846 he went to Heidelberg, to assist Bunsen in his Bibelwerk. In 1859 he went to Isaiah of Samaria, returned to Germany in 1860, and accepted in 1868 a call to Munich as professor of Samaria. He died June 8, 1876, leaving, *Die fünf Gebiete* (Leipzig, 1858-80, 3 vols.): *Essays on the Sacred Language, Writings, and Religion of the Parsees* (Bombay, 1862); *Über die Schriften und Sprache der zweiten Königreichsstattingen* (Göttingen, 1853); *Über die Pehlevi-sprache und den Buchdruck* (1854); *Essay on the Pahlavi Language* (Stuttgart, 1870); *The Book of Arda Vairav* (Bombay and London, 1872-74). He edited and translated the Ararain Brahmanas of the Rigveda, his main work (Bombay, 1885, 2 vols.). Beside these, he published *Über die überraschende Bedeutung des Werites Brāhma* (Munich, 1868); *Brāhma and the Brahmanas* (1871). (B. P.)

Haul, in Norse mythology, is one of the rivers of hell, which spring from the antlers of the reindeer Éktherymns. Its new flows into the spring Hvergelmr, and forms all the rivers below.

Hanul de Vdranje, Gregor, cardinal and archbishop of Agram, was born April 28, 1787, at Tyrnau, in Hungary. He studied at his native place and at Graz, was in 1812 keeper of the archiepiscopal archives at Buda, in 1814 notary of the consistory, in 1825 dean, in 1832 great provost of Agram, and in 1857 bishop there. In 1848 he was ennobled and appointed first archbishop. In 1856 he was made cardinal, and died May 11, 1869. His pastoral letters are published under the title, *Selectiones Exegeticae Literae et Dicionae Sacrae* (Vienna, 1850-58, 3 vols.); besides he wrote *Die Auto- uolaci, als Principe der Ordnung und des Wehrgelœrens in Kirche, Staat und Familie* (1868). (B. P.)

Haundl, Christoph, a German Jesuit and "profectus studiorum" at Ingolstadt, was born at Altenheim, in Bavaria, in 1810, and died in 1869. He wrote, Definitio pro Juslibilitate Ecclesiae Romanae: —Institutiones Theologiae: —Cursus Theologicae S. Theologiae Speculativae Libri IV: —Controversiae de Justitia et Iure Privatario, etc. See Alemagbe, Bibliotheca Scriptorum Societatis Jesu; Winer, Handbuch der theolog. Lit. i. 404; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Haupt, Carl Gerhard, a Lutheran theologian of Germany, was born in 1778. For some time professor at the gymnasium at Quellinburg, and also deacon, he was in 1825 pastor primarius at St. Nicholas, and in 1826 at Aug. 22, was installed as a civil parish at Kolding by the vorzüglichsten Religionsmen und Religionsparteien der jüngsten Erbauerker, etc. (Quellinburg, 1821): —Die Religionen der Welt (Augsburg, 1836-37): —Handbuch über die Religionen, Kirchen, Gerecht- und Unterrichtsanleihungen in Preussen (Quellinburg, 1822-28, 3 vols.); —Reportorium der Predigtentüfte der vorzüglichsten Kasselerredner (1836): —Bibliisches Casseler Lexicon (1826; new ed. by Wohlfarth, 1852): —Casual-predigten (1829): —Christlicher Rhetor (1829): —Die Lehren der Religion, erläutert durch Beispiele aus der Bibel (1828); —Gerechtigkeit und Leben (1829, 3 vols.): —Bibliische Real- und Verbal-Evangelica (1828-29, 3 vols.). See Winer, Handbuch der theolog. Lit. i. 512; ii. 14, 94, 123, 162, 166, 387, 388; Zuchold, Bibl. Theol. i. 515 sq. (B. P.)

Hauptmann, Johann Gottfried, a Lutheran theologian of Germany, was born Oct. 19, 1712, in Saxony. He studied at Leipzig, was in 1737 con-rector at Gera, in 1742 rector and professor, and died Oct. 21, 1782, doctor of theology. He wrote, *Historia Linguae Hebrew* (Leipzig, 1752): —Progr. V. Aach, ir. 17 (Gera, 1756): —Hebraici Sermones Elementa cum Index Historicarum (Jena, 1780): —Programm über das Alter der Föllute (1778). See Fürst, Bibl. Jud. i. 387; Stein-
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was forced to seek shelter in foreign countries. He first emigrated to Switzerland, and afterwards to Coblenz in 1722. The family Koen Kaski engaged him for their principal agent, upon which he left, but refused to direct all his attention. He returned to France in 1818, and became almoner to the prince of Angoulême, and after that bishop of Cahors in 1828. Being weakened by age and infirmities, he had to resign in 1842, and retired to his family at Toulouse. He died in December, 1849. See Hoefer, Nova, Biog. Cèdrait., s. v.

Haevecker, Johann Heinrich, a Lutheran theologian of Germany, was born in 1640. He studied at Helmstadt and Wittenberg, was in 1665 rector, in 1681 deacon, in 1683 pastor, and died in 1722, leaving: De Vida et Actu Atticorum Scriptorum (Wittenberg, 1683): — De Mundi Oris et Interitis (1684): — Morges- und Abend-Seyfer (1689). He also continued and edited some works of his father-in-law, Scriver (q. v.). See Jöcher, Allgemeines Gelehrten-Lexicon, s. v. (B. P.)


Haven, Erastus Otis, D.D., LL.D., a bishop of the Methodist Episcopal Church, was born in Boston, Mass., Nov. 1, 1820, being a descendant of Richard Haven, of Puritan stock, who emigrated from the west of England, and settled in the town of Lynn, Massachusetts Bay Colony, about the year 1640. He graduated from the Wesleyan University in 1842, immediately took charge of a private academy in Sudbury, and thence went to Amenia Seminary, filling first the position of teacher of natural science, and afterwards becoming principal of the institution. In 1848 he entered upon the work of the ministry in the New York Conference, and occupied the following positions: Twenty-fourth Street (now Thirteenth Street) Church, New York city, 1848 and 1849; Red Hook Mission, N. Y., 1849; 102 Mulberry Street (now Third Avenue) Church, New York city, 1852. In 1858 he was elected professor of Latin in the University of Michigan, and the next year was made professor of English language, literature, and history. In 1856 he was elected editor of Zion's Herald, Boston, and filled the position with eminent ac-
ccomplishments. In seven years, following he was a member of the Senate of the State of Massachusetts; from 1858 to 1863 of the state board of education, and of the board of overseers of Harvard University. In the latter year he was elected president of the University of Michigan, filling that position till 1869, when he accepted the office of president of the University. Here he remained till the General Conference of 1872 elected him corresponding secretary of the Education Society. In 1874 he was called to the chancellorship of the new university at Syracuse. In 1889 he was a bishop, and was engaged in the duties of that office at the time of his death, which occurred at Salem, Oregon, Aug. 2, 1881. Although a fine preacher and a graceful speaker, he attained chief prominence among the Methodists of America for his sound scholarship, and his manifold interest in the cause of education. His principal published works are, The Young Man Advised (1855): — The Pillars of Truth (1866): — and a Rhetoric (1869). He contributed largely to the periodicals of the Church, and, as editor of one of the Church papers, took no small part in the discussion of many important denominational questions.

Haven, Gilbert, a bishop of the Methodist Episcopalian Church, cousin of the foregoing, was born at Malden, Mass., Sept. 19, 1821. His father, Gilbert Haven, Esq., was one of the pioneer Methodists of that section of the country. He received, however, a well-directed education, engaged in business, and early manifested such capacity as to have the most flattering offers of business connections; but feeling an ardent desire for a higher education, refused them all, prepared for college at Wesleyan University, Wilbraham, and graduated in 1838, and in 1846 graduated at Wesleyan University, Middletown, Conn. He was immediately employed as teacher of ancient languages at Amenia Seminary, Dutchess County, N. Y., and in 1848 was elected principal of the institution. In 1851 he joined the New England Conference, to which he served two years each at Northampton, Wilbraham, Westfield, Roxbury, and Cambridge. At the opening of the rebellion Mr. Haven was commissioned as chaplain of the Eighth Regiment of Massachusetts volunteers, served his time out (three months), then spent a year in extensive travel in Europe and Palestine, and as a result wrote and published his book on Great Britain and Western Europe, entitled The Pilgrim's Wallet. On his return he resumed the active ministry, and was stationed at North Russell Street, Boston, where, through his advice and influence, a church was purchased. In 1871 to 1877 he was editor of Zion's Herald, in 1888 and 1877 was a delegate to the General Conference, and by the latter was elected to the bishopric, May 24, 1872. In this office he devoted himself earnestly to its arduous labors, and with no conspicuous in the benevolent enterprises of the Church. He visited Mexico in 1878, and Africa in 1876 and 1877. His death at the home of his nativity, Jan. 8, 1880, was remarkably triumphant. Bishop Haven had a very extensive knowledge of books and men, a retentive and ready memory, a wonderful control of personal relations, and great popularity among his personal acquaintance. He was noted for his ardent interest in reformatory enterprises, his radical opposition to slavery, and his advocacy of political and social equality. His boldly enunciated views on these subjects gave him great reputation almost wherever the English language is spoken. He was equal to his faithfulness and the central doctrines of evangelical religion. He was a careful, successful pastor; a preacher of great simplicity, fluency, and power; and a vigorous and facile writer. Several of his publications are as follows: — Life of Father Taylor, the Sailor's Preacher: — Our Next-door Neighbor; or, A Winter in Mexico. See Minutes of Annual Conference, 1880, i, 92; Simpson, Cyclop. of Methodism, s. v.; Daniels, Memorials (Boston, 1869).

Haven, Joseph D.D., LL.D., a Congregational minister, was born at North Dennis, Mass., Jan. 4, 1816. He graduated from Amherst College in 1838, spent one year in the Union Theological Seminary, and graduated from Andover Theological Seminary in 1839. He was ordained Nov. 6 of the same year pastor of the Ashland Congregational Church, Unionville, where he remained seven years, was pastor of the Brookline Church four years, and was then appointed professor of moral and intellectual philosophy in Amherst College. After occupying this post for eight years he was called to a professorship in the Chicago Theological Seminary, which he occupied until his death, May 25, 1874. He is the author of a work entitled Moral Philosophy, including the Intellect, Sensibilities, and the Will (Boston, 1858, 12mo). (W. P. S.)

Haven, Samuel, D.D., a Congregational minister, was born in Framingham, Mass., Aug. 4, 1727 (O. S.). After graduating in 1749 from Harvard College, he was instructed in theology by Rev. Ebenezer Parkman. He was ordained, May 6, 1752, pastor of the First Church in Portmouth, where he ministered until his death, March 3, 1806. Possessing unusual powers of oratory,
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he attained an extensive popularity. Although poor himself, he ministered to the destitute with a profuse liberality, especially during the Revolutionary struggle. As a means of usefulness he studied medicine, and practiced gratuitously among the poor. After 1790 he only preached occasionally, and in the last year of his life he was incapable of performing the duties of his office. On account of his unusual pulpit talents, his friends likened him to Whitefield. His printed sermons are numerous. See Sprague, Annals of the Amer. Pulpit, 4, 485.

Haven, Thomas, D.D., a Unitarian minister, was born at Wrentham, Mass., in 1748. He graduated at Harvard College in 1765, was ordained pastor of the Congregational Church in Reading, Nov. 7, 1770, and died May 7, 1792. See Sprague, Annals of the Amer. Pulpit, vii, 133.

Haverkamp, Siegfried, a Dutch scholar, was born in 1895. He was first preacher in a small village, but was called to Leyden as professor of history and Greek, and died April 25, 1742. He published, S. Fl. Tertulliani Apologeticus, etc. (Leyden, 1718);—Josephis Opera Omnia, etc. (Amsterdam, 1738, 2 vols. fol.);—Abduccius Huiusque Temporis, etc., (Leyden, 1740). See Winet, Handbuch der theol. Lit., I, 102, 131, 156, 584, 912, 913; First, Bibli. Jud. i, 866; Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Havestadt, Bernhard, a German missionary, was born at Cologne in 1715. He entered the society of the Jesuits, and devoted himself to preaching. In 1746 he was required to consecrate his missions of Chili. He started from Horta mar, in Westphalia, sailed from Antwerp to Lisbon, and arrived two months afterwards at Rio Janeiro, thence crossed the pampas and Andes to Chili, and reached Santiago, the capital of Chili, after a wearisome journey of fifty-five days. He spent five years at Concepcion, thoroughly exploring the country. Having a very good knowledge of the Chilidugu dialect, he was enabled to make some few converts among the Indians. On the abolition of the Jesuit order in the Spanish states, Havestadt was arrested, June 29, 1756, and conducted to Lima, whence, by way of Panama, he returned to Europe. He died at Münster after 1778, where his Observations appeared (1751-77). See Hoefer, Nouv. Biogr. Générale, s. v.

Hawaiian Version of the Scriptures. The Hawaiian is a dialect of the Polynesian language, spoken in the Sandwich Islands. When missionaries landed on the island of Hawaii, in 1820, they were a rude, illiterate people, whose language had never been reduced to writing. It was theirs to catch the fleeting sounds and give them permanent form on the printed page, and so energetically did they pursue their work, that before two years had elapsed they had begun printing in Hawaiian. To express the proper sounds of the language five vowels and seven consonants sufficed, but nine additional consonants were employed to give expression to the foreign and Bible names with which the Hawaiians would need to become acquainted. In 1820 a small edition of the New Testament was prepared for press, and in 1822 a small edition of the four gospels was printed at Rochester, N. Y., at the expense of the American Board and the American Bible Society. The entire New Testament was published at Honolulu in 1823, and a second edition was published in 1830. Portions of the Old Testament were also put to press from time to time, and the complete Hawaiian Bible appeared in 1839, only nineteen years after the arrival of the pioneer missionaries. Six years later it was estimated by Rev. Hiram Bingham, one of the translators, that twenty thousand Bibles and thirty thousand New Testaments had been issued, besides many thousand detached portions, and that the American Bible Society had contributed $42,420 towards this result. A bilingual Hawaiian and English New Testament was also prepared in 1867 by the American Bible Society, and of this more than ten thousand copies have been issued. See Bible of Every Land, p. 375. For linguistic helps, comp. Andrews, A Dictionary of the Hawaiian Language (Honolulu, 1865); Alexander, A Short Synopsis of the Most Essential Points in Hawaiian Grammar (ibid. 1849); Lane-Mellor, English and the Hawaiian Language (Leipic, 1837); Bishop, Manual of Conversation in Hawaiian and English (Honolulu, 1884); Remy, Ka Muselo Hawai, Histoire de l'archipel Hawaiian (Paris, 1892). (B. P.)

Hawkins, Edward, D.D., an Anglican divine, was born in Somersetshire, England, in 1789. He was educated at the University of Oxford. He was a member of the University of Oxford with distinguished ability. In 1828 he was appointed provost of Oriel College, to which office a canonry in Rochester Cathedral and the rectory of Purleigh are annexed. He came in contact with that Catholic movement of which Oriel College is the recognized centre, and its fellows, John Henry Newman and Edward Bouverie Pusey, the leaders. He was opposed to the movement. His own position on theological questions was in the ranks of the liberal or "Broad" Church. Dr. Hawkins was Bampton lecturer in 1840. He edited Milton's Poetical Works, with Notes, published a volume of Discourses on the History and Antiquities of the Old Testament, which was from 1847 to 1861 Ireland professor of exegesis in the university. He died at Oxford, Nov. 20, 1882. (W. P. S.)

Hawthorne, James, D.D., a Presbyterian minister, was born at Slatabon, Burlington Co., N. J., April 1, 1803, and in early life removed to Kentucky. He was educated with Rev. A. Smith, of Shelbyville, graduated from Princeton Theological Seminary in 1828, was licensed by the Presbytery of New Brunswick, Feb. 6, of that year; and Nov. 21, 1829, was ordained over the churches of Lawrenceburg and Upper Ben- son, in Franklin County, Ky., where he remained till April 4, 1838, after which he preached for various churches as a supply for three years. He was installed pastor of Plum Creek and Cane Run churches in Shelby County, Dec. 29, 1838; dismissed April 23, 1841, after which he supplied the Lawrenceburg Church about five years, and the Church at Princeton, Ky., for one year as a stated supply, and April 9, 1848, was installed as pastor there. For nearly thirty years he performed the duties of this pastorate with great earnestness and faithfulness. He was a man of spotless integrity, of a loving disposition, cultivated in mind, Christianlike in spirit. His long lines over rough roads in inclement seasons, while supplying weak congregations, had injured his health and laid the foundation for weakness in his later years. He died June 28, 1877. See Necrol. Report of Princeton Theol. Sem., 1878, p. 16. (W. P. S.)

Hawtrey, Edward Craven, D.D., an English divine, was born at Bornham, Bucks, May 7, 1763. He was educated at Eton College, Cambridge, in 1807, and in 1807 years later became a fellow of that college. In 1814 he was made assistant master of Eton College, in 1834 was appointed head master, and in 1855 was elected provost, which office he filled till his death. Dr. Hawtrey, as a member of the Roxburgh Club, was well known in literary circles, and his intimate acquaintance with books enabled him to collect a library of great value. He was an accomplished scholar in the French, German, and Italian languages. His It Trifoglio contains translations of the New Testament, with a New Greek, Italian, and German; the versions are from French and English into Greek—from Latin, English, and German into Italian—and from English into German, all executed with surprising accuracy. His administration at Eton gave evidence of superior wisdom
and judgment, vastly advancing the college in classical pre-eminence. See Appleton's Annual Cyclopaedia, 1862, p. 683.

Hay, George, D.D., a Scotch Roman Catholic prelate, was born in the parental house at Edinburgh, Aug. 24, 1729. He was destined for the medical profession, but in the midst of his studies he was sum- moned to join the Highland army as surgeon, in 1745. After prince Charles's defeat, he was kept three months in Edinburgh Castle, and then detained prisoner a year in London. But by the act of the legislature he was set free. He was received into the Roman Catholic Church, Dec. 21, 1745, by father John Seton, S. J., of Garleton, who was on a mission to Edinburgh. On Sept. 10, 1754, he entered the Scotch College at Rome, where he completed his ecclesiastical studies and was ordained a priest. He returned to Scotland in 1759, was sent into Banffshire, where he labored for eight years. In 1769 he was made coadjutor to bishop Grant, vicar-apostolic of Scotland. In 1771 he appeared as an author, and began that series of doctrinal, moral, and devotional works which is still popular. In 1798 he received a second coadjutor in bishop Cameron, to replace bishop Geddes, deceased. A few years after- wards, feeling his end approach, he retired to the Seminary of Aquhorthies, and devoted his remaining days to devotion. He died Oct. 18, 1811. See (N. Y.) Cyclopedia Annual, 1880, p. 75.

Hay, Philip Courtland, D.D., a Presbyterian minister, was born at Newark, N. J., July 25, 1738. He was educated at Princeton and Nassau colleges; was licensed by the New Jersey Presbytery, at Paterson, in 1800, and became pastor of the Presbyterian Church at Mendenhall. Subsequently he was called to the Second Presbyterian Church of Newark, where he labored faithfully for twelve years. He died Dec. 27, 1860. See Wilson, Presb. Hist. Almanac, 1862, p. 165.

Hay, William, D.D., a Scotch prelate, was born Feb. 17, 1647, and was educated at Aberdeen. He re- ceived the orders from Nick Spongall, and was first settled as minister at Kilconquhar, in Fife; from here he was removed to Perth, and afterwards consecrated bishop of Moray in 1688. He died at Castlehill, near Inverness, March 17, 1707. See Keith, Scottish Biog- raphy, p. 150.

Hayes, Nathaniel, D.D., a distinguished Eng- lish Baptist minister, was born near Exeter, Feb. 14, 1821. He pursued his studies at Stepmere College, at Edinburgh, and Glasgow; was settled first at Saffron, then at Broadmead Chapel, Bristol, where he remained eighteen years, during which time he attained to emi- nence among the ministers, and was distinguished for his denuncia- tion in England. Resigning his pastorate in Bristol, he accepted a call to Leicester, and died Feb. 16, 1873. See (Lond.) Baptist Manual-book, 1874, p. 274.

Hayes, Jean de la, a French Franciscan, was born at Paris, March 29, 1858. He was professor of philo- sphy and theology, court-preacher to queen Anne of Austria, and died Oct. 15, 1661. He edited the Biblia Magna (Paris, 1643, 5 vols.);—Biblia Maxima (1660, 19 vols.);—wrote Comment. in Genesis (3 vols. fol.)— Apparatus Ecclesiasticus:—Comment. in Apocalypsin. See Watten, Ducrot Biographie; Winer, Handbuch der thot. Lit. i. 186; Jocher, Allgemeines Gelehrten-Lezion- kum, s. v. (B. P.)

Hayer, Jean Nicolas Hubert, a French theolo- gist, was born at Sarrelouis, June 15, 1708. He taught theology and philosophy among the Recollets, and showed himself one of the strongest defenders of the Church in his time. He died at Paris, July 16, 1780, leaving, La Spiritualité et l'Immortalité de l'Âme (Paris, 1758)— Le Regle de la Foie Végée (ibid. 1761)—L'Apotropoïése du Ministère de l'Église Romaine (ibid. 1765):—Traité de l'Existence de Dieu (ibid. 1774)—La Charte de l'Université (1780). See Hoefer, Nouv. Dict. Géné- ral, s. v.

Haymann, Christoph (1), a Lutheran theo- lologist of Germany, was born Oct. 15, 1677, at Reichen- bach, Saxony. He studied at Leipzig, and died in 1751. His accession in the years are enumerated in Jocher, Allgemeines Gelehrten-Lexicon, s. v. (B. P.)

Hayman, Christoph (2), a son of the above, was born Aug. 15, 1709. He died at Meissen in 1748, doctor and professor of theology, and superintendent, leaving, Comm. de simplic. (1746):—Versuch einer bib- lischen Theologie in Tabellen (ed. 1748):—Litterae Encyclo- pediae (1748). See Munzel, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lezionkum, s. v. (B. P.)

Haymo of Feyversham, an ecclesiastical of the 13th century, was born at Feyversham, Kent, studied at the University of Paris, where Leland says he was "inter Aristotelice Aristotelissimus," became a Franciscan, served at the Church of St. Denis, and on his return to England was made provincial of his order. His eminence in counsel led to his call to Rome, where he was chosen general of the Franciscans. Pits entitles him "specul- um honestatis," yet Bate makes him an inquisitor and executor inquisitor, and at the command of pope Alexander IV he corrected and emended the Roman brevi- ary. He died at Anagni, Italy, where the pope in per- son came to visit him, in 1260. See Fuller, Worthies of England (ed. Nuttall), ii, 190.

Haymo of Hythe, an English prelate, was born at Hythe, Kent, and made bishop of Rochester in the twelfth century. His reign, to Edward I. his successor, was a short and obscure. In his native town he founded a hospital, and enlarged the episcopal palace. In his old age he resigned his bishopric, lived on his own estate, and died about 1255. See Fuller, Worthies of England (ed. Nuttall), ii, 185.

Haynes, J. A., D.D., a Baptist minister, was born in King's Queen County, Va., Dec. 13, 1822. He graduated from Columbian University, Washington, D.C., in 1848, was principal of Brington Academy for a year, and then entered upon a course of medical study, receiving his degree from the Jefferson Medical College, Philadelphia, in 1848. Reverting his practice, he entered the Christian ministry, being licensed in 1858, and ordained in 1857. For a time he labored under the auspices of the State Mission Board, and then accepted an appointment as principal of the Clarke Female Seminary, at Danville, Va. Subsequently he was pastor of two or three churches in Virginia, a part of the time being engaged in teaching. He died in January, 1880. See Cathcart, Baptist Encyclopedia, s. v. (J. C. S.)

Haynes, Samuel, D.D., an English clergyman, was educated at King's College, Cambridge, and was tutor to the earl of Salisbury, with whom he travelled, and who in 1737 presented him to the rectory of Hat- field, in Hertfordshire. In May, 1747, he was presented to the rectory of Cloothal. He died June 9, 1762. See Chalmers, Biog. Dict. p. 270; Allibone, Dict. of Brit. and Amer. Authors, s. v.


Hazar-gaddah. Tristram (Bible Places, p. 20) coincides in the location "at Jarroh or el-Ghufram", a group of ruins on a high murli peak with steep sides, very near el-Mib, on the road to Beersheba," and so Lieut. Conder (Quar. Statement of the "Pal. Explor. Fund," Jan. 1875, p. 25). But more recently the latter suggests (Test Work, ii, 337) Judeidah, the position of which he does not indicate.

Hazar-shual. The location of this place at Sues is acquiesced in by Tristram (Bible Places, p. 21), Lieut. Conder (Quar. Statement of the "Pal. Explor. Fund," Jan. 1875, p. 21), but not by the latter finally.
HAEZELUS

Test Work, ii, 337), nor by Trellawney Saunders (Map of the O. T.), who with less probability locates Jesus (Neh. xii, 26) there. It is laid down on the Ordnance Map as Khorbet Sareek, four and a half miles north-west of Tell-Milh, and described in the accompanying Memoirs (iii, 409) as "a prominent hill-top, crowned with ruins, consisting of foundations and heaps of stones. The hill is surmounted by a wall built of large blocks of flint conglomerate. Other ruins of a similar kind exist in the valley beneath."

Haselius, Ernest L., D.D., a Lutheran professor, was born at Neumark, province of Silesia, Prussia, Sept. 6, 1777. He was educated at his native place, Kleinweite, and Barby, studying theology at Neisny in a Moravian institution, and was licensed to preach by the authorities of that Church. In 1800 he was appointed teacher of the classics in the Moravian Seminary at Nazareth, Pa., where he remained eight years, having during that period been appointed head teacher and professor of theology in the theological department. Joining the Lutheran Church, he taught, in 1809, a private classical school, and then became pastor of the united congregations of New Germantown, German Valley, and Spruce Run; also conducting a classical school at New Germantown. In 1815 the Hartwick Seminary went into operation, and he was appointed professor of Christian theology and principal of the classical department. For fifteen years he served this institution, acting also as pastor of the village church. In 1880 he became professor of Oriental and Biblical literature and German language in the Theological Seminary at Gettysburg, but resigned in 1883 to take charge of the Theological Seminary of the synod of South Carolina, holding that position from Jan. 1, 1884, until his death, Feb. 20, 1838. Among his published writings are, Life of Luther; Life of Stilling; Augsburg Confessions, with Notes and Appendices; Materials for Catechization on Passages of Scripture; History of the Church in America. For some time he was editor of the Evangelical Magazine, published at Gettysburg. He was a most accurate classical scholar, and a very successful teacher. See Pennsylvania College Book, 1882, p. 157.

Hazar. Of the places thus simply designated, the latest authority among the makers of the following identifications: 1. Hazor of Naphthali (Josh. xi, 10, 11, 12; xii, 19; 1 Sam. iv, 7) is identified by Guérin (in Smith's Atlas) with Tell Hauran, south-east of Kedesh, and by Trellawney Saunders (Map of the O. T.) with Khorbet Harrak (evidently the same locality), which is set down in the Ordnance Map on the one hand and four miles north-west of Lake Huleh, and described in the accompanying Memoirs (i, 237) as "an important ruin on a hill-top. There are considerable remains of walls of good-sized masonry and foundations, with caves, and two rock-cut tombs, with loculi. A few stones are moulded, probably door-posts or architraves. There are a number of cisterns. The principal remains are on the top and the eastern slope of the hill. A zigzag path way formerly led down to the great spring of 'Ain el-Meliheh." This is the location proposed by Wilson and advocated by Guérin. Lieut. Couch, on the other hand, suggests (Test Work, ii, 337) Hadireh, which occurs in a Jebel and Meraj of that name, one and a half miles west of el-Khureibe (Robinson's site for Hazor), lying two and a half miles south of Kedesh, and three and a half west of Lake Huleh. Two, or both, seem to distinguish two Hazor in the above passages, and they locate the second on Hazor, a rock-cut tomb in Khorbet Hassiich (ten miles west of Kedesh), where are "foundations of walls, built with large, well-dressed stones, a few small columns and broken pieces mixed up with the ruins; eight rock-cut cisterns, one rock-cut birkeh [pool], and two rock-cut tombs" (Memoirs, i, 239; comp. p. 228). They seem, moreover, to identify this with En-Hazor (q. v.), although there is no spring there now, there was at 'Ain el-Meliheh, where Saunders locates the latter. This last, according places Edrei at Hazarah, but it should rather be identified with Khureibeih, and Hazzir and Hasshir will thus be left to represent a single Hazor, as the names respectively indicate. En-Hazor may then be appropriately assigned separately to Khor- bet Hassiich, half a mile north-west of a hill of the same name, and consisting of "heaps of stones and cisterns" (Memoirs, i, 596), laid down five miles north-west of Yakh, with several springs in the vicinity ('Ain el-Tabih, one and a half miles west, sufficiently copious to supply the rivers (Glub) and 'Ain el-Manther and 'Ain el-Diah, one mile south). But the specific point of Khorbet Hassiich does not accurately locate on the Ordnance Map, although several travellers speak of it here, and Tristram says (Bible Places, p. 278) "This is the only Ain-Hazor."

2. Hazor of Benjamin after the Captivity (Neh. xii, 88) is identified by Grove with Yarash, near Ashdod, which is out of the region indicated. It has usually been made the same with Baal-Hazor (q. v.), which Conder and Saunders reasonably locate at Tell Aser, four and a half miles north-east of Beitin (Bethl), as "a sacred place, an ancient baalim, which has indeed existed. There is a group of fine oaks on the hill-top, sacred, apparently, to a certain Sheik Haderah (the proper Arabic form of Hazor). The Hjil el-Assawir, or 'Men of Asur,' said to be companions of the Prophet, are supposed by the Moslems to have to appear as a probable survival of the ancient cultus of Baal on this lofty summit. Here Guérin found ancient cisterns cut in the rock, and vaulted houses still standing. In the middle of the plateau was a wely, dedicated to sheik Hassan, on the site of an old church, now destroyed, of which some ruins remain, especially four fragments of columns lying on great slabs which were once the pavement of the church; besides these a capital, on which was formerly sculptured a cross of square form" (Memoirs, ii, 371).

Lieut. Conder, however, suggests a separate location from this for the Hazor of the post-exilic history at Hazor (Test Work, i, 119), one mile east of Nely Samwil; a ruined site (Memoirs, iii, 43), four miles north-west of Jerusalem, with tombs, cisterns, and springs (Ain Malalah) adjoining.

3. Hazor of Judah (Josh. xv, 23) is combined by Saunders with the name following (contrary to the Heb. text, which has κατακληματίσσονται between) into the compound Hazor-Itnah, and located at en-Horo, which lies down a short distance south-east of Beersheba.

Hazor-Hadattah (Josh. xv, 25) is identified by Tristram (Bible Places, p. 18) with the ruins called Hadodah, a watch-tower on the edge of a bluff on the high ground at the head of the Zeweeval valley, south-west of the Dead Sea. This point is beyond the bounds of the Ordnance Map, but is situated in the same direction as the el-Hadira, with which we have identified the place, and where Saunders locates an imaginary Haven-Kinah (adopting the suggestion of Tristram, Bible Places, p. 16) and also Jugar (q. v.). See JUH.

Hea. One of the most important of all the Assyrian gods, as he combines in his numerous titles the attributes of several classic deities. His Accadian name was Eaniku, or the "Lord of the World" (earth), and his Assyrian name read phonetically Ea or Hea. He unites in his offices the attributes of Pluto (Hades of Poseidon (Neptune), and of Hermes (Wisdom). Hea, as the representative of the Greek Poseidon, was "Lord of the Abyss," sar abas, and was spoken of as Hea "who dwells in the great deep." In a list of his titles he is called "Lord of the Mudhuk," Glub (Wadi el-Mudhak) and it was Hea who taught Hasd Arda how to build the ark or ship (elapu) in which he sailed over the flood. In this character of the god of water and ocean he was associ-
HEACOCK

aed with a female deity, Baah, the “Vold,” who may be identified with the body of Genesis i. 2. Hea held dominion over a large number of spirits who dwelt in the abu, or the deep. In the character of the Greek Pluto, or lord of Hades, Hea himself seldom figured, but his consort, Nin-ki-gal, the “Lady of the Great Land,” appears very frequently. Hea, as lord of Hades, had the name of Nin-a-uzu, and his wife was called Nin-ki-gal. But it was in the character of the god of wisdom, the “god who knows all things,” that Hea figured most prominently, Nin-ni-ma-ki, “Lord of Wisdom,” or, as the Accadian expressed it, the “Lord of the Bright Eye.” It was Hea alone who could deliver man from the various spells and curses with which the complicated system of Chaldean magic beset him. He also delivered Ishtar from the power of Nin-ki-gal, in the legend of her descent into Hades. Hea had for his female consort, in his character of “Lord of Wisdom,” the goddess Dav-kina, the female deification of the earth, who was probably only another form of Nin-ki-gal, and resembles the classic Persephone or Proserpine; though perhaps Nin-ki-gal and Dav-kina may be better identified with Persephone and Ceres (Demeter), the “Mother and Daughter” of the Greeks.

HEACOCK, GROSVENOR WILLIAMS, D.D., a Presbyterian minister, was born at Buffalo, N. Y., Aug. 8, 1822. He graduated from Western Reserve College in 1840, and from the Auburn Theological Seminary in 1848; was appointed pastor of the Presbyteri- 
can Church in the native city, Oct. 20, 1845, and re- 
tained that position until his death, May 6, 1877.

Headstone, a monument placed at the head of a grave, as a memorial of the departed. Anciently, the cross in some form or other was invariably used, either simply, with floriated ends, within a circle, or in some other obvious form. During the 15th century the cruciform shape was displaced by other forms less Christian, neither artistic nor ornamental.

Healing. Touching, i.e. stroking the patient's face with both hands, to remove the scrofula, significantly called the king's evil, was practiced by the kings of France as early as Clovis or Philip I, kings of Hungary, and English sovereigns, from Edward the Confessor to queen Anne, who touched Dr. Johnson. Bradwardine says that crowds resorted to the kings of England, France, and Germany. Solemn prayer and the sign of the cross, first laid aside by James I, were used. Henry II and Edward I practiced the touch. The ceremonial took place on a progress, on Good Friday, monthly, quarterly, or at Michaelmas, Easter, and Whitsunday, and in 1680 from All-Saints' till a week before Christ- mas, and from Christmas till March I. The first form of service was drawn up in the reign of Henry VII. The gospel (Mark xvi, 14) was read while the king laid on his hands, and during another (John i, 1), as the words “the light,” an angel, noble, or medal with St. Michael stamped on it was attached by a white ribbon round the neck of the patient, who had to produce a certificate of his malady, signed by the parish priest and churchwardens, and was examined by the king's surgeon-in-waiting. The faculty of healing was popu- larly attributed also to the ninth son of a ninth son, or the servant of the servant of the king.

Healing-box, used for holding the chrism in extreme unction.

Healing-coin, a piece of money anciently given by kings to those persons who were "touched" for the cure of the king's evil. The coin was pierced and worn round the neck with a string or ribbon.

Healing-oil, the sacred unction, made of oil of olives and balm, for use in the sacrament of extreme unction.

Healing-pxx, the box containing the sacred oil for anointing the sick. See Pxx.

Healing was the Word of God is an ordinance of divine appointment (Rom. xii, 17; Prov. viii, 4, 5; Mark iv, 24). Public reading of the Scriptures was a part of synagogue worship (Acts xiiii, 15, 21), and was the practice of the Christians in primitive times. Under the former dispensation there was a public hearing of the law at stated seasons (Deut. xxxi, 10, 12; Neh. vii, 3, 5). It seems, therefore, that it is a duty incumbent on us to hear, and, if sensible of our ignorance, we shall also consider it our privilege. (1) As to the manner of hearing, it should be carefully (Prov. viii, 34; James i, 24, 25); attentively (Luke xxi, 40; Acts x, 38); with respect (Rom. x, 20, 22); with reverence (Ps. lxxix, 7); with faith (Heb. iv, 2); with an endeavor to retain what we hear (Heb. i, 1; Ps. cxix, 11); with an humble, docile disposition (Luke x, 42); with prayer (Luke xviiii). (2) The advantages of hearing are information (2 Tim. iii, 16); correction (1 Cor. xiv, 24, 39; Acts ii); conversation (Ps. ix, 7); Acts iv, 4); confirmation (Acts xiv, 22, xvi, 5); consolation (Phil. i, 30; Isa. xi, 1, 2; xxxv, 3, 4). See Preaching.

Heart-burial. The heart was often buried apart from the body in the place it loved well in life, as Del- vorigilla founded Sweet Heart Abbey in memory of the heart-burial of her husband. Richard II's heart was buried at Rouen. Robert Bruce desired his heart to be taken to the Holy Land in lieu of his pilgrimage, and lord James Douglas carried it round his neck in a silver case, hung by a silken cord. He threw it forward in advance of his men at the great battle of Salano, and covered it with his body.

Heath, NICHOLAS, an English prelate, was born in London, and educated at Christ College, Cambridge. He became successively archdeacon of Stafford, bishop of Rochester (1540), of Worcester (1554), archbishop of York (1556), and chancellor of England under the reign of Mary. He was deprived of his offices because he refused to take the oath of supremacy under Elizabeth, and died at Cobham in 1560. See Hoefer, Nouv. Biog. Générale, s. v.

Hebdomadaril, a name ancienly applied to monks from their weekly service.

Hebdummas Magna (the great week), an appellation given ancienly to the week before Easter, which was observed with great solemnity. The use of this term is thus accounted for by Chrysostom. "It was called the great week, not because it consisted of longer days or more in number than other weeks, but because at this time great things were wrought for us by our Lord. For in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abashed, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of peace made peace between things in heaven and things on
Hebenstreit, Johann Paul, a Lutheran theologian of Germany, was born June 29, 1664, at Neustadt-on-the-Oria. He studied at Jena, where he also commenced his theological career. In 1697 the university at Altdorf honored him with the doctorate of divinity, and in 1710 he was professor of theology at Jena. He died May 6, 1728, leaving, Theologia Naturalis (Jena, 1698).—De Theologia Multiplicite COLUMB. APPS. (ed.).—De Praedestinatione.—De Epiphania et Epiphania.—De Sponso in Nuptia Casate Galiae.—De Eremitia seu Anchoretis.—De Johanne Eremita.—De Augmentatione Controversia Nomine et Causis.—De Comunic. us, ut Visu, non Sensu (1698).—De Universa Ecclesiasticae Logicae Excerpta Natura et Constitutio.—De Theologia Ecclesiast. Fina.—De Scriptura S. Senni (1697).—De Summa Scriptura Sacra Autoritate.—De Peccato Originali (1698).—Systema Theologicae (1707).—De Duorum Christi Naturarius Communicatione (1715). See Döring, Die gekelten Theologen Deutschlands, s.v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hebrew Language. The central position which this “sacred tongue” occupies in Biblical literature justifies us in supplementing the article in vol. iv by a somewhat detailed exposition of some of its leading lexical and grammatical peculiarities, and in doing so we take the occasion to call attention to some features of testimonial and poetic principles not usually apprehended. These illustrate the natural simplicity no less than the profound philosophy of the language.

1. Root Meanings.—It has generally been assumed that verbs are the only primitives in Hebrew, and hence the lexicons have constantly referred all words to some verbal root. But it seems more reasonable to analogize and more consonant with fact to admit a few primitive nouns, such as אֶבֶר, father; דָּוִד, brother; יִשְׂרָאֵל, water, etc. Accordingly we find יִישָׁר, scarcely used, except in Hiph. as a denominative from יִשָּׂר, hand, in the sense of stretching out the hand, e.g. in prayer or praise.

2. A more important fact, admitted by most lexicographers, and denied by late only by a few scholars, is that all the roots primarily seem to designate some physical act or condition, appreciable by the senses. This may be true of other languages, in the primitive forms, but it is eminently characteristic of the Hebrew. Not only were the forms based on it a foundation for poetic race, affected by and reflecting every shadow of the imagination, but their originally nomadic habits made them keenly sensitive to every accident and influence of Bedawin life. They had specific terms for pitching and striking their tents (יֵשָׁר and יָשָׁר respectively), for turning out of the road to stop at a house (יִישָׁר), and lodging over night (יִישָׁר), etc. They were on the constant lookout for an enemy (יִישָׁר), and they had a term for one of a hostile tribe (שָׁפָר) as opposed to יִישָׁר, in distinction from personal enmity (יָשָׁר) or individual opposition (יִישָׁר). The nice shades of climatic signification which are very imperfectly developed even in the best Hebrew lexicons, are shown with graphic clearness in terms for anger: יָשָׁר, to breathe hard with the first excitement; יִישָׁר, to glow with the rising passion; יָשָׁר, the flush of the hot blood; יָשָׁר, to froth with intense fury, etc. Attention to the ostensible sign of a root will enable us to note the steps of transition from a primitive to a derivative signification: e.g. יָשָׁר, to matter to one’s self in a brown

* We look with some distrust upon the fashion, prevalent in certain circles of sceptics, of exaggerating the characters in the radicals found among the cuneiform disclosures. The dialects of the Assyrian, "Acadian," and early Babylonian are yet in too crude a state of development to admit of investigation to bear out much reliance upon them for such purposes, and it is doubtful if they ever were in any case valuable for trustworthy comparison, except in a very general manner, and for obscure roots.
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study: hence to murmur in grudge, or meditate with pleasure. The constant usage of terms in a figurative sense, with an eye to their literal import, makes every word and phrase a picture, and renders even the proudest utterances highly poetical.

3. Hebrew synonyms, as thus appears, have received less attention than they deserve. The lexicographers, especially Gesenius, have occasionally traced distinctions in the use of words, and have freely compared many cognate roots, resolving most of them to certain supposed essential ideas, but this last has helped very little towards a practical discrimination of their real meaning and prevalent application, and not in general system of comparing verbs closely resembling each other has been instituted. Yet it is certain that in Hebrew, as in all other primitive languages, real synonyms are very rare, and in no other tongue, perhaps, are terms more distinctively employed, especially in the physical relations of life, however vaguely they may often have to be construed in their figurative and metaphorical applications. For example, the words relating to the senses are nicely correlated to each other, and finely shaded off in comparative strength. Thus רָעִים is to hear simply, the sound entering one's ears whether he will or not. But רָעִים is to pay attention to what is heard, as by look or gesture; hence to answer, as expected of one giving heed to another; and finally to speak, i.e. to reply to words or thoughts merely implied. Still advancing, רָעִים, a derivative from רָעִים, the ear (probably a primitive, for the root רָעִים does not occur), is to give ear, i.e. turn the ear in the direction of the sound, or listen, but not very intently. Finally, רָעִים is to prick up the ear, i.e. use the hand for increasing the volume of sound, or hearken earnestly. So likewise רָעִים is to see simply, without any special effort, idem; but רָעִים is to behold, or gaze intent, at some striking object, as in a vision, דָּבָר or שָׁמַע; and רָעִים is to look at closely, for the purpose of scrutiny or discovery, דָּבָר, while other terms are of special and narrow import, as רָעִים, to view, i.e. bring into the field of vision; רָעִים, to prop, as from a lurching-place; רָעִים, to watch, as an enemy.

In addressing, רָעִים is simply to call out the name of a person spoken to or of; while רָעִים is to say something, the words being added; and רָעִים is to speak, the language not being given; but רָעִים is to huddle, or cry out for help; רָעִים (less strongly, רָעִים) to shirk from distress or danger; רָעִים to groan in pain or sorrow; and רָעִים merely to talk loud, out of folly or (Piel in praise). Among pleasant emotions רָעִים is to be glad simply, as evinced by a quiet and satisfied demeanor; but רָעִים is to huddle, or cry out for help; רָעִים (less strongly, רָעִים) to shirk from distress or danger; רָעִים to groan in pain or sorrow; and רָעִים merely to talk loud, out of folly or (Piel in praise). Among pleasant emotions רָעִים is to fear, simply in a general sense; but רָעִים is to palpitate with sudden alarm (Niph. to be panic-stricken); רָעִים is to be frightened by some object of terror; רָעִים is to dread an impending cause of anxiety; רָעִים to shudder on the surface; רָעִים to quake in the interior; while רָעִים and רָעִים are merely to spit round under the influence of any violent feeling, whether crying through fear, writhing in pain, or jumping for joy (especially the former word). רָעִים is the week in the ankles, hence to totter, stumble, etc.; but רָעִים is to bend the knees, hence, to bow or fall; while רָעִים is to crouch on the haunches, like an animal in repose. For terms denoting forever, here is רָעִים, the everlasting, which forward or backward; hence time out of mind, everlasting; רָעִים, the terminus, a fixed point beyond which one cannot pass; and רָעִים, the goal or shining mark set up as far ahead as one can well see; while רָעִים simply denotes continuity. Of negatives there is רָעִים, not, the direct denial; רָעִים, far from it, the softer or deprecative disclaimer; רָעִים, by no means, the peremptory exclusive; and רָעִים, not at all, the absolute contradiction, of רָעִים, omission.

So in meteorology, רָעִים is a misty scud-cloud, so called from obscuring the landscape; רָעִים is a black thunder-cloud, so called from veiling the heavens; and רָעִים is a light flecto-cloud, so called from its resemblance to dust diffused in the sky. In brigandage רָעִים is an ambush for a surprise; while רָעִים is a covert for security; רָעִים a hiding-place for secrecy; and רָעִים or רָעִים merely a lair of wild beast, as screened by interlaced twigs. In orography and geography generally, Hebrew words are used with great precision. See TOPOGRAPHICAL TERMS.

II. Vocalization.—Syllabification is very simple in Hebrew, as the letters (all regarded as consonants) are the basis of articulation, and each (with the frequent exception of the quiescants) has its own vowel (expressed or implied) following. The pronunciation is in-dead. Again, as Hebrew ceased to be a living tongue after the Babylonian exile; but the sounds of the letters probably survive in the cognate Oriental languages, especially the Arabic, and the vowels supplied by the Masoretes doubtless represent some of those traditional sounds handed down to their own times. The latter form an ingenious and apparently complicated but really simple and natural series, of which the written signs are sufficiently distinct and philosophical.

The intricate chain of vowel-changes arising in declension is remarkable for its strict conformity to the laws of the vocal organs, and euphony is its fundamental principle. The tone usually rests on the final syllable, as being in general the most significant of grammatical relations, and hence an increment, as carrying the accent, has a constant tendency to shorten the preceding part of the word. The obvious forms of nouns and verbs, including the suffixed pronouns, are thus literally constructed, and the balance is preserved by abbreviating the beginning. In this system two features are of prime and universal influence, namely, the semitism of the root, and certain gutturals (indicating a series of peculiarities in their pointing), and the necessity of the tone for either a long closed or a short open syllable. By observing the effect of these principles and a few conventional form-signs, the grammar is wonderfully simplified and clarified.

II. Declension of the so-called "Tenses."—1. The "Preter" and the "Future." These are now well understood not to denote primarily time, but some other less palpable relation. The absence of a present tense is, we may remark in passing, really logical, for the present moment is but the dividing line between the past and the future, and shifts its position every instant. Ewald suggested the names "Perfect" and "Imperfect" in lieu of Preter and Future, maintaining that the former denotes a completed act, and the latter an incchoate; and some later grammarians, including Driver, in his ingenious monograph on the subject, have happily adopted this nomenclature. But besides the inexactness of these terms in themselves, and the liability of confounding such a use with that of the corresponding tenses in English, and still more in Greek and Latin, they will be found to be essentially erroneous. As a matter of fact, in most cases, these two verb-forms indisputably designate the two relations of time, anterior and posterior; and the consummation or incipience of the act or state is comparatively rare as an important shade of the thought. In very many, indeed, a majority of cases, the present tense (nominally future) in Hebrew is the equivalent of the English present future.
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I will be what I will be (A.V. "I am that I am"). Exlix iii, 14), becomes the flattest nonsense if translated "I begin to be what I begin to be." Surely this can not be the essential conception of the tense-form in question. The true distinction is rather that the Präter

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sometimes likewise to nouns) for the purpose of prolonging their sound, and thus naturally increasing their emphasis. With the Präter this is chiefly limited to the third person, as this alone is truly objective. With the Future, on the contrary, it is more appropriate in the first and second person, giving the future act a test or thorough significance, and softening the latter into a beseaching tone, an effect likewise produced when used with the Imperative.

Apopoaption consists in throwing off in the Future and Imperative the loosely cememted פ נ and ק of the particle, and in dropping out the "characteristic of Hiphil. It imparts a curt or peremptory stress to the shortened form, and thus serves to distinguish the predictable mood as an effect of the third person Future. The tendency to apoposition with "vav conversive" in the Future arises from its bringing the tone forward, in consequence of the close connection with the preceding context, and especially, it would seem, on account of the particle, which (as we shall see presently) that form appears to have originally included.

v. vav conversive."---This peculiarity, which the Hebrew alone of all the Semitic tongues exhibits, has been a sore puzzle to linguists, and only in recent times has received an intelligible explanation. It will serve as a crucial test of the following theory and its terminologies.

The text that in this case the vav is pointed with Patach and the Dagesh shows the assimilation of some older consonant; in fact, there seems to have been originally some particle like an adverb more closely pointing the sense than the simple "vav conjunctive" would have done, very much like the puerile phrase of simple story-tellers, who string each incident to the preceding by "and then." The Hebrew historian sets out with a genuine Präter (either expressed or implied), to indicate that he is stating other facts and he continues his narrative with "vav conversive" and a Future to denote a consecutive series, the latter members of which he conceives and represents as depending upon the others. This is his dependent and conceptual relation that requires a Future. The incidents are all facts (as the particle implied in the pointing intimates), but not isolated or independent facts. They may or they may not be logically or causally connected, but they are viewed by the writer as historically following each other, and he designates it as a kind of chart. A writer completing such a series, more or less extended, the writer begins a fresh series with another Präter, and continues it for awhile with "vav conversive" again. The whole history is thus divided off in a kind of paragraph style, and the close continuity of the subordinate statements is maintained in each paragraph. If he had used Präter with or without "vav connective" throughout, the incidents would have been merely the disjuncta membra of history, without any positive bond of unity. The style would have been, as we say, comparatively incoherent.

The explanation of "vav conversive" with the Präter is more difficult. From the absence of any special pointing, and the less frequency of its use, we are entitled to infer its comparative unimportance. In fact, it seems to be a kind of imitation, by way of conversive, of the "vav conversive" of the Future. A writer sets out with a Future (in form or effect), and continues the conceptual series by the Präter to indicate that he has now mentally transported himself into the region of fancy, and is describing things from that vivid impression. It thus resembles the "historic" languages, in which a writer views the scenes recounted as if actually taking place under his eye.

It can now be readily seen, in the light of the above explanation of these two "tenses," how in poetical passages (and all Hebrew is more or less poetical), the Präter and the Future (either simple or transformed by
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ere) may often be beautifully interchanged, according as the writer, for variety's sake, wishes to represent the same scene in adjoining hemistichs as either actual or conceptual; and this closer or more loose method of composition simplifies the process of translation and gives him a wider and nicer play of conception and expression. These are among the delicate shades of meaning which it is almost impossible to transfer to a version. For example, David says (Ps. iii. 6), "To Jehovah should I call (לָדְחָה יִנָּהוּל) [as I often have done], then he has heard me (גָּעָה יִנָּהוּל) " i.e. in plain prose, Whenever I call he hears me, but in poetic fervor, When I think of myself as calling, I immediately know myself as heard.

IV. Agglutinative Modes of Declension and Construction...-1. Of Prexes.-Of these ε, γ, τ, and μ are strictly inseparable, and as τ and μ, they probably represent original particles, as the Arabic article al (which assimilates, as in a Dageesh, with the "solar letter") indicates. Whether the characteristic ι of Niph'al, and the μ of its infinitive as well as of Hiph'il, Hoph'al, etc., had a similar origin is difficult to decide. The preformative of the Future may be more readily traced to the full forms of the personal pronouns.

2. By Suffixatives and Affixes.-The personal endings of the tenses, as well as the suffixes, are clearly fragments, somewhat modified, of the pronouns which they represent. The μ directive is probably an enclitic fragment of the article as a demonstrative. The feminine ending ι was a softened form, like μ para- gogic. The old constructive termination of masculine nouns was for both numbers, and the dual and plural absolutes were by intensive additions, like the decimal increase of the cardinal numbers. The frequent interchange of gender in the plural (notably in בְּעַשָּׁה, בְּעֵבָּרוֹ, etc.) proves that this was a later or comparatively unimportant variation. The feminine, as the weaker, takes the place of the neuter in Greek and Latin to express the abstract.

3. By juxtaposition.-Here we may enumerate three classes of amalgamation: (a) compounds, which are rare in Hebrew, except in proper names, and in cases of union by Makkeph (corresponding to our kphm only in removing the principal tone); (b) elipsis, by which certain particles are dropped as unnecessary, especially in the tenses of poetry; and (c) interchanges of the various parts of speech, which, as in English, allows nouns, particles, etc., to be freely used as adjectives, aliteria, etc., and conversely.

V. Emphasis.-Position of Words.-There the natural order of words is in contrast from the artificial arrangement of the Latin, and the purely grammatical of the English prevails. As with foreigners and children speaking a new language, the most important words come first (of course, after connectives, negatives, interrogatives, etc., which qualify the whole clause). Hence the predicate, as being of greater extension, precedes, and the subject or the adjective, which are but an accident of the verb or the noun, follows; except when special emphasis requires a different position, or when poetry in the parallel hemistichs calls for a pleasing variety. In this respect the Hebrew more closely resembles the Greek, which often resorts to the same expedient of emphasizing by a position near the head of the clause, like our "nominative independent." These nice shades of emphasis are difficult to render smoothly and adequately, but it might be done more accurately that in our Authorized Version, which is habitually negligent in this respect. For the prosodiac arrangement, see Poetrie, Hebrew.

HEBREW VERSION of the New Testament. If we may believe tradition, translations of parts of the New Test, already existed at a very early period. But as there is no certain information concerning such a version into the language of the Old-Test. Scriptures, the history of this work can only be traced back to the year 1557, when the gospel of Matthew was published in Hebrew by Sebastian Münster (q. v.). Great expectations were excited by this book at the time of its appearance, on account of an ancient tradition which prevailed in the Church, that Matthew originally wrote his gospel in Hebrew. It was very evident, however, that Münster's publication, הָרָעָה, had no pretension to be regarded as the text of the sacred original, nor even as an ancient version, for the language in which it was written was not the Syro-Chaldaic, current in Palestine at the time of our Lord, but the rabbinical Hebrew in use among the Jews of the 12th century. It was, moreover, full of solecisms and barbarisms, and bore indubitable marks of having been translated either directly from the Vulgate, or from an Italian version thereof. In an apology for this work, dedicated to Henry VIII of England, Münster states that the M.S. from which he printed was defective in several passages, and that he was compelled to supply the omissions as best he could from his own resources. It passed through several editions, and a Hebrew version of the epistle to the Hebrews was appended to it. Another edition of the same translation of Matthew, but printed from a more complete and correct M.S. (Prae- cens Editione, 1555, Supplementa Eratrum), known for the purpose from Italy, was published by Tillet, bishop of St. Brieux, at Paris, in 1556, with a Latin version by Mercier (Ad Vulgatam quod fieri potuit Accomodata). The latter was published again by Dr. Herbst, under the title, De Schenmo ben Schaphurth bein. Ungarung des Euang. Mathatiri nach den Drucken des S. Münster und J. du Tillet-Mercier (Göttingen, 1879). In this edition the editor proves that the author of this version was none else than Shem-Tob Isaac ben-Schaphurth (q. v.), who translated this gospel for polemical purposes. Passing over the number of translations of parts of the Testaments, we mention the version of the four gospels into Biblical Hebrew, made by Giovanni Battista Giona (q. v.), a converted Jew, and professor of Hebrew at Rome. He dedicated it to pope Clement IX, and it was published in Rome in 1660, at the expense of the Congregation de Propaganda Fide. But this translation, as professor Delitzsch remarks, fulfilled less than might be expected from a man born at Safet, in Upper Galilee, who, besides, was a Jewish scholar. The first translation of the entire New Test, into Hebrew was made by Elias Ha-Nagid (15th century), and published at Constantinople in 1600 in his Polgyot Test. According to the judgment of professor Delitzsch, it is of great value, and is still worth consulting, because in many places it is very correct. A revised edition was published in London in 1661, under the supervision of W. Robertson; but the greater part of this edition was consumed in the fire of London in 1666. A Corrected New Testament in Hebrew was published at London in 1798 by the Rev. R. Caddock, but it proved not to be acceptable to the Jews, for whose benefit it was published, and a new translation became a desirable object. In the meantime Dr. Buchanan began, from India a translation of the New Test., executed in Traversore, among the Jews of that country, the translator being a learned Jew. The M.S. was written in the small rabbinical or Jerusalem character; the style was elegant and flowing, and tolerably faithful to the text. Dr. Buchanan deposited the M.S. in the university library at Cambridge, after it had been transcribed by Mr. Yeates, of Cambridge, into the square Hebrew character. A copy was presented to the London Society for the Conversion of the Jews, and it was at one time thought that it would greatly promote the object of the society to print and circulate the produce- tion of a Jew, evidently master of his own ancient lan- guage. After much deliberation, however, a more strict- ly literal translation was still deemed desirable, and accordingly, in 1816, Mr. Frey and other learned He-
traits executed, under the patronage of the Jews' Society, a new edition of the New Test. In 1818 this new edition left the society's press, and was speedily followed by another issue. The British and Foreign Bible Society assisted materially in this work by purchasing at various times to a large amount. After this version had been in circulation for some time, complaints from Hebrew readers in various parts of the world were laid before the Jews' Society Committee, concerning the rendering of certain passages. To insure minute accuracy, the committee determined on a thorough revision. They consulted some of the most eminent men in Europe, and professor Gesenius was recommended to them as the first Hebrew scholar of the age. To him, therefore, the version was confided, with a request of a critique upon it, and suggestions as to alterations. Gesenius went carefully through the work as far as the Acts, and likewise through the book of Revelation. Numerous other engagements, however, compelled him to resign the task. The work, together with Gesenius's notes, was then transferred by the Jews' Committee to Dr. Joseph Neumann (q. v.), a converted Hebrew, lecturer on Hebrew at the University of Breslau. Dr. Neumann commenced the work anew, and his revision, when completed, was acknowledged to bear the stamp of diligence, accuracy, zeal, and profound scholarship. The limited funds of the society, however, prevented the publication of this valuable revision, and thus it remained for some time in MS. At this very period, the publisher of the Polyglot Bible (Mr. Bagster), requiring a Hebrew version of the New Test. for the Polyglot, applied to the Jews' Society for the critical emendations they had been making; the improvements and notes of Gesenius and Neumann were in consequence handed to Mr. Bagster, and were incorporated in the new version executed for the Polyglot by Mr. Greenfield, and published in 1831. In comparing this edition of Greenfield with the second of the Jews' Society, published in 1821, the student will easily perceive that no little progress has not been made a very great progress in the work of translation, and that neither could stand the test of criticism. The Jews' Society resolved, therefore, on a revision of the edition of 1821. A committee, consisting of Dr. McCaul, the Rev. W. S. Alexander (afterwards Bishop of Jerusalem), the Rev. J. C. Reichardt, and Mr. S. Hoge (the well-known translator of Bunyan's Pilgrim's Progress into Hebrew), was intrusted with the revision, which was commenced Nov. 14, 1836, and finished Feb. 6, 1838. The printing was commenced in December, 1837, and was finished in September, 1838. Duly considering and appreciating the labors of their predecessors, they endeavored to conform the Hebrew text as closely as possible to the Greek, following in most dubious cases the reading of the authorized English version; and were much pleased to find that, in very many places, even the collocation of the Greek words furnished the best and most elegant collocation of the Hebrew. They diligently consulted the Syriac, Vulgate, German, Dutch, and French versions, but in difficulties were generally guided by the Syriac. Their desire was, as far as possible, to furnish a literal translation, remembering that it was the word of the living God which they wished to communicate. They arrived at purity of style, but always preferred perspicuity to elegance. When the revision was finished, the MS. was read through by each person privately, and then by all together, confronting it again with the Greek text. Some alterations were then suggested, and even in the reading of the proof-sheets various little amendments were made. This new edition of the Hebrew Bible is a great improvement upon the former, proved by no means to be the ultimatum. In the year 1856 a new revision of the work was decided upon, and to the Rev. C. Reichardt (q. v.), together with Dr. H. Bisenthal, the task of revision was given. The edition of 1838 was carefully examined, and April 12, 1865, the work was completed. In 1866 the new edition, with vowels and accents, was published, which redounds to the honor of both revisers and the society. But this edition, in spite of the great amount of labor bestowed and the money spent upon it, proved itself not to be the complete desideratum, especially in view of the criticism concerning the text as well as the accents, which professor Delitzsch published in his Hebrew edition of St. Paul's epistle to the Romans. Considerations like these, especially the desire of realizing a hope cherished for about forty years, induced professor Delitzsch to undertake a new version of the New Test., on the basis of the Codex

Plan of Hebron.
Sinaiticus. This edition was published by the British and Foreign Bible Society in 1877. In 1878 professor Delitzsch published a second edition of his translation, taking for his basis the Textus Receptus of the Elzevir edition of 1624, respecting the exigencies of textual criticism in all the more important cases by bracketed readings. Thus a single parenthesis, ( ), indicated a passage with weak support, although from an early date; the same with a star, (*), indicated an important varying reading; a double parenthesis, ([ ]), indicated a late addition to the text; and brackets, [ ], indicated words well supported by ancient testimony, but lacking in the received text. This edition also sold rapidly, and the third edition, again revised, appeared in 1880, with a slightly larger page and type. A fourth edition was published in 1881, and so also a fifth in 1885. It should be observed that during all this time the translator had the constant help of many learned friends, especially of Dr. J. H. R. Bessenthal, who had traversed the same ground himself, and of the author of the work on Hebrew tenses, Rev. S. R. Driver of Oxford. See Delitzsch, The Hebrew New Testament of the British and Foreign Bible Society (Leipzig, 1883). (B. P.)

Hebron. A brief but excellent description of this venerable place is given in the Memoirs accompanying the Ordnance Survey (iii. 305 sq.), and the latest and most complete account of the Haram enclosure there may be found in the same work (p. 333 sq.). We give some interesting particulars from Lieut. Conder's Tent Work in Palestine, ii. 72:

"Hebron is a long stone town on the western slope of a bare, terraced hill; it extends along the valley, and the main part reaches about seven hundred yards north and south, including the Mosque Quarter, and the Quarter of the Gate of the Corner. On the north is a separate suburb, named from the mosque of Aly Bukka, who died in 670 A.D.; on the south also, and west of the road, is another small suburb. The Haram stands above the middle of the main quarter. The Sultan's Pool, a large, well-built reservoir, occupies part of the valley. West of the city is an open green below the Quarantine, surrounded by hills which are covered with olives."

"The contrast between Hebron and Bethlehem is readily noticed; the town has a dead-slow appearance, and the solemn looks of the Mosaic sanctuary contrast with the officious garrulousness of the Bethlehem Christians. There are some seventeen thousand Moslems in Hebron, according to the governor's account; and about six hundred Jews are tolerated in the Quarter of the Corner Gate. The town is the centre of commerce for the southern Arabs, who bring their wool and camel's hair to its market. It has also a sort of trade in glass ornaments and in leather water-bottles, but the bazaar and stir of Bethlehem are not found in its streets; the inhabitants seem wrapped in contemplation of the tombs of their forefathers, and boast that no pagan Frank has yet desecrated the holy shrines with his presence, or built his house in the town." (See Plan on p. 325.)

Hecatea, apparitions which appeared during the performance of certain ceremonies in honor of the goddess Hecate (q. v.). An image of the goddess was formed of incense of Arabia, myrrh, storax, and certain animals called acaulosoi. These were all ground to powder, made into a paste, and moulded into an image of Hecate. Then, in the presence of this image, at midnight, under a lotus-tree, the ceremonies are duly performed, when the Hecatea appear and assume various shapes.

Hecate, in Greek mythology, is a mystical figure, wrapped in deep darkness, as described by Hesiod. She is called the daughter of the Titan Pentes by Asteria, but the accounts vary, sometimes Jupiter, at others Tartarus, being mentioned as her father, and Juno, Ceres, Pheme, etc., as her mother. She was the only one among the Titans who assisted Jupiter in the war with the giants; therefore she was not hurled into Tartarus, as were the others, but was endowed with great power in heaven, on earth, as well as in the infernal regions. She is usually represented triformate, from which circumstance she has the surname Tri- cephalus or Tripods, the three-headed. She possessed the keys to three roads, leading respectively to Hades, to heaven, and to a happy life on earth. Her work was usually at night, and therefore she has been confounded with the goddesses of the moon, Selene.

Hecatomb (πεντεκοσιά, from πεντεκόσιον, one hundred, and βοηθ, on ox), a sacrifice offered by the ancient
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Greeks only on extraordinary occasions, consisting of about 1000. The word is sometimes applied to the offering of other animals than oxen; and it is used occasionally by some who volunteered to take two frigates from Sweden to their purchasers in one of the South American republics. After a tempestuous voyage, instead of reaching South America they landed in New York. Mr. Hedstrom soon made arrangements to return to Sweden, but on the eve of his departure was robbed of his money. He was shortly afterward led to Willet Street Methodist Episcopal Church, N.Y., experienced religion, and on reaching his Swedish home began holding Methodist class-meetings and prayer-meetings, the first ever held in that land. In 1880 he returned to New York, joined the New York Conference, and in it travelled the following circuits: Charlotte, Jefferson, Coeymans, Windham, Catskill, and Prattsville. In 1843 he was appointed to the Swedish mission, with his headquarters in the famous Bethel ship for Scandinavian seamen, foot of Carlisle Street, N.Y. He began by boarding, when possible, every incoming ship from Scandinavia or Denmark before it touched the shore, and distributing among the emigrants Bibles and tracts, telling them where they could find good temporary homes, and inviting them to the Bethel ship. In a single day he might be found in the counting-room of the different shipping houses, raising funds for the mission, far out on the deep seeking the lost sheep, at his desk answering letters from all parts of the world, at the bedside of the sick and dying, and pleading from his pulpit with the waiting throng to accept Christ. Thus he continued till his death, May 6, 1877. Mr. Hedstrom was thoroughly devoted to his work, had a simplicity of manner and fund of experimental Christianity that won the hearts of all. His religion was full of joy, and his life of success. See Minutes of Annual Conferences, 1878, i, 42; Simpson, Crisis of Methodism, ch. iv.

HOENEN, JOHANN, a Reformed theologian, who died in 1746, is the author of Prosodus Criticus seu Observationes Philologicae in Omnes Voces Chaldaicas et Malvias Hebraicas Veteris Testamenti (Amsterdam, 1656, 1714):

HEGELMAYER, THOMAS GOTTFRIED, a Lutheran theologian, was born July 30, 1730. He studied at Tübingen, was in 1761 preacher, in 1777 professor of theology, and died April 13, 1786. He published, De Sanctis Mundum et Angulos Judicaturis in 1 Cor, 3 (Tübingen, 1755):—Chaldaici Biblii Fundamenta (1755) pro leonis Eugenii Episcopi ecclesiae, in 13 (1777):—De Pecato Originali atque Speciatione (1778):—Oratio in Verba Ps. cx, 1 (1780):—An et quo Summ Patres Antiqui Christiani Doctorum Creatur (1781):—De Graevinus (1784). See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theolog. Lit., i, 110, 205, 402, 410, 423, 435, 446, 459, 597, 618

HEGUMENOS (from ἡγούμενος, to rule), in the Greek church, the superior of a convent, the abbot or archimandrite of a monastery.

Heidelburg Confession. See HEIDELBERG CATHECHISM.

HEIDENREICH, ESSIAS, a Lutheran theologian of Germany, was born at Lamberg, April 10, 1532. He studied at Frankfort, was preacher at Lamberg, Schwedt, and at Breslau. In the latter place, where he died in 1589, he was also professor of theology at the gymnasium. He published sermons on Ruth, Joshua, Joel, Amos, Obadiah, and Micah. See Jöcher, Allgemeines Gelehrten-Lexion, s. v.

HEIDENREICH, JOHANNES, a German theologian, brother of ESSIAS, was born April 21, 1542, at Lamberg. He studied at Frankfort, was in 1578 doctor of theology.
HEIDRUN

and professor of philosophy, and finally professor of theology. He died March 31, 1617. He wrote, Examinatio Capitis Doctrinae Pratum, ut Haberi Valenti, in Bohemia et Moravia: — De Paeifique Trium Persororum In Baptismo Christi Facta. See Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Heidrun, in Scandinavian mythology, was a she-goat, said to stand above Walhalla, or the heaven of heroes, and feed on the leaves of a tree called Lærrath. From her teats flows mead enough every day to supply all the heroes.

Heil, an idol of the ancient Saxons in England. This image was dashed to pieces by Austin, the English apostle, who thereupon built Cerne Abbey, on the banks of the Frome, in Dorsetshire.

Heilbronner, Jacob, a Lutheran theologian of Germany, was born Aug. 15, 1646, at Eberingen, in Württemberg. He studied at different universities, was in 1575 court-preacher at Zweibrücken, in 1577 doctor of theology, in 1581 general superintendent at Amberg, in 1588 court-preacher at Neuburg, Bavaria, in 1616 general superintendent at Belsenhausen, Württemberg, and died Nov. 6, 1619, leaving: Scheineckus, Johann, Theologiae Systematis Dogmatici Doctrinae Confessio: — Fluchtlatio Jesuitica oder Jesuitische Lehre vom freisprungete Glauben der Geisgift. See Winer, Handbuch der theol. Lit. i, 497; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Heilbronner, Johann Christian, a German composer (originally Memminger), who lived in the 18th century, and instructed in Hebrew at different universities, is the author of Tractatus de Isiis Iii. (Tübingen, 1710): — Klare Beweiskäher dass Jesus der wahre Mensas und Gottes Sohn sei (Dresden, 1715): — Confutatio Exceptionum Jud. contra Greek-Logia Christi, Spiritualii Horum in Christum Emus (1718; also in German). See Wolf, Bibl. hebr. iii, 868; Kalkar, Israel und die Kirche, p. 104; Fürst, Bibl. Jud. i, 574; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Heilbronner, Philip, a German divine, brother of Jacob, was born June 30, 1846. For some time a preacher, he was called in 1874 as professor of theology at the gymnasium in Lauring, took the degree as doctor of theology in 1577, attended the colloquy at Ratibon in 1601, and died April 17, 1616. He wrote, Locii Commissi in Epistolis ad Galatas, Timotheum et Titum: — Vortice Passionis in Locum Joannis Digesta: — Protocollum Rationem: — Antichristus Doctrinae Petri Apostoli et Pontificii Romani: — Synopsis Vario- rum Huys Temporia Errorum: — Liber de Immunitate Lutheri, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Heim, François Joseph, a French painter, was born at Belfort, Dec. 16, 1876. He studied in the École Centrale de Strasbourg, and in 1890 entered the studio of Vincent, at Paris. In 1897 he was commissioned to decorate the Gallery Charles X in the Louvre, and completed his decorations of the conference-room of the Chamber of Deputies in 1844. He was made member of the legion of honor in 1865, and died Sept. 29, 1895. Among his paintings of religious subjects are: Return of Jacob, in the Musée de Bordeaux; St. John; Resurrection of Lazarus, in the Cathédral Autun; Martyrdom of St. Cyr. in St. Germain; Martyrdom of St. Lawrence, in Notre Dame; and his great picture of the Massacre of the Jews, in the Louvre. See Encyclop., Brit. 9th ed. s. v.

Heimdall, in Norse mythology, is the son of Odin, born of nine Jote-maidens, so that all were mothers of this god. From them he inherited beauty and greatness, from his father wisdom and power, and Odin placed him to guard the Bifrost and the rainbow bridge. He lives in a beautiful palace, Himm tensing (heavenly castle), and gazes about to see whether mountain giants or other enemies come near the bridge. When he is awake the gods can safely slumber, for no one can approach without his knowing it. At night he can see a distance of one hundred miles, he hears the grass and hairs grow, and sleeps as little as an eagle. When enemies approach he takes his horn and makes a great noise, and the Ases and the Einheriar, and the heroes in Valhalla assemble for combat. This takes place especially at the destruction of the world. He has a surname, Gullintand (gold-tooth), from the fact that his teeth are made of gold.


Heiner, Elias, D.D., an esteemed German Reformed minister, was born at Tanemudy, Sept. 16, 1810. He early connected with the Church; studied theology in the seminary of the Reformed Church at York, Pa., under the Rev. Lewis Mayer, D.D.; was licentiated and ordained in the ministry of the Reformed Church in Emmentburg, Md. He was called to Baltimore in 1855, where he remained, faithfully preaching the gospel of the grace of God, to the close of his life, Oct. 20, 1863. Dr. Heiner was a man of respectable talents, good culture, deep piety, and great zeal, combined with a vast amount of practical tact. He was an acceptable preacher, a most excellent pastor, enjoying to the last the full and unabated confidence of his people. He took a deep interest in the cause of missions, as well as in all the other benevolent operations of the Church, and did much to extend the Reformed Church in the city of Baltimore by his earnest and disinterested labors. He published the first volume of Dr. Mayer's History of the German Reformed Church, to which he prefixed a sketch of the author's life and labors. See Hartaugh, Fathers of the Reformed Church, iv, 271. (B. P.)

Heinrichs, Carl Friedrich Ennet, a Lutheran theologian of Germany, was born in 1798. He was ordained for the ministry in 1825, and was from 1827 pastor at Detmold. He died Dec. 30, 1882, doctor of theology and member of consistory, leaving De eius quam Potestatem Conturbat ut Lutheram Succurrarum Reformatorum Serviunt Efflagendum (Göttingen, 1819). See Winer, Handbuch der theol. Lit. i, 742. (B. P.)

Heinroth, Johann Christian Friedrich August, a German psychologist, was born at Leipzig, Jan. 17, 1773, and died there in 1848, a doctor and professor of medicine. He wrote, Psychologie oder Bewusstseiner Freiere Forschung, (Voss, Leipzig, 1807; English translation, 1813, 1814): — Der Schlußel zu demTHEKHEINRICHES

Heinsberg, Jean de, a Belgian priest of the 15th century, was at first canon of Liege and archdeacon of Hassay, and became bishop of Liege at the age of twenty-three. In 1444 he resolved to go to Palestine, in pursuance of a vow, but on arriving at Venice, wrote to the Holy See, and was refused permission. He died in 1459. See Hoefn, Voss. Diet. Geinscher, s. v.

Heinlein, Johann Georg, a Lutheran theologian of Germany, who died at Revai in 1738, published De
Batte Sacerdotis Mægni (Wittenberg, 1719) — Kurse Fragen aus der Kirchenhistorie des Neuen Testaments (Jena, 1724, 8 parts; 3d ed. 1731 sqq., 12 parts) — Fragen aus der Kirchenhistorie des Alten Testaments (ibid. 3d ed. 8 parts). See Döring, Die gelehrt'n Theologen Deutschlands, etc.; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Heinsohn, Johann Theodoric, a Lutheran theologian of German, was born at Hanover, July 5, 1665. He studied at Helmstädt, and continued his Oriental studies in England. In 1695 he was first preacher at Mele, in the duchy of Osnabrick, in 1696 general superintendent and court-preacher of East Prussia, accepted in 1711 a call to Hamburg, and died Sept. 21, 1726, leaving, De Nominatione et Essentia Dei (Helmstädt, 1690) — De Paradiso ejusque Amissione et Custodia (ibid. 1698). See Döring, Die gelehrt'n Theologen Deutschlands, etc., v. 1, Fürrer, Bibl. Jud. i, 375; Jücher, Allgemeines Gelehrten- Lexikon, s. v. (B. P.)

Helric, Saint, a French monk, was born about 884, at Hergy, near Auxerre. It is supposed that his surname has been given to him more on account of his knowledge than for his actions. At the age of seven he was instructed by his parents to the care of the Benedictine monks of St. Germain d' Auxerre, from whom he received his first instruction. He afterwards went to the abbey of Fulda, where he was instructed by Haimon, a disciple of Alcuin. Some time later he left Fulda to go to Ferrières, to put himself under the discipline of the abbot Lupus. He died about 881. For his numerous writings we refer to Hoefer, Nouv. Bioigr. Genév. s. v.

Heli (coerer), in Norse mythology, was the daughter of Loke and the giantess Angerboda, sister of the wolf Fenris and the snake Jormungand. The three sisters were the most frightful creations of the infernal regions, and as the whole earth was the abode of Lupa. He died about 881. For his numerous writings we refer to Hoefer, Nouv. Bioigr. Genév. s. v.

Hela, in Slavonic mythology, was originally a Scythian divinity, but worshipped also by the Wends, although in another sense, and with the attributes of an evil and angry deity. She was represented as a large woman, with a lion's open mouth. She was imployed to protect from evil advice.

Heild, August H. M., a Lutheran minister, was born Feb. 22, 1806, at Knoop, near Kiel, Germany. After preparatory study at Kiel he entered the College of Reuzburg, and at the close of his theological course was ordained as a Lutheran minister. Instead of entering the pastoral work, he established the Held Institute at Kiel, which he conducted with signal ability for many years. In 1847 he arrived in America. For a time he was assistant pastor of St. Matthew's Church, New York city. Subsequently he founded St. Mark's Church, in Sixth Street. A division occurring in the congregation, a large portion followed him and formed the nucleus of St. John's Church, which at first held its meetings in the old Hope Chapel, and afterwards in the New York University building on Washington Square. In 1858 St. John's purchased the present church edifice in Christopher Street. For twenty-two years he was pastor of this church, and gathered about him one of the largest Lutheran congregations in New York. Two years before his death he was obliged to relinquish the pastorate on account of declining health. He died in New York city, March 23, 1881. See Lutheran Observer, April 8, 1881.

Heild, Carl Friedrich Wilhelm, a Protestant theologian, was born in 1830 at Treptow, Pomerania. In 1852 he was rector at Göttingen, in 1860 professor at Zurich, in 1866 at Breslau, and accepted a call to Bonn in 1867. He died May 30, 1870, leaving, Die Opere Jean Christ. Solbarii, etc. (Göttingen, 1860) — Jesus der Christ. 16 Apologetische Vorträge über die Grundlehren des Christenthums (Zurich, 1865) — Modemt Weltanschauung und Christentum (Breslau, 1866). See Held, Christian, a German convert from Judaism, in the 13th century, was the author of, Benedictus der Mosischer Prediger in Albu parochiae (Mainz, 1320; New York, 1877). See Wolf, Bibl. Hebr. iii, 977; Fürst, Bibl. Jud. i, 576; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Heiding, Michael, see Sidorinus, Michael.

Heileph. Of Brit-LYF, which is now generally accepted as the modern representative of this place, the following is the description in the Memorial, 1614: "A village built of stone, containing about one hundred and fifty Modems (Tinënir says eighty Metawlehe), situated on a hill-top, with a few olives and arable land. Two cisterns and a bricket (pool) near by supply the water."

Heilperstein, Samuel D., a prominent German Reformed minister, son of Rev. John C. Albert Heilperstein, was born at Germantown, Pa., April 17, 1778. He studied privately, partly under Rev. Mr. Stock, and partly under Rev. Dr. Melshheimer. His theological studies he prosecuted under Rev. Dr. William Hendel, the elder, pastor of the Reformed Church on Race Street, Philadelphia. He entered the ministry in 1796 or 1797. After preaching for a short time in Montgomery County, he received a call to the Race Street Church, as successor to his theological preceptor, who died about this time. Here he labored for a period of thirty two or three years, and retired from the active discharge of the ministry, and spent the remainder of his days at his private residence in North Wales, Montgomery Co., where he died, Oct. 17, 1866. Dr. Heilperstein was a man of fine talents, thorough education, and superior pulpit abilities. He prepared a large number of young men for the ministry, and also took a deep interest in the establishment of the literary and theological institutions of the Reformed Church. In 1846 he published a work on didactic theology, which probably embodied the substance of his lectures to the students whom in earlier life he had under tuition. See Hartlaub, Fathers of the Germ. Ref. Church, iv, 31. (D. Y. H.)

Heilgeland, in Norse mythology, was an island of the North Sea, also called Foestaland, from the god Foeste. It contained only herds, sacred to the god, an altar, and a spring, from which it was very beneficial.

Heilheim, in Norse mythology, is the kingdom of the cruel Hel (q. v.), large and extended, inhabited by thirty-two rivers, which spring from the spring of Hvergelmer, and one of which encircles the entire country. The golden-covered bridge, Gjalnar, spans this valley. A maiden giantess, Modgudr, who keeps guard here, inquires of every one his name and family, and shows
them the way to the palace of Hel. A high iron latticework surrounds the kingdom, and after having passed this, the visitor finds himself in one of the nine worlds. There are two maidens keeping guard also in Hel's palace; they have iron blood, which, when it falls to the ground, causes quarrel and war. Hel's palace contains a hall, Eidiu, her table is called Hungur (hunger). Ganglato and Ganglot are her servant and maid, Korher bed, Blick and Bil her covering. In Helheim or Nifheim lives the evil snake, Nithog, which gnaws at one of the three roots of the ash-tree, Yggdraasil. There, in a cave, the dog Garmr lives, who is to bring about the death of an Asa at the destruction of the world. Helheim is not a place of punishment, but simply the dwelling-place of those who do not die of wounds on the battle-field. After the world, the gods are separated from the bad, the former go to eternal joy in Gimm (heaven), the latter to Nattrond.

**Heling, Maurice**, a Lutheran theologian, was born in 1529 at Friedland, Prussia. He studied at different universities, was in 1550 rector at Eisleben, in 1556 superintendent at Nuremberg, and died Oct. 2, 1559, leaving, Disputatio Eccleesiae Romanae de Jure Sacerdotis et Ministerii - De doctrina Librorum Josua, Judicium et 2 Librorum Samuelis et 1 Generis consonantio breves. See Zeitner, Leben und Schriften Helings (Altdorf, 1715); Jöcher, Allgemeine Geschichte-Lexikon, s. v. (B. P.).

**Helios**, in Greek mythology (among the Romans Sol), the god of the sun, was one of the Titans, brother of Selene and Aurora, all three children of the Titan Hyperion and the Titanid Thia. Helios rides in the wagon of the sun, drawn by four flashing steeds, borne from sea to sea, and gives the world the day. Aurora precedes, opens the sun's portals, strews roses on his path, glowing rays and golden locks unfasten about his head, a light dress, woven from the breath of Zephyrus, flies about his hips, when he comes forth out of his palace. The latter lies in the west of the known world, where the sun sets. In order to come from here to the east, he sails back during the night in a golden canoe until he arrives again at the east. Near his palace were his herds and his gardens. As every god had a seat of worship, so Rhodes was especially sacred to Helios. Besides this the castle of Corinth belonged to him. According to Diodorus, Helios was a son of king Hyperion and his sister Basilea. The brothers of the king, fearing the latter would depose them in power, murdered him and drowned Helios.

**Helkath-has-surim**, Tristan thinks (Fibbla Places, p. 115) that a reminiscence of the battle here "seems to be preserved in a broad, smooth valley close to Giben [el-Jib], called Wady el-'Areak, 'the vale of the soldierly.'" It runs north-west from the village.

**Helladinus**, bishop of Carrae, in Cappadocia, succeeded his teacher, Basil the Great, in that see in 376. He attended two councils of Constantinople in 381 and 464. His life of St. Basil is cited by Damasus, but the authenticity of that work is doubted. See Hoefer, Nouv. Biog. Générale, s. v.

**Hellegius**, bishop of Tarsus, lived about A.D. 430. He made himself remarkable by his affection for Nestorius, and was deprived of his bishopric on that account. But it was restored to him after circumstances occurred on the condition that he would join himself with those who pronounced the anathema against Nestorius. There are extant of him six letters. See Hoefer, Nouv. Biog. Générale, s. v.

**Helm, James Isbell, D.D.,** a Presbyterian minister, and afterwards an Episcopal, was born in Washington County, Tenn., April 23, 1811. He graduated from Georgetown College, Ky., in 1833, and from Princeton Theological Seminary in 1836. He was ordained an evangelist by the Presbytery of West Tennessee, June 23, 1838; labored as a missionary in Giles County in 1837 and 1838; was pastor at Salem, N. J., in 1840; teacher at Newton in 1852; at Philadelphia, Pa., in 1858, and at Princeton, N. J., in 1855. He was reordained in the Protestant Episcopal Church in 1860; was an assistant rector in St. Mark's Church, Philadelphia, Pa., from 1860 to 1862; rector at St. Paul's Church, Sing Sing, N. Y., in 1863, and at Princeton on Oct. 15, 1868. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 94.

**Helmbraker, Theodore,** an eminent Dutch painter, was born at Haarlem in 1624, and was instructed in the school of Peter Grebber. On the death of that master he visited Rome, and spent some time in Florence and Naples. He finally settled at Rome, where he executed for the church of the Jesuits a noble landscape, in which is introduced The Temptation of Christ in the Desert. At Naples, in the refectory of the Jesuits' college, are three sacred subjects, most admirably executed: Christ in the Garden; Christ Carrying his Cross, and To the Cenacle. Helmbraker died in Rome in 1694. See Hoefer, Nouv. Biog. Générale, s. v.; Sponsel, Biog. Hist. of the Fine Arts, s. v.

**Helmert, Charles Dowse,** a Congregational minister, was born at Canajoharie, N. Y., Nov. 18, 1827. After spending two years in Hamilton College, he entered Andover from which he graduated in 1852. The two years following he was a teacher in the Deaf-and-Dumb Institution in New York City. In 1856 he graduated from Union Theological Seminary. The next two years he spent in Europe. He was ordained pastor of Plymouth Church, Milwaukee, Wis., Sept. 22, 1856; from December, 1806, to December, 1875, he was pastor of Union Park Church, Chicago, Ill.; from March, 1877, until his death, he was pastor of Tompkins Avenue Church, Brooklyn, N. Y. The degree of D.D. which he was conferred at Union Theological Seminary in 1878 by A. L. Beito College, was declined. He died April 29, 1879. See Cong. Year-book, 1880, p. 21.

**Helmich, Werner,** a Dutch Protestant divine, and one of the early promoters of the reformed religion in that country, was born at Utrecht in 1551. In 1579 he was chosen pastor of his fellow-citizens. In 1582 he was the first to preach the Protestant religion openly in the cathedral of Utrecht. He was pastor at Amsterdam in 1602, and died Aug. 29, 1606, leaving Analysis of the Psalms (1644).

**Helmont, Joannes van,** a Flemish painter, the son of Matthew, was born at Antwerp, April 17, 1688, and studied under his father, also the fine works of great masters at Brussels. His principal works are in the churches at Brussels. In the Church of Mary
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Magdeburg is a fine picture of the Martyrdom of St. Barbara; in St. Michael's is the Triumph of David; and at the Carmelites one of his most capital works, representing Elisha Sacrificing the Priests of Baal. He died at Brussels, Aug. 21, 1726. See Hoefer, Nomo.

Helmstedtian Controversy, a name given to the controversy raised by Calixtus in the 17th century, from Helmstedt, the place where it originated. See CALIXTINES.

Helfig, Johann Andreas, a Lutheran theologian of Germany, was born Jan. 26, 1668, at Berlin. He studied at the University of Helmstedt, and was in 1687 professor of the philosophical faculty at Wittenberg, in 1695 adjunct of the cathedral church at Reval, and in 1696 pastor at Narva. In 1713 he was again at Reval, and died Feb. 7, 1728, leaving his De Nomine Maxae in Sacrotomorum Homo-

Hempel, Christian Gottlob, a Lutheran theologian of Germany, was born in 1741 at Jüterbog, near Merseburg. He studied at Leipzig, and died Feb. 11, 1824. He published, Beitrag zur richtigen Erklärung des Kryptopenismus (Leipzig, 1773); Irreführungen und Irrtümme (Köthen, 1790), and other ascetical works. See Döring, Die gelehrt ten Theologen Deutschlands, s. v.

Hempel, Ernst Wilhelm, a Lutheran theologian of Germany, was born in 1745. He studied at Kiel, and in 1769 he was university preacher at Leipzig, and in 1775 professor of theology, and died April 12, 1799, leaving, Calvinismus. Trinitatis Personae, Promulgatio Legis Praecipue Tri-

Hempfl, John D.D., an Associate Reformed minister, was born in Delaware County, Derry, Ireland, in 1761. He arrived at Philadelphia shortly after the close of the American Revolution. He was a tailor by trade. He graduated at Dickinson College in 1792, and was ordained at Green castle in 1794-95, went south on a missionary tour, and returned to Greens castle in May, 1795. In 1796 he was installed pastor of Hopewell, Union, and Ebenezer, remaining in this connection until a short time previous to his death, which occurred May 8, 1832. See Sprague, Annals of the Amer. Pulpit, IX, iv. 62.

Hephaestus, son of Zeus, was the god of fire and metal-working. He was the god of the forge, where everything was made. He was also the god of the blacksmiths, and he was often represented as a blacksmith at his forge with a hammer in his hand. He was also the god of the工艺 school, and he was often represented as a teacher in the art of making things.

Hesiod, a Greek poet, was born in Greece and lived in the 8th century B.C. He is the author of the Works and Days, a poetical calendar, and the Theogony, a genealogical poem. His works were written in verse, and they are considered to be among the earliest works of Greek literature.
the Rev. Dr. Gros and Livingston. In 1792 he was licensed to preach the gospel, and the following year ordained, and installed as pastor of the Tulpehocken church in Bucks County, Pa. He resigned this charge in 1832, and removed to Womelsdorf, in the same county, where he died, July 11, 1846. Dr. Henderson manifested a deep interest in the cause of education, and in consequence had to suffer some persecution. See Harbaugh, Fathers of the Reformed Church, iii, 58. (D. Y. H.)

Henderson, Isaac J., D.D., a Presbyterian minister, was born at Natchez, Miss., Jan. 6, 1812. He graduated with the degree of M.A. in 1831, and from Princeton Theological Seminary in 1835. Soon after his licentiate he spent two years as an evangelist in Mississippi, Arkansas, and Louisiana; then came to Galveston, Texas; accepted a call, and in a short time secured funds for the erection of the first Presbyterian church there. About 1850 he accepted a call to Jackson, Miss. In 1852 he went to Prytania Street Church in New Orleans, and labored over eleven years. In 1866 he began to preach at Annapolis, Md. He died Dec. 8, 1875. Dr. Henderson was faithful, practical, and interesting to all classes. See Necrology, Report of Princeton Theol. Sem. 1875, p. 21.

Henderson, James, M.D., a Scotch Congregational medical missionary, was born in 1800, and received a careful religious training by a pious widowed mother. He began life as a shepherd-boy, but spent several sessions at the Edinburgh University. He offered himself with his characteristic zeal to medical work, and his thorough devotion, united with his remarkable surgical skill, soon raised the reputation of the Chinese hospital to the highest point. In June, 1865, he was seized with fever, and died July 31 following. See (Lond.) Corp. Vem.-book, 1866, p. 238.

Henderson, Matthew H., D.D., a Protestant Episcopal clergyman, was rector for several years in Newark, N. J., until about 1856; subsequently he removed to Athens, Ga., where he became rector of Emmanuel Church, and there remained until his death, Dec. 2, 1872. See Prot. Episc. Almanac, 1874, p. 186.

Henderson, Robert, D.D., a Presbyterian minister, was born in Washington County, Va., May 31, 1796. He left an orphan at an early age, he struggled hard in obtaining an education. He was licensed and ordained by the Abingdon Presbytery in 1788, and was pastor at Danbridge, Tenn., where he remained more than twenty years. He afterwards preached at Pisgah, Murfrees Spring, Nashville, and Franklin. He died in July, 1834. Dr. Henderson was a most earnest and vigorous supporter of gospel orders, especially as connected with the worship of God. See Sprague, Anecdote of the Amer. Pulpit, iii, 528.

Hengel, Wessel Albert van, a Dutch theologian, was born at Leyden, Nov. 12, 1779, where he also received his theological education. In 1808 he was pastor for the Reformed Church, in 1805 at Drimmelen, in 1810 at Grootrubroek, in 1815 professor of theology at Franeker, and in 1818 professor at Amsterdam. In 1827 he was called to Leyden, and died Feb. 6, 1871. He wrote, Annotaties in Locis Novi Testamenti (Amsterdam, 1823); — Institution Oratoria Sacri (Leyden, 1829); — Perpetuus in Epistolas Pauli ad Philippienses (1838); — Commentarius Perpetuus in Prioria Pauli ad Corinthios Epistolas, Caps I, Quinquies Decem (1851); — Interpretatio Pauli Epistolas ad Romanos (1849-53, 2 vols.). — Five Epistles to Strauss, on his Life of Jesus (3d ed. 1824); — Memoriam Heraclin von der Polm Commemoratio Brevis (1840). See Winer, Handbuch der theol. Lit., i, 241; ii, 61, 111; Zuchold, Bibl. Theol. i, 553; Lichtenberger, Encyclop. der Scien. Religion. s. v. (B. F.)

Hengstenberg, Wilhelm von, a Protestant theologian of Germany, and one of the most famous theologians, was born Feb. 9, 1804, at Elberfeld. He studied at Erlangen and Berlin, and for a number of years acted as tutor to Prince William. In 1838 he entered upon his ministerial functions at Rasteden, and about the same time was ennobled. From 1841 to 1854 he was pastor at Teltow, and when the court-preacher, von Gerlach, died, Hengstenberg was appointed in his successor, in 1854, at the recommendation of the general prince of Hohenzollern. In 1857, at the latter's death he was made first court-preacher, and died Sept. 25, 1880. Hengstenberg was no writer, but he left lasting memorials in such institutions as Bethanie and Bethesda, in the capital of the German empire. He was a warm friend of the home mission, and a preacher in the true sense of the word. (B. F.)

Hench, Johann, a Lutheran divine of Germany, was born Jan. 1, 1716. He studied at different universities, was in 1643 professor of Hebrew at Rinteln, in 1651 professor of theology, and died June 27, 1761. He wrote, Compendium Theologicum: De Veritate Religionis Christianae: Historie Ecclesiastieae Partes Tres: Institutiones Philosophiae: De Gratia et Predestinacione: De Sanctissimo S. Trinitatis Mysterio: De Veritatis Nomine Dierum Johanne: De Autoritate Antiquitatum Ecclesiasticarum et Conciliariarum: De Bonis Fidelium Operibus, See Sagittarius, Introductio ad Historiam Ecclesiae Christianae; Jocher, Allgemeines Gelehrten-Lebenton, s. v. (P. B.)

Henzi, in the mythology of the Vandals, was a protecting god, who was worshiped under the symbol of a staff, with a hand wearing an iron ring.

Henke, Ernst Ludwig Theodor, a Protestant theologian of Germany, was born Feb. 22, 1804, at Helmstedt. He studied at Göttingen and Jena, took his degree as doctor of philosophy in 1826, and commenced the academic career at Jena in 1827 by presenting his De Epistola, qua Eucharistia Trinitatis, Authentica. In 1828 he was appointed theological professor at the "Collegium Carolinum" in Brunswick, in 1833 was called to Jena, in 1839 to Marburg, and died there, Dec. 1, 1872. He published, Georg Colfeuss und seine Zeit (Halle, 1838-60, 2 vols.). — Theologorum Saxonicorum Compendium (Marburg, 1846). — Commentaria Repetitorum Fidei Veræ Lutheranae (ibid. 1847). He also contributed to the first edition of Herzog's Real-Encyclop., to the Halliche Encyclop., and other similar works. His lectures on the Church History since the Reformation were published by Gass (Halle, 1874-78, 2 vols.); those on homiletics and liturgics by Zschimmer (ibid., 1876). See Mangold, E. I. T. Henke, Ein Gedächtniß (Marburg, 1879); Vitt's Herzog, Real-Encyclop. s. v.; Zuchold, Bibl. Theol. i, 586 sq. (B. F.)

Henley, Samuel, D.D., an English clergyman, was professor of moral philosophy in the college of William and Mary. He was rector of Rehoboth, Suffolk, and in 1805 principal of the East India College at Hartford. He died in 1816. He published several Sermons (1771-1803). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Henneberg, Johann Valentins, a Protestant theologian of Germany, was born at Gotha, Feb. 4, 1782, and educated to the study of law and medicine. He published, Vorlesungen über die Leidensgeschichte Jesu (Gotha, 1800) ; - : Commentar über die Geschichte Jesu Christi (Leipzig, 1822); — Commentar über die Geschichte des Erbräumissems Jesu (1828); — Homiliae über die Leidensgeschichte Jesu (Gotha, 1809); — Die Schrift des Neuen Testaments (1816). See Handbook der theol. Lit., i, 599; ii, 61, 158, 285, 906. (B. F.)
Hennequiner, Jenox, a French Dominican, was born in 1638. He studied at Douay, where he became professor of theology and philosophy at Cambrai in 1675, and died March 13, 1712, leaving, Cultus Mariæ Virginis Vitæ et Mortis: Annotationes in Joam. xi. 1, 5; — De bom. Apollinari, saec. 1, c. 20. He was well known as a theologian, and his works were widely read in the 18th century.


Henni, John Martin, D.D., an eminent Roman Catholic prelate, was born at Obersenken, canton Graubünden, Switzerland, June 13, 1803. He studied at the gymnasiæ of St. Gall and Zurich, went to Rome in 1824, and there was educated for the priesthood. In 1827 he came to America with bishop Fenwick of Cincinnati, and went to the seminary at Bardstown, Ky., where he was ordained priest, Feb. 2, 1829. He was assigned to the spiritual charge of the German Catholics of Cincinnati, and was also made professor in the Athenaeum in that city, which has since developed into St. Xavier's College. He was afterwards sent as a missionary to the north-western part of Ohio. In 1834 he was brought back to Cincinnati and made pastor of the Holy Trinity Church, and vicar-general of the Diocese of Purcell. He was a leader in everything pertaining to the welfare of the German immigrants, and in 1836 he founded and became the first editor of the Wahrheitsfrais. At the Fifth Provincial Council at Baltimore, in 1843, Henni was made a bishop and appointed first his bishop, being ordained in the Cathedral of Cincinnati, March 19, 1844. In 1847 St. Mary's Church was opened, a cathedral begun, and a hospital founded and put in charge of the Sisters of Charity. Archbishop Henni established an orphan asylum, introduced the School Sisters of Notre Dame, and built two churches. In 1855 he opened the seminary of St. Francis de Sales. Henni died Sept. 7, 1881. He left a powerful establishment, with three dioceses, 185 priests, 258 churches, 125 schools, 25 religious and charitable institutions, 1,000,000 Catholic communicants. (N. C. Catholic Annual, 1883, p. 51; - De Courier and Sheu, Histor. of the Cath. Church in the U. S. p. 594.

Hennig, Balthasar Gottlob, a Lutheran theologian of Germany, was born Oct. 5, 1742, not far from Leipzig. Having completed his studies, he was called professor of Greek and Hebrew to Thorn, and died May 31, 1806, superintendent and member of consistory. He published, De discordiâ quod aérisi, ed. Locum 2 Tim. ii. 15 (Leipzig, 1767). - De Collectione Codicum et Decretorum Dionysiana (1778). - De Præstantia Aegonariani Novi Testamenti (Thorn, 1778). - De Repetitione Vet. et Novi Testamenti in Doctrina Christiana (1781). - De Religione Christiana (1790). See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Hennig, Georg Dresden, a Lutheran theologian of Germany, was born Jan. 1, 1746, at Jauer, in Silesia. In 1776 he accepted a call to Königsberg, where he was professor of theology in 1802, and died Sept. 29, 1809, leaving Gläubens- und Sittenlehre (Königsberg, 1798), and a number of German. See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Henning Jacob, a Lutheran theologian of Germany, was born Jan. 1, 1746, at Jauer, in Silesia. He was a professor of theology in 1802, and died Sept. 29, 1809, leaving Gläubens- und Sittenlehre (Königsberg, 1798), and a number of German. See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Hensley, John, a Lutheran theologian of Germany, was born Jan. 1, 1746, at Jauer, in Silesia. He was a professor of theology in 1802, and died Sept. 29, 1809, leaving Gläubens- und Sittenlehre (Königsberg, 1798), and a number of German. See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Henrici, Daniel, a Lutheran theologian of Germany, was born at Chemnitz, April 5, 1615. He studied at different universities, was professor at Leipzig, and died March 15, 1666. He wrote, Tractatus de Inscriptuuram Verbumorum S. Scripturarum, - Delineatio Christiannis, - Disputationes de Immunitatibus Conceptione et Nativitate, - De Evangelio Prophetae: - De Baptismo ad Metth. xxii. et 29. - De Primogenitura, - De Christo Dei et Mariae Filio: - De Messia Officio Regio: - De Judiciis Eternorum: - De Incarnacione Filii Dei: - De Religione Zoroastri-Culturina in Archivio de R. C. Theatr. ii. 1 and ii. 2. See Hoefer, Nouv. Biog. Générale, s. v. (B. P.)


Henrique, Frey (2), a Portuguese ecclesiastical writer, was born at Lisbon. He entered the order of the Jesuits while young, and taught theology in several colleges of his order. He died in 1590, leaving Constituições das Religiass de Santa Martha de Lisboa. See Hoefer, Nouv. Biog. Générale, s. v.

Henrique, Henrique (1), a Portuguese missionary, was born at Villa Vicoza about 1520. He was one of the first associates of the society founded by Ignatius, and was sent to the Portuguese establishments in Asia. He was well versed in different Semitic languages. He died Feb. 6, 1600, on the coast of Malabar, leaving, Vocabulário e Arte de Grammat. da Ling. Malabar: - Metao do de Confraterno: - Descrisse Cristiand: - Videns do Cristiand, e Senhor: - Contra a Fabulas dos Gregos: - 24 Cartas Sobre a Missão. See Hoefer, Nouv. Biog. Générale, s. v.

Henrique, Henrique (2), a Portuguese theologian, was born at Oporto in 1536. He joined the Jesuits, and taught philosophy and theology in the colleges of his order at Cordova and at Salamanca; but afterwards went to the Dominicans, and became famous by his writings against the Molinists. He finally returned to the Jesuits, and died at Tivoli, Feb. 28, 1606, leaving, Summa Theologiae Morals (Salamanca, 1591; Venice, 1596). - De Claribus Ecclesiis, condemned by the court of Rome: - De Justitia Consenurança in Deo Reipub-lica Veneta (MSS. preserved in the Vatican, No. 5547): - also a large number of small treatises. See Hoefer, Nouv. Biog. Générale, s. v.

Henrique, Crisóstomo, a Spanish historian, was born at Madrid in 1594. At the age of thirteen he entered theorder of the Cistercians, and afterwards he taught philosophy, theology, and history, and in large colleges of his community. In 1622 he was sent into the Netherlands, where the archduke Albert received him very kindly. He died at Louvain, Dec. 28, 1632, leaving more than forty works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Henrique, Enrico, an Italian cardinal, was born in the district of Genoa in 1701. He became successively legate to the republic of San Marino, ambassador...
to Philip V, king of Spain, and cardinal under Benedict XIV, and was charged with the government of Romagna. He died April 25, 1756, leaving several orations, for which see Hoefer, Nouv. Biog. Générale, s. v.

Henry (1), a Scotch prelate, was bishop of the see of Galloway in 1226, 27, 29, 31, 37, 40. See Keith, Scottish Bishops, p. 278.

Henry (2), a Scotch prelate, was abbot of Holyroodhouse, and was made bishop of Galloway in 1255. He ratified to the convent of Dryburgh all the churches given to it by his predecessor when he was bishop of Galloway in 1290. See Keith, Scottish Bishops, p. 273.

Henry (3), a Scotch prelate, was bishop of Galloway in 1334. See Keith, Scottish Bishops, p. 273.

Henry (4), a Scotch prelate, was elected and confirmed bishop of Ross, Oct. 19, 1463, and was still bishop in 1476. See Keith, Scottish Bishops, p. 169.

Henry of Langstrete (also Henricus de Hassio), was born in Essex about 1295. He studied at Paris, where he afterwards taught philosophy, theology, astronomy, and mathematics, and finally became vice-chancellor of the university. He was one of the leaders of the opposition to the prevailing materialism and superstition of the day. He accepted a call as a professor of Neoplatonism at the newly founded university at Vienna, was its rector in 1393, and died in 1397. He wrote, Consiliwm Pocie de Uniione ac Reformacione Ecclesiae (in Hermann von der Harltis Magnam [Ecum. Const. Consil. Vol. II]; —Secreta Sacerdotum, quos in Missa Trens Orant; —Henry of Langstrete was now counted among the reformers before the Reformation. See Fabriacu, Bibliotheca Medica et Iustinian Latinitatis; Hartwig, Leben und Schriften Heinrichs von Langenstein (Marburg, 1858); Hitt-Herzog, Real-Encyclop. s. v.; Jocher, Algemeines Gelehrten-Lezikon, s. v. (B. P.)

Henry of Sandwich, archdeacon of Oxford in 1299, was consecrated bishop of London in 1263. He took part with the seditionary barons against king Henry III, for which he was excommunicated by Othothon, the pope's legate. He went to Rome, but did not receive absolution for seven years. He returned home, and died Sept. 16, 1273, and was buried in his own church of St. Paul's, London. See Fuller, Worthies of England (ed. Nuttall), ii, 135.

Henry, Caleb Sprague, D.D., a Protestant Episcopal minister and writer, was born at Rutland, Mass., Aug. 10, 1791. He graduated from Harvard College in 1815; studied theology at Andover in 1819; and for several years was settled as a Congregational minister at Greenfield, Mass., and Hartford, Conn. In 1835 he entered the Episcopal Church, and was appointed professor of natural and moral philosophy in Bristol College, Pa. With Dr. Hawke he established, in 1837, The New York Review, and from 1839 to 1852 he was professor of philosophy and history in the University of New York, a part of the time acting as chancellor. From 1847 to 1850 he was rector of St. Clement's Church in that city. He afterwards held rectorships in Poughkeepsie and Newburgh and in Litchfield, Conn., and died at Newburgh, N. Y., March 9, 1884. Professor Henry was the author of many volumes of essays, etc., the last of which, entitled Dr. Oldham at Graystone, and His Talk There, was published anonymously in 1860.

Henry Robert (1), D.D., a Scotch Presbyterian divine, was born at Murieston, St. Ninian's, Stirlingshire, Feb. 18, 1718. He was educated at the University of Edinburgh; licensed to preach in 1746, and officiated at Carlisle from 1746 to 1760, and at Berwick-upon-Tweed from 1760 to 1769. He was minister of the church of the New Greyfriars from 1763 to 1776. In 1774 he was moderator of the General Assembly of the Church of Scotland. He died Nov. 24, 1790. As an author he is best known by a History of Great Britain (1771, 1774, 1777, 1781, 1785, 6 vols.). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Fasti Eccles. Scotici, i, 16, 71.

Henry, Robert (2), D.D., LL.D., an Episcopal clergyman, was born at Charleston, S.C., Dec. 6, 1792. He graduated from the University of Edinburgh in 1814, was president of the College of South Carolina in 1824 and 1825, and filled in succession in that institution the chairs of logic and moral philosophy, of metaphysics and belles-lettres, and of the Greek language and literature. He died Feb. 6, 1856, leaving several sermons. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Drake, Dict. of Amer. Biog. s. v.

Henry, Robert W., D.D., a Presbyterian minister, was born at Charleston, S.C., June 7, 1797. He graduated from the University of Edinburgh in 1820, and studied theology for two years at Princeton Theological Seminary; was ordained evangelist by the Presbyterian Church in 1820, and became pastor in Chicago, Ill., after which he removed to New York, and was installed co-pastor with Rev. Dr. McLain of the Scotch Presbyterian Church. He remained in this charge until called by the North Presbyterian Church, Philadelphia, Pa. He went to Europe in May, 1859, and having visited the East he was on his return home, but was smitten down by Syrian fever, and died at Alexandria, Egypt, Oct. 18, 1869. See Presbyterian, Nov. 13, 1869. (W. P. S.)

Henry, Symmes Closes, D.D., a Presbyterian minister, was born at Lamington, N. J., June 7, 1797. He graduated from the University of Edinburgh in 1820, and studied theology for two years at Princeton Theological Seminary; was ordained evangelist by the Presbyterian Church in 1820, and became pastor in Salem, Mass., immediately after his ordination; served as stated supply at Bridgeton, N. J., and at Millersville, N. Y., in 1820; the next year he was the Third Church of Philadelphia, Pa.; preached at Cranberry, N. J., from 1820 till his death, March 22, 1857. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 20.

Hensel, Johann Adam, a Lutheran minister, who died in Silesia, Feb. 2, 1778, is the author of Geschichte der protestantischen Gemeinen in Schlesien (Lippzich, 1768).

Hensel, C. W., Handbuch der theologischen Lit. i, 808; Jocher, Algemeines Gelehrten-Lezikon, s. v. (B. P.)

Henshaw, Joseph, D.D., an English clergyman, was made prebendary of Peterborough, dean of Chichester in 1660, and bishop of Peterborough in 1663. He died March 9, 1678, leaving, Hora Sacerdotalis (1681): —Dody Thoynbs (1661). See Allibone, Dict. of Brit. and Amer. Authors, s. v.


Hentzienus, Johannes, a Dominican and professor at Louvain, where he died Oct. 2, 1366, published, Biblior at Vernaculatis Exemplaria Rebus Castigata Jesu Collegiarum (Louvain, 1417; —Euthymii Zoghobi Commentarius in ille Evangelio (1444): —Economii Commentarius (1454): —De Vera Deo Apo Inuercio Me- thode des Anciens (Louvain, 1460), 3 vols.; See Winer, Handbuch der theolog. Lit. i, 60, 888, 898; Jocher, Algemeines Gelehrten-Lezikon, s. v. (B. P.)

Herski, Rudolph, a pioneer of oriental languages and of Old Testament exegesis, who died at Dorpat in 1829, is the author of Libri Ecclesiastici Argumentorum Brievium Adhucratim (Dorpat, 1827). See Winer, Handbuch der theolog. Lit. i, 82; Zuchold, Bibl. Theol. i, 559; Fürst (who spells the name Herski), Bibl. Jud. i, 365, B. 1.)
HEOTHINA

Heraclea, a festival annually celebrated at Athens every five years in honor of the Grecon god Heraclès (q. v.).

Heracleides, surnamed Cyprus, from his place of birth, was liberally educated, became a monk under Evagrius, and deacon at Constantinople. He was an ardent fiend of Chrysostom, who caused his election as bishop of Ephesus in 401; but he was afterwards persecuted and murdered with that eminent ecclesiastic, and finally shared his exile.

Heracleteans, the followers of the philosopher Heraclitus (q. v.).

Heraclius (Eraclius or Bradis), bishop elect of Hippo, was designed by Augustine, Sept. 26, 426, to become his successor, but owing to some irregularity he was never inaugurated into that office, and the fall of Hippo into the hands of the Vandals abolished the see. There are attributed to Heraclius two sermons found among those of St. Augustine. See Hoefer, Nouv. Bio. Générale, s. v.; Smith, Dict. of Chr. Biog. s. v.

Heraclius (Eracl or Eberard), sixteenth bishop of Liege, was of a distinguished Saxon family, and was educated at Cologne under the care of Rathier, bishop of Liege. He became provost at the cathedral chapter of Church of Bonn, and entered upon the episcopal see of Liege in 956. He devoted his attention entirely to the cause of education, establishing new schools, and placing at their head wise men, whom he called from Germany and from France. In 960 he became involved in political troubles, during which he died, in 971. There is extant of him a letter, written about 948, to Rathier, bishop of Verona, on the miraculous healing of a cancer. See Hoefer, Nouv. Bio. Générale, s. v.

Heraclidae (from the Singhalese, herma, a novice, and akkha, a rule or precept), a formulary required to be committed to memory by the Buddhist priest during his novitiate. It contains a number of obligations which the young priest takes upon himself.

Herberge, Valerius, a Lutheran theologian, was born at Fraswang, Prussian Poland, April 21, 1562, and died there, May 18, 1627. He was a teacher in his native place in 1584, deacon in 1590, and pastor in 1596. His publications are still highly prized in the German Evangelical Church. He wrote, Evangelische Herzogställe (new ed. Berlin, 1828) — Epistolische Herzogställe (ibid.) — Gräzistische Stoppelfolli (ibid.) — Magistral des De Jesus Christi ... (ibid.) — Passionsprecher (ibid. 1828) — — Gottlicher und Kaiserlichen Bünodel: — Paderborner: — Erklärung des Jesu Sirach. See Luterbach, Vitae, Fama et Fata Valerii Herbergi (1798); Ledelhose, Leben Valerius Herbergi, in the Sonntagsbibliothek, vol. iv, parts 5 and 6 (Bielefeld, 1851); Specht, Geschichte der evangelisch lutherischen Gemeinde zu Fraswang (1865); Pili-Herzog, Real-Encyklopädie s. v.; Zucholdt, Biblioth. Theol. i, 540; Jocher, Allgemeines Gelehrten-Lexicon, s. v. (B. P.)

Herberstein, JOHANN CARL GRAF VON, a Ger-

Hepha, Heinrich Ludwig Julius, a Protestant theologian of Germany, was born at Cassel, Aug. 18, 1820. He studied at Marburg, was in 1844 doctor of philosophy and licentiate of theology, and commenced his academic career at Marburg. In 1830 he was professor of theology, in 1864 he was honored with the doctorate of theology, and died July 25, 1876. He wrote, Dialex, de Loco Evangel. Lector 1, 1-9 (Marburg 1855); Thesen aus der Klassischen Kirchengeschichte (Cassel, ed. 1845); — Gesch. des deutschen Protestantismus (1852-57, 3 vols.); — Die confessionalische Entwickelung der hessischen Kirche (1853); — Die confessionalische Entwickelung der altprotestantischen Kirche Deutschlands (1854); — Dogmatik des deutschen Protestantismus im neuern (Gottha, 1857, 3 vols.); — Dogmatik des deutschen Volkskirchentums (1858, 60, 5 vols.); — Dogmatik des evang.-reform. Kirche (1865); — Die Bekennenstiftungen der reform. Kirchen Deutschlands (ed. 1867); — — Theresio Bazel, Leben und ausgezahlte Schriften (1861); — Entstehung und Fortbildung des Lutheranismus (1863); — Die Petrisch in der Reformaten Kirche (1879); — See Zucholdt, Bibl. Theol. i, 539 sqq.; Lichtenberger, Evangel. des Sinnes Religieux, s. v.; zur Erinnerung an II. Hepha (Marburg, 1879). (B. P.) XII.-18

Hepbus, a Scotch prelate, was rector of Partoun and abbot of Dunfermline in 1515. In June of the same year he was constituted lord treasurer. In 1516 he began the bishop of Moray. He died in 1524. See Keith, Scottish Bishops, p. 148.

Hepburn, George, a Scotch prelate, was early preferred to the provostry of Lincluden, and Feb. 9, 1598, was elected abbot of the monastery of Aberbrothock. In 1599 he made abbot lord treasurier, and in 1601, he was elected bishop of the see of the Isles. In 1612 he was a co-signatory both of Arbroath and Lochinvar. This prelate was slain with the king on the unfortunate field of Flodden, Sept. 9, 1513. See Keith, Scottish Bishops, p. 305.

Hepburn, John, a Scotch prelate, was bishop of the see of Brechin in 1517, and was still there in 1532. He died in August, 1543. See Keith, Scottish Bishops, p. 105.

Hepburn, John, a Scotch prelate, was bishop of Dunblane, and one of the lords of council in session in 1647. In 1647 he assisted at the consecration of John Livingstone to the see of Dunkeld. He was bishop of this see in 1658. He died in 1658. See Keith, Scottish Bishops, p. 178.

Hepburn, Patrick, a Scotch prelate, was prior of St. Andrews in 1652, and in 1654 was made secretary, in which office he continued until 1657. He was advanced to the see of Moray in 1655, and at the same time held the abbey of Scome in perpetual commendam. He was bishop of Moray still in 1651, and probably in 1658. He died at Spynie Castle, June 20, 1753. See Keith, Scottish Bishops, p. 159.

Hepher. This place Trelawney Saunders (Map of the O. T.) identifies with Khureh Kufir, which the Ordnance Map lays down eight miles northwest of Hebrom (and some miles east of Um-Burje, the neighborhood which we had conjecturally assigned), and the Memoirs describe (iii, 355) as "foundations and heaps of stones. It has the appearance of an old site, and an ancient road passes it."

Hoppe, Heinrich Ludwig Julius, a Protestant theologian of Germany, was born at Cassel, Aug. 18, 1820. He studied at Marburg, was in 1844 doctor of philosophy and licentiate of theology, and commenced his academic career at Marburg. In 1830 he was professor of theology, in 1864 he was honored with the doctorate of theology, and died July 25, 1876. He wrote, Dialex, de Loco Evangel. Lector 1, 1-9 (Marburg 1855); Thesen aus der Klassischen Kirchengeschichte (Cassel, ed. 1845); — Gesch. des deutschen Protestantismus (1852-57, 3 vols.); — Die confessionalische Entwickelung der hessischen Kirche (1853); — Die confessionalische Entwickelung der altprotestantischen Kirche Deutschlands (1854); — Dogmatik des deutschen Protestantismus im neuern (Gottha, 1857, 3 vols.); — Dogmatik des deutschen Volkskirchentums (1858, 60, 5 vols.); — Dogmatik des evang.-reform. Kirche (1865); — Die Bekennenstiftungen der reform. Kirchen Deutschlands (ed. 1867); — — Theresio Bazel, Leben und ausgezahlte Schriften (1861); — Entstehung und Fortbildung des Lutheranismus (1863); — Die Petrisch in der Reformaten Kirche (1879); — See Zucholdt, Bibl. Theol. i, 539 sqq.; Lichtenberger, Evangel. des Sinnes Religieux, s. v.; zur Erinnerung an II. Hepha (Marburg, 1879). (B. P.) XII.-18
man count and prelate, was born in 1722. He became bishop of Laybach in 1772, and was one of the most ardent promoters of the ecclesiastical innovations of his day. Pending negotiations with the pope for his promotion to the archbishopric, he died, Oct. 7, 1787, leaving the poor and to the principal school of his episcopal city. See Hoefer, Nouv. Biog. Générale, s. v.

Herbert, a Scotch prelate, was abbot of Kelso, and chancellor of the kingdom. He was consecrated bishop of Glasgow in 1147, by pope Eugenius III. He died bishop of this see, in 1164. See Keith, Scottish Bishops, p. 232.

Herbert, a French prelate, was born at Vouvray, in Maine. He was at first prior of Clermont, in Maine, and then abbot of Fontaines les-Blenches, in the diocese of Tours. Having got into a quarrel with Thiobald, count of Blois, he returned to Maine, where he became abbot of Clermont in 1179. Finally, in 1184, he made bishop of Rennes; in 1190 he accompanied Richard, king of England, to Domfront. While at Rennes he had a difference with Andrew, lord of Vitre, whom he excommunicated until he obtained his entire submission. In 1198 the pope sent him to Bourguieu, on the frontier of Tours, to restore the good order of that monastery. He died at Rennes, Dec. 11, 1198. See Hoefer, Nouv. Biog. Générale, s. v.

Herbert of Bosham was born at Bosham, Sussex, and being a good scholar, was a manuensis to Thomas à Becket, archbishop of Canterbury. He was present at the murder of that prelate, and wrote an account of it. Going over to Italy, he was by pope Alexander III made archbishop of Beneventum, and in December, 1178, created cardinal. The death of his deacon is unknown. See Fuller, Worthies of England (ed. Nuttall), iii, 244.

Herbert de Losing, a Norman prelate, was born at Hiesmes (paquis Oximinius), in Normandy, about the middle of the 11th century. He was a monk, and afterwards prior of the abbey of Fécamp. William Rufus called him to England in 1067, and made him abbot of Ramsey. By the royal favor, or some other means, Herbert became so rich that, in 1091, he bought from the king, for the price of 1000 livres, the bishopric of Thetford for himself, and the abbey of Winchester for his brother Robert. This most scandalous transaction was generally censured, and Herbert went to Rome to seek absolution from his sin. On his return to England he transferred the episcopal seat of Thetford to Norwich. At Thetford he founded a convent of monks of Cluny, and built a cathedral; also a monastery with two churches at Norwich; three churches at Elyham, at Lynn, and at Yarmouth. The last years of his life Herbert consecrated to the establishment of ecclesiastical discipline, thus effacing the spot upon his entry into the episcopacy. William of Malmesbury speaks of Herbert as a man of great knowledge, and Henry of Huntingdon mentions his writings. He died July 22, 1119. According to Bayle, he composed a book of Sermons, eighteen in number, two treatises, De Proelio Testamentum et De Fine Mundi, monastic rules, a collection of letters, and a treatise, Ad Astrumam, etc., for which see Hoefer, Nouv. Biog. Générale, s. v.

Herbert, William, D.C.L., an English clergyman, was born at Highcliffe Castle, Bucks, in 1778, and educated at Eton, and at Christ Church and Merton College, Oxford. He took holy orders in 1814, was presented to the rectory of Spofforth, appointed dean of Merton in 1840, and died in 1863. He published, The Triumpha of Christianit: — Sermons (1828) — The Spectre of the Tomb, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Herbinus, John, was born at Bitschen, in Silesia, in 1652, and was deputed by the Polish Protestant churches to those of Germany, Holland, etc., in 1664. He died in 1764. Among his works is De Statuo Eccles.


Herbert, Ferdinand Ignatius, a Roman Catholic theologian of Germany, was born of Protestant parentage at Leipzig in 1798. He studied at Jena and Erlangen, joined the church of Rome in 1822, and was a professor of theology at Erfurt, where he died, May 31, 1836. He published, Bibliothek Christlicher Denker (Leipzig, 1830-32, 2 vols.): — Die Kirche und ihre Gegner (Ratisbon, 1833): — Antwort auf das Sendbriefen eines Gliedes der evangelischen Kirche, etc. (Landshut, ced). See Winer, Handbuch der Theol. Lit. i, 351; Zeichold, Biblioth. Theol. i, 541. (B. F.)

Herbst, Johann George, a German Benedictine, was born at Rottweil, Wurtemberg, Jan. 13, 1878. In 1812 he received holy orders, was professor of theology at Ellwangen in 1814, at 1817 at Tubingen, and died July 31, 1835. He published, Observations Quaedam de Pontificiis: — De Linguin Ehr., 271 and 772: — Einleitung in die heiligen Schriften des Alten Testaments (Freiburg, 1840-42, 2 vols.). See Fürst, Bibl. Jud. i, 385; Lichtenberger, Katalog des Sciences Religionise, s. v. (B. P.)

Herder, Felix, a Swiss Reformed theologian, was born Jan. 31, 1741, at Zurich, where he studied, and finally died, Jan. 22, 1810. He published, Predigten über die Geschichte Josepha (Zurich, 1784): — Versuch eines christlichen Mythologie (Mannheim, 1791, ed. by J. B. Cooper) s. v. See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der Theol. Lit. ii, 229, 339. (B. P.)

Heredia, Paulus de. See Paulus de Heredia.

Hereford (or Hereford), Nicholas, an English confessor of the 14th century, was educated doctor of divinity at Oxford, became a secular priest, declared against some practices and principles of the reigning religious opinions, married, and (1) that in the euchre he and his companions consented to the consecration of the elements, bread and wine still remaining; (2) that bishops and all clergy ought to be subject to their respective princes; (3) that monks and friars ought to maintain themselves by their own labor; (4) that priests ought to rule their lives, not by the pope's decrees, but by the word of God. From these positions many heretical opinions were drawn by his enemies. From Oxford he was exiled to London, and there, with Philip Repington, was made to recant his opinions publicly at St. Paul's Cross in 1382. Repington, a relapsed heretic, was renegade, persecuted his party, for which he was rewarded first with the bishopric of Lincoln, then with a cardinal's cap. Hereford's recantation did not much avail him, as archbishop Arundel's jealousy kept him a prisoner all his life. We know not the cause of his death, but we anticipated the Reformation, but he probably had not the stuff to make a Wycliffe or Tyndal. See Fuller, Worthies of England (ed. Nuttall), iii, 491; Fox, Acts and Monuments, iii, 26.

Hereford Use, a term employed to designate that rite which, taking its name from the cathedral of Hereford, was commonly used in some of the north-west counties of England, and in parts of Wales, prior to the Reformation. It differs only slightly from the use of Salisbury in the prayer of oblation and in the communion of the priest. The service-books of these rites are extremely rare, the MSS. no doubt, were everywhere destroyed. Only one printed edition is known—that of Rouen, dated 1509.

Herea, Mr. For this Lieut. Conder suggests (Temple Work, iii, 357) Keff Härre, but he gives no clue to the locality.

Herr, Johann Bernhard, a Roman Catholic theologian of Germany, was born April 27, 1740. He studied at Munster, took holy orders in 1769, and was in 1774 cathedral preacher at Osnabrock, canon in 1778, and dean in 1790. He died March 31, 1812. His writings are sermons. See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)
HERING 547 HERMANT

Hering, Daniel Heinrich, a Reformed theologian of Germany, was born at Stolpe, in Pomernania, Dec. 1, 1732. He studied at Halle, was in 1757 preacher at Neustad-Ehrenwalde, and accepted in 1759 a call to Halle. In 1766 he went to Breslau, and died Aug. 21, 1801. He published, De voce suisg in Decreto Apos-
tonicum (Halle, 1742);—De Doctrina Solvem, Nisticus-
von u. Jeasbela (ed.):—Von der Schule des Apostels
Johannes zu Ephesus (Breslau, 1774);—Abhandlungen
von der Schule der Propheten (ibid. 1777);—Historische
Begründung von dem ersten Anfang der evangelisch-reform-
mäntischen Kirche in Braunsberg und Preussen (Halle,
1779), besides sermons. See Döring, Die gelehrten Theo-
lagen Deutsclands, s. v.; Winer, Handbuch der theol.
Lit., i. 803; ii. 222; Fürst, Bild. Jud. i. 385. (B. P.)

Heringa, Johocrus, a Dutch divine, who died at Utrecht in 1840, doctor and professor of theology, is the author of, Boedelingen van de wijsere uitgave der Profe-
genen in N. Tract. van J. J. Wetzela (Amsterdam, 1833);—Uebcr den Biograph, der Unerschriicklichkeit und
das rechte Gebrauch der Bibl. kritik. aus dem Holländ-
dischen übersetzt von Beckharn (Offenbach, 1840).—
Uebcr die Lehre, Jesu und seiner Apostel. (from the Dutch, 1795);—Tenten Sooerenlen ter aansprjzing eion
houdt, dagend (Amsterdam, 1825);—Opera Exercitîa
et homelnicas (edited by H. E. Tinke, Utrecht, 1845).
See Winer, Handbuch der theol. Lit, i. 43, 86, 92, 105,
130, 132, 250, 397, 399; ii. 111; Zuchold, Bild. Theol.,
534. (B. F.)

Herrla-Kan, in Kalmuck mythology, is the prince of hell; a frightful and evil-minded god, the judge of
men, the other gods being too merciful to judge the

guilty. To implore his favor large sacrifices are made
to him. Sixteen judges assist him, one half being
males, the other half females.

Herman of Cappenberg, a Jewish convert of the 12th century, was a native of Cologne. His Jewish
name was Judah Lozi. After his conversion he entered the order of the Premonstratensians, and became abbot of Cappenberg, in Westphalia. He wrote Opusculum de Consecratione Sua, preserved in the university library at Leipsic, and printed with Raymond Murray's Pugio Fidei.

Herman also wrote Vita S. Godfridi Cappen-
bergensis, found in the Acta Sanctorum under Jan. 13.
See Bertocci, Bibl. Rob. iii. 59; Kalkar, Insuolle und die
Kirche, p. 85; Jocher, Allgemeines Gelehrten-Lexikon,
Bibl. i. 352; Bannagy. Histoire des Juifs (Taylor's tran.
sl.), p. 633; Fritst, Bibl. Jud. i. 867. (B. F.)

Herman, Lebrecht Frederick, D.D., one of the early ministers of the Dutch Reformed Church, was
born in the principality of Anhalt-Köthen, Ger-
many, Oct. 9, 1761. He prosecuted his literary and
theological studies in Europe, and for a while served as an assistant pastor in Bremen. In 1786 he emigrated to

America, under the auspices of the synods of Holland, to aid in supplying the German churches in Penn-
sylvania with the means of grace. He labored for a
short time in and around Easton, Pa., afterwards in Germantown and Frankford, near Philadelphia, and
finally in Montgomery County. He died Jan. 30, 1848. Dr. Herman paid much attention to the training of young men for the ministry. He was in his day a prominent minister, and a learned and able theologian. See Harbaugh, Fathers of the Germ. Ref. Church, ii. 360. (D. Y. H.)

Hermannd, societies in Spain which were accu-
tomized to supply victims to the Inquisition (q. v.).

Hermann, Emil, a German Protestant professor of canon law, was born at Dresden, April 5, 1812. He studied at Leipsic, where he also commenced his aca-
demic career in 1834. He was professor at Kiel in 1842, in 1847 at Göttingen, and in 1868 at Heidelberg.
In 1872 he was called to Berlin as president of the Evangelical Superior Church Council (Oberkirchenrat),
or occupied this position till 1877. He died at Gothas, April 16, 1885. Hermann published, Johann Friedrich
tus Schweizerus (Leipsic, 1841);—Autorität des kirch-
lichen Symbols (Kiel, 1846);—Ueber die Stellung der
Religionsgemeinschaften im Staate (Göttingen, 1849);—
Ueber den Kulturzustande der heutigen Sakri-
sischen Landeskirche (Berlin, 1861);—Die nothwendigen
Grundlagen einer die confessoriale und synodale Ordnung
vereinigenden Kirchenverfassung (ibid. 1862);—Das
staatliche Veto bei Bischsfechangen nach dem Rechte
der oberbayerischen Kirchenprovinz (Heilidelberg, 1869).
See Zuchold, Bibl. Theol., 7, 845 sq. (B. F.)

Hermann, Gottlob, a Lutheran theologian of Germany, was born at Löbarn, in Upper Lusatia, May
27, 1721. He studied at Leipsic, was in 1756 archi-
dean at Bischofswerda, pastor of his native place, and died Jan. 2, 1789. His publications are sermons and ascetical works. See Döring, Die gelehrten Theologien Deutschlands, s. v. (B. P.)

Hermann, Johann Gottfried, a Lutheran theo-
logian of Germany, was born in Saxony, Oct. 12, 1707.
He studied at Leipsic, was in 1738 deacon, received a
call in 1738 to Amsterdam as pastor of the German
congregation, but accepted the appointment as superin-
tendent at Plassen. In 1746 he was called to Dresden as court-preacher and member of consistory, and died
July 30, 1791. He published, De Pone Asymo et Fer-
mentato in Cana Domini (Leipsic, 1739), besides a num-
ber of sermons. See Döring, Die gelehrten Theologen
Deutschlands, s. v.; Winer, Handbuch der theol. Lit.,
608. (B. F.)

Hermannsen, Christen, a Lutheran theologian,
was born in 1806 in Denmark, and died at Copenhagen,
Oct. 19, 1892, doctor and professor of theology. For
more than forty years he belonged to the university at
Copenhagen, in which he lectured on the Old Test.
He was one of the revisers of the Danish Bible transla-
tion. (B. P.)

Hermant, Godfrey, a French theologian, was
born at Beauvais, Feb. 6, 1617. Having completed his studies, he was appointed in 1642 canon at his native
place, in 1644 prior, and in 1650 doctor of the Sorbonne.
In 1651 he took holy orders, and returned to Beauvais
to officiate there as priest. In 1690 Hermant went to
Paris to see his old friends, and on July 11 died sud-
none in the street. Of his many writings we mention,
Apologie pour M. Arnaud (1644-48);—La Vie de Saint Jean Chrysostome (1661 and often);—Vie de Saint
Athanasie (1671, 2 vols.);—Les Acéphales de Saint Basil avec Remarques (1671-1727);—Vie de Saint Basile et de Saint Grégoire de Nazianze (1674, 2 vols.);—Vie de Saint Ambroise (1678);—Entretiens Spi-
rituels sur Saint Matthieu (1690, 8 vols.);—Clavis Dis-
cipline Eclesiastique, seu Index Totius Juris Ecclesi-
astici (1693). See Baillet, La Vie de Godfrey Hermant;
Hermod, in Norse mythology, was the son of Odin, who corresponds to Mercury in the Greek system. He is a herald of the gods, distinguished by his quickness and versatility.

Hermogenians. See Hermogenes (the heretic).

Hermes. We give the latest account of an ascent of this remarkable mountain (Conder, Tent Work in Palestine, i, 261 sq.):

"We commenced the ascent of some 5000 feet about 10.30 A.M. from Rasheiah, which is three hours distant, passing first through the fine vineyards, into which the snow often come down, from the summit, to eat grapes; thence along lanes with stone walls, passing clumps of wild rose, of oak, and of hawthorn, and honeysuckle in flower. We thus reached the bottom of the main peak, consisting entirely of gray rocks, worn by snow and rain into jagged teeth and ridges, covered with a loose chippings or gravel. It seemed impossible for horses, and still more for laden mules; to toil up; but the breeze grew fresher, and the bracing mountain air seemed to give vigor to man and beast. Resting at intervals, we gradually clambered up, passing by the little cave where the inhabited Druze retire, for three or four months, and perform unknown rites. Ridge after ridge of rock and gray gravel appeared, each seemingly the last, each only hiding one
HEROLD

HERICK

--- Tabula Synoptica Totius Theologiae --- Desp. utram Christus Ultimum Pauca Eadem auf Discor. Vadder Didieremerlit --- De Iudorums Ecclesiasticae --- De Mopis Beilckoum Proser. See Ranft, Leben der chemischen Gelehrten; Jocher, Allgemein Gelehr-
ten-Lexikon, v. B. P.)

Herra(e) (Morus), metropolitan bishop of Arles in the early part of the 5th century, was originally bishop of Touroso, in Spain, but was expelled by the people from Arles in 412, and fled to Palestine, where he took part in the opposition to Plius. After A.D. 417 he is not heard of.

Hiero-worship. See Idolatry.

Herrad of Landspergo, an abbess of Hohenburg, or Oldenburg, an old, celebrated monastery, said to have been founded by duke Ethicus, whose daughter Otilia was his first wife. Herrad succeeded the ab-

Herrera, Abraham de, a famous Cabalist, who died in 1636, is the author of, see Cas de

Herrera, Augustin de, a Spanish Jesuit, who died in 1649 at Seville, is the author of, De Origen et Progressu in Ecclesia Catholica Rituum et Ceremoni- rum in SS. Missa Sacrificii --- Comment in Syntaxi Antonii Nebrissainis. See Aegypte, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-

Herruthen. See Moravians.

Herrnhutten. See Moravians.

Herrnhutten, the theocratic town of Germany, was founded by J. A. von der Wieden, in 1709, at Herrnhut, in 1709, Superintendent in Saxony, and doctor of theology, and died March 2, 1717. He wrote, Palladium Reformatorum suae Sedis cap. ad Rom. Destructum;
Hersfeld, Lkv, a Jewish writer of Germany, was born in 1810 at Eillrich, Saxony. He studied at Berlin, took the degree as doctor of philosophy in 1836, and was appointed tutor at Brunswick in 1842, and died in 1884. He published, Chronologia Judaeum et Primorum Regum Hebraorum (Berlin, 1836); — Das Buch Kohelo (Brunswick, 1838); — Geschichte des Volkes Israel (1847; 2d ed. 1863); — Meteorologische Unterzkenungen, etc. (1863-65); — Handelsgegeschichte der Juden des Althollischen (1863; 2d ed. 1863), etc. See also, Bibl. Jud. I. 396; Zuchold, Bibl. Theol. L. 547; Kayserling, Bibl. jud. Gesch. Israels, ii, 206 sq.; Morais, Eminent Israelites of the XIXth Century, p. 133 sq. (B. P.)

Herzlieb, Christian Friedrich Carl, a Lutheran theologian of Germany, was born Dec. 4, 1739. He studied at Halle, was in 1760 professor at the gymnasiurn there, in 1766 preacher at Brandenburg, and died March 19, 1794. He left several volumes of Sermons. See Doring, Die gelehrten theologen Deutschlands; Winckel, Geschichte der deut. Lit. ii, 137, 141, 168, 192. (B. P.)

Hersog, Eduard, a Roman Catholic theologian of Germany, was born in 1801 at Frankenstein, Silesia. In 1826 he took holy orders, and died April 17, 1867. He published, Kunstereträge (Glogau, 1855, 2 vols.); — Der katholische Schwalberger nach seinen Anspreechungen und Amtesverrichtungen (Breslau, 1869, 3 vols.); — Die Verwaltung der heiligen Basisskunststube (Paderborn, 1859). (B. P.)

Hersog, Johann Jacob, D.D., a Protestant theologian of Germany, was born at Bazel, Sept. 12, 1805. He entered the university of his native town in 1822, and afterwards studied at Berlin. From 1835 till 1846 he held a professorship of historical theology in the Academy of Lausanne, and was involved with his colleagues, the district of Venice and Chappaqua, in the struggles which resulted in the formation of the Free Church of the Canton de Vaude. Here, at Bazel, he published his Life of the Bazel Reformer, Ebdolamphadius (1843, 2 vols.). In 1847 Hersog was invited to fill a chair at the University of Halle, where, in 1848, he published in the university programme, De Origine et Pristio Statu Waldensium. In 1851 he received a commission from the Prussian government to visit Geneva, Paris, London, and Dublin, in order to investigate the sources for the history of the Waldenses. The result of this mission was his work, Die romanischen Waldenser, etc. (1853). At this time, also, he conceived the plan of his Reialt. Enzyklopädie für protestantische Theologie und Kirche, which was published in 22 vols. from 1854 to 1868. After beginning this work he had left Bazel for Erlangen, to succeed Dr. Ehrard as professor of reformed theology. In 1872 he retired from active academic duties. The last years of his life were occupied with his Abriss der gesammten Kirchengeschichte (1876-82, 3 vols.), and with the preparation of a second edition of his Reialt. Enzyklopädie, which at the time of his death had reached the tenth volume, or the second third of the entire work. He died at Erlangen, Sept. 30, 1882.

Besides the works already mentioned, he also published, General View of the Ruins of Heshbon from the North-west, with Jebel Neba in the Distance. (From a Photograph by the Editor.)

Heshbon is thought by Lieut. Conder (Quar. Statement of the "Pal. Explor. Fund," Jan. 1875, p. 25 sq.) to be el-Mesheba, at the foot of the white chalk peaks of el-Ghur, three miles west of Tell-Milh, in the vicinity of Beersheba; and Tristram (Bible Places, p. 20) accepts the identification; but it rests merely upon a presumed order of the names.

Hesperides, in Greek mythology, were daughters of Atlas and Hesperis, and are mentioned as being from three to seven in number. When Juno married Jupiter, all the gods brought presents. Earth brought forth a tree, on which grew golden apples. Juno commanded the sisters, Hesperides, to guard them. But the latter helped themselves to the apples. She therefore sent a son of Typhon and Echidna, the frightful, never-sleeping, hundred-headed dragon Ladon, to the tree, who scared everything away that approached. Hesperides was sent there to get three apples out of the garden for Eurytheus. According to Diodorus, the Hesperides were daughters of Atlas, weaned by Bursiris, and liberated by Hercules, whereupon the latter received the desired Mela (apples) from their father voluntarily.

Hess, Carl Ernest Christoph, an eminent German engraver, was born at Darmstadt in 1755. In 1776 he settled at Augsburg, and executed several fine plates, which gained him admission to the Academy in 1780. In 1782 the elector palatine appointed him engraver to the court, and in 1787 he visited Italy for improvement. On his return to Germany he remained some time at Munich, and afterwards practiced the art with great success at Düsseldorf until 1794. He returned to Munich. Among his esteemed productions are The Ascension; The Holy Family; St. Jerome. He died in 1792.

Hess, Isaac, a Jewish rabbi of Germany, father of...
Mendel and Michael, was born Feb. 12, 1762, and died Aug. 9, 1827. He edited the work of his father Joseph, rabbi at Cassel, entitled "Kever Benjamin Barz'ah", a commentary on the Haphtaroth, homiletically arranged (Fürth, 1796), and wrote "Ueber den Eid der Juden", etc. (Eisenach, 1824). See Fürst, Bib. Jud. i, 390. (B. P.)

Hess, Mendel, a Jewish rabbi of Germany, was born March 17, 1867. He studied at Würzburg, and succeeded his father in 1897 in the rabbinate. In 1892 he settled at Eisenach, as land rabbi, but retired from his office on account of bodily infirmities, and died Sept. 21, 1872. From 1839 to 1848 he edited Der Israelit des 19. Jahrhunderts, in which he advocated reform among the Jews. He also published, Predigten (Eisenach, 1826, 2 vols.); Schilderungen und Ausgewählte Predigten (1871). See Fürst, Bib. Jud. i, 390; Kayserling, Bibelkritik jud. Kantzerlehrer, ii, 158 sq. (B. P.)

Hess, Michael, a Jewish rabbi, brother of Mendel, was born April 9, 1782. He studied at Fürth and Frankfort, and was professor of the Jewish high-school at the latter place from 1806 to 1819. He edited the Talmud, and was appointed to the rabbinate in 1819. See Kohn, Lebensgeschichte des... (Frankfort, 1873). See Hess, Philipp Wilhelm van, a Dutch historian and philosopher, was born June 17, 1778, at Rotterdam. He studied at Amsterdam and Leyden, was in 1804 professor at Utrecht, and died at Berne, July 28, 1839. He wrote, Initia Philosophiae Platonicae (Utrecht, 1827-36, 3 vols.; 2d ed. Leyden, 1842); Brienen oder den Aard en de Streeks van Hooger Onderwijs (ibid. 1829-31); Der Geistliche Charakter der Geschichtsquellen (ibid. 1830); and the Life of Socrates (ibid. 1832). See Verh. der phil. Gesellschaft zu Utrecht, 1890-1895, p. 333; Jüd. Archiv, 1894, p. 320; and other works.

Hess, Johann Heinrich Gottlieb, a Lutheran theologian of Germany, was born Nov. 21, 1778. He was educated at Leipsic, and was preacher there in 1808, and died June 29, 1823. His best work is Kritische Untersuchungen über sládtische Religionsverhältnisse (Leipsic, 1820). See Döring, Geschichte der Theologen Deutschland's, etc.; Winer, Handbuch der theolog. Lit. i, 362. (B. P.)

Hesse, Carl Friedrich, a Lutheran theologian of Germany, was born Nov. 5, 1706. He studied at Wittenberg, and was in 1735 preacher at Dresden, in 1747 at Stolpen, in 1750 at Meißen, and died March 22, 1775. He published Theologische Annalen für 1781-1790 (Leipsic, 1784). See During the gelehrten Theologen Deutschlands, etc.; Jocher, Allgemeines Gelehrten-Lexikon, etc. (B. P.)

Hesse, Nicholas August, a French painter, was born in Paris, Aug. 28, 1795. He studied under Baron Gros at Paris, and then went to Rome, where he gained the grand prize in 1808. He may be found in various churches. He succeeded Deleclair in the Academy of Fine Arts in 1808, and died June 14, 1849. He was the author of, Comment. in Matthaeum; Comm. in Epistolam Cor. Johannis; Comm. in Priorum ad Timothem et in Priorum Petri; Explicatio in Symbolum Apostolorum; Explicatio Deologi. See Andreas, Bibliotheca Belgica; Miron, Eloge Illustre Belgique Scrittorum; Jocher, Allgemeines Gelehrten-Lexikon, etc. (B. P.)

Hessius, Helius Eobanus, one of the most excellent Latin poets of Germany during the 16th century, was born Jan. 6, 1488, at Halberhausen, Hesse. He studied at Erfurt, was rector there in 1509, but left that place on account of the then existing troubles. In 1514 he was a monk of Erfurt, and in 1516 he was professor at the university. In 1526 he was called to Nuremberg, but returned to Erfurt in 1533, and accepted a call to Marburg in 1536. Hessius died Oct. 4, 1540. He observes a place here on account of his zeal for the Reformation. He made a metrical version of the Psalms, when he was called to Nuremberg, and the Hexameter Poems (Hessius Schwytert, Helius Eobanus Hessius, ein Lebenbild aus der Reformationzeit (Halle, 1784); Krause, Helius Eobanus Hesseus, sein Leben und seine Werke (Gottha, 1879). (B. P.)

Hessius, in Gallic and German mythology, was the god of war. His image had the form of a dog. The first prisoner of war was sacrificed to him. If a forest was to be dedicated, the sturdiest oak-tree was selected, and the name Hessa was cut into it.

Hesychius. (1) Bishop of Spalato, in Dalmatia, A.D. 400-429, wrote a letter of thanks to Chrysostom for his sermon on the symposium, Ep. 32. (2) Bishop of Castabala, in Cilicia Secunda, censured by the Council of Ephesus, A.D. 431, for opposition to Cyril. (3) Patriarch of Jerusalem, A.D. 600. (A 4th noted disciple of Hilary, and a monk of Cyprus in the middle of the 4th century, commemorated Oct. 3.

Heunisch, Caspar, a Lutheran theologian of Germany, was born at Schweinfurt. He studied at Jena, and died Oct. 18, 1650, a superintendent. He wrote, Clavis Apostolicae et Eusebicae (Rotenburg, 1684); In... Commentariis Commisionarii... (Leipsic, 1688). See Fürst, Bib. Jud. i, 381; Jocher, Allgemeines Gelehrten-Lexikon, etc. (B. P.)

Heusde, Philip Wilhelm van, a Dutch historian and philosopher, was born Jan. 17, 1778, at Rotterdam. He studied at Amsterdam and Leyden, was in 1804 professor at Utrecht, and died at Berne, July 28, 1839. He wrote, Initia Philosophiae Platonicae (Utrecht, 1827-36, 3 vols.; 2d ed. Leyden, 1842); Brienen oder den Aard en de Streeks van Hooger Onderwijs (ibid. 1829-31); Der Geistliche Charakter der Geschichtsquellen (ibid. 1830); and the Life of Socrates (ibid. 1832). See Verh. der phil. Gesellschaft zu Utrecht, 1890-1895, p. 333; Jüd. Archiv, 1894, p. 320; and other works.

Heusden, Hugo Francis van, a Roman Catholic theologian, and vicar to the archbishop of Utrecht, died Feb. 13, 1719, leaving, Bataria Sacra (Brussels, 1724); Historia Episcopatus Federati Belgii (Lyons, 1719). See Winer, Handbuch der theolog. Lit. i, 825 sq.; Jocher, Allgemeines Gelehrten-Lexikon, etc. (B. P.)

Heusden, Jacob Friedrich, a Lutheran theologian of Germany, was born in 1719. He studied at Jena, was in 1750 con-rector, in 1759 rector at Wolfenbüttel, and died Sept. 27, 1776. He wrote, Disput. de... (Leipsic, 1727); Hist. ecclesiast. (Leipsic, 1727); Diek, biblioth. (Leipsic, 1727); Jocher, Allgemeines Gelehrten-Lexikon, etc. (B. P.)

Heusening, Johann Michael, a celebrated German divine, was born in September, 1606, at Sunderbomers, in Thuringer, and was educated at Gottha, at Halle, and at Jena. He was appointed preacher at Gottha in 1730, and remained there until 1738. He died in March, 1751, leaving many historical works. See Chalinig, Biog. Dict. v.
Heusser, Meta, the best female song-writer and hymnist in the German language, was born April 6, 1737, at Hirzel, canton Zurich, where her father, Diet­heim Schweizer, was pastor. In 1821 she married Dr. Heusser, an eminent physician, who died in 1859, and she herself died Jan. 2, 1876. Some of her poems ap­peared for the first time under the name of Einer Ver­borgenen (a hidden one). In 1857 the first volume of her poems was published, and in 1887 a second followed. In the English some of her songs are found in a little volume entitled Hymns from the Alps, and also in Schaff: Christ in Song. A selection of her po­ems was published at London in 1875, under the title, Alp­ine Lyrics. See Koch, Geschichte des deutschen Kirchenliedes, vii, 377 sq. (B. P.)

Hewitt, John, D.D., an English clergyman, was minister of St. Gregory's, near St. Paul's, London. He was beheaded on Tower Hill in 1538, for a political conspiracy. He published nine select Sermons (1588): Repeal and Conversion the Fabric of Salutiation, etc., being several sermons (ed.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Hexapla, an edition of the Bible prepared by Or­igen in 250.

Hey, Wilhelm, a Protestant theologian of Ger­many, was born March 26, 1790. He studied at Jena, was court­preacher at Gotha, and died May 19, 1854. He published, Predigten (Hamburg, 1880, 1882): Er­zählungen aus dem Leben Jesus für die Jugend aktlerisch be­schrieben (1880). See Zuchold, Bibl. Theol. i, 592; Wi­ner, Handbuch der theol. Lit., ii, 106. (H. P.)


Heyde, Johann Daniel, a Lutheran theologian of Gernnay, was born April 27, 1714. He studied at Leipzig, was teacher at Gera in 1737, and died Aug. 12, 1785. His publications are sermons, partly his own, partly translations from the French of Massillon and Boul­bœme. See Döring, Die gelehrten Theologen Deutsch­lands, s. v.; Winer, Handbuch der theol. Lit. ii, 388; Jö­cher, Allgemeines Gelehrten­lexikon, s. v.

Heym, Albert, a Protestant theologian of Ger­many, was born in 1801. He studied at Leipzig and Berlin, was tutor of prince Frederick Carl from 1830 to 1844, and preacher at Sakrow from 1844 to 1848. In the latter year he was appointed court­preacher at Potsdam. He died Dec. 9, 1878. (B. P.)

Heym, Johann Gottlob, a Lutheran theologian of Germany, was born Feb. 25, 1738. He studied at Wittenberg, and died at Dolzig, in Lower Lu­sa­nia, Jan. 24, 1788. His publications are several volumes of ser­mons. See Döring, Die gelehrten Theologen Deutsch­lands; Winer, Handbuch der theol. Lit. ii, 192, 381; Zuchold, Bibl. Theol. i, 558. (B. P.)

Heyne, Johann, a Roman Catholic theologian of Germany, was born in 1804 at Lee­bach, Silysia. He took holy orders in 1827, acted as priest at different places till 1857, when at his own request he was made custos of the cathedral­library at Breslau, with a view of persuading the archives there. He died Oct. 29, 1871. Heyne is the author of Dokumente Geschichte des Bistums und Hochstiftes Breslau (Breslau, 1860–68, 3 vols.). (B. P.)

Heynlin de Lapide, Johann, one of the last eminent representatives of scholasticism, was a native of Leiden, and a student at Leiden and Paris. In 1473 he settled at Banne, and, as a decided realist, caused, first at Banne, afterwards at Tübingen, whether he moved in 1477, so violent a contest between realism and nominalism that he finally determined to retire al­together from public life, in 1487. He spent the re­mainder of his life in a Carthusian monastery in Baze­le, and died in 1496. Heynlin wrote a commentary on Aristotle while at Paris, but it was not published until many years later, by his pupil Amerbach. He also directed the edition of the works of St. Ambrose, which were published by Amerbach in 1492. See Tribenheim, Liber de Scriptoribus Ecclesiae­christiana (1494); Ficher, Jo­hannes Heynlin, genannt a Lapide (Baze, 1881); Vischer, Gesch. der Universität Basel, p. 158 sq.; Flitte­Hertzog, Rech­Ene­godyk, s. v. (B. P.)

Hier, the second member of a mystical triad compiled by Lao­Tse, the celebrated Chinese philosopher. It is described as follows: “That which you look at and do not see is called I; that which you hearken after and do not hear is called Hii: that which your hand reaches after and cannot grasp is called Wei. These are three beings which cannot be comprehended, and which together make but one.”

Hidai, in Hindû mythology, is the collective name of the three highest castes of the Hindû—the Brah­mins, Kahetias, and Banians—priests, warriors, and business men.

Hidâning, in Norse mythology, are the warriors who fall in a battle, invited by the beautiful shield­maidens, Hidari. They fight until the destruction of the world.

Hicstum (Isis), a sect of orthodox aecatics about the time of the emperor Marcian, who lived in monas­teries, and spent their time in singing hymns, accom­panied with religious dances.

Hickman, Charles, D.D., an English clergyman, was a native of Northamptonshire, and was a student of Christchurch College, Oxford, in 1667. He was minister of St. Ebbe's Church, Oxford, and lecturer of St. James's, Westminster, in 1692; subsequently rector of Hognerton, Leicestershire, and finally bishop of Derry in 1702. He died in 1718, leaving some Sermons (1690–1719). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Hickman, Henry, an English Nonconformist di­vine, was a native of Worcestershire, and educated at Cambridge. He was a fellow of Magdalen College, Oxford, was deprived at the Restoration, and became preacher to the English congregation at Leyden, where he died in 1692. He published several controversial theological treatises (1659–74), the best of which ap­peared without his name—Apologia pro Ministris in Anglici (vulgus) Non­conformistas, etc. (1664). See Chal­mers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Hickok, Milo Judson, D.D., a Presbyterian min­ister, was born at New Haven, Vt., Aug. 2, 1815; graduated from Middlebury College in 1835; was professor in Delaware College three years; graduated from Union Theological Seminary, N. Y., in 1841; became a tutor in Middlebury College; and was ordained a Con­gregational minister, May 4, 1842. He became profes­ sor in Marietta College, O., and pastor of the Church in Harmar, two years afterwards he accepted a call as stated supply to the Presbyterian Church of Utica, N. Y., and in 1845 was installed pastor of a Church in Rochester. In 1846 he was stated supply of a Presby­terian Church in Buffalo, Canada; the next year he was installed pastor of the Church in Schenectady, Pa., where he remained until 1808. His health failing, he removed to Marietta, O., where he died, July 19, 1879. See Gen. Cat. of Union Theol. Sem. 1876, p. 19. (W. T. S.)

Hidalgo, Michael Cottillas, called the “Wash­ington of the Mexican Revolution,” was parish priest at Dolores, a small town in the Department of Mexico. He appealed to his parishioners, raised the standard of Mex­ican freedom, headed the dissentients, and was pro­claimed generalissimo, Sept. 17, 1810. He was joined by adherents from every side, and in six weeks was marching on Mexico city as the head of eighty-thou­sand men. Five provinces recognised his authority.
Hidalgo, however, unfortunately halted in his advance on the capital, the royalists had time to rally, and he was utterly defeated at Puente de Calderon, Jan. 17, 1811, and after in vain endeavoring to rally the national army, was captured by treachery while endeavoring to escape to the United States. He was executed ten days afterwards. On his death, Morelos, another priest, assumed the command; a congress of forty members was called, but after the defeat and execution of Morelos, it was dissolved by general Teran, who succeeded him. The revolt was entirely quelled in 1819. Mexico gained its independence in 1822, which, amid anarchy and continual turmoil, it has retained until the present, barring the French occupation of 1862 to 1867. To-day the grateful republic of Mexico repeats in her decorations and uses on her postage-stamp the mild features of her illustrious son, the priest-patriot, Michael Hidalgo y Costillas. See (N. Y.) Cather. Almanac, 1876, p. 105.

Hieracites, a heretical sect which sprang up at the end of the 3d or beginning of the 4th century, founded by Hieracas or Hierax (q. v.).

Hieratic Writing, a species of sacred writing used by the ancient Egyptian priests, especially the Hierogrammatists, a sect of the 22d dynasty. It is found chiefly on the papyri, and is an abbreviated form of the hieroglyphics (q. v.). The matter of these manuscripts consists almost entirely of texts in reference to purely religious or scientific description, and of religious inscriptions.

Hieroduci (from ἵεροδους, sacred, and δούλος, a servant), monks of the Russo-Greek Church (q. v.), who are also deacons.

Hieroduli, in Greek cultus, were persons employed in the service of a temple, especially in Syria, Phoenicia, and Asia Minor. They were females, living near temples, who hired themselves out to strangers. They were obliged to care for the decorations of the temple, ministering the veils, washing the altars, etc. The priests had no other income than the presents which pilgrims to the sanctuary brought, and in order to draw as much of them as possible, the surroundings of the temple were occupied by numbers of priestesses, who gave the presents they received to the temple, as is still the case in India with the Dawaiashis (Bajisdowis). In Cappadocia, in the temple-woods of the Comanian goddess, Strabo met over six thousand, this custom came to Greece and Sicily, especially in connection with the worship of Venus, and many a beautiful temple was built with the money thus obtained. See DIANA; VENUS.

Hierogrammatists (from ἱερόγραμμος, sacred, and παραγωγή, a writing), the sacred scribes among the ancient Egyptians. They employed the hieratic writing (q. v.), in transcribing religious writings on papyri, and in giving an account of religious rites and ceremonies. It was their duty also to expound the sacred mysteries as far as they were allowed to be made known to the people. They carried a wand, and were dressed in linen garments. See SCRIBE.

Hieromancy (from ἱερὀμᾰγγία, sacred, and μάγγια, divination), a species of divination among the ancient Greeks and Romans, which consisted in predicting future events by observing the various appearances which presented themselves in the act of offering sacrifices. See DIVINATION.

Hieromonachii (from ἱερόμοναχος, sacred, and μόνος, a monk), monks of the Russo-Greek Church (q. v.), who are priests. They are considered sacred monks, and occupy an exalted position in the Church, exercising functions on either the chief or the principal altar, the principal altar, containing the high altar, is sometimes called the “high chancel.” See ALTAR.

Hieronymi, Joseph, an English painter, was born at London in 1692, and was articled to an attorney in 1707, against his inclination. He employed his leisure
hiss in painting, finally commenced it as a profession, and soon met with employment. Shortly after he was engaged in 1832 by the duke of Richmond to do some work. In 1782 he visited the continent for the purpose of seeing the Düsseldorf Gallery, and two years after he went to France in order to examine the galleries there. He executed a series of pictures, which were engraved and published in 1746. His sacred subjects were, The Good Samaritan; The Finding of Moses; Hagar and Ishmael. He died in 1780. See Spooner, Biog. Hist. of the Fine Arts, a.v.; Rose, Biog. Dict. a.v.

Hill is the name given to the devil among the Finns. He is described as having only three fingers on each hand, but those armed with large nails, with which he tears in pieces all who fall into his power. He is supposed to reside in the forest, whence he sends out all manner of diseases and calamities, with which he afflicts mankind.


Hildrop, John D.D., an English clergyman, was rector of Wath, near Rippon, Yorkshire. He died in 1766, leaving a number of sermons, theological treatises, etc. (1711-92). His miscellaneous works appeared in 1754. See Allibone, Dict. of Brit. and Amer. Authors, a.v.

Hille, (1) an old English word, signifying to put on a roof or cover. In old documents it is sometimes spelled "helye," "hylle," and "hyle." (2) the covering of a church roof.

Hilgiers, Bernhard Joseph, a Roman Catholic divine, of Germany, was born in 1805. In 1827 he took holy orders, was pastor at Sieburg in 1828, took the degree as doctor of theology at Münster in 1834, commenced his academic career at Bonn in 1835, and died Feb. 7, 1874. He published, Uber das Verhältnis zwischen Leib und Seele im Menschen (Bonn, 1854);—Symbolische Theologie (1841);—Kritische Darstellung der Häresien, etc. (1857);—Homilien (published after his death, 1874). (B.P.)

Hilgord (or Hlegot), a French prelate, was at first canon of St. Genieve, and afterwards bishop of Soissons in 1055. But grave difficulties arose against his appointment, in consequence of which he resigned about the year 1056, but was restored to his diocese in 1059, and made a trụor of the Archbishop of Marmoutier. He died Aug. 4, 1104. See Hoefer, Nouv. Biog. Dict. a.v.

Hill, Benjamin M., D.D., a Baptist minister, was born at Newport, R. I., April 5, 1738. He entered the preparatory department of Pennsylvania University, but was prevented from proceeding to New Orleans, as a clerk; and subsequently studied medicine for a time in Philadelphia. He was converted in 1812; licensed in February, 1815; for two years preached in Leicester and Spencer, Mass.; in 1818 was ordained in Stafford, Conn., where he remained three years, and was then called to the pastorate of the First Church in New Haven, where he continued from 1821 to 1829. The next ten years of his ministry were with the First Church in

Troy, N. Y. In 1840 he became corresponding secretary of the American Baptist Home Mission Society, which position he held for twenty years. He died in New Haven, Jan. 15, 1881. See Christian Secretary, Jan. 19, 1881. (J. C. S.)

Hill, Charles, D.D., a Baptist minister, was born in Kings County, Ireland, Jan. 6, 1800. In 1822 he became a student in Horton College, completing the course in two years, and then became pastor of the Church at Middletown. In 1834 he was appointed secretary of the Home Mission Society; in 1842 he became pastor of the Heneage Street Church, Birmingham, where he remained until 1851, when he removed to the United States; was pastor in Belvidere, Ill.; chaplain, for a time, to the Federal forces, engaged for a short period with the University of Chicago, and finally took up his residence in Belvidere, where he died in 1872. See (Lond.) Baptist Hand-book, 1873, p. 273. (J. C. S.)


Hill, William Wallace, D.D., a Presbyterian minister, was born in Bath County, Ky., Jan. 26, 1815. He prepared for the ministry under the Rev. A. Sterling and graduated from Centre College in 1835; entered Princeton Theological Seminary the same year, and remained two years. He was licensed by the Presbytery of New Brunswick, April 24, 1838, ordained by the Presbytery of Louisville, Oct. 3 following, and installed pastor at Shelbyville, where he served four years. He then took charge of The Protestant Herald, published at Bardstown, but removed to Frankfort, as a more central place of publication. In November, 1844, he again removed with his paper to Louisville, and its name was changed to The Presbyterian Herald. As a religious newspaper it had few equals in the land. Its publication ceased in 1862, on account of the war. From 1845 to 1860 he was also corresponding secretary of the Western Executive Committee of the Board of Domestic Missions. He then founded Bellwood Female Seminary, near Louisville, and was its principal from 1862 to 1874. During these years he also preached more or less regularly at Plumb Creek, Middletown, and Anchorage. In 1874 he accepted the charge of the Synodical Female College at Fulton, Mo., and supplied the Presbyterian Church of that place. He left Fulton in 1877, and went to Sherman, Texas, where he commenced teaching in Austin College, preaching for the Church there at the same time. He died May 1, 1878. See Necrology of Princeton Theol. Sem., 1879, p. 39.

Hille, Wilhelm, a Lutheran theologian of Germany, was born Feb. 16, 1603. He studied at Göttingen, was from 1824 to 1833 teacher at the gymnasium in Wolfenbüttel and Helmstedt, in 1833 pastor at Marienthal, in 1834 superintendent, in 1840 general superintendent and pastor principal at 11 Helmstedt, in 1845 principal of 11 Helmstedt. In 1875 he retired from his many positions, and died Oct. 2, 1880. As Christianity had become a reality in Hille, who had freed himself from the fetters of rationalism, he became to many a leader to Christ. He published, Orantia Ecclesiæ (Helmstedt, 1844);—Zeuogische von Christo (1859). See Zuchold, Bibl. Theol. i, 557. (B.P.)

Hillel Manuscript. Of the ancient Hebrew MSS., now no more extant, the most famous is the codex Hillel. As to this name there is a difference of opinion. From Jewish history we know that there were two rabbis by the name of Hillel, who lived in the first century before Christ, called Hillel I, the Great, the other who lived in the fourth century after
HILLEL MANUSCRIPT

Christ, called Hillel II. Some, as Schickhard (Jews Reg. Hellenor., ed. Carpoz, Leipsic, 1674, p. 89) and Cuneus (De Republ. Hebr., p. 159), attributed this codex to the elder Hillel; others, as David Gianis, in his Talmud, Daniel Buxtorf, in his De Cod. Hierosolym., etc. (Baalé, 1648), p. 838, attributed it to the younger Hillel. A third opinion is that this codex derives its name from the fact that it was written at Hilla, a town built near the ruins of ancient Babylon, so Furst (Gesetze der Muraudoen, p. 32 sqq., 158, note 14), and Ginsburg (Lever's Manusc. hebr., xiv, p. 320, note 40). But none of these opinions seems to be correct. Against the first two we have the explicit testimony of Abraham ben-Samuel Sukkuto (v. q.v.), who, in his Book of Genealogies, entitled Sepher Yezchias, says that when he saw the wonder of this codex (cited A.D. 1500) it was 900 years old. His words are these: "At the year 4956, on the 28th day of Ab (i.e. in 1196, better 1197), there was a great persecution of the Jews in the kingdom of Leon from the two kingdoms which came to besiege it. It was then that the twentv-four sacred books, which were written long ago, about the year 600, by rabbi Moses ben-Hillel, in an exceedingly correct manner, and after which all copies were corrected, were taken away. I saw the remaining two portions of the same, viz. the earlier prophets (i.e. Joshua, Judges, Samuel, and Kings), and the later prophets (i.e. Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets), written in large and beautiful characters, which were brought to Portugal and sold in Africa, where they still are, having been written 900 years ago." Kimchi, in his notes to I Kings xvi, 4, says that the Pentateuch of this codex was extant in Toleto (apparently Tapaos, Facchini, ed. Filipowski, Lond. 1857, p. 220, col. 2). From this statement it may be deduced that this codex was written about the 7th century. As to the third opinion, deriving the name from Hilla, a town near Babel, we may dismiss it as merely ingenious. A better opinion is that of the name of Hilla (Hunca, p. 16), who says, "Fortasse tamen recte cognitius eum nuncn modo in Hispania suiuss. This is also the opinion of the famous critic Jedidia Norzi (v. q.v.), who remarks, on Gen. i, 5: "He was a very good Manesetic scholar, and a scribe in the city of Toleto." Whatever uncertainty may be about the derivation of its name, it is certain that this codex is very important for the criticism of the Old Test. Hebrew text, as the many quotations which we find in Norzi's critical commentary, entitled יִבְּשָׁבְש, published at Mantua, 1742-44, Vienna, 1818, Warsaw, 1800-66, and in Lonzano's critical work, entitled רְנֵר רְנֵר, indicate. In the 12th century this codex was perused by the Jewish grammarians, Jacob ben-Eleazar, as David Kimchi testifies in his grammatical work, Michalud (ed. Fürth, 1798, fol. 78, col. 2), and rabbi Jacob ben-Eleazar writes that in the codex Hillel, which is at Toleto, he found that the דולכ ה is read רפכה (Deut. xii, 1), and fol. 127, col. 2, in fine, he writes: "In the codex Hillel, which is at Toleto, the word רפכה (Lev. vi, 10) is written with a ה, and not ה, as our present text has it." We subjoin some readings of the codex Hillel:

Gen. iv, 8: In some editions of the Old Test. there is a space left between כָּנָר רָוָא and כָּנָר מַלִּים, and is marked in the margin by וּפָעֵי, i.e. space. The LXX, Sam., Syr., Vul., and Jerome, Targum and Targumion, add, "let us see if anything is written in the field." The space we have referred to is found in the editions of Buxtorf, Ménnevisz ben-Jerem., Walden, Nissel, Hutter, Chatsch., and Kings. But, says Luzzatto, the space is a mistake of the printer, for in the MSS. which he consulted, and in codex Hillel, there is no space. The addition "let us see if anything is written in the field," is not found by Synmacheus, Theodotion, and Onkelius. Even Origen remarks שְׂגַר הֶלְבּ הַשָּׁה אְסִד לְקָרְשָׁה אֲשֶׁר גִּבַּרְשָׁה (Tom. ii, 30).

Gen. iix, 16: In this codex, here Lonzano remarks that the second sem is written with קְבָּא, and in cod. Hillel. In the edition of Bar and Deltiscus the word is thus written, קְבָּא קְבָּא.

Gen. xix, 20: In this codex, here Lonzano says that מ is read רפכה, but in cod. Hillel it is written with a serep. In Bar and Deltiscus the word is thus written, מ רפכה.

Gen. xxvii, 25: In cod. Hillel, says Lonzano, the accent dages is in the god. In our editions it is, or rather under the bet, בָּר וְנַיְלַסִּיסְכָּל. In cod. Hillel, and write נַיְלַסִּיסְכָּל.

Gen. xxxii, 6: In cod. Hillel, remarks Lonzano, it is written מְדִילְבַּל, i.e. in the codex Hillel, the reading is with אִלּ הַלַּבַּל.

Gen. xli, 14: In cod. Hillel and other cod. the word רפכה is, i.e. מְדִילְבַּל.

Exod. ix, 3: In cod. Hillel, remarks Lonzano, it is written מְדִילְבַּל, i.e. in the codex Hillel, the reading is with אִלּ הַלַּבַּל.

Exod. xxxvii, 8: In cod. Hillel and in some other cod., remarks Lonzano, it is written with a serep. In Bar and Deltiscus it is written מְדִילְבַּל, i.e. that these two verses are not found in the codex Hillel. Similar is the remark in a MS. formerly belonging to H. Lottas, of Leipsic.

Prov. viii, 14: A great many cod., edita, and ancient versions, as Syriac, Vulgate, Targum, and even the Græcæ Veneras, read here מְדִילְבַּל, while the Commentators text and other cod. read מְדִילְבַּל, which is also supported by codex Hillel, and is adopted in Bar's ed. of Prov.

These few examples will show the importance of the codex Hillel for the text of the Old Test. (B. P.)

HILLGUR, JOHANN ZACHARIAS, a Lutheran theologian of Germany, was born Jan. 1, 1698, at Chemnitz. He studied at Leipsic and Wittenberg, was in 1717 adjuct to the philosophical faculty at the latter place, in 1724 professor of philosophy, in 1725 superintendent at Sayda, in Saxony, and died Jan. 16, 1770. He wrote, De Libro Sacerdot. et Jus. x, 15 (Leipsic, 1714);—De div. leg. et Civil. audi. et Script. de Vol. Weigelii (1721);—De Plegia Magni a Horo. Harm. et Gen. xii, 17 (1724);—De Conomiaca Libri Esth. Auct. Auctoritate Wittenbergi (1729);—De Agnostica Confessiones Normam Bibliorum Sacrum Secundaria (1733). See Dietmarn, Chrisschunische Frieder: Jöcher, Algemeine Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit. i, 775; Fürst, Bibl. Jud. i, 394. (B. P.)

HILLYER, ASA, D.D., a Presbyterian minister, was born in Massachusetts, April 6, 1763. He graduated at Yale College in 1786; was ordained by the Presbyterian of Suffolck, L. I., in 1788; called to Battle Hill (now Madison), N. J., in 1789; to the First Presbyterian Church of Orange in 1801; resigned his charge when he was seventy years of age, and died at Orange, Aug. 28, 1840. During his pastorate at Orange he made a missionary tour through western Pennsylvania and western New York, and preached the first sermon ever heard in what is now the city of Auburn. See Tuttle, Hist. of the Presb. Church in Madison, N. J. (New York, 1835), p. 89; Alkman, Historical Discourse Concerning the Presbyterian Church, Madison, N. J. (1876), p. 8.

HILSCHER, Balthasar, a Lutheran theologian, was born April 1, 1598, at Hirschberg, Silesia. He was bachelor of theology and deacon at Leipzig, and died Sept. 13, 1630, leaving, De Integritate Codicis Hebrew. —De Evangelio. —De Justificatione: Disputationes de Invisuabili Dei. —De Hominibus in Dilectivo in 1 Petr. iii. 19: Lutherischer Buer- und Betrecker wider den Pablat und seine Jemier. —See Gütze, Elogia Theologorum; Jöcher, Allgemeines gelehrten-Lexicum, s. v. (B. P.)

HILSCHER, Paul Christian, a Lutheran theologian, was born March 15, 1666, at Waldheim, in Saxony. He was minister at Leipzig, was in 1693 deacon at Dresden (Neustadt), in 1704 pastor there, and died Aug. 8, 1730, leaving a number of ascetical works, for which see Jöcher, Allgemeines gelehrten-Lexicum, s. v.; Furst, Bibl. Jud. i, 894. (B. P.)

HILSEY or (Elidealay), John, bishop of Rochester in 1665, died in 1688, leaving, The Mansuall of Prayer; or, The Prayer in English (1688): —De Vere Cor- poris Jessu in Sacramentum: —Resolutions Concerning the Sacraments. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

HILTON, John, a Franciscan of Thruringia, who died in 1602, is the author of Comment. in Apocalypse in Benedicto. Hilton made himself famous by his so-called prophecy. See Angelus, Bericht von Jak. Hils- ten und seinen Weissungen. (B. P.)

HILTON, William, an English painter, was born at Lincoln, June 6, 1736. He studied in the Royal Academy School, and afterwards made a tour in Italy. In 1785 he succeeded Fuseli as keeper of the academy, and died in London, Dec. 30, 1803. Of his religious pieces the following are the principal: Christ Crowned with Thorns, painted in 1782, lately purchased by the academy, and regarded as his masterpiece; The Angel Releasing Peter from Prison, painted in 1801; The Murder of the Innocents, exhibited work (1808); and Rebekah and Abraham's Servant (1822), now in the National Gallery. See Encyclop. Brit. 9th ed. s. v.


Hinduistic Version of the Scriptures. Hindu- stani (or Urdhu), the language of "Hindustan," or "country of Hind," is a mixed language, and owes its formation to the intercourse of the Mohammedan invaders with the conquered natives of India. At the time of the first Mohammedan invasions, which date from the 10th century, Hindu, or Hindi, was the prevailing dialect in Northern India. On their permanent settlement in India the Mohammedans adopted this dialect as the medium of communication with the natives, but they greatly altered it by the introduction of words and idioms from the Persian and Arabic, their own vernacular and liturgical languages. The new dialect thence arising was called Urdu (camp), or Urdu Zabun (camp language), because the language of the Mohammedan camp and court; it was also called "Hindu- stani," from the geographical region through which it ultimately became diffused.

The first translation of any portion of Scripture into Hindustani seems to have been made by B. Schulee, a Danish missionary. His version of the Psalms was published by Callenberg at Halle in 1746, and the New Test. in 1758. But the most important translation that has been made into this language is that of the New Test. by the Rev. Henry Martyn, which appeared, after much delay, at Serampore in 1808. This version has obtained such a high reputation that it led to a demand for an edition in the Devanagari (or regular Sanscrit) character, for the benefit of the Hindoos in the upper provinces. An edition in this character was published in 1817 by the Calcutta Bible Society. Subsequent editions of the Hindustani Scriptures were, however, issued in this dress, for it was found by experience that the Scriptures in the Hindu dialect (q. v.) were far more acceptable than in the Hindustani to the numerous class of natives who employ the Devanagari characters. For their use, as we shall have occasion to mention (see Hinduistic Version), Martyn's New Test. was eventually divested of its Persian and Arabic terms, and transferred into the Hindu dialect by Mr. Bowley.

While these editions were issued by the Calcutta Auxiliary, the publication of an edition in London had been contemplated by the British and Foreign Bible Society since the year 1815, and was published in 1819, under the superintendence of professor Lee. Four thousand copies of this edition were sent to Calcutta. The committee at the latter place now turned their attention to the publication of a Hindustani Edition of the Old Test. The first portion of the work published was the Pentateuch, which appeared in 1823, and in 1844 the Old Test. was completed, and editions, both in Arabic and Roman characters, were distributed. The Hindustani version of the Scriptures has undergone subsequent revision at the hands of a committee appointed for the purpose, and later editions, both of the Old and New Tests, have appeared. Some of these have been printed in the Arabic, and others in the Roman character. At present there exist four different versions in Hindustani, the first of which was published by J. Martyn, the second by Dr. Lee and others, the third Yate's version, and the fourth the Benares' version, so called from the place where it was made. See Bible of Every Land, p. 94.

Linguistic Helps.—Garcez de Tasse, Rudimenta de la langue Hindoustanie, avec Appendice (Paris, 1829-33; 12th ed. 1863); Vignier, Elements de la Grammaire Generale des Hindoustanies (ibid. 1844); Craven, The Popular Dictionary in English and Hindustani and Hindustani and English (London, 1882); Dowson, A Grammar of the Urdu or Hindustani Language; A Hindustani Ex- aminations, 2 Aids to. Hindustani; A Dictionary (Benares, 1879); English-Hindustani Dictionary (1880). (B. P.)

Hinduistic Version of the Scriptures. Hindu- du (called Hindi by the Serampore translators), with its various dialects, is spoken in all the upper provinces of India. Its affinity to the Sanscrit is very remarkable, and about nine tenths of its words may be traced to that language. In idiom and construction Hinduistic resembles Hindustani; the chief difference between the two dialects consists in this, that while Persian and Arabic words and phrases predominate in Hindustani, the Hindu is entirely free from foreign admixture, and the proper mode of writing it is in the Devanagari or regular Sanscrit characters. Beside these, the Kity, or Kaithi, or writer's character, an imperfect imitation, and in some respects an alteration, of the Devanagari, is also used in writing and printing Hinduistic very largely by the trading community, and it is said that of the lower class of natives there are ten who read and write in the Kity for one who transacts business in the Devanagari.

A version into the Hinduidi language was commenced in 1802, and in 1807 the whole of the New and parts of the Old Test. were completed and ready for revision. It is one of the versions made by the late Dr. Carey. In 1811 the New Test. was published at Serampore, followed in 1819 by a second edition. A third was soon needed,
HINDUWI VERSIONS

and the Serampore missionaries determined to publish the version executed by the Rev. John Chamberlain. In 1819 the gospels in the Devanagari character were published, and in the following year another edition appeared. The whole of the New Testament was published in 1821. The Old Testament, in Dr. Carey's translation, appeared in 1818. From time to time new editions were published in both characters by the Serampore missionarial societies, each edition having been subjected to a careful revision.

There also exists another Hinduwi version of the entire Bible, known as the Bowley translation, so called from its author, the Rev. William Bowley, for many years missionary at Benares. His New Testament was completed in 1825, but the version is not a new or independent translation, but is throughout substantially the same as Martyn's Hindustani version, from which it differs chiefly in the substitution of Sanscrit for Persian and Arabic terms. Martyn's Testament was thus adapted to the use of persons speaking the Hinduwi dialect, by Mr. Bowley, agent of the Church Missionary Society at Chunar. Being under the necessity of translating Scripture, he consulted the English A. V. in all passages where the Hindustani idiom required him to alter Martyn's renderings, referring at the same time to the best commentators on Scripture. In the same manner he undertook the transference of the Hindustani version of the Old Testament into the Hinduwi dialect, following in his translation of Isaiah the one made by bishop Lowth. The idiom of the version was excellent. After all, it was felt that a revision for the purpose of conforming his version to the originals and correcting the misapprehensions of the English idiom, was long overdue.

After the formation of the North India Bible Society in 1845, this matter was taken in hand, and a revision of the New Testament undertaken. The committee consisted of Messrs. Leopold, Kennedy, and Schneider, and the work was carried through the press at Secunderabur, under the superintendence of Mr. Schneider, in 1850 and 1861. These copies of the New Testament were destroyed during the mutiny in 1857. The Rev. J. Ullmann was then sent to England to bring out a new edition, which included a revision, and the whole was completed in 1862. In the New Testament committee, consisting of Messrs. Schneider, Leopold, Kennedy, and Owen, was appointed to revise the Old Testament. This was brought out in two volumes at the Allahabad Mission Press in 1852 and 1853. These copies, too, were destroyed in the mutiny, and another revised edition was completed under the superintendence of the former editor; of this the first volume was issued in 1866, and the second in the beginning of 1869. At present the Hinduwi version is undergoing a thorough revision. See Bible of Every Land, p. 106.

HINDUWI, DIALECTS OF THE, AND OF CENTRAL INDIA, VERSIONS IN. The Hinduwi comprehends many dialects, strictly local and provincial, which differ from each other chiefly in the different proportions of Sanscrit, Arabic, or Persian terms entering into their composition. At a very early period translations into these dialects of Candaree, and by the Serampore missionaries, but these translations were not afterwards reprinted; some have been practically discontinued. See Bible of Every Land, p. 106.

1. Brj, or Brj-bhaut. This dialect is spoken throughout the province of Agara. In 1811 the Rev. John Chamberlain, then stationed at Agara, commenced a translation of the New Testament, in this dialect, and in 1813 he had finished the translation of the gospels. After much delay the New Testament was completed at press in the year 1825.

2. Baghelkur. This dialect is spoken in a district between the province of Bundelcund and the sources of the Nerbudda River. A translation of the New Testament was commenced in 1814, and was published at Serampore in 1821.

3. Cnau, or Cnau-ruja. This dialect is spoken in the Dosh of the Gauges and Jumna. A version of the New Testament was commenced in 1815 at Serampore, and completed at press in 1822.

4. Kusula, or Koshala. This dialect is spoken in the western part of Oude. In 1820 the gospel of Matthew was published at Serampore, and the New Testament was completed at press in 1824.

5. Jupau, or Jupau. This dialect is spoken in the province of Jupau, east of Marwar, and west of Agra. Only the gospel of Matthew was published at Serampore in 1815.

6. Marwati. This dialect is spoken in the province of Jupau, or Marwar, north of Sind. In this dialect the New Testament is extant since 1821.

7. Odupu. This dialect is vernacular in the province of Mewar, or Oudepur. Only the gospel of Matthew has been published at Serampore in 1825.

8. Ojaja. This dialect is vernacular in the province of Malwa of Central India. A version of the New Testament was published at Serampore in 1824. (B. P.)

Hingnok, in the mythology of the Hotentots, is the name of the first woman, not born, but created. She is worshipped as their chief protecting goddess.

Hinton, John Howard, an eminent English Baptist minister, was born at Oxford, March 24, 1791. He received his collegiate education at the University of Edinburgh, and, having decided to enter the ministry in the Baptist denomination, began his labors at Havercourt, West, where he remained for some time, and then removed to Reading. Subsequently he accepted a call to become the pastor of a large congregation worshiping in Devonshire Square, Bishopsgate, London. In 1811 he visited America, returning to England, but once more took up his residence in Reading, where he became again a pastor, though not of the same church with which he had before been connected. Here for several years he continued to reside, until he retired from the Baptist, and removed to Bristol. He died there, Dec. 17, 1878. Mr. Hinton was a voluminous writer. Among the works which he published were his Memoirs of William Knapp, a distinguished Baptist missionary to the West Indies;—A History of the United States (2 vols. 4to), of which several editions have been published:—Theology:—Elements
of Natural History, besides many smaller productions on the voluntary principle in education and religion. His works have been collected in seven volumes. (J. C. S.)

Hipparchus, a martyr at Samosata, with several others, A.D. 297, under Galerius, variously commemmo-rated from 15 March to 18 August. (B. P.)

Hippocratis, a festival held by the Areians in honor of Poseidon (q. v.), in course of which it was customary to lead horses and mules in procession gayly caparisoned.

Hippogrig, in the mythology of the Middle Ages, a fabulous animal, half horse, half griffon, which draws the air with preternatural swiftness. The Italian poet, Bojardo, seems to have invented it. Modern German poets use the name frequently for the muses' steed, Pegasus (q. v.).

Hirnologie (σιρνολογία), an office-book in the Greek Church, consisting mainly of a collection of the Hirmoi, but containing also a few other forms.

Hirmos (ἱρμός). The Canons, which so form an important part of the Greek office, are divided into nine odes, or practically into eight, as the second is always omitted. Each ode consists of a varying number (three, four, or five are the numbers most frequently found) of troparia, or short rhythmic strophes, each formed on the model of one which precedes it, and which is called the Hirmos. The Hirmos is usually independent of the ode, though containing a reference to the subject-matter of it: sometimes, however, the first troparia of an ode is called the Hirmos. It is distinguished by inverted commas ('"') in the office-books. Sometimes the first words alone of a Hirmos are given, and it is not unfrequently placed at the end of the ode to which it belongs.

Hirsch (or Hirs), a name common to many Jewish writers, of whom we mention the following:


2. Ben-Nissan, who flourished in the 18th century, wrote יד פואר, novellae on the Pentateuch (Amsterdam, 1755).


Hirsch, Paul Wilhelm, a Jewish convert of Germany in the 18th century, who joined the Church in 1717, is the author of פורק ובראש, or Entdeckung der Tekofot or das schädelige Blut (Berlin, 1717) — פרק ובראש, or, Das von Gott den Christen aufs neue gewordene Juden-Geschenk (1718) — Beschreibung des jüdischen Weihnachts-Festes (1718) — Das Judenmärchliche Zerstreuung zum Sabath (1722) — Beschreibung der berühmten Endes Robben Jochmans (1728) — Nachriff von der Bedeutung der beiden Redensarten: Kopore werden und Krie rennen (1780). See Fürst, Bibl. Jud. i, 386; Wolf, Bibl. Hebr. iii, 901 sq.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Hirsch, Theodor, a Protestant theologian and historian of German origin (born Dec. 17, 1809). At Danzig. He studied at Berlin, was for some time professor at the Friedrich-Wilhelms gymnasium there, and in 1833 at Danzig. In 1856 he was called as professor of history and librarian to Greifswald, and died Feb. 17, 1884. He published, Beitrag zur Reformationsgeschichte (Dantzig, 1842) — Die Ober-Pfarrkirche von St. Marien in Dantzig (1845) — Domgese Handels- und Gewerbegegeschichte unter der Herrschaft des Deutschen Ordens (Leipzig, 1868). He also edited, with Strehle and Toepken, Scriptores Rerum Prussiae (1888 sq.). (B. P.)

Hirschel, Solomon, a Jewish rabbi, was born in England in 1762. He was educated in Germany and Poland, and was for some time preacher at Prenzlau, in Prussia. In 1802 he was called to London as rabbi of the synagogue in Duke's Place, but gradually his jurisdiction was extended to all the Jews of the Ashkenazi Minhe (i.e. German rite) in London, and indeed in England. It was during his time that the scattered elements formed by the English Jews were gathered into one compact mass, and the Spanish and Portuguese Jews, and the German Jews, who were formerly spoken of as two distinct "nations," became closely connected together as members of the same creed. He died Oct. 31, 1842. (B. P.)

Hirschfeld, Hermann T., a Jewish rabbi and writer, who died at Charlottenburg, Prussia, June 10, 1884, at the age of seventy, is the author of, De Literatura Deiphracticos Hebraorum; Moleculogia und Religionsgeschicht (1842) — Tractatus Moralph, cum Scholia Hermeneutica et Glossario nec Individus (Berlin, 1842) —: Wissens eines Juden (Posen, 1846) —: Der Geist der talmudischen Auslegung der Bibel (Berlin, 1847) —: Untersuchungen über die Religion (Breisla, 1856) —: Über die Loser der Unwissheit der Juden bei den verschiedenen Völkern (1868). See Fürst, Bibl. Jud. i, 400; Zuchold, Bibl. Theol. i, 561. (B. P.)

Hirt, Aloysius Ludwig, a Roman Catholic divine, professor of archaeology at Berlin, was born June 27, 1759, at Donaueschingen, Baden, and died June 29, 1836. He is the author of Der Tempel Salomons (Berlin, 1802). See Winer, Handbuch der theolog. Lit. i, 189; Fürst, Bibl. Jud. i, 400. (B. P.)

Hirs, Hermann, a Swiss theologian, was born at Zurich, April 17, 1818. He studied at his native place and at Tübingen, and died at Zurich, April 17, 1871, where he had been laboring since 1857. Hirsbel belonged to the so-called Protestanten-Verein. See Lang, Protestantische Kirchenbriefen (May 20 and 27, 1871); Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Hirs, Ludwig, son of Bernhard (q. v.), was born at Zurich, Aug. 27, 1801, and died April 18, 1841, professor of Hebrew. He is the author of, De Pentateuchi Versionis Syriacus quam Priscum Vetus Indulsa (Leipsic, 1825) — De Chaldaice et Biblicae et Sabaecae Autoritate Critica (1829) — Das Buch Hiob erklärt (1839); 8d. ed. by Dillmann, 1889). See Winer, Handbuch der theolog. Lit. i, 66, 124; Fürst, Bibl. Jud. i, 402; Zuchold, Bibl. Theol. i, 602. (B. F.)

Hitze, Ritz. See Ritz.

Hitchcock, Calvin, D.D., a Congregational minister, was born at Westminster, Vt., Oct. 25, 1787, graduated from Middlebury College in 1811, and from Andover Theological Seminary in 1814. His first settlement was at Newport, R. I., where he was ordained Aug. 18, 1815. This pastorate was finished Oct. 1, 1820, and he was installed at Randolph, Mass. Feb. 28 following, and remained there for more than thirty years, the date of his dismissal being June, 1851. His residence thereafter was at Wrentham, where he died, Dec. 9, 1867. He made frequent contributions to the Boston Recorder, and published some Sermons. See Cong. Quarterly, 1866, p. 286.

Hitchcock, Henry L., D.D., a Presbyterian minister, was born at Benton, O., Oct. 31, 1818, and educated at the Benton Academy, graduated from Yale College in 1832, and spent some time as a student in the Lane Theological Seminary. He was licensed to preach in 1837, and installed at Morgan, O., the same year. In 1840 he began the publication of the Columbus, and the next year was installed pastor there. In 1847 he was elected president of Western Reserve College, after leaving which position he lived in retirement until his death at Hudson, O., July 6, 1873. See Nervin, Prob. Ency- clop. s. v.
Hitchcock, Samuel Austin, a philanthropic layman of the Congregational Church, was born at Brimfield, Mass., Jan. 9, 1794. On March 29, 1812, he left home in the midst of employments which he founded with a merchant of Dudley. In 1830 he went to Boston and entered a dry-goods firm, established for the sale of goods manufactured by the different cotton-mills—the first in New England. In 1818 he went to Southbridge as agent of the Hamilton Woodman Company. He united with the Old South Church, in Boston, May 11, 1823, and was afterwards connected with the Church in Brimfield. In 1840 he gave $10,000 to Amherst College, and this was followed by other amounts until the aggregate reached $175,000. To Andover Theological Seminary his donations amounted to $120,000. To the town of Brimfield he gave $10,000, in 1855, to establish a free school, and subsequent donations increased this to $80,000, and it was called the Hitchcock Free High-School. In 1871 he gave $50,000 to Illinois College. These are only samples of his munificence. His donations aggregated about $650,000. Mr. Hitchcock was withal a humble Christian, seeking no notoriety in the bestowal of his wealth. He died in Boston, Nov. 28, 1873. See Cong. Quarterly, 1874, p. 517.

Hippodamas (good advice), in Hindu literature, is a famous collection of ethical tales and fables, compiled from various books and other works called Pancha-tantra. It has often been printed in the original, and translated into various languages.

Elitites. All that is known concerning this important Canaanite people, whose history is often referred to on the Egyptian and Assyrian monuments under the name Kheta, has been collected by Wright, Empires of the Elites (Long, 1894).

Hittorff, Jacques Imack, a French architect, was born at Cologne, Aug. 20, 1758. He entered the School of Fine Arts in Paris in 1810, and became architect to the government in 1818. He made a study of the remains of Greek architecture in Sicily, and followed the Greek artists in applying colors to most of its architectural designs. From 1824 he was engaged in the construction of important public buildings, of which the Church of St. Vincent de Paul is regarded as his masterpiece. He was elected to the Academy of Fine Arts in 1852, and died in Paris, March 23, 1887. His principal productions are, Architecture antique de la Sicile (Paris, 1826-30, 3 vols.); Architecture polychrome chez les Grecs (1831); Memoire sur l'opera et petra (1866).

Hitzig, Ferdinand, a German exegetical scholar, was born at Hauningen, in Baden, June 23, 1807. He studied at Heidelberg and Halle, commenced his academic career at the former place in 1827, accepted a call to Zurich in 1822, went again in 1861 to Heidelberg as Umbrecht's successor, and died Jan. 22, 1875. At Zurich Hitzig publicly announced himself in favor of calling Strauss. Though on the one hand a man without fear or hypocrisy, and on the other of a pellucid temperament and caustic wit, which seemed to exclude personal piety and gentleness, yet Hitzig was of a pious nature, and not only loved the Old Testament, but sought to serve the kingdom of God by his investigations. He enjoyed the esteem of his colleagues and friends among all of his opponents. We can adopt the words of Keim, in the dedication of his History of Jesus (2d ed. Jan. 1875): "To the memory of F. Hitzig, the honest man without fear, the faithful friend without deceit, the pride of Zurich and Heidelberg, the bold, resolute architect of Biblical science." Hitzig's earliest and by many the best work is his Urkunde und Auslegung des Propheten Jesajas (Heidelberg, 1833); his other works are, Die Psalmen, historischer und kritischer Kommentar (1835-36, 2 vols.; new ed. 1868-69); Uber Johannes Markus und seine Schriften (Zurich, 1842); and Mykola, Prophet of Philadelpia (Leipizig, 1846); Die Spruche Solomons (Zurich, 1858); Die zwolf kleinen Propheten (3d ed. 1865); Jeremias (1841; 2d ed. 1866); Eschleim (1847); Ecclesiaster (ed.); Daniel (1860); Das Holocaust (1856); Hoh (1874); Geschichte des Volkes Israel (Leipzig, 1859). As to the value of Hitzig's commentaries and Commentaries in Solomon's song disagreeable and repulsive; that he, in an almost incredible manner, declared the first nine chapters of the Proverbs to have been the last composed, etc. But, in spite of this, Hitzig will always have a place among each of his readers. He has shown that his work will for a long time remain a fountain of instruction and quickening to many." Hitzig also contributed to Schenkel's Bibl. Lexikon, to the Zeitschrift der deutschen morgenländischen Gesellschaft, and other periodicals. See Kneucker, in Protestantische Kirche e. a. (1875, col. 191-198); Wessch, in Bodenke Biographien, i, 377-380 (Heidelberg, 1875); Dietzel, Geschichte des Alten Testamentes in der christl. Kirche (Jena, 1869); Kamphaeusen, in Stift Herzog's Real-Encyklop. a. v.; Lichtenberger, Encyclop. des Sciences Religieuses, iv. (1907).}

Hoadley (or Hoadley), John D., an Irish prelate, was born at Tottenham, Sept. 27, 1767, and was brother to the celebrated Benjamin Hoadley, bishop of Winchester. John Hoadley was chaplain to bishop Burnet, and by him installed chancellor and canon residentary of the Church of Salisbury, archdeacon of Sarum, and vicar of St. Edmund's, and after the death of his father, and his brother being made canon of Hereford, by his brother, when bishop of that see. He was advanced, June 8, 1772, to the see of Leighlin and Ferna. He was translated to the see of Dublin, Jan. 18, 1788. In November, 1789, Dr. Hoadley was of the privy council, when the proclamation was issued requiring all justices, magistrates, etc., to search and seize arms in possession of any Papist, and to prosecute any papist who should presume to carry arms contrary to the intent of the proclamation. Dr. Hoadley adopted the views of his predecessor, and what was then styled the Irish interest in the country. He died at Rathfarnham, July 19, 1786. See D'Alton, Memoirs of the Archbishops of Dublin, p. 330.

Hobal, an idol of the ancient Arabsians, was demolished by Mohammed after he had taken possession of Mecca. It was surrounded by three hundred and sixty smaller idols, each of which presided over one day of the lunar year.

Hoby, James D., an English Baptist minister, was born in 1788. In his youth he enjoyed the friendship and counsel of the Rev. Joseph Ivicey, and in 1813 became co-pastor at Maze Pond, Southwark. In 1824 he resigned his pastoral work, and devoted himself to the advocacy of the several Baptist funds which go to the support of the aged ministers and poorly paid pastors. He paid special attention to the claims of churches in debt, and resided successively in Birmingham, Weymouth, and Tewkesbury, in order to assist poor churches and visit each of those places. He took great interest in young ministers, and in the Foreign Missionary Society, and visited America in its behalf. He was widely esteemed and greatly beloved. He died at Catterham, Surrey, Nov. 20, 1871. See (Lond.) Baptist Itinerary, 1872.

Hog sâgô (do this), a form of words solemnly pronounced by a herald when the ancient Romans were about to engage in a public sacrifice. It implied that the whole attention of the people was to be fixed on the service in hand.

Ho-Chang, a name given in China to the priests or Buddha. They strongly inculcated on their followers the worship of the three gods. See Guan, the THREE SACRED.
HÖCK, Heinrich, a Lutheran theologian of Germany, was born at Hamburg, Oct. 18, 1700. He studied at Giesens and Wittenberg, and died at his native place, April 26, 1775, pastor of the Trinity Church. He wrote:

1. Das Evangelium aus den Entwürfen (Hamburg, 1738-40, 4 parts); —
2. Die Siegel der Propheten in den Leiden Jesu (1738, 1748, 2 parts); —

See Neubauer, Jetztlebende Theologen; Thiene, Hamburg, Geschichte; Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

HÖCKER, Johann, a Lutheran theologian of Germany, was born in 1581. He studied at different universities, was in 1609 deacon at Tübingen, in 1614 superintendent, and died June 7, 1617. He wrote, Syllogle Ulltaxisarum Articulorum inter Augustanae Convocatisae Theologiae et Pentecostias et Contra mentioned (in the original name of Calvisianus Convocatorum): —

1. Convinced Theologico-Philosophico: —
2. Questions a Significat de Syllogis, Scripturae, de Transsubstantiatione. See Fuchlein, Memoirs Theologorum Wittenbergensium; Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

HODAMO, the priest of the inhabitants of the island of Soorita, in the Indian Ocean, off the eastern coast of Africa, who, when the moon was full, or at its rising, worshipped the moon, and in this purpose they had temples called Moqamado. The Hodamo was chosen annually, and presented with a staff and a cross as the emblems of his office.

HODGE, Charles, D.D., L.L.D., an eminent Presbyterian divine, was born in Philadelphia, Pa., Dec. 27, 1797, his father, Dr. Hugh Hodge, being an eminent physician of that city. Charles was fitted for college first at Somerville Academy, N. J., and at the age of fourteen entered Princeton, one year in advance, graduating with the highest honors in 1815. After another year of classical study, he entered the Theological Seminary at Princeton, and graduated in 1819. He was licensed by the General Assembly of Philadelphia, Oct. 31, 1819, and during the following winter preached at the Falls of Schuylkill, the Philadelphia Arsenal, and Woodbury, N. J. Receiving as a licentiate from the Presbytery of Philadelphia by that of New Brunswick, July 5, 1820, he was appointed the same year to supply the churches of Georgetown and Lambertville for a number of Sabbaths during the following winter, and the next year "for Georgetown, as stated supply for one half his time during the ensuing six months;" also to supply Lambertville and Trenton First Church during the next year. At the end of the years from 1820 to 1822, in May, 1822, he became assistant pastor in the original language of Scripture in the seminary, which position he held until 1822, and was then elected by the General Assembly to the professorship of Oriental and Biblical Literature. At this time he founded the Biblical Repertory, to which was added the title of Princeton Review, in 1829. In 1825 he went to Europe, and spent three years in the universities of Paris, Halle, and Berlin, returning in 1829. Dr. Hodge, after this, devoted all his hours not required in seminary duties to the conduct of his magazine, which was already beginning to take rank among American periodicals, and also to studies and researches for A Commentary on the Epistle to the Romans, which was published in 1833. This work was abridged in 1836, and then rewritten and enlarged in 1845. In 1840 he published A Constitutional History of the Presbyterian Church in the United States, in two volumes. In the same year he was transferred from the chair which he had filled for eighteen years, to that of exegetical and didactic theology, to which he was united by that of polemic theology, in 1851, when the institution of the professor's chair was fixed by philanthropic friends and pupils commemorated his semicentennial as professor in Princeton Seminary. Dr. Hodge was chosen moderator of the General Assembly.—Old School —in 1846. He died in Princeton, N. J., June 19, 1878. His works published in connection with the above, were:

Quaestiones ad Ephesos (1841, 1842); —

The Way of Life (1849, published by the American Sunday-school Union; republished by the London Religious Tract Society, 1842) — What is Presbyterianism? (1850) — Certain Questions onAP, N. Y. (1856, 8vo) — A Commentary on First Corinthians (1857) — A Commentary on Second Corinthians (1858) — Reviews and Essays Selected from the Princeton Review (ibid. 1857, 8vo) — Selections from the Biblical Repertory and Princeton Review (ibid. 8vo) —What is Durvilläism? (1874). During this time he was constantly engaged in collecting materials for his Systematic Theology, and also in conducting the Review. It is said he contributed one fifth of all the articles published in that periodical. In 1872 the Review was united with the Presbyterian Quarterly and American Theological Review. The Systematic Theology, in three volumes, later published by the Princeton Theological Society under the title of Systematic Theology, is the work of Dr. Hodge. By this his power is best demonstrated, and will be transmitted to posterity. It is published in Scotland and Germany, and in all the world where Christian theology is a subject of study this work is held in the highest esteem, as the best exhibition of that system of Calvinistic doctrine known as Princeton theology. As a writer on theological, ethical, and ecclesiastical subjects, Dr. Hodge was easily at the head of all his contemporaries, and the distinguishing grace of his writings was their exquisite clearness. No one was at a loss to know what he meant by what he said. He intended every word, and the authority on which he relied. His theology was Biblical. In the profoundest discussions, a text of Holy Scripture is a rock on which his structure of argument rests. Therefore the rationalism of modern schools, infusing itself into his own Church and the literature of the day, was to him a shame as well as a sin, and he resented and resisted it with tremendous energy and effect; his blows were those of a giant. No man has been more persistently abused than Dr. Hodge. He has been represented as the incarnation of bigotry. Those who could not understand his arguments or detect a flaw in his logic had to fall back on the only weapon left in their artillery. No man was farther removed from intolerance, bigotry, and persecution, as all who knew him while living, and now revere and venerate him dead, know. See Recent Reports of Princeton Theol. Sem. 1874, p. 9; Memorial Discourses, by Drs. Paxton and Boardman; Life, by Dr. A. A. Hodge (1880).

HODGE, John, D.D., a learned and respected English Presbyterian clergyman, was educated at Taunton for the ministry, and had his first pastoral charge at Deal, Kent. He removed to Gloucester, where he preached for some years. In 1749 he accepted a call to the church in the City of Squamos, London. Squamos became enfeebled with age, church members died, and he resigned in 1762 and lived in retirement, preaching occasionally till he died, Aug. 18, 1767. He bequeathed his valuable library to the Taunton Academy, where he was educated. He published a volume on The Evidence of Christianity, and several single Sermons. See Wilson, Dissenting Churches, i, 354.

HODGES, Richmond E., a minister of the Church of England, was born in 1838. When an apprentice in London, Mr. Hodges found an old Hebrew grammar, which fascinated his mind, and made him determine to become a Semitic scholar. The result was that, after acting as scripture-reader for a short time, he was sent, by the Society for Promoting Christianity among the Jews, first to Palestine, then to Algeria, where he stayed until 1865. A few years afterwards he resigned his connection with the society, in order to devote himself more fully to linguistic studies. For some time he was a tutor of the British and Foreign Bible Society, but a few years before his death he was ordained a clergyman of the Established Church of England. He died May 9, 1881. Mr. Hodges published Ancient Egypt (1861); in 1868 he brought out a new and revised edition of Craik's Ptolemaic History; and in 1876 he published a new ed. of Cory's Ancient Fragments.
and at the time of his death he was engaged upon *As English Version of the Armenian History of Mose of Khotanoc*. He also assisted in the Old-Test. portion of the work, known as *The Holy Bible in Parchment and Sections, with Emendations of the Text*, and contributed largely to the *Encyclopaedia Britannica*, and to the supplement to the *English Encyclopaedia*. (B.P.)

**Hodgson, Francis, D.D., a Methodist Episcopal minister, was born of Wesleyan parents, in Driffield, England, in 1815. He sailed to the United States in his youth, and with his parents settled in West Chester, Pa., where he developed a noble manhood. He entered the Philadelphia Conference in 1828, and served consecutively, Dauphin Circuit; Elkton, Md.; St. George's, Philadelphia; Harrisburg Circuit; and Columbia. In 1838 he was transferred to the New York Conference, and stationed at Vestry Street charge, afterwards at Mulberry Street, Middletown; Hartford; and New Haven. In 1845 he received a retransfer to the Philadelphia Conference, and was sent to Trinity charge, Philadelphia; Salem, Pa.; Harrisburg; St. Paul's, Wilmington, Del.; St. George's, Philadelphia; Union; Lancaster, Pa.; South Philadelphia District; Fifth Street, Philadelphia; and Salem, Pa. He was transferred to the Central Pennsylvania Conference in 1868, and stationed successively at Danville, Harrisburg, and Chambersburg. A superannuated relation was granted him in 1876 with the Philadelphia Conference, and he retired to that city, where he died, April 16, 1877. Dr. Hodgson was a persuasive orator, a successful preacher, a profound theologian, and a skilful polemic, as well as a man of deep piety and unwavering devotedness to the Church. See *Minutes of Annual Conferences*, 1878, p. 75; *Simpson, Cyclop. of Methodism*, s. v.

**Hodur (or Hoeder), in Norse mythology, was a very powerful god of the Aesir, but blind; the son of Odin and Frigg, therefore Baldur's brother. The latter having been made invisible most fortunate, Loki showed the blind Hodur the small plant mistletoe, which the latter threw at Baldur, who died and was taken to Hel in the infernal regions. A third son of Odin avenged Baldur's death, by slaying Hodur and sending him to Hel. Hodur and Baldr remain good friends, because the former committed the injury involuntarily.**

**Hoek, Jan van, an eminent Flemish painter, born at Antwerp in 1597, was instructed in the school of Rubens, and became one of his most distinguished scholars, who returning to Flanders he was invited to Vienna by Ferdinand II; and painted the portraits of the imperial family, and some historical works for the churches and public edifices. Among his historical works is a picture of the *Deposition from the Cross*, in the Church of Our Lady, at Mechlin, highly commendend. He died at Antwerp in 1650. See Hoefnagel, Biog. Gebrüdere, s. v.: Spomer, *Biog. Hist. of the Fine Arts*, s. v.**

**Hoek, Peter van, a Protestant preacher at Leyden, who lived at the beginning of the 18th century, is the author of, *Ulygging van het Breef an de Hoogen* (1711); *Ulygging van het Hooke Book* (1697); *Ulygging over de Propheten Nibbra, Hubulake, Zephania, Hugoni, Zachariah en Melachia* (1709); *Locus brevianus in Catechismum Paulatinum* (1711); *Straat de populaire Waerhen* (1718). See Winer, *Handbuch der theol. Lit.*, 266; Jöcher, *Allgemeine Gelehrten-Lexi
don*, s. v. (B.P.)

**Hoff, Ludwig Johanns, a Lutheran minister, was born Dec. 29, 1795, at Lage, Mecklenburg-Schwerin. In 1819 he entered the missionary college of Rev. J. Jäncke, at Berlin, and in 1821 connected himself with the London Society for Propagating the Gospel among the Jews, and was sent as missionary to Poland, and was ordained in 1824. In 1841 Hoff was stationmaster at Cracow, and died April 28, 1851, a faithful servant, who for nearly thirty-two years had been an active and most laborious missionary among the Jews. (B.P.)

**Hoffmanists. See Hoffman, Daniel.**

**Hoffmann, August Heinrich (better known as *Hoffmann von Fallersleben*), a German theologian, was born at Gottingen, Luneburg, April 2, 1776. After studying at Gottingen and Bonn, he devoted himself at first to theology, but afterwards betook himself entirely to the history of literature. He died Jan. 20, 1874. Hoffmann edited, in connection with Endlicher, *Fragmenta Theotica Versionis Antiquissimae* Er. S. Mathurae et Alipot Herarun (Vienne, 1846); —*William's Uebersetzung und Auslegung des Hoheliedes* (Breslau, 1827); —*Geschichte des deutschen Kirchenleides bis auf Luther's Zeit* (1832; 2d ed. 1861); —*Raimund und Benj. Schmolcke* (1833). See Winer, *Handbuch der deutschen Lit.*, i, 67; ii, 267, 298; Zuchold, *Bibl. Theol.* i, 569. (B.P.)

**Hoffmann, Franz, a Roman Catholic philosopher of Germany, was born at Aschaffenburg, Jan. 19, 1804. He studied at Munich, was in 1834 professor of philosophy at Amberg, in 1835 at Wurzburg, and died Oct. 22, 1881. He published, *Vorhalte zur spekulativen Lehre Hundert Jahre* (1844); *Spohr, Kant und Hegel* (1846); *Spohr, das letzte Glied der Prinzipien der Wahrheit* (1849); *Logik* (1851); *Romantik* (1852); —*Baudelaire* (1856); —*Rimbaud et le Dieu* (3d ed. 1871); —*Kriege und Staat* (1872); —*Philosophische Schriften* (Erlangen, 1867-81; 4 vols.). Hoffmann, as a former pupil of Baader, contributed greatly towards propagating his master's philosophy.**

**Hoffmann, Ludwig Friedrich Wilhelm, general superintendent of Brandenburg, was born Oct. 30, 1806, in Leonberg, Wuerttemburg. His father was the founder of the religious colony at Kornthal (1819), and his brother, Christoph, was the originaor of a movement for the colonization of Palestine. Hoffmann studied at Tubingen, where David Strauss was his fellow-student; was in 1829 vicar at Heumaden, near Stuttgart, in 1834 at Stuttgart, and accepted, in 1839, a call to Basle as inspector of the Mission Institute. He remained there for twelve years, giving himself up with great enthusiasm to his duties and to the study of the history of the Church. During this period he published, *Missionstudien und Vorträge* (Stuttgart, 1847, 1851, 1853); —*Missionsfragen* (Heidelberg, 1847); —*Die Epochen der Kirchengeschichte Indiens* (1858); —*Die christl. Literatur als Werkzeug der Mission* (eod.). From Basle he passed to Hamburg as professor of church history, and accepted the call of Frederick William IV as court-preacher to Berlin. He exerted a greater influence over the king of Prussia than any other man, in favor of ecclesiastical union. Hoffmann was an indefatigable worker, and was very influential as an evangelical preacher, sympathizing with the theology of Bengel. He died Aug. 28, 1878. He published a number of volumes of sermons under the title, *Ref am Herm* (Berlin, 1858-59, 8 vols.), and *Ein Jahr der Gnade in Christi* (1846); —*Die Frauen Deutschlands* (1861-62); —*Kanonische Staat und gen.-politische Stellungnahme im Alten Testament* (1854). He also contributed largely to the first edition of Herzog, etc. See Pilt-Hertzog, *Real-Encyklop., s. v.: Lichtenburger, Encyclop. des Sciences Reli
gieuses, s. v.; Zuchold, *Bibl. Theol.*, 572 sq.; *Leben und Wirken des Dr. J. F. W. Hoffmann* (Berlin, 1878, writ
ten by his son Karl). (B.P.)

**Hoffmann, Johann Christian Konrad, (afterwards honored by Bavaria with the title von Hoffmann), a German theologian, was born Dec. 21, 1810, at Nu
geremberg. He studied at Erlangen, where the Reformed theologian, Kraft, exerised a lasting influence on Hoff
mann. From Erlangen he went to Berlin in 1825, at a time when Hegel, Schleiermacher, Neander, and Heng-
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... were lecturing. After teaching several years at the Gymnasium in Erlangen, he became rector of the university, and now devoted himself exclusively to theology. Thus he writes in 1855, "The more I occupy myself with Scripture exegesis, the more powerfully am I convinced of the certainty that the divine Word is one single work, and the more am I stimulated with the glad hope that our generation will witness the victory of the truth of inspiration. It is especially the wonderful unity of history and doctrine, which becomes clearer and clearer to me. The whole Old-Test. prophecy is but a seeing of the deepest signification of history. It is this spiritual and immemorial certainty that the prophecies of the prophets and apocryphal are false, while their doctrines are true; for here form and contents, fact and doctrine, are one, which is the distinguishing characteristic of revealed truth... I pray God to permit me to see the Christ, now crucified by his enemies, lifted up by himself, that I may place my hands in the print of the nails, and may know him in the glory of his victory, whom I have heretofore loved in the humility of his conflict and suffering." In 1858 he commenced his academic career, and presented as his dissertation the work Der christliche Schriftgebrauch, in which he makes David the author of that psalm, but denies the common Messianic interpretation, by referring the psalm to the angel of Jehovah. In the year 1841 he was made professor, and published the first part of his famous work, Weisungsgem. und Erklärung (1842). In 1843 he became Doctors' Church, and was rector in 1843. His return to the latter place marked a new period of prosperity for the university, to which he devoted all his energies. He died Dec. 20, 1867. Hofmann took not only a deep interest in ecclesiastical matters, but also in political affairs, and was for several sessions a member of the Bavarian Parliament. Among Hofmann's first publications were some historical works, Geschichte des Aufsturzes in den Stürmen unter Ludwig XIV (1877); — Lehrbuch der Weltgeschichte für Gymn. (1879; 2d ed. 1880); — De Bellii ab Antiquo Epist. Adversus Pseudem. Guitt (1883). His first effort in theology was Die siebenzehn Jahre des Jeremiau und die siebenzehn Jahrhundert des Nuremberg (1886). Concerning this latter work he wrote to a friend: "If I am correct, I cause a great revolution in the Asyrian, Chaldean, Egyptian, and Jewish Chaldean, Jerusalem was destroyed in 605 B.C.; the seventy years of the Captivity go from 605 to 585, the sixty-two-weeks of Daniel (7 x 62 = 484) from 605 to 171, the sixty-third from 171 to 164. Thus the results of both investigations which I made independently, agree in the same conclusion, namely, that Jeremiah prophesied, and not in unison with the other." Weisungsgem. und Erklärung im allein und neuen Testament (1841-44) appeared at a time when two views of prophetic criticism: explained it away as presentiment, Hengstenberg petrified it into simple prediction. Hofmann brought prophecy into close connection with history, and treated it as an organic whole. History itself is prophecy; each period contains the germ of the future, and prefigures it. Thus the entire sacred history, in all its essential developments, is a prophecy of the final and eternal relation between man and God. The interpretation of Christ marks the beginning of the essential fulfillment; for this is the only realization of the intended perfect communion with God, when it is joined with the body of believers. The word of prophecy connects itself with prophetical history, both corresponding with each other. Each event in the course of history is followed by a progress of prophecy. When God gives divers forms to the history of the Old Testament, he thus exhibits the different sides which are comprehended and united in the person of Christ. Prophetic in the course of history becomes ever richer in form and content, pointed only to one goal—the God-man. He is then again the starting-point for new prophecy and new hope, for his appearance is the prefiguration of the final glorification of the congregation of believers.

The permanent value of this work consists in the proof that the Old and New Test. are parts of a single history of salvation; displaying the gradual realization, by divine interpositions, of redemption for the race. Between 1852 and 1856 Hofmann published his second great work, Schriften bez. ... (2 vols.; 2d ed. 1857-60). In this work he attempted to prove the authenticity and divine origin of Christianity from its reliability. He united the method of doing this from single passages of Scripture, and himself sought to use the Biblical record in its entirety as one organic whole. He started from the idea that, to understand Christianity, it was not necessary to describe religious experiences, nor to rehearse the doctrines of the Scriptures and the Church, but to develop the simple fact that makes us Christians, or the communion of God with man, mediated by Christ. Herein he differs fundamentally from Schleiermacher, who starts out from the sense of absolute dependence in the Christian's experience. Hofmann starts with the new birth. The results at which they arrive in their systems are therefore so entirely different. With Hofmann all is historical, with Schleiermacher, nothing. This work aroused opposition. The defenders of the doctrine of the atonement, and the charge was made against him of denying the atonement altogether. Hofmann had expected opposition. For a time he kept quiet, but finally he replied in Schriften über eine neue Weise, alle Wahrheit zu lehren (1866-69). Without continuing the controversy, Hofmann wrote his great recent work Schriften über die neuen Testament (1862 sq.), in which he endeavored to prove scientifically the inspiration of the Scripture and the integrity of the canon. After Hofmann's death there were published, Theologische Ethik (1878); — Enzyklopaedie der Theologie (edited by Bestmann, 1879); — Biblische Wissenschaft (edited by Volck, 1880). See Stichlin, J. Chr. K. v. Hofmann, in Luthardt's Allgemeine Luthersche Kirchenzeitung (1878); Grau, Erinnerungen an J. Chr. K. v. Hofmann (Uittenholt, 1879); Plitt-Herzog, Real-Encyclop. s. v.; Lichtenberger, Encyclop. des Sciences Religieuse, s. v. (B. P.)

Hofmann, Leonard, professor of Oriental languages at Jena, who died Dec. 14, 1757, is the author of, De Ancilla Ebrae ad Exk. xxi, 7 (Jena, 1712); — Die Zeitliche Hebr. und der Sprach. Sprach. der Jer. (Jena, 1726); — Die Singulare Hebr. und der Sprach. Sprach. der Jer. (Jena, 1726). On the basis of these two works, he wrote his great work Der Anachronismus der Hebräer zu den folgenden Geschichten (1728). See Göttler, Gelehrtes Europa, ii, 484; Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Förster, Bibl. Jud. 4, 404. (B. P.)

Hofstätter, Heinrich von, a German prelate, was born in 1865 at Aindling, in Upper Bavaria. He studied at first jurisprudence, and was already promoted in 1829 as "doctor utriusque juris," when he betook himself to the study of theology, received holy orders in 1833, and was in 1836 appointed cathedral-dean at Munich. In 1889 he was made bishop of Passau, and died May 12, 1875. (B. P.)

Hofstede de Groot, Pieter, a distinguished Dutch theologian, was born Oct. 8, 1892, at Leerdam, in East Frisia. In 1826 he was preacher in the Reformed Church, in 1829 professor at the university in Groningen, but resigned his professorship in 1872. He died Aug. 27, 1884. Hofstede was the head of the so-called "Groningen school," the adherents of whom called themselves the "Evangelicals." They represent the theologico-ecclesiastical middle-party, between the "Liberals" and the "Orthodox," and their organ, Waarheid in Liefde, edited by Hofstede de Groot, Parenau, and Van Goor (1867-73), is the best exponent of this school. Hofstede de Groot published several works: De Bibliographia Theologi Christiani (1840; 4th ed. 1851), and dogmatica et apologetica Christiana (1845). His own works are, Theologia Naturalis (1884; 4th ed. 1861); — Institutiones Historiae Ecclesiae Christi (1885); — Opere...
HOGAN, William, of some notoriety in Catholic controversy, a young priest of inferior education but good natural parts, who had been dismissed from Maynooth for a breach of discipline, left the diocese of Limerick in 1818 or 1819 for New York. He was first employed in the ministry in Albany, but left that city, against the wish of Dr. Connolly, then bishop of New York, and was temporarily installed by Rev. Dr. De Bary, administrator of the see of Philadelphia, Pa., as pastor of St. Mary’s Church in that city. In December, 1820, bishop Conwell took possession of the see, and having reason to suspect Hogan’s conduct in Ireland and a desire to withdraw his faculties, Hogan continued to officiate at St. Mary’s in spite of the censure of his bishop and the refusal of the archbishop of Baltimore to entertain his appeal, the trustees of the church supporting Hogan. On Feb. 11, 1821, Conwell excommunicated Hogan, appointed other trustees, occupied the church for some months, but in the summer of that year Hogan and his party took possession of the church. Bishop English of Charleston, visiting Philadelphia, and having promised Hogan a mission in his diocese, induced Conwell to grant him power to abate the troublesome ecclesiastical on proper submission. On Oct. 18, 1821, England absolved him; but the next day Hogan, hearkening to the advice of his trustees, restrained, said mass at St. Mary’s, and resumed his functions as pastor. England re-excommunicated him, and ordered the members now constituting the interfering church and went to St. Joseph’s, where the bishop had installed William V. Harold, former pastor at St. Mary’s. The two parties became more and more exasperated; the orthodox (as De Courey and Shear term the party who went with the bishop) hoped to defeat the schismatics by electing a new board of trustees. Every male occupant of a seat was an elector. The election took place in the church on Easter Tuesday, 1822, and led to sad results. The disorder was frightful; blood was shed; and the schismatics triumphant. But Hogan as pastor of the city returned from Rome, bringing a papal brief (Aug. 2, 1822), which solemnly condemned the schismatics of St. Mary’s. On Dec. 10, 1822, Hogan submitted, and received from Conwell his exact and removal of censures. On the 14th of the same month the unhappy priest, circumvented by the trustees (it is said), objectcd that the authenticity of the brief had not been shown, and continued to officiate and preach at St. Mary’s. He published violent pamphlets against his diocesan and bishop English, whom he sought to compromise. Hogan at length grew tired of his rebellion, left Philadelphia for the South, married, became a custom-house officer in Boston, went into the pay of the enemies of Romanism, published some books to stimulate the Know-Nothing movement. (Popery as it Was and Is, Boston and New York, 1842; Numererus and Auctor Confession, recently reprinted at Hartford,) and died in 1851 or 1852. The above account is from the standpoint of the opponents of Hogan. The historians of the Roman Catholic Church think the troubles of which Hogan was the victim were due largely to the trusty system, whose influence in the Catholic Church they deem pernicious, and it has caused many local schisms, of which this of St. Mary’s was the most celebrated and scandalous, and was not healed for many years. For an account of this schism, and voluminous documents, see

HOGAN, William, a celebrated painter, was born at Basle in 1597 or 1698, apprenticed to an engraver at an early age, and at the expiration of his apprenticeship entered the Academy of St. Martin’s Lane. His first painting was a representation of Wanstead Assembly. He engraved some prints for Benjamin’s Military Punishments of the Ancients. As a painter, he had a great facility in catching a likeness, and adopted a novel method of grouping families. He therefore devoted himself to the delineation of the calamities and crimes of war, and the vices and follies of the Universal age. His series of The Harlot’s Progress; The Rake’s Progress, gained him great reputation. He was an eccentric genius, and his talents were eminently in burlesque and satire. He did not excel in historical painting, but among his principal plates there are some good works by him, representing The Good Samaritan; The Pool of Bethesda; Paul Before Felix; Moses Brought to Pharaoh’s Daughter. He died Oct. 26, 1764.

HOBESIEL, CARL LUDWIG, a German professor of Greek and Oriental languages, was born at Danzig, 1824. He studied at different universities, and died at his native place, April 7, 1872. He wrote, Observationes Philolog. - Ezechiel, Quibus Namulli Estovynia Exsic Loca Illustratur (Danzig, 1729). - Diss. 1, 11 de Vaseolo Mumma (Cena, 1715). See Winer, Handbuch der theol. Lit. i, 317; Fritsch, Bibl. Jod. i, 404; Jucker, Althelam Gelehrten-Lexikon, s. v. [B. T.]

Holbein, Hans, an eminent Swiss painter, designer, and wood-carver, was born at Basle in 1498, although some think he was a native of Augsburg. He was the son and scholar of John Holbein, who settled at Basle, and resided there during the rest of his life. At the age of fifteen Hans manifested great abilities, and painted portraits of himself and his father which were engraved in 1512. He was invited by an English nobleman to visit England, but declined the invitation. Several years afterwards he formed an intimacy with Erasmus, and painted his portrait. The latter persuaded him to go to England, and gave him a letter to Sir Thomas More. On arriving in London he sought out that nobleman, who received him with kindness, giving him apartments in his house. One day Holbein, happening to mention the nobleman who some years before had invited him to England, Sir Thomas was desirous of knowing who he was, and on the close of the year the archbishop of Marvich (Marcel) returned from Rome, bringing a papal brief (Aug. 2, 1822), which solemnly condemned the schismatics of St. Mary’s. On Dec. 10, 1822, Hogan submitted, and received from Conwell his exact and removal of censures. On the 14th of the same month the unhappy priest, circumvented by the trustees (it is said), objected that the authenticity of the brief had not been shown, and continued to officiate and preach at St. Mary’s. He published violent pamphlets against his diocesan and bishop English, whom he sought to compromise. Hogan at length grew tired of his rebellion, left Philadelphia for the South, married, became a custom-house officer in Boston, went into the pay of the enemies of Romanism, published some books to stimulate the Know-Nothing movement. (Popery as it Was and Is, Boston and New York, 1842; Numererus and Auctor Confession, recently reprinted at Hartford,) and died in 1851 or 1852. The above account is from the standpoint of the opponents of Hogan. The historians of the Roman Catholic Church think the troubles of which Hogan was the victim were due largely to the trusty system, whose influence in the Catholic Church they deem pernicious, and it has caused many local schisms, of which this of St. Mary’s was the most celebrated and scandalous, and was not healed for many years. For an account of this schism, and voluminous documents, see


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Lyme, and Leyden. The most important of these are a set of wood -cuts, entitled, The Dance of Death, which, complete, consists of thirty -three upright plates, but is seldom found above forty -six. There are also, by Holbein, a set of ninety small cuts of subjects from the Old Test., which were published at Lyme in 1535. He made a number of designs from the Bible, which were engraved and published at Leyden in 1547. Holbein died at London in 1543. For a list of his works, see Spooner, *Bibl. Hist. of the Fine Arts*, a.v.

Holcomb, Frederick, D.D., a Protestant Episcopal clergyman, officiated for many years in Trinity Church, Northfield, Conn., until 1861, when he became the minister of Christ Church, Boston. In 1865 he was residing in Watertown without regular pastoral work. In 1868 he officiated in Christ Church, Harrington, in the neighborhood of Watertown, and continued in this work until his death, May 29, 1872, at the age of eighty-five years. See *Prot. Episc. Almanac*, 1873, p. 126.

Holda (or Holla), in German mythology, was originally a friendly goddess of the ancient heathen Germans, probably the one mentioned by Tacitus, and compared with Iaia. The name is derived from the German hold, or hold, "mild." After the introduction of Christianity the goddess became a spectre, but still with friendly rather than threatening attributes. The myths about her are nowhere so spread as in Hesse and Thuringia. The popular belief in Holda (Frau Holla) is spread over the Rhine into Northern France and Lower Saxony. She is represented as a heavenly being, encircling the earth; when it snows she makes her bed so that the footsteps fly. She enjoys seas and wells; at noon she is seen bathing and disappearing in the stream. Mortals reach her dwelling through a well. Her yearly procession on Christmas is supposed to bring fruitfulness to the country, but she also rides with the furious army, or leads it. She loves music, but her song has a sorrowful tone.


Holebeck, Laurence, an English scholar, probably a native of Lincolnshire, was bred a monk in the abbey of Ramsey, and was one of the first Hebrew scholars of his age, a language then so unknown, even to the priests, that in the reign of Henry VIII, Erasmus, with his keen wit, says, "they counted all things Hebrew which they did not understand." (Dial. per Helg. Ev.). Holebeck made a Hebrew dictionary, counted exact in those days. Pines complains that Robert Wakefield, the first Hebrew professor at Cambridge, purloined this dictionary to his private use. Holebeck died in 1410. See Fuller, *Worthies of England* (ed. Nuttall), ii, 290.

Holiness, Beauty of, is a phrase occurring several times in the English Bible (always as a translation of the Heb. hadrath k'dhes, י'רֶשֶׁה גֹּיֹן, ornament of sanctity. 1 Chron. xvi, 29; 2 Chron. xx, 21; Ps. xxix, 2; cxvi, 9; in the plur. of the cognate term יַעַדָּר, ἱδρα, Ps. cxv, 3, which simply denotes splendid garments, such as are worn on festive occasions, i. e. "holiday suit," not necessarily the sacred priestly vestments, since it is usually, if not exclusively, applied to non-sacerdotal persons.


Hollar, Wenzelaus, an eminent Bohemian engraver, was born at Prague in 1607, studied at Frankfurt under Matthew Merian, and at the age of eighteen published his first plates, an Ecce Homo, and the Virgin and Infant. He made the tour of Germany. At Cologne he formed an acquaintance with the earl of Arundel, who took him into his employment. About this time the civil war broke out, in which Hollar became involved on the side of the royalists, and was made a prisoner by the opposite party in 1645. On obtaining his liberty he went to Flanders, and settled at Antwerp. In 1662 he returned to England, but gained little encouragement. He died March 28, 1677. There are about two thousand four hundred prints by this artist, and some of them possess considerable merit. The following are only a few of his sacred subjects: The Virgin Suckling the Infant Jesus and Carrying St. John; The Holy Eucharist; The Ecce Homo, with many figures; The Queen of Sheba Visiting Solomon; The Magdalene in the Desert Knelling before a Crucifix. See Spooner, *Bibl. Hist. of the Fine Arts*, a.v.

Representation of Holda.
Holley, HORACE, LL.D., a Unitarian minister, was born at Salisbury, Conn., Feb. 12, 1781. He was fitted for college at Williams-town, Mass.; graduated from Yale in 1803; studied law for a few months; and then commenced the study of divinity under president Dwight of Yale, whom he succeeded in preacher in December, 1804, and was ordained and installed minister of the congregation in Greenfield, Sept. 18, 1805. He resigned this charge Sept. 15, 1808, and was installed as pastor of the Hollis Street Church, Boston, March 8, 1809. He accepted an invitation to the presidency of Transylvania University in 1818, and held that office till 1827, when he resigned it, with a view to taking charge of a seminary in Louisiana, but was attacked with yellow fever in New Orleans, and died July 31, 1827. See Sprague, Annals of the Amer. Pulpit, vii., 265.

Holliday, William Harrison, D.D., a Methodist Episcopal minister, was born in Berkeley County, W. Va., Aug. 8, 1835. He was converted at the age of eleven, preached his first sermon at sixteen, entered Dickinson College, Carlisle, Pa., in 1853, and in 1855 was admitted to the Baltimore Conference. He served as junior pastor successively on Westminster Hillsborough, and Warrenton circuits. In 1858 he was sent to Summerfield Circuit, late in that year was transferred to the Iowa Conference, and appointed to Cascade; returned a year later to the Baltimore Conference, and subsequently served Baltimore, South Bend, and Montgomery circuits, South Baltimore Station, East Washington, Winchester District, East Tub, and Hartford Avenue. He died March 23, 1879. Dr. Holliday was a self-sacrificing, warm-hearted, heroic, successful preacher. See Minutes of Annual Conferences, 1879, p. 15.

Hollingworth, Richard, D.D., an English clergyman, was born at Westminster, and rector of St. Botolph's Aldgate. He published six sermons (1763-93), and several treatises upon the famous Essex-Hussite controversy. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Holmboe, Kristoffer Andreas, a Norwegian Orientalist, was born March 19, 1796. In 1825 he was professor at Christiana, resigned his office in 1826, and died April 2, 1828. He is the author of, "Travs ved Buddhisme en Norske Areal i Introductio de Christiania" (1837); Bibelk Real Ordbog (1868). (B.P.)

Holme, John Stanford, D.D., a Baptist minister, was born in Philadelphia, March 4, 1822, and was a graduate of the University of Pennsylvania. John S. prepared for college at New Hampton, N.H.; first studied law in Philadelphia; but afterwards graduated at Madison University in 1850, and became pastor of a church in Watertown, N. Y. Four years later he was called to theorate of the Pierrepont Street Baptist Church, now the First, of Brooklyn, where he remained for some years, and then organized Trinity Baptist Church of New York, and was its pastor for fourteen years. He resigned that pastorate to accept that of the Riverside Baptist Church, at Eighty-sixth Street and the Boulevard, but his health failing, he passed much of his time resting in Europe. He died at Clifton Springs, N. Y., Aug. 26, 1884. Dr. Holme was noted for his literary attainments, having prepared the Plymouth Collection of Hymns for the Baptist churches, and compiled a regular copy book, entitled "Light at Evening Time." For some time he had been a member of the staff of The Homiletic Monthly. See Cathcart, Bapt. Encyclopedia, s. v.

Holmes, David, D.D., a Methodist Episcopal minister, was born at Newburgh, N. Y., March 16, 1810. He became a printer; his brother was entered the Onedia Conference, filling many of its best stations till 1853, when he was transferred to the Southern Illinois Conference. After effective labors in it of five years he was transferred to the North-west Indiana Conference, wherein he served La Porte, Delphi, and Pittsburgh. From 1861 to 1866 he was principal of Battle Ground College, and in 1867 principal of North-western Indiana College. In 1868 he re-entered the regular work, and served successively Simpson Chapel, Greenwood; Brookstown; Monticello, and Battle Ground, Mich. He died Nov. 14, 1878. Dr. Holmes was a ripe scholar, an excellent logician, a thorough educator, an able preacher, and an author of merited repute. See Minutes of Annual Conferences, 1874, p. 86; Simpson, Cyclop. of Methodism, s. v.

Holmes, Obadiah, a Baptist minister, was born at Preston, Lancashire, England, in 1666, and was educated at Oxford. He arrived in America in 1686. He continued a communicant with the Congregationalists, first at Salem, and then at Rehoboth eleven years, when he became a Baptist, and joined the Baptist Church in Newport, R. I. In 1652, when the minister, Mr. Clarke, sailed for England, Mr. Holmes took charge of the church in Newport, and this relation he held till his death, Oct. 15, 1682. Mr. Holmes underwent great persecution for his religious principles, being imprisoned for several months, and publicly whipped by the Puritan authorities in 1661. See Sprague, Annals of the Amer. Pulpit, vii., 265.

Holobolus, Manuel (Μανουήλ Ολόβολος), a Byzantine prelate and philologist, who lived in the latter part of the 13th century. From his infancy he was attached to John Lascaris, who was placed upon the throne at nine years of age, and shared with Michael Palaeologus the title of emperor. When Michael's son, and of whom, to be laicized and sent into exile, Holobolus, who then was still a student, could not conceal his indignation, and for this impudence the emperor ordered that his nose and lips should be cut off. He was then imprisoned in a monastery, where he pursued his studies with so much success that he was put in charge of the younger monks in 1297. Shortly afterwards the emperor was reconciled to Holobolus, and conferred upon him the dignity of a rhetor, or lecturer on the Holy Scriptures. During the discussions which took place between the Greek and Latin churches, on the subject of a reunion, he opposed energetically the proposition of Michael Palaeologus. He was consigned to a monastery at Nicæa in 1273. The emperor soon after brought him back to Constantinople with a cord around his neck. A long captivity followed; he regained all the sentiments of Holobolus, for he took part, in 1293, in the deposition of the patriarch John Voccus, a partisan of the Latin union. Holobolus left Political Verses on Michael Palaeologus, which are cited in the Glosarium of Du Cange, under "P電ραπο οι Ρωμανοι." See Hofer, Nowe. Biog. Græc. s. v.

Holocaust (αλακαστος, wholly burned), a kind of sacrifice wherein the whole offering was burned or consumed by fire, nothing being left for the feast. Among the heathen it was analogous to the Scripture burnt-offering.

Holon of Judah. For this place Lien. Conder conjecturally proposes (Text Work ii, 387) Brit Al-Arán, a large ruin nine and a half miles west of Halihal, containing "foundations, caves, cistern, with heaps of stones and remains of an ancient road" (Memoirs of Ordnance Survey, iii. 221); and Trelawney Saunders (O. P. Sept. 1876) locates the Khirbat of Halihal, three miles south-west of Hebron. The latter position is possible, but the former is not within the required group of towns.

Holtsuf, Barthold, a Reformed theologian of Germany, was born at Rügenwade, Pomerania, Dec. 11, 1687; died in 1777. He was professor of philosophy at Freiburg, in 1696 court-preacher at Steins, in 1896 professor, and in 1896 doctor of theology at Frankfort, and died in 1717. He wrote De Prodestinatione, Electione et Reprobatione, and a great many theological treatises, which were published in one volume in 1714. See Jöcher, Allgemeines Gelehrten- Lexicon, s. v. (B. P.)

Hooker, Edward William, D.D., a Congregational minister, son of Rev. Asahel Hooker, was born at Goshen, Conn., Nov. 24, 1794. He graduated from Middlebury College in 1814, and from Andover Theological Seminary in 1817; was ordained at Green Farms, Aug. 15, 1821, over which church he remained pastor until 1829, when he became associate general agent of the American Temperance Society, and was editor of the Journal of Humanity. He was installed pastor of the Church at Bennington, Vt., Feb. 22, 1822, and was dismissed in the spring of 1823. From Aug. 23 of the latter year, for four years, he was professor of sacred rhetoric and ecclesiastical history in the Theological Institute of Connecticut, at East Windsor Hill. From 1829 to 1856 he was the regular pastor of the church at South Windsor; after which, until 1862, he served in the same relation at Fair Haven, Vt. He died at The Mort Atkinson, Wix, March 31, 1875. Dr. Hooker was a trustee of Middlebury College from 1834 to 1844, and was a corporate member of the American Board of Commissioners for Foreign Missions from 1840. Among his published works are, Life of Thomas Hooker: Early Conversions: — Ehba Leeus, etc.; also several pamphlets, among them, Marks of Spiritual Declension: — Plea for Sacred Music: — Believing the Truth: — Character and Office of the Holy Spirit, etc., with various printed sermons. He was also a writer for various magazines and other periodicals. See Comp. Quarterly, 1876, p. 437.

Hooker, Henry Brown, D.D., a Congregational minister, son of Dr. Thomas Hooker, was born at Rutland, Vt., Aug. 8, 1802. After attending the Castleton Academy, he entered Middlebury College, from which he graduated in 1824. Four years later he graduated from Andover Theological Seminary. He was ordained an evangelist, Oct. 10, 1825, and for one year was a home missionary in South Carolina. From May 2, 1827, to May 17, 1836, he was pastor in Lansboro, Mass.; from February 1837, to June 1838, was pastor in Falmouth; from 1838 to 1873 was secretary of the Massachusetts Home Missionary Society, and continued to assist in the office of that society until his death, July 4, 1881. From 1844 to 1851 he was a member of the Massachusetts Board of Education; from 1845 he was a corresponding member of the American Board of Commissioners for Foreign Missions. The American Tract Society published eight tracts from his pen; and he also wrote three tracts for the Tract Society of Boston. He was also the author of two Sunday-school books: Plea for the Heavens, and Put Off and Put On. See Comp. Yearbook, 1882, p. 38.

Hooker, Herman, D.D., an Episcopal clergyman, was born at Poultney, Vt., about 1806. He graduated from Middlebury College in 1825, studied two years in Princeton Theological Seminary, and subsequently took orders in the Protestant Episcopal Church; but on losing his position as a bookseller in Philadelphia, he removed to New York, where he died, July 25, 1885. He is the author of The Portion of the Soul (1855) — Popular Infallibility — Use of Adversity: — Maxim: — The Christian Life.

Hooker, Horace, D.D., a Congregational minister and author, was born in 1738. He was a graduate of Yale College, and was remarkable for his upright character and purity of his style as a writer. He early, in connection with Rev. Thomas H. Gallaudet, LL.D., undertook the preparation of religious books for the young. Among them are, The Youth's Book of Natural Theology, in two parts, and a series of twelve volumes of Bible Histories. As an essayist, he was author of a period of more than twenty years he was secretary of the Connecticut Missionary Society; also for several
HOOLE, Elijah, D.D., an eminent Wesleyan missionary, was appointed in 1819 to Bangalore, in the Mysore country, to which, in 1823, Serupagapatam was added. "He rapidly acquired an accurate knowledge of the Tamil, one of the first-fruits of which was a translation of the Methodist Hymns. It was thus that he laid the foundation of that proficiency as an Oriental scholar which was afterwards duly acknowledged by the Royal Asiatic Society and other learned bodies; at the same time travelling widely and laboring with unwearied diligence in his evangelical efforts, and enduring hardship as a good soldier of Christ." After nine years he returned to England sick, and was never afterwards free from pain. From 1830 to 1835 he was superintendent of schools in Ireland. Removing to London, he was, in 1834, appointed assistant secretary, and in 1836 one of the general secretaries of the Missionary Society; a position he held to the end of his life. In the administration of missionary affairs his punctuality, suavity, and diligence rendered him singularly efficient, and his unobtrusive services became more and more valuable every year. He was also honorary secretary of the British Society for the Propagation of the Gospel in Foreign Parts, and the Home also for the University of the Asias, in London. Gentle, uniformly cheerful, Dr. Hooie was to the end of life a diligent student. He died in London, June 17, 1872, in the seventy-fifth year of his age. Dr. Hooie wrote, Madras, Mysore, and the South of India: A Narrative of a Mission to those Countries, from 1820 to 1828 (2d ed. Lond. 1844, 12mos.):—The Year-Book of Missions (Lond. 1847, 8vo):—The Missionary, a poem from the Swedish, edited by Dr. Hoole (1851, 8vo):—Byrum and the Wesleyans (1861):—Indians' Ta- les (1860). See Minutes of the British Confer- ence, 1872, p. 32; Stevens, Illust. of Methodist, iii. 346; Osborn, Meth. Bibliography, p. 117.

HOOPER, William, D.D., L.L.D., a distinguished Baptist minister, was born near Wilmington, N. C., Aug. 8, 1792, being a grandson of William Hooper, one of the signers of the Declaration of Independence. He graduated from the University of North Carolina. He was a graduate of the Chapel Hill, in 1809; studied theology one year at Princeton; was appointed professor of ancient languages in his alma mater in 1817; took orders in the Episcopal Church in 1818; was rector of a church in Fayetteville from 1822 to 1824; changed his sentiments on baptism, and joined a Baptist Church; returned also to the University of North Carolina, first as professor of rhetoric, and then resumed his former chair as professor of ancient languages. In 1838 he was called to South Carolina, where, for eight years, he was in the department of instruction in the Furman Institute. He was then chosen president of Wake Forest College, N. C., and held this office for six years. He was pastor in Newbern, then president of the Chowan Female Institute, and for the last years of his life was engaged in teaching at Fayetteville and Wilson. He died at Chapel Hill, Aug. 19, 1876. See Gen. Cott. of Princeton Theol. Sem. 1881, p. 15. (J. C. S.)


Hopkins, Henry Harvey, D.D., a Presbyterian missionary, was born in Washington County, Pa., Nov. 12, 1804. He graduated from Princeton Theological Seminary in 1828; was licensed by the Presbytery of New Castle

the same year; obtained permission to labor without the bounds of the presbytery, and at once proceeded to Clinton, La. He went to Big Bend and Taylorsville, Ky., and served as pastor. This relation continued about nine years, and was dissolved April 2, 1844. Dr. Hopkins next took charge of two churches at Cane Run and Plum Creek, in Shelby County, and subsequently of a church at Owensboro. He died April 13, 1871. He was a devoted pastor, a wise counselor, practical, judicious, and of large Christian experience. See Necrol. Report of Princeton Theol. Sem. 1876, p. 28.

HOPKINS, John, an American philanthropist, a member of the Society of Friends, was born in Anne Arundel County, Md., May 19, 1735. He received a liberal education, and engaged in the wholesale grocery business, from which he retired in 1847 with an ample fortune. He then became president of the Merchants Bank, and a director of the Baltimore and Ohio Railroad. He died in Baltimore, Dec. 24, 1873. Mr. Hopkins' benefactions amount in the aggregate to over $4,000,000. In 1878 he founded the Hopkins Free Hospital of Balti- more, at a cost of about $4,000,000. He also founded an orphanage for colored youth, a convalescent hospital, and the Johns Hopkins University. This institution is located at Clifton, near Baltimore, and has four hundred acres of land and an endowment of $5,000,000. Poor and deserving youths of Maryland and Virginia receive free scholarships.

HOPKINS, Josiah, D.D., a Presbyterian minister, was born at Pittsford, Vt., April 26, 1776. He never attended college, though he had a good academical education. He was licensed by the Paulet Congregational Association in 1809, and was ordained pastor of the Congregational Church in New Haven, Vt., in 1811. He subsequently became pastor of the First Presby- terian Church in Auburn, N. Y. He died at Geneva, June 27, 1832. See Wilson, Pref. Hist. Amanaes, 1863, p. 298.

HOPKINS, Samuel, Sen., a Congregational minister, son of John Hopkins, of Waterbury, Conn., educated at Yale College in 1718; was ordained pastor in West Springfield, Mass., June 1, 1720, and died suddenly in October, 1755, in the sixty-second year of his age. He published a Select Memoirs relating to the Hou- stonian Indians (1750). See Sprague, Annales of the Amer. Pulpit., i. 519.

HOPKINS, Samuel, Jun., D.D., a Congregational minister, son of the foregoing, was born in West Springfield, Mass., Oct. 31, 1729. He graduated from Yale College in 1749, and was a tutor there from 1751 to 1754; was ordained pastor at Hadley, Mass., in 1755, and died there, March 8, 1811. A volume of sermons was published by him in 1759. In many respects he was a remarkable man, distinguished for his good-hum- mor, and his Calvinism was of a type opposed to Hop- kinianism. See Sprague, Annales of the Amer. Pulpit., i. 520.

HOPKINS, Theodore Asa, D.D., a Presbyterian minister, was born at Hartford, Conn., July 25, 1805. He graduated from Yale College in 1824; studied theology privately, and was licensed by the Cayuga Pres- bytery, June 19, 1829. In 1829 he accepted a call from the Congregational Church at Pawtucket, Mass. His ministry there was successful and very acceptable. In 1836 he accepted a call from the First Presbyterian Church in Brooklyn, where he remained until his death, Nov. 18, 1847. See Sprague, Annales of the Amer. Pulpit., iv. 741.

HOPPENSTEDT, August Friedrich Ludwigo, a Lutheran theologian of Germany, was born March 22, 1765. In 1799 he was inspector of the Teachers' Seminary at Hanover, in 1792 court-chaplain, in 1796 superintendent, in 1800 general superintendent at Harburg, in 1815 at Gelnhausen. He died April 18, 1820, doctor of theology, abbot of Loccum, and director of consistory at Hanover. He published, Predigten (Hanover, 1818-19,
HOPPER 570  HORNE


Hopper, Christopher, one of the most efficient early Methodist preachers, was born at Low-Coalburne, Ryton Parish, Durham County, England, Dec. 25, 1722. In his Autobiography (in Jackson's Lives) he gives an interesting account of his conversion under Methodist preaching, about 1745, and of his subsequent labors after 1749. For fifty years he preached throughout the land, in churches, ale-houses, cockpit, now before a conference, then before a mob, now amid the prayers and tears of the people, and now amid rotten eggs, the sound of horns and bells, brickbats, blows, and broadswords. For one year (1780, Dec. 25, 1778, the first time with Wesley). In 1751 he and Wesley visited Scotland, the latter returning in a few days, but Hopper pressing on, and in 1759 introducing Methodism as far as Old Aberdeen and Peterhead, thus planting Methodism in North Britain. Wesley being absent from the conference at Bristol in 1747, Hopper was elected president. After 1790 he resided chiefly at Bolton, preaching till January, 1802. He died March 5 following. Hopper played an important part in British Methodism, and not merely in extending its borders. He was one of the men who gave it Brampton and Benson, and his melting prayers contributed to its peace and union during the critical conferences of the last decade of the 18th century (see Entwistle's Memoirs). He was of an original turn of mind, had fine natural abilities, was a diligent student, a pioneer preacher, and a seal-saver. See Early Methodists (New York, i, 170; Crowther, Portraits of Methodism, p. 350); Stevens, Hist. of Methodism, i, ii, (see index); Smith, Hist. of W. S. Meth., i, ii (see index); Wycliffe, Meth. Mag., Sept. 1803; Everett, Kemp and Able Little Sketch; Wesleyan Centenary Tokens (ed. ed. Lond., 1841), i, 352.

Hoppus, John, L.L.D., an English Congregational minister, was born in London in 1759. He studied theology at Rothenham and Dunbar, then proceeded to the University of Glasgow, where he took his degree of M.A., and was the most distinguished pupil of his year. Thence he returned to London and took the minster of a church in the Temple Church, where he labored two years. He next became professor of mental and moral philosophy and logic in University College, London, which chair he occupied for thirty-six years, preaching frequently and writing extensively. He died in London, Jan. 29, 1873. The life of Dr. Hop- pus was an exemplification of his oft-repeated assertion that "No service a man can render his generation is greater than this, to try to justify the ways of God to men." He wrote a masterly exposition of Bacon's Novum Organum, and many other treatises for the Society for the Diffusion of Useful Knowledge—a prize essay on Schism as opposed to the Unity of the Church—a valuable pamphlet on The Crisis of Popular Education, as well as contributing largely to the Psychological Journal and Esoteric. See (Lond.) Cong. Year-book, 1876, p. 541; (Lond.) Evangelical Magazine, 1876, p. 261.

Hordicia (or Hordiccia), an ancient Roman festival, celebrated April 15, in honor of the goddess Tellus. On these occasions thirty pregnant cows were sacrificed.

Horem. The Hurah, which is accepted by Conder (Travels in Iraq, pp. 357 and Trianam (Bible Places, p. 274), but not by Saunders (O. T. Map), as the representative of this ancient site, is written Kharbet el-Kharah on the Ordnance Map, three and a half miles north-west from Yafín (Iron), and so in the accompanying Memoirs (i, 242), "beaps of stones and cisterns, on a small tell [mound]; a birkeh [pool] in the valley." This last authority states (line 205) the people called Hurah, which is laid down at two miles south-east of Tibrin, and described (ibid. 118) as "beaps of small unheawn stones, with two olive-presses and a spring at the ruin," an identification not adopted by Saunderson.

Horey, in the mythology of the negroes in East Africa, was a demon, having a resemblance to the devil, whose image probably reached Abyssinia through the Christians. Those people practise circumsicion in the thirteenth or fourteenth year. Before the youths are thus dedicated they are exposed to the persecution of this demon, and are supposed to escape by a fall, deep bowl or cry. As soon as this cry is heard, victuals are prepared and placed under a tree. They are always found to have been eaten. If the food does not suffice, Horey steals a boy and devours him, keeping him in his stomach until more food is brought, whereabouts he gives him no satisfaction. These demons have been ten or twelve days in the stomach of this monster.

Horman (or Horamen), William, an English author, was born at Salisbury, Wiltshire, about 1670. He was educated at Exon and at King's College, Cambridge, was made valedictorian at Exon, where he spent the remainder of his days, and died April 12, 1555. He was one of the most general scholars of his age. He wrote on Orthography:—On the Quantities of Peaumate Syllables: — A Chronicle, Commentaries, and Other Eng. Texts, i, 588. [P.S.]

Hornblower, William Henry, D.D., a Presbyterian minister, was born at Newark, N. J., March 21, 1820. He graduated from Princeton College in 1838; studied law one year; graduated from Princeton Theological Seminary in 1842; became a missionary to the "Fines" in 1843; was ordained pastor at Pateron in 1844, and labored there with great success and usefulness until 1877, when he was elected by the General Assembly professor of homiletics, pastoral theology, se- cred rhetoric, and Church government in the Western Theological Seminary, Allegheny City, Pa. He died there, July 16, 1885. See N.Y. Observer, July 19, 1885; Neigr., Pred. Encyclop. s. v. Necrol. Report of Princeton Theol. Sem., 1884, p. 28. (W. P. S.)

Hornby, John, D.D., a native of Lincolnshire, bred a Carmelite, received his degree at Cambridge, flourished in 1754, and was buried at his convent in Boston. He participated in a great controversy over the priority of the Benedictines and Cistercians, pleading for the precedence of the former, and Horbury preaching and writing for that of the latter. The judges were John Donwick, the chancellor, and the doctors of the university, and they confirmed the opinion of Horn- by, under the seal of the university. Henry VIII made them friends by thrusting both out of the land. See Fuller, Worthies of England (ed. Nuttall), ii, 288.

Horne, Robert, an English prelate of the 16th century, was born in Durham, educated at St. John's College, Cambridge, advanced dean of Durham in 1551, and prebend of York in 1552, but in the persecution under Mary he fled to Germany, and, fixing his residence at Frankfort, became the head of the episcopal party. On returning to England he was made bishop of Winchester, Feb. 16, 1560. He was a worthy man, but ground between the papists and sectaries, who spat upon his name, and twisted his person as daws are fondly deformed, apparently having no worthy cause for their opposition. He died in Southwark, June 1, 1580. He published an answer to Fucckenham's Declaration of Scripturns of Conscience (1568), touching the oaths of supremacy. See Fuller, Worthies of England (ed. Nut- tall), ii, 288.

Horne, Thomas Hartwell, D.D., a minister of the Church of England, was born in London, Oct. 20, 1780. He was a scholar at Christ's Hospital, but did
HORNEMANN, CLAUDIUS FRIEDRICH, a Danish theologian, was born in 1751, in 1801 professor of theology at Copenhagen, and died in 1830. He wrote, Specimen Exercitationum Crit. in Ver. LXX Interpret. ex Phile. (1-iii, Göttigen, 1773-78):—Observations ad Illustrationem Dogmatis in Conc. Vetus, Text. ad Phile. (Göttigen, 1779):—Observationes ad loc. quatuor LXX (1773):—Observationes de Harmonia Linguarum Orientis, Ebratiae, Chaldaeæ, Syriacæ et Arabice (1826-29):—Scripta Graeca, Græc. Patrum Apostolorum, Graec. et Latine, Edd. (1820, 2 vols.). See Winer, Handb. der theolog. Lit. i. 51, 77, 982; Fürst, Bibl. Jud. ii. 407 sqq. (B. P.)

HORNER, JAMES, D.D., a minister of the Presbyterian Church in Ireland. He was Dr. M' Dowell's colleague in Mary's Abbey, Dublin, ordained co-pastor in 1791, and died in January, 1845. He was intrusted by the synod of Ulster with the management of much of its public business, and was remarkable for his tact and shrewdness. He was one of the first missionary agents of the synod, and was also appointed by it on the committee for the preparation of a code of discipline. See Reid, Hist. of the Presb. Church in Ireland.

Hora, FRIEDRICH THEODOR, a Lutheran theologian, was born in 1810 in Hanover. He was in 1835 pastor at Grafenstein, in 1845 at Strasburg, and died there in 1882, president of the consistory. Horning was a strict Lutheran, and founded, in 1849, the Lutheran Missionary Society. He wrote, Evangelisch-lutherische Kirche, and with Kelltemple he published Handbuch für die Kirche Augsburger Confession. He also edited Kirchenblatt für die Kirche Augsburger Confession. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Horror, a passion excited by an object which causes a high degree of fear and detestation. It is a compound of wonder and fear. Sometimes it has a mixture of pleasure, from which, if predominant, it is a denomination a pleasing horror. Such a horror seizes us at the view of vast and hanging precipices, a tempestuous ocean, or wild and solitary places. This passion is composed of a mixture of wonder and fear, and well-tempered awe of religion. Horror and terror seem almost to be synonymous; but the former refers more to what disgusts, the latter to that which alarms us.

Horse-sacrifice, a ceremony celebrated by various ancient nations, in which a horse was offered in sacrifice to a deity, usually the sun. The Massagetae, a great and powerful nation, of whose territory extended beyond the Araxes to the extreme parts of the East, sacrificed horses to the sun. The practice prevailed in Persia in the time of Cyrus, and may have been anterior to that sovereignty. Horses were sacrificed to Neptune and the deities of the rivers, being precipitated into the sea or into the rivers. The Lacedaemonians sacrificed a horse to the winds, which, by their force, carried the ashes of the victim to a distance. Among the ancient Romans a horse was sacrificed annually to Mars in the Campus Martius, in the month of October. The blood that dropped from the tail of the horse, when he was called, was carefully preserved by the vestal virgins in the temple of Vesta, for the purpose of being used at the Pulliilia or shepherd festival. In the Rig Veda are two hymns in honor of the horse-sacrifice, called Asvamedhika, which describes the horse as "dark, and decorated with rich trappings, the variously-colored goat going before him." The horse is led three times round the sacrificial fire; he is then bound to a post and slaughtered with an ax; and the flesh is tossed on a spit, boiled, made into balls, and eaten; and finally "The horse proceeds to that assembly which is most excellent; to the presence of his father and his mother (heaven and earth)." Go, horse, to-day, rejoicing to the gods, that (the sacrifice) may yield blessings to the donor. The horse-sacrifice at this day is one of the great annual ceremonies of the Hindus.

Horsey, JOHN, an eminent English clergyman and antiquary, was born in 1685, at Mid-Lothian, and was pastor of a dissenting congregation at Morpeth. He died in December, 1731. He wrote Roman Antiquities of Britain (published posthumously, 1732). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v. See Amer. Quar. Church Rev. 1862, p. 741.


Horton, WILLIAM, D.D., a Protestant Episcopal minister, was born at Newburyport, Mass., March 14, 1804. He graduated from Harvard College in 1824; from Andover Theological Seminary in 1827; was ordained deacon in November of that year, and presbyter Oct. 15, 1830. He was pastor at St. Paul's Church, Windor, Vt.; in 1835 of Trinity Church, Saco, Me.; at St. Thomas's Church, Dover, N. H. (1839-47); at St. Paul's Church, Brookline, Mass. (1849); at St. Paul's Church, Newburyport (1858). He died there, Oct. 29, 1883. See Tren. Cat. of Andover Theol. Sem. 1870, p. 75; Amer. Quar. Church Rev. 1864, p. 669.

Hossah. For this place Lach. Conder suggests (Tract Work, ii. 156) that Ouziyeh, meaning apparently (see Memoirs to Ordinance Survey, i. 51) el-'Eshtyeh, laid down at six and three quarter miles south-east of Tyre, and described (ibid. p. 48) as "a village built of stone, containing seventy Druses; situated on a ridge, with two cisterns. There are two caves to the north of the village.

Höschke, RUBENS HAH-KHEN, a Jewish rabbi of Prague, who died in 1674, is the author of יבשך יבשך, a kind of midrashic collectaneum (Prague, 1660) —דניר רביעי דניר רביעי, a cabalistic midrash on the Pentateuch, with extracts from Mechilta, Pesikta, Zohar, (Wilnemorsf, 1681). This latter work, without any value, must be distinguished from the famous midrashic work entitled Yad Shimeon. See Fürst, Bibl. Jud. i. 412 sqq. (B. P.)

Hosman, GUSTAV CHRISTOPH, a Lutheran theologian of Germany, was born in May 16, 1803. He studied at Leipzig and Kiel, was deacon in 1821, and professor of theology at Kiel in 1780. In 1734 he was appointed first court-preacher, in 1749 general superintendent, and died July 10, 1766. He wrote, Diep. Exeg. ad Gal. iii. 19 (Kiel, 1780):—Hypotropa Chro-
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nologia Sacra (Hamburg, 1777) — Annotationes ad Hypotyposis Chronologia Sacra (1728) — De Resurrec-
tione et Ascensione Domini et intestationem Loc. ii, 37, 38: — De Baptistio Apostolorum hoc de Mystério Sen-
tentium Evocata (1732) — Principia Theologiae Comparativae (ed.) — Chronologia Sacra Librorum V. Test.
Observationum Exercitatio Illustrata (1734) — Exerci-
Zacharias, Ezra et Nehemia (1751) — Historia Saemue-
lis, Sauli et Davida (1752) — Disquisitio de Avo Sele-
chideorun et Regum Syria Successione (ed.) — Semicen-
trum, lib. i et ii (1753). See Moser.

Hospitium, a place sometimes attached to monas-
teries in former times, with the view of affording tem-
porary relief to travellers, and in which a certain num-
ber of the poor were relieved by a daily alms. It was
also called a Xenodochium.

Hossein, the second son of Ali and Fatima, and the third of the twelve Imams, was born A.D. 625. He endeavored to dissuade his brother Hassan (q. v.) from resigning the caliphate in favor of Moawiyah, but on finding his remonstrances unavailing, he entered heart-
ily into the support of the new caliph, and even served
in his army when the Samarians first attacked Constan-
tinople. On the death of Moawiyah, in 679, his son
Yezid succeeded, but Hossein contested the caliphate
with him, having been deceived by the promise of pow-
erful support from the professed adherents of the house
of Ali. Overpowered by numbers, and deserted by
many of his followers, he fell by the hand of one
of Yezid's soldiers, on the 10th of the Momian month
Moharem, A.D. 680. A splendid mosque was erected
over the place of his burial. The place, which was
named Mezeh Hossein (the place of Hossein's mar-
tyrdom), is a favorite resort of pilgrims to this day.

Hossein's Martyrdom, anniversary of, a reli-
gious solemnity observed both in Persia and India
with extraordinary splendor. It lasts for ten days,
during which the Shiites keep up continual mourning
for the martyr's fate, giving themselves up to sighs and
groans, fasting and tears. They abstain from shaving
their heads, from bathing, and even from changing
their clothes. The observances consist of a series of
representations of the successive scenes in the life of
Hossein, from the date of his flight from Medina to his
murder in the palace of Korbela; and the exhibi-
tion of each day is preceded by the reading in a plaintive
note a portion of the history of Hossein.

Hostia, an animal among the ancient Romans
which was destined for sacrifice. Sometimes the whole
victim was consumed upon the altar, and at other times
only the legs and intestines were burned. It was the
smoke ascending from the sacrifice that was considered
pleasing to the gods, hence the more numerous the ani-
mals the more pleasing the sacrifice. This was, no
doubt, the reason for offering a hecatomb. The animal
selected for sacrifice must be free from all blemishes and
diseases of soul. If it was of the larger sort of beasts the
horns were marked with gold; if of the smaller sort it
was crowned with the leaves of that tree which the
deity for whom the sacrifice was designed was thought
most to delight in.

Hotchkins, Velona R., D.D., a Baptist minister,
was born in Springfield, Oneida Co., N. Y., June 8, 1815,
and graduated from Madison University in 1838. His
pastorates were in Poultney, Vt. (1839); Rochester, N. Y.;
Buffalo (1849-54), also, subsequently, from 1863 until his
death, and in Fall River, Mass. From 1843 to 1865 he
was a professor in Rochester Theological Seminary.
Dr. Hotchkins was ranked very high as a scholar and an
able preacher, and was regarded as one of the strongest
men in his denomination. He died in Buffalo, Jan. 4, 1882.

Hothum, William De, D.D., an Irish prelate, was
born in England, but educated at Paris. In 1290 he
decided to become a Dominican friar, and was twice provincial of
that order in England. He was appointed to the see
of Dublin, Dec, 8, 1297; consecrated at Rome in 1298
by the pope, and died on his return, at Dijon, Aug 27
of the same year. See D'Alton, Memoirs of the Arch-
bishop of Dublin, p. 110.

Houghton, Daniel Clay, D.D., a Presbyterian
minister (N. S.), was born at Lynton, Vt., in 1814. He
graduated at the University of Vermont in 1840, subse-
sequently taught a few years in Western New York, and
then entered the ministry in the Methodist Episcopal
Church. He was one of the founders of Geneseo Col-
lege, in Lima, N. Y.; was for some years professor of
moral and intellectual philosophy in the college, and at
the same time acted as financial agent. In 1853 he
joined the Presbyterian Church, and in 1854 was ap-
pointed editor of the Genevese Evangelist. He died July

House of Exposition. See Beth-Hammidras.

House of Judgment. See Beth-Din.

House of Reading. See Beth-Hammikra.

House of the Living. See Beth-Haim.

House, Erwin, a Methodist Episcopal minister,
was born at Worthington, O., Feb. 17, 1824. He
was converted at the age of thirteen; graduated at Wood-
ward College, Cincinnati, in 1846; received license to
preach in 1849, and in 1850 entered the Cincinnati
Conference, of which he was a member till his death,
May 20, 1875. Mr. House commenced contributing to
the press as early as 1857; in 1847 was employed as as-
sistant editor of the Ladies' Repository, and from March,
1851, to December, 1852, had sole editorial charge of
the magazine. He published, Sketches for the Young
(1847) — The Missionary in Many Lands — The Homi-
list: — Scripture Cabinet: — The Sunday-school Hand-
book. He was a hearty advocate of temperance. As a
speaker to children he had very few equals. See Min-
utes of Annual Conferences, 1873, p. 116; Simpson,
Cyclopedia of Methodism, s. v.

Hoven, Jan Daniel van, a Dutch theologian,
was born Aug. 20, 1705, at Haarlem. He studied at
Marburg and Utrecht, was in 1728 professor at Lingen, in
Westphalia, in 1739 member of consistory, in 1738 profes-
sor at Campen, and died in 1739. He wrote, Spec-
imens Historiae Analyticae (Lingen, 1782; Amsterdam,
1734) — Historiæ Ecclesiasticae Praemeditatae... i-iii
(1747-52) — Disp. de Vera Etate Legitimata Atheta-
nagoria pro Christianis (1752) — Antiquitates Evangeli-
ce (1738) — Antiquitates Romanae (1759) — De Vera
Etate, Diplomata et Patria Musciae Fidei (1782), etc.
See Meulens, Celebritas Deutschland; Winter, Handbuch
der theolog. Lit. i, 680, 884, 916; Jocher, Algemeine Ge gele-
ten-Lexikon, s. v. (B. P.)

Hovey, Edmund Otho, D.D., a Presbyterian
minister, was born in East Hanover, N. J., July 15, 1801.
At twenty-one years of age he began his preparation
for preaching the gospel, at Thedford Academy; in 1828
graduated at Andover College, and in 1831 from
Andover Theological Seminary. He was consecrated to
the Presbytery of Newportport the same year, and sent
as a missionary to Walash, La. His great work was in
founding and building up Wasbash College, Crawfor-
dsville, Ind., of which, in 1844, he was appointed financial
agent and professor of rhetoric. Subsequently he was
made professor of chemistry, mineralogy, and geology.
He was also treasurer and librarian. He died there,
March 10, 1877. See (N. Y.) Evangelist, March 29, 1877.
(W. T. S.)

Howard, Bezaleel, D.D., a Unitarian minister,
was born at Bridgewater, Mass., Nov. 22, 1758. He
graduated from Harvard College in 1783; immediately
engaged in teaching at Hingham, and at the same time

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pursued a course of theology under the direction of Dr. Gay. He preached his first sermon in 1783; was appointed to a tutorship at Cambridge, and during this time filled vacant pulpits in the neighborhood on the Sabbath. He accepted a call to the First Church in Springfield, in November, 1784, and was ordained April 27, 1785. He resigned this charge on account of ill-health, Jan. 25, 1809. In 1819 he became pastor of a new Unitarian Church in the first parish of Springfield. He remained there until his death, Jan. 23, 1857. See Springfield Pulpit, viii, 1811.

Howard, Leland, A.M., a leading Baptist minister, was born at Jamaica, Windham Co., Vt., Oct. 13, 1793. He was converted about 1810, and commenced to preach in 1812. He was a "born preacher," and placed himself under the tuition of Rev. Joshua Bradley, of the Baptist Church in Windsor, for one year, and then pursued his studies under the direction of Rev. James W. Winchell, of the First Baptist Church in Boston, Mass. He was ordained pastor in Windsor, Vt., Nov. 16, 1817, where he remained seven years, and then of the First Baptist Church in Troy, N. Y., five years, when he moved to his former parish in Windsor, Vt., and had charge five years. His other pastorates were Brooklyn, N. Y., Newport, R. I., Norwich, N. Y., Fifth Street Church, Troy, N. Y., Hartford, Conn., and, in 1852, he went to Rutland, Vt., and was pastor ten years, and then there, May 2, 1867. He was chaplain of the House, in the legislature of Vermont, in 1831, and of the Senate in 1861. (J. C. S.)

Howard, Leonard, D.D., an English clergyman, was rector of St. George's, Southwark, London. He died in 1767, leaving a number of Sermons (1766-81), and a collection of Letters and State Papers (1759-56). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Howard, Robert, an Irish Catholic prelate, was born in 1661, became bishop of Kilalla in 1726, of Elphin in 1729, and died about 1740. He published some Sermons (1730). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Howard, Roger S., D.D., a Protestant Episcopal clergyman, was employed, in 1637, as a teacher in Belsey, Me., and remained there until 1659, when he became rector of St. Stephen's Church, Portland. In 1681 he removed to Vermont; in 1682 became rector of Trinity Church, Rutland; in 1687 of St. James Church, Proctor, and in 1690 president of Norwich University, and rector of St. Mary's Church, Northfield; in 1687 was called to the rectorship of the Church of the Reconciliation, Webster, Mass.; in 1679 he removed to Greenfield, where he died, April 16, 1860, aged seventy-two years. See Whittaker, Almanac and Directory, 1861, p. 178.

Howard, Solomon, D.D., LL.D., a Methodist Episcopal minister, was born Nov. 14, 1811. He joined the Church in 1828, graduated from Augusta College, Ky., in 1833, and entered the Ohio Conference in 1835. After eight years of successful work in the pastorate, he was for two years principal of the Ohio Wesleyan University. From 1845 to 1852 he was in educational work in Springfield, O. In 1852 he was elected president of the Ohio University, at Athens, where he remained for twenty years. He died Aug. 11, 1873, at Mansfield, Ohio. He was a delegate to the General Conference of 1856. He was emphatically an educator, and many a poor young man will remember his sympathy for him in his struggles for an education. See Minutes of Annual Conference, 1873.

Howard, William D., D.D., a Presbyterian minister, was born in Philadelphia, Pa., July 28, 1814. He was educated at Dickinson College, and in 1833 became a student of theology with Dr. William Neill. He was licensed to preach in 1837, and the next year ordained pastor of the Frankford Church, now in the bounds of Philadelphia. In 1849 he removed to Pittsburgh, to take charge of the Second Presbyterian Church, where he continued to labor faithfully until his death, Sept. 22, 1876. He published occasional Sermons. See Presbyterian, Sept. 30, 1876. (W. P. S.)

Howe, George, D.D., a distinguished minister of the Southern Presbyterian Church, was born in 1802. In 1833 he was elected by the General Assembly to the presidency of the theological seminary at Charleston, S. C., and subsequently became president of that institution, which position he retained until his sudden death, April 15, 1883. For half a century his life had been devoted to the great work of training young men for the ministry, and though dead he yet speaks through the living lips of hundreds who went out from this school of the prophets. See (N. Y.) Observer, April 19, 1883. (W. P. S.)

Howe, Obadiah, D.D., an English clergyman, was vicar of Boston, Lincolnshire. He died in 1582, leaving The Universal Examine and Questioned (1648) — Sermons (1664). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Howell, Thomas, an English prelate, was born at Naugamarch, Brecknockshire, educated a fellow of Jesus College, Oxford, was made canon of Windsor in 1696, bishop of Bristol in 1696, and died in 1716. He was a most learned and a most excellent preacher. See Fuller, Worthies of England (ed. Nuttall), iii, 515.

Howley, William, D.D., an English prelate, son of William Howley, D.D., was born Feb. 12, 1765. In his youth he attended the Winchester School, from which he went to the University of Oxford, obtaining a fellowship at New College. In 1784 he was elected fellow of Winchester College; in 1802 was appointed regius professor of divinity; and in September, 1813, succeeded Dr. Randolph as bishop of London. On the decease of Dr. Manns Sutton, in 1828, he became archbishop of Canterbury. He died Feb. 11, 1848. Besides being president of many charitable institutions, he was a fellow of the Society of Antiquaries, and a member of the Royal Society of Literature. See Amer. Quart. Church Rev. 1848, p. 149.

Howman, John, an English Catholic divine, was born at Feckenham, Worcestershire, about 1516, of poor parentage. He was educated by the Benedictines of Evesham, and afterwards at Gloucester College; in 1539 became chaplain to the bishop of Worcester, afterwards to Bonner, and vigorously opposed the Reformation in England. In 1549 he was imprisoned in the Tower, but was released on the accession of Mary, who made him dean of Westminster. Elizabeth offered him the archbishopric of Canterbury on condition that he should become a Protestant, but he refused, and was again imprisoned in 1560. Being released in 1563, he finally retired to the Isle of Ely, and died at Wisbeach in 1565, leaving an account of his Conference with Jane Grey (London, 1564, 1626), besides some Sermons and a few controversial pieces.

Hoyn, Franz Heinrich, a Lutheran theologian of Germany, was born in Holstein, July 20, 1639. He studied at Helmstedt and Giessen, was in 1665 third preacher at Norder, East Frisia, in 1683 pastor primarius, and died May 20, 1659, leaving De Una Logistica in Theologia (Giesens, 1660); — De Un Metaphysicas in Theologia (eod.); — De Principe Theologis (eod.); — De Deo (eod.); — De Questione Ubium Ecclesiae Lutheri Feueri ante Lutherum (1664), besides writing numerous ascetical works. See Jocher, Allgemeine Gelehrten-Lexicon, s. v. (B. P.)

Hoyt, Nathan, D.D., a Presbyterian minister, was born at Newbury, N. H., Feb. 27, 1793. He was educated at Cambridge, Mass., but did not enter college on account of ill-health. He was licensed by Albany Presbytery in 1823, and ordained by the same presbytery in 1826. He first labored in Troy, N. Y., as a city missionary, and on his removal to South
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Carolina became pastor of the Beech Island Church. His next pastorate was in Washington, Ga., and his third and last was in Athens, where he labored with much zeal and efficiency for nearly thirty-six years. He died July 12, 1866. See Wilson, Presby. Hist. Almanac, 1867, p. 437.

HOYT, Ova Phelps, D.D., a Presbyterian minister, was born at New Haven, Vt., May 26, 1800. He graduated from Middlebury College in 1821, and from Andover Theological Seminary in 1824. Soon after he began to labor as pastor of the Presbyterian Church at Pottadam, N. Y., where he remained until 1800, then took the agency of the American Home Missionary Society, and resided in Utica. There while he was editor of the Western Recorder for a year and a half. He was stated supply at Cambridge in 1825; at Detroit, Mich., in 1829; at Kalamazoo, in 1840; district secretary of the American Board of Commissioners for Foreign Missions, in 1852; supply at Elkhart, Ind., in 1860; and from 1863 resided in Kalamazoo, Mich., until his death, Feb. 11, 1866. See Wilson, Presby. Hist. Almanac, 1867, p. 299.

Hrerdinair, in Norse mythology. When the Asas journeyed through the world, Odin, Hoenir, and Loke came to a river with a waterfall. There they found a vaper, devouring a salmon. Loke killed the vaper, and it was brought to the village, where they sought a night's lodging of the rustic Herdinair, who was a pow- erful warrior. Herdinair had he seen, when he called his two sons, Tofner, and Reigen, and told them that the strangers had killed Otter (viper), their brother. Herdinair immediately went to the Asas, who promised to pay him as much money in reparation as he desired. The sorcerer tore off the skin from the killed viper, and ordered it to be filled with red gold. Odin sent Loke into the land of the black elves to seek gold. There he found the dwarf Andwari, who gave him all the money he had in his possession. But the elf still had a small ring on his hand, which Loke ordered to be given to his wife with a ring of silver, saying, "The ring will be the death of its possessor."

The hide was filled, and the ring laid on top, and thus the Asas were free from all debt. Herdinair's sons wanted a share of the gold, but he refused them. They consulted with each other and slew their father. Now Reigen thought he might take one half, but Tofner forbid him, ordering him to go off, or he would befall him which came upon his father. Reigen fled to king Hallfrek, and became his smith. Tofner changed himself into a snake, and guarded the gold. The smith found an avenue into it, and his son's ring, appointed a guard where Tofner was. Sigurd dug a ditch near by where Tofner was accustomed to get water, and waited there for him, and finally slew him. Sigurd then went to Reigen and killed him. Next he rode to Tofner's dwelling, and took all the gold along with him. Sigurd then came to the Hinderlaj; there he found a beautiful woman, who called herself Hildur, but whose real name was Brynhildur. He married her and rode to king Gunki, who had two sons, Gunnar and Hogni, and one daughter, Gudrun; the latter he married, and entirely forgot Brynhildur. She invited Gunnar and Hogni to murder Sigurd; but they, being bound together by an oath, could not become traitors to him; so the third broth- er, Guttorm, killed him while asleep, with a sword. King Atli, the brother of Brynhildur, married Gudrun, the widow of Sigurd. He invited Gunnar and Hogni, but was anxious for the money upon which he made war upon them, caught them, and killed both. Shortly after, Gudrun, to avenge the murder of her brothers, killed two of Atli's children, and gave the king some nectar to drink from the skulls of his own children. Thus eventually the whole generation of Nifungur was annihilated.

HRUGNER, in Norse mythology. Thor, the mighti- est of the Asas, had gone on a journey to kill magicians and giants. Odin rode on his wonderful horse Sleipner to Jotunheim, and thus came to the mightiest and most frightful of giants, Hrugner. Odin began to boast of his horse, and Hruger, to punish him, pursued him on his own horse, Guiflaf. Odin, however, struck Hruger a start of Hruger that the latter could not overtake him, although he followed him to the walls of Asgard. Here the gods invited him to their drinking-bout, which in- vitation he accepted. He became drunk, and began to tell what wonderful things he intended to do. The Asas, tired of his boasting, mentioned Thor's name, and suddenly the mighty hero appeared, raised his frightful mien, and inquired who had invited the boasting giant. Hruger argued with Thor that it would be small honor to him to kill him unarmed, and challenged Thor to a duel on the boundary of Grotungakagi. This Thor accepted. The giants in Jotunheim now made a monstrous man of clay, and not finding a heart strong enough, they took out that of a horse, and called him Mokkurklath. Hruger also armed himself. His head, heart, and club were all of stone. Thus armed, he waited for Thor. Thor came with thunder and lightning, and threw his hammer at the giant. The latter threw his club at Thor. The two frightful weapons struck each other in the air. The stone club burst, a part falling on the earth, the other striking Thor on his head and stunning him. The hammer of Thor shattered the head of Hruger so that he fell, his mon- strous foot resting on Thor's neck. The huge man of clay fell at Thialf's hand. None of the Asas could remove Hruger's foot from Thor's neck until Magni, a son of Thor, came and lifted off the foot without any exertion. Thor presented him with the giant horse, Guiflaf.

Huettoqquixqui, in Mexican mythology, was the high-priest. *His word was not only advisory, but decisive. He also crowned the king. He opened the breast of the sacrifice, and tore out its heart.*

Huettoquilnuitl, in Mexican religion, was one of the three great festivals, celebrated by human sacrifices, in honor of the great mother of the gods. It took place on the last day of the eighth month.

Huematcin, a Mexican sage, lived at Texcoco in the 7th century, and was considered a doctor by excellence of that Athens of the New World. "To him has been attributed the composition of *Tromozitti* (the divine book), a sort of encyclopedia, which gave information, it is said, of the emigrations of the races of the Aztecs after their departure from the borders of Asia until their arrival upon the plateau of Anahuc, specifying the various huts which the invading nation was obliged to make on the borders of the Rio Gila. It has been affirmed that the *Tromozitti* was consigned to a few Aztec books that were condemned to the fire, without being examined, by the bishop of Mexico, Zumarraga. It is possible that, in point of mythology and history, the importance of these hieroglyphic collections has been exaggerated, and so it is hardly possible now to estimate the extent of the literary losses which Mexico suffered. If the work of Huematcin had been preserved to our time, we might have some information to establish the real signification of the Mexican hieroglyphics. When we remember that the palace of Texcoco embosomed certain departments inhabited only by people who occupied themselves with special studies, and recall what has been told of the great treasures which were stored up both at Mexico and at Texcoco, and consecrated exclusively to the study of the kingdom of nature, it is difficult to limit the office of Huematcin to that of a simple theorist, who developed barbarian traditions and fantastic ideas. This learned Aztec seems to have derived his learning from close observation. See *Nov. Rerum Gent.*, s. v.

Hughes, John, a Wesleyan Methodist minister, nephew of John Thomas, vicar of Caerleon, Monmouthshire, was born at Brecon, County Brecon, May 17, 1776. He was educated at the grammar school at Brecon, and, under the care of Rev. David Griffiths, Dr. Coke and other distinguished persons received their education at the same place and under the same master. In 1790 Hughes was converted under a sermon by John McKeeny, and joined the Methodist Society. His parents designed him for the Established Church, but young Hughes could not conscientiously enter its ministry. In 1798 he became a resident with his uncle at Caerleon. In 1798 he was appointed by the Conference to the Cardiff Circuit. In 1800 he and Owen Davies were appointed the first missionaries in North Wales. In 1805 he was superintendent of the Welsh Mission in Liverpool. His remaining circuits were, Swansea, Bristol, Glasgow, Northwich and Warrington, Macclesfield, Newcastle-under-Lyne, etc. In 1832 he became a superintendent of the circuit at Wrexham. He died in Christmas Week, 1815, 1843. Hughes deliberately declined a life of ease and honor, and, contrary to the wishes of his friends, chose the toils and privations of the Methodist ministry. From this course he never swerved. He was a most diligent worker, producing, amid the pressing duties of his itinerancy, works of great and lasting value. In 1803 he published a new edition of the Welsh Hymn-Book: he translated part of Dr. Coke's *Commentary on the New Testament* (1809): while at Macclesfield, 1813, he wrote *A Plea for Religious Liberty*, a reply to Joseph Cook's *"Civil" The Danger of Section*, pamphlets which were the result of a controversy respecting the...
Sunday-schools originated by David Simpson, and which were now carried on by the Methodists; History of British Literature (London, 1818, 2 vols., 8vo), a work which received the encomiums of Dr. Thomas Burgess, Bishop of Salisbury, then Bishop of St. David's, of Sharon Turner, in a letter to the author, of Price, of David M'Nicol, and of the Eclectic Review. It embodied the results of many years' antiquarian research, and is a work of great value. Hughes also wrote a work on fish, a work entitled Historical and Miscellaneous Observations, consisting of Memoirs of Remarkable Persons and Occurrences among the Cymry, translated from the Welsh, with notes and illustrations. The manuscript has been deposited in the British Museum. He received several prizes, premiums, and medals from the Celebrated Society for his literary productions. His last work was the Memoir and Remains of Fussell, which he finished in 1839. See Robert Jackson, Memoir in Wesleyan Methodist Magazine, March, 1847; Minutes of the British Conference, 1848; Wesleyan Magazine, Sept. 1844, p. 669; Smith, Hist. of West Methodism, ii. 359. 301. 398 sq.

Hughes, Obadiah, D.D., an English Presbyterian clergyman, descended from a distinguished Puritan family, was born at Canterbury in 1695. He completed a liberal education in Scotland. He was first assistant minister, then co-pastor at Maid Lane, Southwark, and later at St. Barnabas, Walworth. In 1721 he was called to the seashore of London, and used the riches he brought him in doing good. He was one of the preachers at Salters' Hall in 1784 against popery. He preached the funeral sermon on the death of Nev. Samuel Say, in 1746, at Westminster, and the church called him to succeed Mr. Say in the pastorate. He suffered much from the death of friends, and himself died Dec. 10, 1751. See Wilson, Dissenting Churches, iv. 96.

Hugo (or Hovv), a Scotch prelate, was a monk of Arbroath, and bishop of Dunkeld in the tenth year of king Alexander II. He was witness to a charter by king William, dated at Forfar. He died in January, 1214. See Keith, Scottish Bishops, p. 78.

Hugo, a cardinal, bishop of Ostia, was born in France, and probably, as the authors of the Histoire Litteraire assiette, in the diocese of Beauvais. He became at first a Cistercian monk, then abbott of Trois Fontaines, in the diocese of Chartres. Pope Eugenius made him cardinal about 1151, in spite of the opposition of St. Bernard, who was sorry to lose such a man. Hugo died in 1158. To him are attributed some commentaries on the Old and New Testament, also a book on the miracles of pope Eugenius. But these indications seem to be conjectural, and it may not be supposed that they are erroneous. However, there is one of his letters which has been written on occasion of the death of Eugenius. See Hovv, Novo, Bibl. Genealogica, s. v.


Hultzslopoelchi (also Mexitl), in Mexican mythology, is the supreme deity of the nation, the bloodthirsty god of war. The two sons of a woman, Coatli-cue, were gods of war, who were killed by their mother, and being afraid of the disgrace of an illegitimate birth, resolved to murder her. Just as they were in the act of doing so, Hultzslopoelchi sprang out of her body, a god of war, carrying in his left hand a shield, and in his right a spear. He soon conquered his mother's murderers, and pillaged their houses. When the Aztecs left their dwelling-places, travelling for one hundred and sixty-five days, to find a more southern country, they were directed by this god, whose idol they carried before them through the Valley of Mexico. He erected a wooden temple, which later became the site of one of stone. In this temple his image stood, frightful and terrible. The most horrible sacrifices were made in honor of this god. Hundreds of slaves and prisoners were offered to him. At the dedication of his temple, ten thousand human beings were sacrificed, by opening the breast when yet alive, tearing out the heart, and offering it to the idol on a golden spoon. See MEXICAN RELIGION.

Hujukthin, in the mythology of the Caribbeans, is the heaven which lies above the visible heaven. There are all earthly joys in tenfold greater measure. His trees bear better fruit, the field flowers more beautiful. Fishing is easier and less dangerous. Every man has many wives who care for him. Sickness and death are not known there.

Hulkok, Yokish, the modern representation of this site, is laid down on the Ordinance Map three and three quarter miles north-west of the shore of the Sea of Galilee (from Khan Minveh), and is described in the accompanying Memoirs (i. 364, 420) as a "stone-built village, containing about two hundred Moslems; surrounded by arable land, and situated at the foot of a good hill, and many cisterns are found in the village. Guérin says that, in 1875, the village was reduced to about twenty houses. There are traces of ancient remains at this village, and a rock-cut birkeh [pool] with steps leading down to it, also cut out of the rock.

Huld, in Norse mythology, are the mild, womanly elves, or women of the woods, who are supposed to be seen in the mountains of snow in Norway. See HOLDA.

Huller, Georg, a Roman Catholic theologian of Germany, was born in 1812. He took holy orders in 1836, was sub-regent at Aschaffenburg in 1839, in 1843 cathedral-dean at Wurzburg, and died June 22, 1870. He published Die Idee des Götlichen in der Wissenschaft und die sogenannte freie Wissenschaft (Wurzburg, 1867). After his death were published three volumes of his Völkspredigten, edited by Joseph Hultcr (Augsburg, 1871-73).

Huller, Wilhelm, a Protestant theologian of Germany, was born March 7, 1871, in Westphalia, and died at Iselborn, Feb. 1, 1865, superintendent and doctor of philosophy. He published, Die preeussischen Kirchen- und Gesetze über die evangelischen Kirchen, über die evangelisch-lutherische Staatslehre (Essen, 1825); Evangelische Hauspostille (Düsseldorf, 1827); Die Grundzüge der Aufweckung des Lazarus (Leipzig, 1835);—Christus und die Söldner in Jacobobrunnen (1837)—Predigten und Gesänge über die Epiphanen der Sommer- und Fasttage des Kirchenjahres (1838, 1839). See Winer, Handbuch der theolog. Lit., ii. 275, 386, 388; Zuchold, Bibl. Theol., i. 594; Koch, Geschichte des deutschen Kirchenlebens, vii. 66 sq. (B. P.)

Hulstius, Anton, a Dutch divine, was born in 1615, at Kitha, in the duchy of Bergen. In 1644 he was preacher and professor of Hebrew at Breda; afterward, he was in a controversy of Hebrew at Leyden, and died Feb. 27, 1685. He wrote, De origine et diffusione juris Romanum, cum Jacobo Abendana super Hugonis ii, 9 (Leiden, 1666);—Abruabenilla Comm. in LXX Hebdamadivus Danieli cum Confutationibus (1658);—Authenticus Codici Liber Sacri Contra Criminalias Et, Vivas Vindicat. Quibus Denuo Obvivis et Studiose Defensae (Amsterdam, 1649).—De Canonicitate Publicus Hebrew-Latinus (1639).—Compendium Hebræorum (1647).—Libri Paulini Hebræorum cum Annotationibus (1659).—Oratio de Lingua Hebraica Originali et Propagatione (1641). See Fürst, Bibl. Jud., i. 416 sq.; Jocher, Allgemeines Gelehrten-Lexicon, s. v.; Stein, Geschichte der Bibel, Handbuch, s. v. (B. P.).
HULSIUS

Huldus, Heinrich, a Reformed theologian of Poland, was born Oct. 10, 1654. He studied at different universities, was in 1670 professor of theology, in 1681 professor at Danzig, and died March 29, 1723. He wrote: Summa Theologiae, seu Liber de Morte et Opere et Sacra Duo, Dissertat. in Commentariis, ed. 1685; Vite Ithil, Ubach et Samuel ari in Quarto Parmesiae Solomoniae Cumplia Commentaria Propheciae (1683):—De Vilibus Prophetae Sacrifici (Amsterdam, 1701):—Comment. in Ezra Pericopae Prorogacionis ad bona sub V. T. Dissert. 1683, 4to, Freiberg, Neubranden, 1755; 2 Band. jocher, Allemannische Gekichter-Listen, a. v. Flott. Bild. Jap. 4. 417. (B. P.)

Humphrey, Heman, D.D., a Congregational minister, was born at Simsbury, Conn., March 26, 1775. He graduated from Yale College in 1805; was pastor of the Congregational Church in Fairfield, Conn., from 1807 to 1817; in Pitsfield, Mass., from 1817 to 1822; president of Amherst College from 1823 to 1845; and then retired to Pitsfield, where he died, April 13, 1861. Dr. Humphrey was the author of, Tour in France, etc. (2 vols.):—Domestic Education: Letters of a Son in the Ministry:—Life and Writings of Professor W. Fiske:—Life of T. H. Gallaudet:—Sketches of the History of Revivals. See Appleton's Annual Cyclop. 1861, p. 542.

Humphreys, Zeplhaliah Moore, D.D., a Presbyterian minister, son of Rev. Heman Humphrey, D.D., was born at Amherst, Mass., Aug. 30, 1824. He graduated from Amherst College in 1843; held the Union Theological Seminary in 1846 and 1847; graduated from Andover Theological Seminary in 1849; preached in Milwaukee, Wis., one year thereafter; was ordained in October, 1850, pastor at Racine; became pastor of the Presbyterian Church at Milwaukee in 1856; of a Presbyterian Church in Chicago, Ill., in 1858; of Calvary Church, Philadelphia, Pa., in 1868; professor in Lane Theological Seminary, Cincinnati, Ohio, in 1873; and died there, Nov. 13, 1891. He was moderator of the General Assembly of the Presbyterian Church in 1871. See Rev. Hist. of U.S. Occ. of Union Theol. Sem. 1867, p. 55; Trien. Cat. of Andover Theol. Sem. 1870, p. 180.

Humphreys, Hector D.D., a Protestant Episcopal clergyman, was born at Canton, Conn., June 8, 1797. He pursued his studies at the academy in Westfield, and graduated in 1818 from Yale College. His purpose was to enter the ministry of the Congregational Church; but having abandoned this project, he joined the Protestant Episcopal communion, and was admitted, after due preparation, to the bar. When Washington College was established, he was elected its first professor of ancient languages. His predilection for the ministry led him to resignation, but he continued to discharge the duties of his professorship until 1831, when he was appointed president of St. John's College, Annapolis, Md. He died there, Jan. 25, 1857. Although familiar with all branches of literature, he devoted himself particularly to natural science, and he published many articles urging the application of chemistry to agriculture. See Amer. Quar. Chart. Rec. 1857, p. 146.

Hunddecker, Johann Peter, a Protestant theologian of Germany, was born in 1751, and died Jan. 26, 1836. He published, Hultiache Gotteserrehrung erchristlichen Familien (Hillesheim, 1784, and later)—Strahlen des Lichts aus den heiligen Italien des Tempels der Wucht und Erwarmth (Leipzig, 1824)—Hultiache Freude fur gebildete Genossen des heiligen Abendmahls (1821, 2 vols.)—Weihgeschehen. Ermreckerungen zur Ansicht in den heiligen Tagen der Einsamkeit und der Theat.-Dienst (1825, 2nd ed. 1829). See Winner, Handbuch der Lit. i. iii. 330, 382, 332, 387, 375, Zuchold, Bibl. Theol. i. i. 396. (B. P.)

Hundershagen, Karl Bernhard, a Reformed theologian of Germany, was born Jan. 10, 1810, at Friedewald, Hesse. He studied at Giessen and Halle, commenced his academic career at the former place in 1830, and accepted a call in 1834 as professor in the newly founded university of Berne. In 1848 his anonymous work, Der deutsche Protestantismus, seine Vergangenheit und seine heutigen Lebensfragen, appeared, and fell like a flash of lightning in that troubled period. "This remarkable work," says Schaff (in his Germany, 1877, 2d ed., ii. 231), "gave the outburst of the political earthquake of 1848. The author develops, first, the nature and object of Protestantism in its original form, then he traces the rise and power of recent anti-Christianity in Germany, its causes and effects, following it out even to the moral destitution of German emigrants in foreign countries; and finally he discusses the movements and questions which agitated the country in the last ten years before the revolution. He accounts for the development of modern infidelity in the bosom of German Protestantism, to a considerable extent, by the political reaction since the Congress of Vienna, which crippled the free motion of national life, violently suppressed all political discontent, and indirectly forced the bitter hostility to the existing order of things to vent itself intellectually upon the Church and Christianity. He thinks that a healthy religious life of a nation can only unfold itself on the soil of national political freedom, and he shows that a free England and the United States prove better than all arguments." This work made Hundershagen's reputation, and he was at once called to Heidelberg as professor of New Testament exegesis and Church history, where he continued to labor for twenty years (1847-67). In 1867 he accepted a call to Bonn, where he spent his last years in peaceful and friendly relations with his colleagues, although a great sufferer in body. He rejoiced in the restoration of the German empire in 1870, and greeted the hour of his departure with Christian fortitude and Christian wisdom. He died June 22, 1879, in Paris. Hundershagen was one of the most prominent and original theologians which the Reformed Church of Germany has given in this century to the service of the Evangelical Church. His peculiar importance consisted in this, that in his own way he showed how certain features of the Reformed Church might be advantageously applied to the living Christianity of the day. He emphasized the ethical principle in Protestantism over against a mere dogmatic or critical fundamentalism, and laid stress upon the social element in the Church, which was languishing for the reason of its abnormal condition as the State. Besides the work mentioned above, Hundershagen published, De Apostolis Archiarchiaco Lugdunensis Vita et Scripta (Giessen, 1831):—Epistolas Aliquot Ineditas Martini Buceri, Ioannis Calvini, Theodori Bem Aulaire ac Historiam Ecclesiasticam Magna Britanniae, Eddidit (Berne, 1840):—Uber den Einfluss des Calvinismus auf die Ideen von Staat und stadtteuberbürgerlicher Freiheit (1842):—Die Conflitete des Zwingiismus, Lutheranismus und Calvinismus in der bernischen Landeskirche von 1522-1538 (1845):—Die Bemhrns-Grundsätze der evangelischen Kirche in Boden (1861):—Uber die Natur und die geschichtliche Entwicklung der Humanitätsidee in ihrem Verhältniss zu Kirche und Kirchen (1862):—Der Weg zu Christo (vol. 1). A collection of his essays and shorter writings was published by professor Christ. Hopke (Giessen, 1874, 2 vols.). See Christlieb, K. B. Hundershagen, eine Lebensskizze (Gottha, 1873); Riehm, in Theol. Studien und Kriften, 1874, part i; Plitt-Herzog, Real Enzyklop. s. v.; Lichtenberger, Enzyklop. des Sciences Religieuses, s. v.; Zuchold, Bibl. Theol. i. 396 sq.

Hundt-Radoswky, Johann Hartwig von, a Protestant writer, was born in 1759, and died at Burgdorf, Switzerland, Aug. 15, 1835. He wrote, Judenspiegel (Würzburg, 1819):—Neuer Judenspiegel (1828):—Die Judenchule (1822):—Der Christenspiegel (Stuttgart, 1826, 3 vols.). See Winner, Handbuch der Theol.
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Lit. i. 370: Fürst, Bibl. Jud. i, 417; Zuchold, Bibl. Theol. i, 597. (B. P.)

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Anton, a Roman Catholic priest and writer of Germany, was born at Mayence in 1809, and died Dec. 17, 1881, at Rödelheim, near Frankfurt-am-

Main. He published, Christliche Reden auf Sonn- und Fasten- (Frankfurt, 1841): — Christus (Frankfort, 1840): — Gute Ausseuer, Er- 

älzungen für katholische Christen (1867): — Marinen- 

Preis, erbauliche Unterhaltungen (1866): — Tempel der 

Heiligen zur Elbe Guten (7th ed. 1867): — Mustcr-Pre- 

den der dortlichen Kantel-Bereedsameit (1873-79, 
12 parts). (B. P.)

Hungarian Version of the Scriptures. The Benedictine missionaries, who, at the beginning of the 11th century, brought Christianity to the Magyars, transmitted to them also a translation of the Psalms, the gospels and epistles, as essential parts for the divine service. In the life of Margareth, daughter of king Bela IV, who died in 1271, we are told that she read the Psalms and the history of the passion of the Saviour in the Hungarian dialect—Hungarico idiomate (see Pray, Vita S. Elisabethae et R. Margarit, 1770). In consequence of the many invasions made into Hungary, only a few texts have been preserved. Thus we find parts of the Old Test., translated by the Franciscana Thomas and Valentinus, in a Vienna codex, written between 1356 and 1444 (according to Réványi, Antiq. Lit. Hung. Pesth, 1863, in the year 1450). The translation is made from the Vulgate. The four gos-

bels are preserved in a Munich codex. Both were edited by Döbréntei, Régi magyar nyelvemlékek (1838), i. 3 sq.; (1842), iii. 17 sq. Psalms, Song of Solomon, and the gospels are found in a codex of the episco-

pal library at Stuhlweissenburg (specimens in Tudor, Magyar N. Irodalmi Története, Pesth, 1862, i. 247). The second complete translation of the Bible was made by L. Bóthori (died 1456); it is supposed that this trans-

lation is preserved in the codex Jordánzky at Grun. This codex was written in 1519, and contains Exodus vi—Judges, and all of the New Test. with the exception of the Pauline epistles. The first printed edition of the Pauline epistles, by B. Kornjáthy, was published at Cracow in 1583; the gospels, by Gabriel Pannonius Pestinius, at Vienna in 1536; the complete New Test., by John Sylvestor, was published in 1541; another in 1564; and the complete Bible, from the original in the inal, which the Jesuit Stephen Szántó (Latin Arator) prepared towards the end of the 16th century, was never printed, whereas the translation from the Vulgate, made by the Jesuit George Káldi (Stent Biblii, az ifok Ke-

rez-vizsgában bevez rächt drak-bríoló, Vienna, 1681), is still in use among the Roman Catholics; and was often reprinted (Tymanu, 1732; Buda, 1783; Erlau, 1802-65; the latter edition revised in accordance with modern orthography, see Danko, De S. Scriptura, Egyes. Interp. Comm., Vienna, 1867, p. 243 sq.). A revision of Káldi's New Test. was made under a Reformated pastor in Hungary, in 1689, in behalf of the British and 

Foreign Bible Society. The first Protestant edition of the whole Bible appeared at Visoly, near Giuns, in 1689. This is the present authorized version of Hungary. The translation was made from the originals, com-

pared with the Vulgate and several other Latin versions, by Gaspar Caroli, or Karolyi, a Magyar by birth, pastor of the Church at Giuns, and dean of the Brethren of the Valley of Kaschau. He had studied at Wittenberg, where he had imbibed the principles of the Reforma-

tion. His version was rendered in a printing-office that was established for that purpose by count Stephen Bathory. The sheets, as they passed through the press, were corrected by Albert Molnar, subsequently 

regent of the college at Oppenheim. He afterwards 

subjected the whole to a careful revision, and published an improved edition of the same in 1688, with a slight revision, limited to orthographical and syntactical errors, made by pastor Berke. (B. P.)

HUNGARIAN-WENDISH VERSION. See WEN- 

DISH-HUNGARIAN VERSION, n. v.; SLAVONIC VERSIONS. By way of supplement we add that an edition of the New Test. in Hungarian has been published in 1688, with a slight revision, limited to orthographical and syntactical errors, made by pastor Berke. (B. P.)

HUNS. For a general description of this people and their history see vol. iv. It is the design in this place to pay some attention to particulars which are merely alluded to in the former article, and especially to exam-

ine the question of Attila's influence upon Christendom. The Huns are of a more comparatively recent origin, and its derivation is

lottatott egész Szent írás, Magyar nyelvre fordított Károlyi Gáspár díjak. Molnar subsequently published other editions of the Bible, and separate editions of the New Test. The edition of 1688 is the most interesting, since it is accompanied with a Magyar translation of the Heidelberg catechism, the liturgy of the Hungarian churches, and a metrical version of the Psalms.

When the different editions were exhausted, another revision of the Hungarian Bible was undertaken by count Stephen Bethlen Dz'fhtar, brother to prince Ga-

briel Bethlen. He assembled a number of learned men to prepare the work, and established a printing-press at Waradin. In 1657 the revision was completed, and printing was commenced; but in 1660, when the city of Waradin was taken by the Turks, almost half the copies were lost or destroyed. The remaining copies were saved, and taken to Claudiopolis, or Koloszar, in Transylvania, where the edition was completed in 1661. Another edition (the sixth) of the Bible was published at Amsterdam in 1694—86, by K. M. Totuspoli, by whom a separate edition of the New Test. of the same was printed during the same year. The seventh ed-

dition of the Bible was published at Cassell in 1764, edited by John Ingenbrand. In 1730 an edition was published at Utrecht, Sient Bibli, az-as: Istennéh és Lj Testa-

mentum, az általános és világgazdasági fordítóként Károlyi Gáspár, which was followed by others in 1737 and 1794. In Basle also an edition was published in 1751, and at Leipzig in 1776.

Another revision of the Hungarian Bible, which, perhaps, ought rather to be regarded as a new transla-

tion, was executed by Dr. Comarin, pastor of Debrecen, but he died before it could be committed to press, and the MS. was sent for publication to the celebrated Vi-

ringe. Perhaps the edition published in Holland in 1716—17 was from this MS. The Jesuits prevented its circulation, and seized and destroyed 3000 copies.

In 1812 a Bible society was formed in Presburg, but with the exception of an edition of the Bible in 1823, no editions of the Hungarian Scriptures appear to have been published by that society. In 1814 Dr. Pinkerton found at Utrecht upwards of 2000 copies of the author-

ized Hungarian Bible, belonging to the above-mentioned edition of 1794. These copies were purchased by the British and Foreign Bible Society, and trans-

mitted to Presburg for circulation.

When, in 1837, Hungary became accessible to the operations of the British and Foreign Bible Society, the publication of the Scriptures was commenced in Hungary itself, and the total number of Hungarian Bibles and Testaments printed by the British and Foreign Bible Society up to March 31, 1884, was 561,810.

As Carry's Bible abounds in archaic expressions, some of which sound rude and coarse to modern ears, the British and Foreign Bible Society has of late made arrangements to secure a faithful revision. A small number of a revised New Test. was published in 1876 with the intention of eliciting the criticisms of Hun-

garian scholars, with a view to a revised text. As the text has been fixed, the British and For-

eign Bible Society published, in 1883, an edition of 10,000 New Tests, as revised by bishop Filo. See Bible of Every Land, p. 829. (B. P.)

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alleging uncertain. The usual theory, that it is only the Chinese Hun-jo transferred into the dialects of the West, is not so well established as to make it impossible, or even unlikely, that Chinese writers may have first found the name used by Byzantine historians, and appropriated it from them. It is evidently a collective name designating a people composed of many distinct tribes, which are mentioned in some detail by early writers.

This people belonged to the Turkish family, and can best be accounted for, so far as that portion which enters into European history is concerned, by regarding it as included among the Scythian tribes, of which the later classics make mention. An Asiatic branch, whose western limits did not reach beyond the modern Turkestan, is wholly outside the scope of our inquiry. The Huns of history are first discovered as occupants of the district about the Caspian Sea, lying to the north and north-east of the Alans, who occupied the Caucasus and adjoining regions. Emerging thence, they engaged in a bloody struggle with the Alans, whom they defeated and afterward incorporated with their armies; and the allied nations then precipitated themselves into the Goths, whose territories lay beyond and contiguous to those of the Alans, and, by forcing them from their homes, produced the general irruption of barbarians into the Roman empire. In the revolt of the Goths against the empire the Huns crossed the Danube as allies of their recent enemies, and entered the land of Rome on a footing more insidious than the Goths, they were yet able to impose a tribute, under their king Rous, upon the Romans. Bleda and Attila, the sons of Mundzuk and nephews of Rous, succeeded the latter in 453; and after the death of Bleda, many of the authority of those who have been caused by his brother, while others deny the charge, Attila became the acknowledged head of the vast hordes collected under or affiliated with the Hunnish name, and entered on a career of conquest and diplomacy which made him the most noted personage of his age, and under the embellishing hand of legend and myth has secured to him and his followers a notable place in the recollections of the world for all time. Seven hundred thousand warriors, Huns, Alans, Avars, Bulgarians, Avars, and many other tribes are said to have followed him into battle. An expedition into Persia for plunder is attributed by some writers as his first distinct enterprise; but history gives clear evidence of but three campaigns conducted by Attila, all of them European wars.

1. An invasion of the Eastern or Byzantine empire in 441, in which he defeated the emperor Theodosius II in a disastrous battle, and ravaged the province of Greece, and after several years of desultory warfare conquered a peace in 447, which gave him possession of a territory in Thrace. Having devastated the country south of the Danube, he accepted an indemnity from the emperor, and renounced all claim to its control. In addition, he exacted, however, an annual tribute and the return of deserters from his army.

2. An incursion into Gaul in 450, during which he took the towns of Treves, Metz, Rheims, Tongres, Arras, Lam, St. Quentin, Strasbourg, etc. Orleans, which was the objective of this movement, according to the Roman general .Eius when the gates had already been opened to the Huns, and pillage was beginning. Attila thereafter met reluctantly to .Chalons on the Marne, and was there attacked by the united armies of .Eius and Theodoric, the Visigoth king, and defeated in a terrible battle in which his horseriding was a slighter of from 250,000 to 300,000 men—the last great battle ever fought by the Huns. Returning to his possessions on the Danube, he prepared for a new campaign, which he undertook.

3. In 452. The ostensible reason alleged for his incursion of that year into Italy was the refusal of the emperor Valentinian III to confer upon him the hand of his sister Honoria, accompanied by a dowry of half the empire. He crossed the Julian Alps and laid siege to Aquileia, then the second city in Italy, and at the end of three months overcame its obstinate resistance. A century later the historian Jermundes could scarcely trace the ruins of the place. Other towns were sacked, e.g. Milan, Pavia, Parma, and quite certainly also Ve- rona, Mantua, Brescia, Bergamo, and Cremona. The whole of Lombardy was ravaged, and Attila was preparing to march on Rome when an embassy from that city, headed by Pope Leo the Great, succeeded in persuading him to a peaceful evacuation of Italy. Retiring into Pannonia by way of Augsburg, which he plundered, he consigned himself by adding a new wife, Illidra, Hilda, or Myeloth, to the large number which he already possessed; but on the morning after this marriage he was found dead, having ruptured a blood-vessel or been feebly dealt with, A.D. 453. His kingdom fell to pieces almost as soon as the great king was dead; the different nations which had followed his banner became alienated from each other, and separated, some to serve in the armies of the empire, others to seek alliance with tribes in the north and east, which were of similar race and character with themselves.

The effect of the Hunnish invasions was indirectly beneficial to Christianity. The Burgundians, for example, when threatened by Attila's uncle, Oktar or Uptar, submitted to be baptized, in the hope that they might thus acquire power to resist the foe. The deliverance of Troyes in the Chalons campaign by the supplications of bishop Luspinus, in the name of Rome and the Christian church, of those of Leo the Great, convinced the mind of that and succeeding ages that piety could accomplish what armies might fail to achieve. The profound impressions wrought upon the mind of Christendom appear most clearly, however, in the legendary histories of Attila, which are preserved in three distinct currents of tradition—the Latin, Germanic, and Hungarian.

The Latin legends originated in the reaction from the panic into which Attila's conquests had thrown the whole of Europe, and sprang from ecclesiastical sources. They seek to explain his successes by exaggerating his power, and both chronology and geography are violated in the attempt to magnify his career. They describe sieges and captures which never took place, make the Hunnish army sweep over the whole of France, derive the name of the city of Strasbourg from the fancy that Attila made four roads through the city walls, and despatch the broken remnants of his army after the battle of Chalons into Spain to fight the Moors. In the title "The Scourge of God," applied to Attila, these Latin legends reach their culmination. A hermit of Cam- pagne says that before Chalons and — in the Chalons province by the legend—"Tu es flagellum Dei—but God breaks, when he pleases, the instruments of his vengeance. God will take this sword from thee and give it to another." At Troyes Attila announces himself to St. Lupus as "the king of the Huns, the scourge of God," whereupon the bishop responds, "Welcome, then, scourge of the God whom I serve. Enter, and go where thou wilt." The Huns are, however, smitten with supernatural blindness, and see nothing until they have passed through the city and out at the opposite gate. Those who areCtued endow Attila's name with the attributes of sarcasm, pride, and hideous ugliness, joined with a sardonic humor, while others go to the opposite extreme, and describe him as a champion of the pope and extirpator of heresy. Some of the latter sort even represent him as preaching menial marriages, and contracting marriages, and portioning virtuous maidens. One reports that a great battle was fought by Attila under the walls of Rome, on the conclusion of which the dead rose again and continued the fight with great fury for three days and nights; and the location, with all its details, was afterward pointed out.

The Germanic legends differ widely from the Latin. In them Attila is a hero, the type of royal majesty, furnished with almost superhuman bravery and strength. He is as wise as Solomon, and richer and more generous
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than he. The great Theodoric and Hermanaric are always associated with him, as his inferiors. The oldest of these legends is a fragment of the 9th century at Fulda, which proves that they were circulated in the Frank dialect in Gaul during the Merovingian period. The Germanic form of Attilla legend was current in England also at an early period, and receives its fullest development in the Icelandic and Scandinavian handling. The episode of Walter of Aquitaine and the Vèhelungenlied are offspring from the primitive stock of this tradition.

The Hungarian legends associate Attilla with all the phases of their early national life. Deriving the Magyar name from a stag, the son of Japhet and king of Scythia, they trace it down to Attilla and his son Arpad, the common patrons of the Magyars and Huns. When the Magyars become Christians, it is because Attilla, by his docility under the hand of God, whose scourge he was, has prepared the way for their conversion through his merits. He is the inseparable patron of that people, changing when they change, and living through all the stages of their national existence.

Attila was not only a barbarian, but also a heathen, and while he fought Rome rather than the Church, and even for the sacred cause of the Germanic representatives, the success of his arms was universally felt to be destructive to Christianity. In the course of time, accordingly, the minds of writers, saturated with ideas derived from the churchly legends, discovered that so mighty an instrument of the principle of evil as Attila could be no other than a villain himself; and artists, under the same influence, represented him as having almost diabolical features and goat's horns. See frontispiece to Italian legend of Attila, frequently printed at Venice in the later years of the 16th century.

With the history of the Huns, down to the time when the name and people became extinct, see the article Huns in vol. iv.

Literature.—For the early history Ammiannus Marcellinus and Priscus, especially the latter, are the principal sources. Sidonius Apollinaris notices the invasion of Gaul. Later authorities are Jordanes,Procopius, Agathias, Gregory of Tours, and Cassiodorus. Jordanes was a Goth, bitterly hostile to the Huns, and open to the charge of excessive cruelty; but he is the only authority for certain portions of Attila's history.

As Attila's action in the Guisnes, and the Guisnes must be assigned the first place, as it furnishes all the speculations upon which the earliest accepted history of the Huns is based. Gibbon's account in the Decline and Fall (Milman's ed. vol. vi) is scarcely more than an abridgment of the Gentzian. See also Creasy, Descriptive Dictionary of the World (Chicago); Nodder, Teller des Südlichen Ruhslande; Klemm, Attila (1827); v. Müller, Attila, der Held des 6. Jahrhunderts (1860); Herzberg, Attila, or the Triumph of Christianity (1838); Grimm, Deutsche Heldennamen (Göttingen, 1823); Zenus, Deutsche u. Nachbarvolker unter Attila, etc. Also, Bertaux, Vita San Leone Primo et di Attila FIGLIO di Dio (Mantua, 1614, 4to). Gibbon gives leading authorities on Attila. See the Church Histories and leading Dictionaries, etc., and the articles Huns, Leo I, Popes, etc., in this Cyclopaedia.

Huntingtonians, a class of Antinomians (q. v.) in England, followers of William Huntington (q. v.), a Calvinistic Methodist preacher of London. Huntington maintained that the elect are justified from all eternity, an act of which their justification in this world by faith is only a manifestation; that God sees no sin in believers, and is never angry with them; that the imputation of our sins to Christ, and of his righteousness to us, was actual, not judicial; that faith, repentance, and holy obedience are covenant conditions on the part of Christ, not on our part; and, finally, that sanctification is not a condition of justification, but rather renders it more obscure. These doctrines still continue to be taught in a number of chapels, especially in Sussex.

Hurd, Carlton, D.D., a Congregational minister, was born in New Hampshire in 1736. He graduated from Dartmouth College in 1819, and from the Theological Seminary in 1822; was ordained, Sept. 17, 1823, pastor at Fryeburg, Me., and died there, Dec. 6, 1855. See Tren. Cat. of Andover Theol. Sem. 1870, p. 51.

Hurd, Isaac, D.D., a Unitarian and subsequently a Trinitarian minister, was born in Cambridge, Dec. 7, 1765. He graduated at Harvard College in 1806; completed his theological studies at Divinity Hall, Edinburgh, Scotland; and preached his first sermon in London. He was ordained pastor of the Unitarian Society in Lynn, Mass., Sept. 15, 1813, and was dismissed by the Society on May 22, 1816. Although he had so far changed his sentiments as to become an avowed Trinitarian, he was called to be the pastor of the Second (Unitarian) Society in Exeter, N.H., and was installed, Sept. 11, 1817. "Notwithstanding a conscientious difference of opinion on certain important points, he continued to enjoy the cordial respect and affection of his people." In his advanced years his society secured for him the services of colleague pastors. He died at South Reading (now Wakefield), at the residence of his son, Oct. 4, 1866. See Sprague, Annals of the Amer. Pulpsm. (1865-67), 446; Nervology of Harvard College, p. 115. (J. C. S.)

Huret, Grégoire, a reputable French engraver, was born at Lyons in 1610. The following are some of his principal plates: Life and Passion of Our Saviour, a set of thirty-two; The Blowing of Stephen; St. Peter Preaching; St. John Crowning with Thorns; The Holy Family with St. Catharine. He died at Paris in 1670. See Hoefer, Nouv. Biog. Générale, s. v.; Spoooner, Biog. Hist. of the Fine Arts, s. v.

Huscanawer, a ceremony formerly practiced by the North American Indians of Virginia when they wished to prepare a candidate for the priesthood, or for enrollment among their great men. The principal men of the place where the ceremony was to be performed selected the handsomest and most vigorous youths for the purpose. They shut them up for several months, giving them no other sustenance than that of roots, berries, etc., which strongly affected the nervous system. The result was that they quite lost their memory; they forgot their possessions, parents, friends, and even their language, becoming at length deaf and dumb. The purpose of this strange treatment was that it might give the novices the serious impressions of infancy, and to relieve the mind of all prejudice.

Husseyites, the followers of Joseph Hussey, a learned but eccentric divine, formerly of Cambridge, who held the Antinomian view of Tobias Crisp (q. v.). He maintained that the pre-existence of Christ's soul, or rather, of a spiritual or glorious body, in which he appeared to Adam, Abraham, and others; this body being the image of God in which man was created.

Hutangi, an apartment which is generally found in the houses of the wealthy Chinese, and devoted to ancestor-worship (q. v.). The room contains the image of the most illustrious ancestor of the family, and a record of the names of all the members of the family. Twice a year, generally in spring and autumn, the relations hold a meeting in this room, when rich presents of various kinds of meats, wines, and perfumes, with wax candles, are placed on the table with great ceremony as gifts to their deceased ancestors.

Hutch. (1) A medieval term for a chest, box, or hoarding-cupboard, found in use in the Vision of Piers Plowman. (2) This word was sometimes applied to an ambury for the sacred vessels of the altar, as in the accounts of the Temple: a cup, or harbour; a mental or baptismal shell, stoles, and towel used in baptism. (4) Any locker for books, church music, sconces, etc.
HUTCHINS, Richard, D.D., a minister of the Church of England, was Herry's tutor, and a very faithful member of the Oxford Methodist Society. He became a fellow of Lincoln College, Dec. 8, 1720; sublector, Nov. 6, 1739; bursar and librarian, Nov. 6, 1742; rector, July 5, 1735; and died Aug. 10, 1781. His only publication in Latin was 'Seuvergendi Secundum Johannem (1748, 8vo, p. 51). "In more respects than one Dr. Hutchins continued an Oxford Methodist long after all his old friends had been dispersed." See Tyerman, The Oxford Methodists, p. 570.

Hutchinson, John Russell, D.D., a Presbyterian minister, was born in Columbia County, Pa., Feb. 2, 1735; graduated from Jefferson College in 1786, and studied two years in Princeton Seminary. He was licensed to preach by the Presbytery of Philadelphia, April 22, 1789, and went to Mississippi the following October. He preached at Rodney, Miss.; Baton Rouge, La.; Vicksburg, Miss.; Bethel Church, Prytane Street, and Carrolton, New Orleans, La. Jan. 1, 1834, he became connected with the College of Louisiana. In 1842 he was called to occupy the chair of ancient languages in Oakland College, Miss., which he held twelve years, and for a time, in 1851, he was acting president. In 1864 he removed to New Orleans, purchased a lot in the city, and established a classical school of a high order. In 1869 he took charge of the public academy in Houston, Texas. He died Feb. 24, 1878. He was a preacher for nearly half a century, and in his prime a man of marked ability. See Necrol. Report of Princeton Theol. Sem. 1878, p. 17.

Huth, Caspar Jacob, a Lutheran theologian of Germany, was born at Frankfort-on-the-Main, Dec. 25, 1711. He studied at Jena, commenced his theological career in 1735, was professor of theology at Erlangen in 1743, and died Sept. 14, 1759, leaving, Pauker Spiritus Erleangen (1743); De Schilbii Vaticiniim (ed.); Spee Regiomontani Vica per Resurrectionem Christi (1746); Fides Matris Vicentiana (1748); Schola Bethlehemiensis (ed.); Petrus non Petra (1757); Questions Theologicae (1758), etc. See Ditting, Die griechischen Theologen Deutsclandg, s. v.; Jüchter, Holy, Pravia Celebri Lrsenia, s. v.; Fürst, Bibl. Jud. i, 418 sq. (B. P.)

Huth, Johann Ernst, a Lutheran theologian of Germany, who died at Altenburg, Jan. 4, 1873, superintendent, is the author of De Loop Epitaphii Pauli vs Colossas iii, 19, 20 (Altenburg, 1834). See Uzchold, Bibl. Theol. i, 690.

Huther, Johann Eduard, a Lutheran theologian of Germany, was born Sept. 10, 1807, at Hamburg. He studied at Bonn, Göttingen, and Berlin; was in 1842 religious instructor in the gymnasium at Schwerin; in 1853 pastor at Wittenfieden, near Schwerin; and died March 17, 1890, leaving, Cypriae iahre von der Kirche (Gotha, 1839); Commentar über den Brief Paulii an die Kolosser (Hamburg, 1841); "Der Religions-Unterricht in den Gymnasiu" (Rostock, 1848). For Meyer's Commentary he prepared the epistles to Timothy and Titus and the Catholic epistles. See Zschulz, Bibl. Theol. i, 690 (B. P.)

Hutter, Edwin W., D.D., a Lutheran minister, was born at Allentown, Pa., Sept. 12, 1813. After attending the village school he entered a printing-office. When seventeen years of age his father died, and he succeeded him as editor and proprietor of two weekly newspapers, one German, the other English. For several years he resided at Washington, D. C., as private secretary to James Buchanan, then secretary of state. Removing to Baltimore, Md., he studied theology under Dr. B. Kurtz, at the same time discharging the duties as office editor of the Observer. Subsequently he took charge of the Church, and the church and school upon which he ever entered, and which he served with great success for twenty-three years. The Northern Home for Friendless Children was founded largely through his influence. He died in September, 1873. See Fifty Years in the Lutheran Ministry, 1878, p. 194.

Hutterian, the followers of Hutter, an Anabaptist leader in Moravia in the 16th century. See Anabapt.

Hutton, Manius Smedes, a Reformed (Dutch) minister, was born in Troy, N. Y., June 9, 1803. He attended the school of the famous utilitarian teacher, Joseph Nelson, in New York city; graduated from Columbia College in 1823, and from the theological seminary at Princeton in 1826. He was licensed to preach the same year by what was then known as the Second Presbytery of New York, and as missionary to the Dutch Church (Dutch) Church in Ulster County, N. Y., in 1827 and 1828. The latter year he was called to the Presbyterian Church in German Valley, and remained there until 1834, when he was called to the city of New York to become the colleague of the late Rev. Dr. James M. Matthews, then pastor of the South Reformed Church in Exchange Place, the church which he had attended when a boy and up to the time of leaving the city. After the great fire of Dec. 16, 1835, which destroyed most of the lower part of the city, including the Exchange Place Church, the church was removed, and the pastor went to the patron in which built the edifice on the east side of Washington Square. The new church was dedicated in 1841. For many years this was one of the best-known churches in the city. The neighborhood was one of the most fashionable in the metropolis, and the congregation, a very large one, numbered among its members many of the most intelligent and wealthy of the residents of the west side. After the resignation of his colleague Dr. Hutton remained sole pastor until 1876, when the church disbanded, caused by the removal from time to time of so many of its members to the upper parts of the city. Thereafter Dr. Hutton continued without a charge until his death, April 11, 1880. Dr. Hutton was a trustee of Columbia College, a member of the Council of the New York University, president of the Board of Education of the Reformed Church for the education of young men destined for the ministry, and a director in the Bible and tract societies. By virtue of his descent from revolutionary stock, he was a member of the Society of the Cincinnati for the state of New York, and general chaplain of the society in the United States. He published a number of Sermons and Addresses, for which see Corwin, Manual of the Ref. Church in America, s. v.; also Necrol. Report of Princeton Theol. Sem. 1882, p. 15.

Hutton, Matthew (1), D.D., an English prelate, was presb. of Ely in 1560. Margaret professor of divinity in Cambridge in 1561, regius professor of divinity in 1562, master of Peterhouse Hall and prebend of London the same year, dean of York in 1567, bishop of Durham in 1580, archbishop of York in 1595, and died Jan. 15 or 16, 1606.

Hutton, Matthew (2), D.D., an English prelate, was presb. of York in 1734, canon of Windsor in 1736, prebend of Westminster in 1739, bishop of Bangor in 1743, and archbishop of York in 1747. He was translated to Canterbury in 1756. He died March 17, 1758, leaving occasional Sermons (1741, 1744, 1745, 1747). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Hwergemel, in Norse mythology, is the spring in the centre of Holheim and Nidhheim, in which the drops collect that fall from the antlers of the reindeer Aesirnym. There are so many of them that the spring supplies thirty-seven rivers of hell. The spring is inhabited by many snakes, who gnaw at the root of the world ash-tree, Ygtrial.

Hypatia, an ancient festival, celebrated annually at Amycla, in Greece. It lasted three days, on the first and last of which sacrifices were offered to the dead, and lamentations were held for the death of Hypatius, all the people laying aside their garments and partaking only of simple cakes, with every sign of grief.
and mourning. The intermediate day, however, was spent in mirth and rejoicings, scenes being sung in honor of Apollo, while the youth spent the day in games of various kinds.

Hyads, a common appellation given to the seven daughters of Atlas by his wife Aethra, viz. Ambrosia, Euflora, Patithoe, Coronia, Plexaria, Pytho, and Tyche. These virgins bewailed so immediately the death of their brother Hyas, who was devoured by a lion, that Jupiter, out of compassion, changed them into stars and placed them in the head of Taurus, where they still retain their grief, their rising and setting being attended with extraordinary rains (fus, to rain). Some make them the daughters of Lycurgus, born in the isle of Naxos, and translated to the skies for their care in the education of Iacchus; probably because their rains were of great benefit in forwarding the vintage.

Hyen, a name applied by Porphyry to the priestesses of Mithras, or the sun.

Hydiaphoria (from ἢδαιαφίασις, water, and ἤδαιος, to bear), a ceremony in which the married alien women carried a vessel with water for the married women of Athens as they walked to the temple of Athena in the great procession of the Panathenaea.

Hydromancy (from ἰδαιαφίασις, water, and παράσις, divination), a species of divination, in which, by the aid of certain incantations, the images of the gods were seen in the water. The practice was brought from Persia, and employed by Numa and Pythagoras.

Hydronastatic (Ὑδροναστατίκα), a Greek term for those who anciently pretended to celebrate the holy communion with water.

Hygda, in Greek mythology, was the goddess of health, the daughter and constant companion of Aesculapius. See Hek.

Hyneck, Ludwic, a Lutheran theologian of Germany, was born July 4, 1793. He studied theology and philology at Leipzig, and received the degree of doctor of philosophy in 1817, on presenting his Adiutatio in Recensentia Ecri Libros Exeuntud Rationem. In 1827 he was made licentiate of theology by the Marburg University, for writing Quod sit quod Debeat Religioni

I.

Iacchagōi, those who were appointed to carry the statue of Iacchus (the mystic Bacchus) in solemn procession at the consecration of the Eleusinian Mysteries (q. v.). Their headdresses were crowned with myrtle, and they beat drums and brazen instruments, dancing and singing as they marched along.

Iaian Version of the Scriptures. The Iaian is a dialect spoken in Uvea, one of the Loyalty islands. A translation of Luke for the twelve hundred Protestants of Uvea, and two tribes in New Caledonia, was prepared by Rev. S. Ella, and printed in 1896. Mr. Ella has continued since, assisted by a native pundit, in the preparation of the New Test., which was printed at Sydney in 1874, and to which were added the Psalms in 1879. (B. P.)

Ialidaboath (prob. for יִלְדָּבֹא, the name given by the Ophites, in the 24th century, to the Deivurige or world-former. See Ophites.

Ithar (or Ebur; Lat. Iberius), bishop of the island of Berery, in Wexford Harbor, Ireland, where he died in 508, is commemorated April 23, and famous for having driven away the rats from Leinster.

Ibleam. The modern site, Jelomeh (or Jelomex, as Testament, Bible Places, p. 221, and Conder, Test Work, ii, 337, incorrectly write), is thus described in the Morocco accompanying the Ordnance Survey (ii, 84): "It stands in the plain, surrounded with arable land, and is supplied by cisterns. It has a koubbeh (domed place of prayer) on the north side. This place seems not improbably the Kaliium of the lists of Thothmes, mentioned in the same group with Sannach, Anahoret, and other places on the plain (Quar. Statement of the Pal. Explor. Fund), July 1876, p. 147.)"}

Tbn-Al-Atbir, an Arabian historian, was born in 1160 at Jazirat Ibn-Omar, in Mesopotamia, and died at Mosul in 1291. He is the author of a large historical work, giving the history of the world to the year 1250, which was edited by Tornberg, under the title, Ibn-al-Atbir Chronicon quod Perfectionis Inscriptus (Leiden, 1898-71, 12 vols.). (B. P.)

Tbn-Amid. See Elmacin.

Tbn-Sabbs. See Saba ibn.


Tbn-Walkrat. See Wakkar.

Ibo Version of the Scriptures. This dialect is spoken by the Ibo on the banks of the Niger, in West Africa. The first part of the New Test., the gospel of Matthew, was published in this dialect in 1889, and since that time other parts were added. Up to date there are published only eight books of the New test.
Icelandic Version


Icheri, in the mythology of the Caribbeans, are the good protecting spirits accompanying fishermen and hunters.

Icoz, a sect of religiousmen in Japan, who celebrate the festival of their founder annually in a peculiar manner. Under the impression that the first act of feet in the temple is entitled to peculiar blessings, they all rush towards the same spot, and person is often killed in the press.

Idalah. For this site Tristram (Bible Places, p. 247) and Conder (Text Work, ii, 387) propose ed-Dolah, on Carmel, eight and a half miles south-east of Haifa, and thus described in the Memoirs accompanying the Ordnance Survey (i, 281): "A stone village of moderate size, on a knoll of one of the spurs running out of the main water-shed (or ridge) of Carmel. On the south there is a well, and a few springs on the west. On the north is a little plain, or open valley, cultivated with corn. The inhabitants are all of the race of Muslims, numbered by consul Rogers in 1859 at 800 souls." But this position is entirely beyond the borders of Zebulon, and the modern name Dolah is too indefinite for identification, being likewise applied to another village on the ridge of Carmel, six and a half miles farther south. The site Keffa Eshik (proposed by Schwarz) lying one and a quarter miles south by west from Tell Keimun (Jokneam), is described in the Memoirs (ii, 60) as "evidently an ancient site," with traces of ruins and broken pottery on the hill and tombs in the vicinity; a good supply of water, and a small mill. The village of Jedda is an entirely different locality, two and a half miles west of Semniah, and destined of antiquities (Memoirs, i, 270).

I'dan (or I'dafeld), in Norse mythology, is the dwelling-place of the twelve great judges in Asgard, whom Odin had appointed to judge all things.

I'dera Rabba (אִדֶּרֶת רַבָּה, i.e. the Great Assembly, is the title of one of the many parts which compose the Sohar, the famous theaurus of Jewish mysticism. It is called "Great Assembly," because it purports to give an account of the teachings which the rabbi Simon ben Jochai (q. v.) delivered to his disciples, who congregated around him in large numbers. Upon the summon of the Sacred Light, his disciples assembled to listen to the secrets and enigmas contained in the Book of Mysteries. The Sanhedrin is chiefly occupied with a description of the form and various members of the Deity; a disquisition on the relation of the Deity, in his two aspects of the aged and the young, to the creation and the universe, as well as on the diverse gigantically members of the Deity, such as the head, the beard, the eyes, the nose, etc., a dissertation on pneumatology, demonology, etc. It concludes with telling us that three of the disciples died during these discussions. This part of the Sohar is translated in the second volume of Rosenroth's Kabala Demudata. (B. P.)

I'dera Zutta (אִדֶּרֶת צוּתָה, i. e. the Small Assembly, is, like the I'dera Rabba (q. v.), also one of the component parts of the Sohar. It derives its name from the fact that many of the disciples of rabbi Simon ben Jochai had died during the course of the cabalistic revelations, and that this portion of the Sohar contains the discourses which the Sacred Light delivered before his death to a small assembly of six pupils, who still survive, and congregated to listen to the profound mysteries. It is to a great extent a recapitulation of the I'dera Rabba, occupying itself with speculations about the Sephiroth, the Deity, etc., and concludes with recording the death of Simon ben-Jochai, the Sacred Light, and the medium through whom God revealed the contents of the Sohar. The I'dera Zutta, too, is translated into Latin by Rosenroth, in the second volume of his Kabbala Demudata. (B. P.)

I'de, George Barton, D.D., a Baptist minister, was born at Coventry, Yt., in 1806, his father being a well-known Baptist clergyman, Rev. John Ide, who, in 1806, had moved from New York to northern Vermont. His father gave him the best education he could secure for him, and he decided to enter the profession of law, the study of which he commenced, without having taken a collegiate course, at the age of eighteen, in the village of Brandon. He graduated from Middlebury College with the highest honors in 1830; soon after was ordained at Derby, Conn.; was invited, in 1834, to a church in Albany, N. Y.; in 1835 to the Federal Street Baptist Church in Boston, Mass.; in 1838 to the First Baptist Church in Philadelphia, Pa., and in 1852 to Springfield, Mass., where he died, April 16, 1872. Dr. Ide was one of the most distinguished ministers of his denomination. He published several works, among which were Life Sketches of Life Truths, and Bible Pictures. He also wrote several Sunday-school books. See The Watchman, April, 1872. (J. C. B.)

I'de, Jacob, D.D., a Congregational minister, was born at Attleborough, Mass., March 29, 1785. His pastor, Rev. Nathan Holman, assisted him in preparatory studies, and he graduated from Brown University in 1809, and from Andover Theological Seminary in 1812. He was ordained Nov. 2, 1814, over the Church in West Medway, Mass., and died in office, Jan. 5, 1880, although relieved from active service in 1865. Besides numerous sermons and other literary labors, he edited the works of Dr. Nathaniel Emmons, in seven volumes. See Cong. Year-book, 1881, p. 28.

I'dentism (or Identity), the doctrine, advocated by Fichte and Schelling, of the entire identity of God and the universe, or of Creator and creation. This ultimately coincides with Pantheism (q. v.). See Krauth-Pfleming, Vocub. of Phil. Sciences.

I'dind, the term used by the Kaffirs to denote sacrifice. Sacrifices are offered to their ancestors, and not to God; and these only in cases where they wish to avert some apprehended evil.

I'diomblia (fully e lmblia, i. e. peculiar struphe) are stichera that have no periods the rhythm of which they regularly follow. They are usually said at lands and vespers on special occasions, sometimes at the burial of a priest. See Smith, Dict. of Christ. Antiq. a. v.

I'duna, in Norse mythology, is the loveliest of the Aesir, the goddess of eternal youth and immortality; not created or born, but existing from the beginning. She is the wife of the wise Braga, the god of the poetic art. In her keeping are the apples of rejuvenation, without which even the gods would become aged, therefore they daily eat the same.

I'dya, the wooden tablets employed by the Japanese, containing inscriptions commemorative of the dead, mentioning the date of his decease, and the name given to him since that event. The hya are carried in the funeral procession, along with the body, to the grave. and one of them is placed over it, remaining there seven weeks, when it is removed to make way for the grave-stone. Another is set up in the best apartment of the house during the period of mourning. Sweetmeats, fruits, and tea are placed before it; and morning, noon, and night food is prepared for it as for a living person. The whole household would pray before it morning and evening during seven weeks, and other religious ceremonies are observed.

I'dgau, Treaty OF, a celebrated compact, ratified at I'dgau, in Bohemia, which closed the long-protracted war between the Hussites and the Roman Catholics. It was dated Nov. 50, 1453. See Hussites.
Ignispicum, a species of divination practiced by the ancient Romans, consisting of observations made on the flames ascending from the sacrificial altar.

Icon. As a representative of this Conder suggests (Tent Work, ii, 857) El-Khisam, four and a half miles northeast of the city (in the Mimas triangle of the Litany); but this is an entirely modern village of about three hundred Christians and two hundred Druses (Memoirs accompanying the Ordnance Survey, i, 88), and the name has little resemblance. Tell Dilnin, the more probable representative, is beyond the limits of the Ordnance Survey.

Ilko-sin, the sect of the worshippers of Amidas (q. v.), the most numerous and powerful ecclesiastical body in Japan.

Iluhi (the divine) of Akbar was a system of philo-

sophical deism introduced by Akbar, the emperor of Delhi, in the latter half of the 16th century. He proposed to found a new creed on the basis of universal toleration, combining in one religious body the Hindûs, Mohammedans, and Christians, along with the followers of Zoroaster. His object in establishing a new creed was both political and religious; he was the only one of the emperors who regarded India as his country, and who sought to efface from the memory of the Hindûs the fact that they were a conquered people. Iku, or the divine system, was essentially eclectic in character. The fundamental point on which Akbar insisted was the great doctrine of the Divine Unity, by which he declared was but obscurely revealed in the prophets. But while he thus adopted a Mohammedan basis for his creed, he took care at the same time to declare his entire disbelief of the divinity of the Koran. From the time of his rejection of the Koran, the emperor proceeded himself to be an imperal inquirer after truth, and accordingly he conversed openly with the teachers of every religion. He finally decided upon a system, which was the revival of Zoroastrianism in a modified form. Having acquired sufficient influence over the theologians, doctors of the law, and learned men, to secure their public recognition of him as the sole protector of the faith, Akbar propounded his creed, which was accepted by several Hindûs and Mohammedans. Encouraged by his success, he now ordered the abolition of the old confession of Islam, "There is no God but God, and Mohammed is his prophet," and the substitution of another, "There is no God but God, and Akbar is the vicer of God." He next abrogated the five daily prayers, the ablations, fasts, alms, and pilgrimages enjoined upon the faithful. He abolished the religious services on Friday nights, and declared the umpire and the judge. He ordered that that should be considered as clean which was declared by the Koran to be unclean. He permitted the sale of wine, and the practice of games of chance. He forbade the marriage of more than one wife, and enjoined the postponement of the circumcision of boys until twelve years of age, and even then the ceremony was to be entirely optional. He finally ordered the era of his own accession to the throne to be used instead of the Hegira. At first he received considerable support from various sections, but his system became monastic and the persons present had been accursed, and of his son Jehangir, the empire returned to Islamism.

Illocet (for ire licet, "you may go"), a solemn word pronounced at the conclusion of the funeral rites among the ancient Romans. It was uttered by the proconsul or some other person at the close of the ceremony, after the bones and ashes of the deceased had been committed to the funeral pyre. In the persons present he was thrice sprinkled with pure water from a branch of olive or laurel for the purpose of purification. From the occasion on which the word illocet was employed, it is sometimes used proverbially among Roman authors to signify all is over.

Ilthibas, in Greek and Roman mythology, is the goddess of birth, the daughter of Jupiter and Juno, born on Crete, in the Aminian cave, and sister of Hebe, Mars, and Vulcan. Homer speaks of a number of Ilithbies, daughters of Juno, who send the arrow of pain, but help those in childbed. Often Ilithibas is identified with Juno, who is sometimes, since Juno is the goddess of marriage. The Greek Ilithibas was also identified with Diana, probably because the latter, being the goddess of the moon, a certain influence over birth might be credited her. She is also called Lucina, or genetrix. Fidar and Ovid make her the daughter of Juno. In a Grecian temple erected to her she was represented as wearing a loose robe, and holding in one hand a flame and in the other a censer.

Illoso, Guntibaly de, abbot of St. Frontes, Spain, who died in 1580, is the author of Historia Pontificalis et Churci (Salamanca, 1574; continued by L. de Habia, M. de Guadalazarra, and J. Banos de Velasco, Madrid, 1678, 6 vols. fol.). See Winer, Handbuch der theolog. Lit. i, 682; Jocher, Allgemeines Gelehrten-Lexikon, a. v. (B. E.)

Illostrius, in Chaldaic mysticism, was the second of the three primary principles of the Chaldeans, created by Ammon and Anidra, and afterward removed from the two natural forces, the creating and conceiving principles, Asuron and Kiassar.

Ilmarinen, the third of the great deities of the Finns, and the god of earth and metals.

Imam, a name applied by way of excellence to each of the chiefs or founders of the four principal sects of the Moslems.

Imamate, the office of an Imam, or Mohammedan priest. See Imam, Vol. iv, p. 506.

Imams, the Twelve, the twelve Islam chiefs, according to the Persian Mohammedans, who belong to the Shiites. Ali (q. v.) is reckoned the first Imam, and immediate spiritual successor of the Prophet. Hasan (q. v.) and Imam, being the sons of Ali. He was a feeble-minded prince, and surrendered his caliphate to Mowishah, retaining only the spiritual office. Hossein (q. v.) was the third of the line. He was succeeded by his son Ali, the fourth Imam, who, from his constancy in prayer, received the name of "the Imam of the Carpet," and "the glory of pious men." He died in 712, and was succeeded by his son Mohammed, the fifth Imam, who was a diligent student of magic, and received the name of "the possessor of the secret." The sixth Imam was Jaafar, the son of Mohammed, who was thought to be equal to the son of Solomon. Jafer nominated his son Ismail his successor, but the heir-apparent having died prematurely, he named his second son Musa his heir. Ismael, however, had left children; hence parties arose, some holding to one as the lawful Imam, others to the other. The two sects were called Ismaelites (q. v.) and Ashurites (q. v.). The claim of Musa to be the seventh Imam has been generally admitted. Ali, the son of Musa, was the eighth Imam. He is called by the Shiites "the beloved," and his tomb, termed Meshed Ali, is a favorite object of pilgrimage. The ninth Imam was Mohammed, the son of Ali, who lived in retirement at Bagdad, where he died at an early age, leaving behind him so great a reputation for benevolence that he received the name of "the generous." His son Ali, the tenth Imam, was but a child when his father died, and having been seized by the caliph Motawakkil, was a determined enemy of the Shiites, he was confined for life in the city of Askar, from which circumstance he is called "the Askerti." He was poisoned by order of the caliph in 868. His son and successor, Hasan, was also murdered by poisoning, leaving but a son, Muhammed Akl. In the office to his son Mohammed, the twelfth and last Imam, who, at his father's death, was a child only six months old. He was kept in close confinement by the caliph, but at about the age of twelve years he suddenly disappeared; the Sonnites allege that he was drowned in the Tigre, but the Shiites deny the fact of his death, and
assert that he is wandering over the earth, and will continue so to wander until the appointed period shall arrive when he shall claim and receive universal empire.

Immer, Albert, a Protestant theologian, was born Aug. 10, 1604, at Unterseen, Switzerland. He studied at Bern, was in 1636 vicar at Burgdorf, in 1640 pastor at Bâzès, and in 1830 professor of theology at Berna. In 1881 he retired from his professorship, and died March 23, 1884. Besides some theological essays and lectures, he published *Hermeneutik des Neuen Testaments* (Wittenberg, 1873; Engl. translation by A. H. Newman, Andover, 1877).—*Neutestamentliche Theologie* (Bern, 1877).

Impanation (from *in pan, "in the bread"), the doctrine that Christ's presence is in the bread in the Lord's supper. It is synonymous with *consubstantiation* (q.v.).

Inauguratio, the ceremony by which the ancient Romans consecrated a person or thing to the gods. It was performed by the augurs (q.v.), who offered prayer to the gods, asking them to show by signs whether they accepted the consecrated object. If the signs appeared favorable, the consecration was regarded as complete. The kings of Rome were inducted by the augurs as the high priests of the people; but the inauguration of the city was performed upon the 21st of March.

Incense-boat, a vessel for containing incense, often formed like a boat: hence its name. Examples of these are numerous in old inventories of church furniture. See NAVE.


India, Mythology of. See HINDUISM.

Indus Raymi, in Persian mythology, is the principal one of the four known festivals of the sun, celebrated yearly in honor of the supreme deity in the Araya. It began when the sun was at its height, and moved towards the equatorial region. At the first ray of the sun all fell on their knees and worshipped the benevolent god. After this festival eight days were spent in unbroken pleasure.

Indo-Portuguese Version of the Scriptures. Indo-Portuguese is a dialect spoken by the Portuguese settlers and their descendants in Ceylon and various parts of the Indian seas. A translation of a part of the Scripture into this dialect dates back to the year 1817, when the Wesleyan missionary, Newsword, stationed at Negombo, in Ceylon, commenced a translation of the New Testament, for the benefit of this people, which was printed at London in 1838. A second edition appeared at Colombo in 1838, and the Pentateuch and Psalms were printed in 1838. A revised edition of the New Testament was published in 1855. (B.P.)

Indra, in Hindu mythology, is the god of the sun, one of the twelve Adityas, the son of the god Kashaya XII—19. and Aditi, a deity of the second class, but very much worshipped. He rules over space, and is king of all genii who live in space, or in the superterrestrial paradise. Daily he rides around the earth. He sees and knows everything, for he has a thousand eyes. His wife is called Sachi, by whom he had a son, Jayaansha. The mountain Meru, towards the north pole, is his dwelling-place. Amarasati is the name of his celestial city, Wardayanta is his palace, Navilana his garden. Airmawata is his first elephant, and Mattala charioteer. He rules over wind and rain.

Figure of Indra.

Induction (Lat. *inducere*, "to infer") is the philosophical name for the process of real inference—in other words, the act or process of reasoning from the known to the unknown, or from the limited to the unlimited. "All things that we do not know by actual trial or ocular demonstration, we know by an inductive operation. Deduction is not real inference in this sense, since the general proposition covers the case that we apply it to; in a proper deduction, the conclusion is more limited than the premises. By the inductive method we obtain a conclusion much larger than the premises; we adventure into the sphere of the unknown, and pronounce upon what we have not yet seen.... Accordingly, it is now considered a part of logic to lay down the rules for the right performance of this great operation." One of the greatest problems of inductive inquiry is that peculiar succession denominated cause and effect. Mill, in his *Logic*, has consequently illustrated in detail the method to be adopted to ascertain definitely the true causative circumstance that may precede a given effect. They resolve themselves mainly into two. One is, by comparing together different instances in which the phenomenon occurs. The other is, by comparing instances in which the phenomenon does occur, with instances, in other respects similar, in which it does not. These two methods may be respectively denominated the method of agreement, and the method of difference.

There are many problems growing out of the application of induction to the great variety of natural phenomena. "Thus, the great induction of universal gravity was applied deductively to explain a great many facts besides those that enabled the induction to be made. Not merely the motions of the planets about the sun, and the satellites about the planets, but the remote and previously unexplained phenomena of the tides, the precession of the equinoxes, etc., were found to be inferences from the general principle. This mode of determining causes is called the deductive method. When several agents unite in a compound effect, there is required a process of calculation to find from the effects of the causes acting separately the combined effect due to their concurrent action, as when the path of a projectile is deduced from the laws of gravity and of force. It is the deductive stage of science that enables mathematical calculation to be brought into play with such
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remarkable success as is seen in astronomy, mechanics, etc.

"The circumstance that phenomena may result from a concurrence of causes, leads to the distinction between ultimate laws and derivative or subordinate laws. Thus, gravity is an ultimate law; the movement of the planet in ellipses is a subordinate law. These inferior laws may be perfectly true within their own limits, but not necessarily so beyond certain limits, of time, place, and circumstance. A different adjustment of the two forces that determine a planet's motion would cause a circular or a parabolic orbit; and therefore when phenomena result from a combination of ultimate laws acting under a certain arrangement, they are not to be generalized beyond the sphere where that arrangement holds. These inferior laws are sometimes mere inductions that have not been resolved into their constituent laws, and then they go under the name of 'Empirical Laws.' Thus, in the hands of Kepler, the elliptic orbit of the planets was only an empirical generalization, ascertained by the method of agreement; Newton converted it into a derived law because he showed that it resulted from the more general laws of gravity, etc. The earlier stages of induction present us with many of those empirical laws: in some subjects, as physiology, medicine, etc., the greater number of inductions are of this character. The cure of disease is especially an example of this; many medicine can have its efficacy traced to ultimate laws of the human system. Hence the uncertainty attending the application of remedies to new cases, and also the want of success that often attends them in circumstances where we think they ought to succeed. Induction applies also to the laws of causation, to the laws of uniformities, and to those of coexistence. See Mill, Logic, especially book iv.

Indulgences. The use of this word by ecclesiastical writers is derived from that of the jurists, who employ it to designate a remission of punishment or of taxes, especially such a general amnesty as was sometimes pronounced by the emperor for extraordinary occasions of rejoicing. Hence the word passed into ecclesiastical usage in the sense of a remission of penalties for offences against church discipline and order.

Usually there were four stages or degrees through which offenders had to pass before they obtained a full release from the punishment due to them: (1) remission of the civil pain; (2) hearers; (3) penitents; (4) bystanders; and usually several years had to be spent in each. Now the bishop, according to St. Gregory, might, in proportion to their conversion, "restrain the period of their penance; making it eight, seven, or even five years instead of the usual ten. Whatever the length, the repentance exceed in depth what it had to fulfill in length, and compensate, by its increased zeal, for the much longer time required in others to effect their cure." Eventually this system was greatly extended, until it reached the abuses that provoked the Reformation.

Indulgences (indulgentia), a name sometimes applied to baptisms in the early Christian Church, as being, when bestowed, blessed by the Holy Spirit, with absolution or the remission of sins. It was esteemed the most universal absolution and the greatest indulgence in the ministry of the Church.

Inferno were sacrifices which the ancient Romans offered at the tombs of their deceased relatives at certain periods, consisting of victims, wine, milk, garlands of flowers, etc.

Infermity, Monastic. In his enumeration of Christian duties Benedict (Regula, c. 4) specifies that of visiting the sick; and elsewhere he speaks of it as a duty of primary and paramount obligation, for quotes the words of Christ, "I was sick, and ye ministered unto me." Beyond, however, saying that the sick are to have a separate part of the monastery assigned to them, and a separate officer in charge of them, that they are to be allowed meat and the luxury of baths, if necessary, that they are not to be exacting, and that the brethren who visit them on are not to be impatient, he gives no precise directions. Subsequently it was the special duty of the "infirmarius," the "celleratorius" (house-steward), and of the abbot himself, to look after the sick; no other monk might visit them without the leave of the abbot or prior. Everything was to be done for their comfort, both in body and soul, that they should not miss the kindly offices of kinsfolk and friends; - and, while the rigor of the monastic discipline was to be relaxed, whenever necessary, in their favor, due supervision was to be exercised, lest there should be any abuse of the privileges of the sick-room. The "infirmarius" was to enforce silence at meals, to check conversation in the sick-room at other times, and to discriminate carefully between real and fictitious ailments. The sick were, if possible, to, recite the hours daily, and to attend mass at stated times, and if unable to walk to the chapel, they were to be carried thither in the arms of their brethren. The meal in the sick-room was to be three hours earlier than in the common refectory. The abbot might allow a separate kitchen and "buttery" for the use of the sick monks. The rule of Cassius of Arles ordered that the abbot was to provide good wine for the sick, the ordinary wine of the monastery being often of inferior quality. See Hospitall.

Informers. This class of men originated before the Christian era, and, indeed, before the establishment of the Roman empire. When persecution arose against Christianity, informers naturally sought to gain, and probably some credit with the civil authorities, by giving information against those who practiced Christian rites, since the secret assemblies of Christians for worship came under the prohibition of the Lex Julia. Terrullian states (Apologia, 5) that Tiberius threatened the accusers of the Christians, but the story rests only upon his statement. He also claims M. Aurelius as a protector of Christians. Titus issued an edict, forbidding slaves to inform against their masters or freedom against their patrons. Nerva, on his accession, republished this edict. "Jewish manners," i.e. probably Christianity, is especially mentioned as one of the subjects on which informations were forbidden. In Pliny's well-known letter to Trajan we find the informers in full work. The Christians who were brought before him were asked to offer him an anonymous statement, containing a list of many Christians or supposed Christians. Trajan, in his answer, though he forbade Christians to be sought out (i.e. by government officials), did not attempt to put a stop to the practice of delation; those who were informed against, if they continued in their practices, must be punished. Thus informers were a large part of the suffering arising from unfaithful brethren who betrayed their friends. See Diktate.

Inge, Hugh, D.D., an Irish prelate, was born at Shepton Mallet, in Somersetshire: educated in William of Wickham's school at Winchester, and made perpetual fellow of New College, Oxford, in 1504. He travelled in foreign countries. On his return he was successively prebendary of East Harptree, sub-chancellor of the Church of Wells, warden of Wapulham, in the diocese of Lincoln, of Durting, in Somersetshire, by the presentation of Richard the Abbot and the convvent of Glastonbury, and of Weston. In 1504 he was in Rome, at which time he was one of King Henry's orators, selected to take the renunciation of all prejudicial clauses in the apostolic bulls for the translation of cardinal Hadrian to the see of Bath and Wells, and of the others that followed. In 1512 he was appointed bishop of Meath, where he remained ten years. In 1521 he was promoted to the see of Dublin. In 1527 he was made chancellor of Ireland. He repaired the palace of St. Stephen. He died in Dublin, Aug. 8, 1528. See D'Alton, Memoirs of the Archbishops of Dublin, p. 162.
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INGELRAM, called also by some Newbigging, a Scotch prelate, was rector of Peabees and archdeacon of the Church of Glasgow, and when in this office he was made chancellor in 1570, and consecrated bishop of the see of Glasgow in 1574. He died Feb. 2, 1174, leaving, Epistola de Diversis: — De Evangelia Dominica: — Rationes Regni Administrati. See Keith, Scottish Bishops, p. 233.

INGELRAMME, a German prelate, brought up in the schools of Genehovt and St. Arnold, was made bishop of Metz in 768, being at the same time prior of Sensone. He died in 791. See Hoefer, Nouv. Biog. Générale, s. v.

INGEN, a hero-god of Japan, was a native of China, who lived about 1650. He was a zealous Buddhist, and was looked upon as an illustrous saint. But he was more especially venerated because, in answer to a kiss, or special prayer which he offered, a plentiful rain had fallen in a time of drought.

INGHAM, Richard, D.D., an English Baptist minister, was born at Stansfield, Yorkshire, in 1810. For some years he was a student at Oxford University, and afterwards in the academy of the celebrated Rev. Dankevill, archdeacon of Wiltshire. He was ordained a Baptist Church, Dec. 28, 1832; licensed to preach, April 5, 1833; gave up his secular business in 1835, and pursued a course of theological study at Wisbeach; was ordained April 2, 1839, in Bradford, and remained pastor of the Tetley Street Church, then when he removed to South. His next pastorate was in Halifax, from 1834 to 1862. After two or three brief pastorates in other places, he returned to Bradford and became pastor of the Infirmary Street Church. His death took place June 1, 1873. He published in 1865, his Hand-book on Christianity Baptism, and in 1891 his Christian Baptism, its Subjects and Modes. He also published his Appeal to Friends, on the subject of baptism. At the time of his death he had completed an extended work on the Church Establishment. Dr. Ingham filled a high place among the scholars and preachers of the branch of English Baptists with which he was identified, the "General Baptists," corresponding in most respects with the Free-will Baptists of the United States. See (London.) Baptist Hand-book, 1874, p. 277. (J. C. S.)

INGILIS, Alexander, a Scotch prelate, dean of Dunkeld, and archbishop of St. Andrews. After the battle of Killiecrankie, he was chosen bishop of Dunkeld in 1488. But the pope, being displeased because he had not been consulted first, annulled the election. See Keith, Scottish Bishops, p. 91.

INGILIS, David, D.D., L.L.D., a Reformed (Dutch), and an author, Presbyterian minister, son of Rev. David Inglis, was born June 8, 1824. He graduated from the University of Edinburgh in 1841; studied divinity under Dr. Chalmers and John Brown; was licensed by the Presbytery of Carlisle in 1848, and came to America in 1846. He served the Presbyterian Church in the following places: Scots Church, Detroit, Mich. (1846); stated supply at Washington Heights, New York city; Bedford, N. Y. (1847); St. Gabriel Street, Montreal, Canada, in July, 1852; Hamilton, Ontario (1865); professor of systematic theology in Knox College, Toronto (1867); Southern Baptist Seminary, Louisville, Ky. (1857); where he died, Dec. 15, 1877. Dr. Inglis was a powerful and eloquent preacher of the great truths of the gospel. He was prominent in the deliberations to further the union of the different branches of the Presbyterian Church of Canada, in the success and conclusion of which he greatly assisted. His publications are, Exposition of International Sunday-school Lessons in Sover and Gospel Field (1874-77); Historical Sermon in Commemoration of the Twenty-fifth Anniversary of the Church on Brooklyn Heights (1875); many contributions to periodicals, in course of preparation at his death. See Corwin, Manual of the Ref. Church in America, 3d ed. p. 317.

INGILIS, James, D.D., a Presbyterian minister, was born at Philadelphia, Pa., in 1777. He graduated from Columbia College in 1795; studied theology privately, and was licentiate of the New York Presbyterian Church in 1801. In 1802 he accepted a call to the First Presbyterian Church of Baltimore. He died Aug. 15, 1820. He published, A Sermon on Fastings, Humiliation, and Prayer (1808): — A Missionary Sermon, preached in Philadelphia in 1812: — and A Discourse, delivered in the First Presbyterian Church of Baltimore in 1814. See Sprague, Annals of the Amer. Pulpi, iv, 278.

INGILIS, John, a bishop of the Church of England, was born in New York city, Dec. 9, 1777, where his father, Charles Inglis, D.D., was rector of Trinity Church. He received his education at King's College, Windsor. In 1800 he went to England to advance the interests of his alma mater; in 1801 he took orders, and was appointed to the mission of Aylesford. In 1816, Rev. Dr. Stansew, rector of St. Paul's, became bishop of Nova Scotia, and Dr. Inglis succeeded him as rector, and, in 1826, to the bishopric of Nova Scotia, was at that time included New Brunswick, Newfound-land, and Bermuda. He died in London, Oct. 27, 1850. See Amer. Quurr. Church Rev., 1851, p. 154.

INGERSOCh are the spirits of fire among the Greenlanders, and live along the strand. They were formerly human beings, but when the flame came they were changed into spirits of fire.

INGRAM, Jospekh H., D.D., a Protestant Episcopal clergyman, was born at Portland, Me., in 1809. He entered Yale College, but did not graduate; went to Buenes Ayres, South America, as a commercial clerk: was for several years after his return a teacher; and about 1830 became professor in Jefferson College, near Natchez. While here he was likely known as a writer of novels, etc., as The South-west, by a Yankee: — Lu- fite: — Burton: — The Quadrum, etc. About 1847 he was confirmed as a member of the Protestant Episcopal Church, at Nashville, Tenn., where he established a flourishing seminary for young ladies. He was ordained deacon in 1851, and priest in 1852, became missionary at Aberdeen, Miss.; afterwards was rector of St. John's Church, Mobile, Ala.; then at Riverside, Tenn.: removed to Holly Springs, in 1858, where he revived St. Thomas's H. I. He died there, Dec. 18, 1890. Beside various religious pamphlets, Dr. Ingraham was the author of The Prince of the House of Du-ivic: — The Pillar of Fire: — and The Throne of David, which were very popular. See Amer. Quurr. Church Rev. 1861, p. 186.

Initial Hymn. See Introit.

Initiàtt, a name applied to the faithful in the early Christian Church, as being initiated, that is, admitted to the use of sacred offices, and to the knowledge of the sacred mysteries of the Christian religion. Hence the fathers, in speaking of any doctrines which were not explained to the catechumens, were accustomed to say, "The initiated know what is said." St. Ambrose addressed a work especially to the Initiati.

INLAGA are a class of spirits whose worship forms the most prominent feature in the religious practices of Southern Guineans. They are the spirits of dead men; but whether good or evil, even the natives themselves do not know. The spirits of their ancestors the natives call Akoombo; but the Inlagas are the spirits of strangers, and have come from a distance. Sick, and especially nervous persons are supposed to be possessed with one or the other of these classes of spirits, and various ceremonies are performed to deliver them from their power. The patient is first tried by the priest, to ascertain which class of spirits has possession of him; he is then exorcised, and when sufficiently recovered, sent about his affairs, but under certain restrictions, lest his disease return.
INNES, John (1), a Scotch prelate, was consecrated bishop of the see of Moray, Jan. 23, 1407. He died April 25, 1414. See Keith, Scottish Bishops, p. 142.

INNES, John (2), a Scotch prelate, was dean of Ross, and chancellor of the see of Caithness about 1447. He died in 1448. See Keith, Scottish Bishops, p. 214.

INNAROLIT are mountain spirits of the Greenlanders, extraordinarily small, but quite expert.

INSTITOR, HENRICH, a Dominican of the 16th century, is the author of Malaeus Maleficarum:—Clupeus T. R. Eclesiae Defensio contra Pictardos et Waldenses:—De Pleinaria Puteaque Pontifici et Monarchiae:—Annotationum Consiliorum Chirologiam et Conducmiae in Eschatologia adversum:—Sermones XXX de Eucharistia. See Echard, De Scriptoribus Ordinis Dominorom, v. 2. (B. P.)

Intercolai dies were days, among the ancient Romans, which were devoted partly to the worship of the gods, and partly to the rise of many business.

Irascibility, an attribute ascribed to God in the Scriptures. For example, Paul (I Tim. i, 17) calls him"the king eternal, immortal, invisible." Jesus says (John i, 18) "No man hath seen God at any time." He is therefore the invisible God.

Ispagog, in Slavonic mythology, was an idol of the Winds, brought to light by recent antiquaries, probably worshipped on Rojmg as a god of healing.

Iserius, Joannes (surnamed "the Long"), a Benedictine abbot of St. Bertin, was a native of Ypres, Belgium, and died in 886. He is the author of a History or Chronicle of his monastery, from the year 590 to 1294. It has been inserted, under the title of Chronica, in the Historia Monasterii S. Bertini, in the Theaurum Novar Annalium, etc., iii. 446 sq. (1717). He also wrote a life of Erkembod, published in the Acta Sancta, under April 12. See Andrit, Bibl. Belg. ii, 669 (1789); Lichtenberger, Exquile, des Sciences Religionnes, s. v. (B. P.)


Irish Presbyterian Church. See Presbyterian Church in Ireland, s. v. PRESBYTERIAN CHURCHES.

Irish Version of the Scriptures. The Irish or Erse language is now little known except as the vernacular of an illiterate population, but it was once the language of literature and science. The Roman letters are often used in Erse compositions, but the Irish have an ancient alphabet of their own, for which they feel a truly national predilection. The origin of this alphabet is very uncertain; it bears some resemblance to the Anglo-Saxon, and it has been questioned whether the Saxons derived their alphabetical system from the Irish, or vice versa. In the dedication of the Irish Prayer-Book of 1688, it is confidently asserted that the Saxons borrowed their letters from Ireland.

The first printed New Testament, in the Irish characters, was published in 1692. When bishop Bedell was appointed to the see of Kilmore and Annagh, in 1629, he undertook the translation of the Old Testament. Not being acquainted with the language, he commenced to study the same at the age of fifty-seven. His next measure was to secure the services of native Irish scholars, and with their help the version of the Old Testament was completed in 1640, to remain in MS. till 1681. After due examination and revision it was published in London in 1696, together with the New Testament.

My was suffered to roll away before any efficient measures were taken to reprint the Scriptures in Irish, until, in 1809, an edition of 2000 New Testaments, conformable to the accredited version of bishop Bedell, was published in Roman characters by the British and Foreign Bible Society. Other editions followed in 1813, 1816, and 1817. In the latter year also a complete Irish Bible was issued, the version of Bedell being employed as the text of the Old Testament. In the course of the following year 3000 copies of the New Testament, in the Irish character, were published, and in 1824 the entire Irish Bible appeared in the vernacular. From the report of the British and Foreign Bible Society for the year 1881 we learn that a revised edition of the New Testament is to be published. In order to bring about such a revision, twenty-five thousand dollars was voted by Congress. Threats of compulsion Irish scholars, and their corrections of archaisms, obsolete words, and orthographical errors will be examined by the chief reviser and editor, the Rev. James Goodman, Canon of Ross, and professor of Irish in the University of Dublin. As the first installment of this revision the Gospel of Luke was published in 1884. See Bible of Every Land, s. violet. (B. P.)

Irmin (Irmen, Irmin, Irmin), etc., in German mythology, seems to have been a principal god of the ancient Saxons. At Eresburg, now Stadtbergen, on the Dimel, the famous pillar Irmin is said to have stood, that was destroyed by Charlemagne in 774, during the Saxon struggle for right, courage, war, military honours, and warlike arts to the Germanic nations; therefore it is quite possible that Irmin was a god of war.

Ir-Nabaah, Deir Nuhhkhed, the probable representative of this site, lying one and a half miles north-east from Beit-Jibrin, is merely described in the Memoirs accompanying the Ordnance Survey (iii, 155), "as a ruinous birkah [pool], and a cave with two hundred and fifty niches [for burial]."

Iron. The modern representative of this site, Foras, located four miles north-west from El-Jish (Ahab or Gischala), is described in the Memoirs accompanying the Ordnance Survey (i, 283), as "a stone village, containing about 200 Metawileh and 200 Christians. It is situated on the edge of a plain, with vineyards and arable lands; to the west rises a basalt hill, called el-Burj [the castle], full of cisterns, and supposed to be the site of an ancient castle; there are large stones strewn about; three large birkah [pools] and many cisterns to supply water; one of the birkah is ruined." The remains of a large church in the village are described in detail (p. 288).

Iroquois Version of the Scriptures. This version is of very recent date. There are also Iroquois Indians in the provinces of Quebec and Ontario who have not understood the Scriptures in Mohawk, published by the British and Foreign Bible Society. For the benefit of these Indians, the Four Gospels were published in 1880 at Montreal. The translation was made by chief Joseph Ousakettore, revised by Jean Dion and the Rev. T. Laforte. Chief Joseph had all qualifications for the translation, since, in 1865, under the direction of the Roman Catholic missionaries at Oka, and with the approval of the Roman Catholic bishop of Montreal, he prepared a translation into Iroquois of the Gospels and Epistles used in the Misson. (B. P.)

Isepol is conjectured by Conder (Test Work, ii, 357), to be represented by the modern Rysip, as one of the peaks of the sandstone hills. This place lies about a half mile north of el-Jib (Gibeon), and is thus described in the Memoirs accompanying the Ordnance Survey (iii, 15, also 155): "A small hamlet on a ridge, with a spring to the west, and many rock-cut tombs...Traces of ruins: cisterns cut in rock, and rubbish-stacks, with ruins of a modern village and a Mukhtari."
ISAAC

and died there, Dec. 17, 1801, member of consistory, is the author of *Vorwurf über den Urzprung der Erkenntnis der Wahred und der Wissenschaft* (Berlin, 1795). See *Winer, Handbuch der theol. Lit.*, i. 480. (B. P.)

ISAAC ABRABANEL. See ABRABANEL, ISAAC.

ISAAC DE ABADEIRA. See ABADEIRA, ISAAC DE.

ISAAC ALFREDO DE. See ALFREDO, ISAAC.

ISAAC ALFREDO. See ALFREDO, ISAAC.

ISAAC ALLENSKI. See ALTENSKII, ISAAC.

ISAAC ANTONIO. See ISAAC THE SYRIAN (3).

ISAAC ARAMA. See ARAMA, ISAAC.

ISAAC ATHANASIA. See ATHANASIA, ISAAC.

ISAAC CAMPANTON. See CAMPANTON, ISAAC.

ISAAC CANTARINI. See CANTARINI, ISAAC.

ISAAC CARDOSO. See CARDOSO, ISAAC.


ISAAC LAMPRONTI. See LAMPRONTI, ISAAC.

ISAAC LORENZ. See LORENZ, ISAAC.

ISAAC RAYMOND. See RAYMOND, ISAAC.

ISAAC OSQUNERIA. See OSQUNERIA, ISAAC.

ISAAC ORBISON. See ORBISON, ISAAC.

ISAAC REMO-SIMON. See REMO-SIMON, ISAAC. A Jewish writer of the 12th century, is the author of *HAGGITHA ET PSEUD EZEQUIEL HAGGITHA*, a midrash on Psalms, Proverbs, and Samuel, with short glosses (Prague, 1618) - *HAGGITHA ET PSEUD EZEQUIEL HAGGITHA*, a commentary on the Pentateuch in Hebrew, with a Judaeo-German commentary (ibid. 1609).

ISAAC ORBISON. See ORBISON, ISAAC.

ISAAC VIVES. See CANTARINI, ISAAC.

ISAAC, SAMUEL M., a Jewish rabbi, was born at Leewarden, Holland, Jan. 4, 1804. His father having emigrated to England, young Isaac received his education there. In 1835 he came to New York to take charge of the congregation Benai Jeshurun, where he was employed in the Congregation Beth Israel. In 1857 he commenced the publishing of the *Jewish Messenger*, which was intended to uphold conservative Judaism against the so-called *Reformed party*. In 1877 Isaac retired from his ministry of the Shabbethai congregation, with which he had been connected since 1845, and died May 19, 1878. He was highly respected, not only by his own coreligionists, but also by Christians. (B. P.)

Tarkovsky, a sect of Russian dissenters, which arose about the middle of the 17th century. The cause of their separation was a difficulty concerning the revision of the church books. This book was printed in 1602, under the care of John Basilius, from manuscripts, which, being considered incorrect, were somewhat altered in their printed form. The changes introduced were regarded by some as teaching unsound doctrine, and a sect arose which adhered to the former books, and called themselves *Storoveretin*, or believers in the old faith. These dissenters, however, were comparatively few in number till about the middle of the following century, when, in consequence of a revision of the church books by the patriarch Nikon, the cry of unsound doctrine was again raised, and the number of dissenters increased. This sect was tolerated by the state under Alexander I.

Ine (or Ije), the name of a central province of Japan, to which the religious sect of the Shiuritiens requires each of its adherents to make a pilgrimage once a year, or at least once in their life. In Ije is the grand Mudra temple of Tevui-Dai-Jin, which is the model after which all the other temples are built. Ije is a place of no natural attractions. It is rather regarded as a monument of antique poverty and simplicity. The Mudra where the pilgrims pay their devotions is a low wooden edifice with a flat thatched roof, and on entering nothing is to be seen but a metallic mirror, which is regarded as a symbol of the deity, and some white paper, which is considered the emblem of purity of heart. The worshipers do not presume to enter this temple, but look through a lattice window from without while they say their prayers.

Ishaar, one of the chief deities of the Assyrians and Babylonians alike, although she was generally one of the goddesses of a second rank. She was the daughter of the moon-god Sin, and was identified by the Chaldeans with the planet Venus. She was essentially a warlike goddess, and was called the "Goddess of Battles and of Victories," in which attribute she was often represented as giving a bow to the Assyrian king in token of his victory over his foes. She was also, as the goddess of productive nature, the keeper of all the treasures of the earth, and hence was regarded as Allat, the "Queen of the Spear or Divining-rod." In another form of the same principle she was the goddess of sensual indulgence. She was the special protectress of Ezech, and in her character of Anna, or Nana, of Nineveh, while she was distinguished also at Arbela, another great seat of her worship, as Ishaar of Arbelah. Her offices, names, and attributes were various, and there appears to have been two Ishaar, mother and daughter, one the great nature goddess, the other the heroine of one of the mythical legends, called the "Descendent of Ishaar into Hades." There is a considerable amount of confusion yet remaining to be cleared away with regard to the relations of Ishaar to Dercrines, Bilti, Achatarsh, and Isthar; but generally the mythologies agree in making her the goddess most brought into contact with men and the under world.

Ising, Johann Christian, a Lutheran theologian of Germany, was born Oct. 24, 1617, in Austria. He studied at Königsberg, and died there, July 4, 1684, cathedral dean. He wrote *Exercitaciones histor. chronol. geograph. & ethnol. in pentateuchum & in hebdomadis*. See Arnold, *Historie der königreichischen Universitét; Jöcher, Allgemeines Gelehrten-Lexicon*, s. v. (B. P.)

Ismailīyah, the followers of Ismail or Ismael (q. v.).

Isaard, Joachim Jean Xavier d', a French prelate, was born at Aix, in Provence, Oct. 23, 1766. His family originated in Dauphiné, and was a very ancient one. He lost his father when he was a child, and was placed into the seminary of Aix by his mother. When the Bourbons took refuge upon the continent, they found some support in the family of Isaard. About that time he departed for Italy, and connected himself, in 1794, with the count of Provence, at Verona. On his return to his native city in the same year he associated himself with a royalist band, and, it is said, was instrumental in saving the life of Lucien Bonaparte. When Pius VII was brought as a captive to France, Isaard followed him. Napoleon proposed to him some high employments, and even a place in the senate, but he refused. After the death of cardinal Fesch, in May, 1889, Isaard was designated to replace him in the senate. He died at Paris, Oct. 8 of the same year. See Hoefer, *Nov. Biog. Generale*, s. v.

Isocrate (from isos, equal, and eisocratēs, Christ),
some followers of Origen, who were charged with maintaining that the apostles were raised to equal glory with their master. They were condemned by a council at Constantinople in 553.

Isolani, Giacomo, an Italian legislator and cardinal, was born at Bologna. He had obtained a great reputation as a scholar, being well versed both in civil and canonical law. When, after the loss of his wife, he decided to enter the ministry, he soon became distinguished in his new position, and after he had filled several important functions, pope John XIII made him cardinal in 1414, and left him his vicar at Rome, where he was made prisoner by the troops of Ladislao, king of Naples. He was set at liberty by the efforts of Giacomo Sforza Attenbole, and Felice Maria Visconti made him governor of Genoa. He died at Milan, Feb. 19, 1431, leaving several Consilii and other works on law. See Hoefer, Nour. Biog. Générale, s. v.

Isopatta was the supreme god of the inhabitants of the coast of Malabar. When the earth was to be created he changed himself into an eagle, from which heaven and earth, and all that it contains, spring.

Israel ben Moses, a Jewish writer of the 16th century, is the author of the †LBG, a cabalistic exposition of the Psalms (Lublin, 1592, preceded by an essay on the soul):—יִשְׂרָאֵל בֶּן מֹשֶׁה הַצְרִיכָה, a cabalistic exposition of Proverbs (ibid, edd.). The essay on the soul was published separately, with a Latin translation by Vossius (Paris, 1635). See Fürst, Bibl. Jud., i, 149. (B. P.)

Israel, Paul. See RICCIUS, PAUL.

Israel, Samuel. See MOHOCO, SAMUEL ISRAEL.

Isaiah, the angel who, according to the Mohammedans, will sound the trumpet which is to summon the world to judgment on the last day.


Isthman Games, one of the great national festivities among the ancient Greeks, which derived its name from the island of Corinth, where it was celebrated. They were held every third year, in honor of Poseidon, or, as some allege, every fifth year. See GAMES.

Istio, in Teutonic mythology, was one of the three sons of Mannus, and the father of one of the three races of the Germans.

Ithun, in Norse mythology, is held imprisoned under the ash-tree Yggdrasill. Probably this Ithun is identical with Íðuna, who guards the rejuvenating apples of the gods.

Itoqay, a household god among the Mongol Tartars. He is the guardian of their families, and presides over all the products of the earth. The Tartar does not presume to dine until this god and his family have been first served, by covering the mouths of the idols with grease. When the people have defied them they throw out the fragments, expecting them to be devoured by some unknown spirits.

Ittus Sopherim (אִיתוּס שּׁפְּרִים, oblatio scribatur) denotes the removal of a superfluous vation which had crept into the text. The Masorites have noticed five instances of such a superfluous  שָׁמִית in Gen. xviii, 5; xxiv, 55; Numb. xxxi, 2; Psal. lxviii, 26, and to the word תְמוּני in Psa. xxxvi, 7. See Nudaram, fol. 37, col. 2; Ochlok re Ochlok, sect. 217, p. 128; Lenz, Disser. de Novis Minoreticis, Paris, Tikken Soferim et Ittur Soferim (Wittenberg, 1708); Werchan, De Abbatia Soferim (Leipsic, 1715); reprinted in Haasius and Ikenius's Theaurus, i, 19-26; Trigard, De Abatationibus et Ordinationibus Scrutatorum in Musora Notoria (Greifswald, 1789); Geiger, Urschrift und Uebersetzungen der Bibel (Breulau, 1857), p. 251-254; Strack, Prolegomena Critica (Leipsic, 1873), p. 86. (B. P.)

Ivon, Dwight, D.D., a Baptist minister, was born in West Springfield, Mass., Sept. 20, 1805. He graduated at Brown University in 1833, and was ordained pastor of the First Baptist Church in Springfield, Mass., soon after. He removed to Alton, III., in 1836, to take charge of the Baptist church in that place, where he had a very successful ministry. The climate proving unfavorable to his health, he returned to New England, and became pastor of the Second Baptist Church in Suffield, Conn., in 1859, and continued in office until 1874. His pastoral here was one of great ability, and singularly blessed. He took a deep interest in the establishment of the Connecticut Literary Institution, a seminary of a high order, under the patronage of the Baptists of Connecticut. He resigned his pastorate in April, 1874, and removed to Conway, Mass., where he performed miscellaneous duties as his health would permit, until his death, Dec. 22, 1875. (J. C. S.)

Iucuna was the goddess of love and all joys, the Venus of the Mexicans.

IxiK in Grecian mythology, was the son of Aion and Persephone, king in Themis. He married Dia, the daughter of Deuneus, but refused to pay the promised wedding presents to her father, wherefore the latter took possession of a number of horses of Ixion as a substitute. Ixion promised to give Deuneus what he wanted, but caused him to fall into a cave of red-hot coals, under the pretence that it was a cave of gold. It was so great a crime that no man would purify him. Jupiter did this himself, and was so pleased with Ixion that he fed him at the table of the gods. A new crime sprang up in the heart of the murderer. He longed for the love of Juno. Juno forsook him, and formed Nephele (a cloud), by whom Ixion became father of the Centaurs. Finally, Jupiter's patience becoming exhausted, he threw him into Tartarus, where he remains, tortured by the Furies, along with Sisyphus and Tantalus. His penalty is to turn a wheel which perpetually recoils.

Ixion and his Wheel.

Ixtlilxochitl is the Eaclesipius of the Mexicans, the protecting god of the medical art.

Izdubar (or Gisdubar, Mass of Fire) is, according to the newly discovered Izdubar Tablets, an early mythical Assyrian hero, who was probably a form of the
solar deity. He was a great chieftain, and delivered the city of Ezech when it was assailed by the giants. He had for his wife the goddess Ishtar, who proved unfaithful to him, and sent some monstrous bulls to destroy him. These animals he was enabled to slay by the assistance of his faithful friend and adviser, the deified sage Heban, who was ultimately killed by an unknown insect or reptile, called a Tombkiki. Jazubur afterward, becoming afflicted with a cutaneous disorder, went by the advice of his boatman, Urmius, to seek the sage Adrahasis, who, having survived the Deluge, was supposed to be able to cure him of his malady. Adrahasis complied with his request, and related to him in considerable detail the legend of the flood. Upon returning to the sea, Jazubur set up a monument in memory of his cure, and of the story related by his benefactor, and then, by the aid of enchantment, had the soul of Heban raised up to commune with him. Jazubur seems after these events to have become a king, but his history is so mixed up with a mythological series of legends that his real character is uncertain, as also are, of course, his parentage and birth.

Jazubur, in Persian mythology, is a name of the twenty-eighth good genie of the second rank, who recognizes Ormuzd and his seven assistants, the Amshaspands, as their ruler. The Izdards are male and female beings of greatest purity and mildness, created by Ormuzd, the representative of the highest, invisible god, and superintend the year, the month, the day, the hour, guide men on life's journey, command the animal and vegetable world, and rule the natural laws and elements, and are in constant combat with Ahiran and his evil spirits.

Isquierdo, Sebastiano, b. Jesus, was born at Alcaraz, Spain, in 1601. He was rector of the colleges at Murcia and Alcala, and died about 1680. He wrote, "Opus Theologicum et Philosophicum:—Praxia Exercitium Spirituum. See Alemagne, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexicon, s. v.; Antonii Bibliotheca Hispanica. (B. P.)"

Jazeb, Isaac, a Jewish rabbi of Constantinople, who died at the beginning of the 17th century, is the author of "Zed al-Qudum," a commentary on the Hagirograpa, consisting of ten different parts: 1, Zeb al-Qudum, i.e., the Song of Songs; 2, Zeb, i.e., on Ruth; 3, Zeb, i.e., on Deuteronomy; 4, Zeb, i.e., on Psalms; 5, Zeb, i.e., on Lamentations; 6, Zeb, i.e., on Job; 7, Zeb, i.e., on Daniel; 8, Zeb, i.e., on Ezekiel; 9, Zeb, i.e., on Esther; 10, Zeb, i.e., on Proverbs. Written in Hebrew, with a commentary on the Psalms (Sakonika, 1571). See De' Rossii, Dissertatio Storica (Germ. trans.), p. 185; Fürst, Bibl. Jud. ii. 2.

Jazeb, Joseph b-Abrakham, a Jewish rabbi of the 16th century, belonged to those exiles who left Spain in 1492. Jazebat settled at Adrianopole, where he became rabbi preacher. He wrote "Zed al-Qudum," or system of Jewish dogmatics (Ferrara, 1564):—Zeb, i.e., on Deuteronomy, or Dogmatics of Judaism, printed with the system:—Zeb, i.e., on Psalms (Sakonika, 1571). See De' Rossii, Dissertatio Storica (Germ. trans.), 192 sq.; Fürst, Bibl. Jud. ii. 1; Jellinek, Joseph Jazeb, eine im Studienjournal fur Biblische Literatur-Blatt des Oriens, 1846, col. 261 sq. (B. P.)

Jasafarites, a Mohammedan sect who held in highest reverence the memory of Jasafar, the sixth of the twelve Imams. An unsuccessful attempt was made by Nadir Shah to assimilate the Persian Mohammedanism to that of the Turks, acknowledging Jasafar as the head of the new national faith. See Jasafar, THE TWELVE.

Jassar, Khurbet Sdr, the probable representative of this locality, is laid down at seven miles west of Amman, with notes of a pool, tower, and sarcosystem adjoin the, on the reduced Map of the Ordnance Survey in the fragment published east of the Jordan; but the Memoirs containing details have not appeared. It is situated on the road running along the south side of Wady Sdr. Tristram says (Bible Places, p. 287):—It consists of a group of grass-grown mounds and rows of foundations at the very head of the valley, above a marshy spring, the highest source of the Seir." Merritt says (East of the Jordan, p. 405), "Near we made to be 3400 feet above the sea-level," the Map indicates 1900 feet.

Jabbok. Wady Zurko, the modern name of this stream (which must be carefully distinguished from the Zora Main, farther south, near Gelilbez), has been explored by Dr. Merrill, whose account closes thus (East of the Jordan, p. 365):—"Its winding course is remarkable, making it in this regard unlike any other river of Syria. The Jordan is more crooked, having almost insurmountable short bends; but the Jabbok is a river that has cut far out into the desert and at times has been uncontrolled, a great and powerful race, which existed from the earliest advent of the Hebrews in this region close down to a period subsequent to the time of Christ. . . . Its capacities are great, because every acre can be reached by irrigating canals. Even at present it is very extensively cultivated, and contains many fine farms. On the hill-sides there are, at certain points, some narrow canals, of which a few can be traced to a distance of five or eight miles."

Jabneel, a goddess worshipped by the Laplanders, the mother of death. Her dwelling was deep in the bed of the earth, and the departed remained with her, until her destiny was decided by the judges of the infernal regions.

Jabnool of Naphthali is identified by Conder (Ten Work, ii. 337), with Yemam, a modern village with a spring of the same name, four miles south-west of the Sea of Tiberias, but with no special signs of antiquity (Memoirs accompanying the Ordnance Map, i. 865).

Jabneh. The modern site Yebneh is located midway (four and a quarter miles) between Akir (Ekron) and the shore, and is thus spoken of in the Memoirs accompanying the Ordnance Survey (i. 411) as the "most convenient point" in the modern village occupies a strong position on a rounded hill, the houses being mostly of mud. The only remains of interest noted were the church in the village and the mosque west of it," which are described in detail.


Jachmann, Johann Gottlieb, a Lutheran theologian of Germany, was born at Breisach, Jan. 8, 1727. He studied at Leipzig, was in 1752 corector of the Magdalene Gymnasium at Breisach, in 1767 provost of St. Mary's and St. George's churches, at Oels, Silesia, and died Feb. 15, 1775. He wrote, De Sabbato ante Legem Mosaicum Existente (Leipzig, 1748):—Spicilegium Observationum (Copenhagen, 1749):—Observatio Ereptica in Iis xxxi, 19 (1749):—De Beregini Edtione N. Test. Germanica (Breisau, 1757):—De Josepho, pro-rege Aegiptiorum (1764):—De Justin, Mariyto et Philosopho (1765). See Jocher, Allgemeines Gehlearten-Lexicon, s. v.; Fürst, Bibl. Jud. ii. 5. (B. P.)

Jackson, Abner, D.D., I.L.L.D., a Protestant Episcopal clergyman, graduated from Trinity College, Hartford, Conn., in 1837, and taught there for several years.
In 1858 he was made president of Hobart College, Geneva, N. Y., and also held the Starrin professorship of the evidences of Christianity. In 1867 he removed to Hartford, Conn., becoming president of Trinity College, where he was also Hobart professor of ethics and metaphysics, and continued in that position until his death, April 15, 1874, aged sixty-three years. In 1878 he became the first bishop of the General Convention, and was one of the standing committees in 1871. See Prof. Epic. Almanac, 1875, p. 14.

Jackson, Charles Davis, D.D., a Protestant Episcopal clergyman, was born at Salem, Mass., Dec. 15, 1811. He graduated from Dartmouth College in 1833; studied theology at Andover Theological Seminary; was engaged in teaching several years; ordained deacon in 1841, and presbyter in 1842; served as rector of St. Stephen's Church one or two years; of St. Luke's, Staten Island, from 1848 to 1847, and thereafter of St. Peter's, Westchester County, N. Y., for more than twenty years. He died June 28, 1871. He was the author of a work on Popular Education, and another on The Relation of Education to Crime, besides Sermons.

Jackson, Henry, D.D., a Baptist minister, was born at Providence, R. I., June 16, 1798. He graduated from Brown University in 1817, and studied theology at Andover Theological Seminary for over a year (1820); was ordained in 1822; then took charge of a Baptist Church in Charlestown, Mass.; next of the First Baptist Church of Hartford, Conn. (1836); of New Bedford, Mass. (1839); and of the Central Church, Newport, R. I. (1847), and continued there until his sudden death, March 2, 1848. See Trien. Cat. of Andover Theol. Sem. 1870, p. 48.

Jackson, John, D.D., an English prelate, was born in London, Feb. 22, 1811. After studying at the Reading School, under Dr. Richard Valpy, he entered Pembroke College, Oxford, where he graduated in 1833, in the first class in classics. He was appointed to the head-mastership of Islington Grammar-school in 1836. In 1846 he was made rector of St. James's Church, Piccadilly, an appointment which soon made widely known his qualities as a preacher of singularly impressive earnestness and his powers as the administrator of a large and populous district. In 1847 Dr. Jackson was appointed chaplain to the queen, and in 1845, 1850, 1862, and 1866 he was a select preacher at Oxford. In 1862 he was made canon of Bristol. In 1868 he delivered the Boyle lectures in London, and in the same year was make bishop of Lincoln. He was transferred to the see of London, Jan. 4, 1869, and died Jan. 6, 1884. Dr. Jackson published many sermons and charges, and a popular pamphlet on The Sufficiency of Little Gifts.

Jackson, Samuel Cram, D.D., a Congregational minister, son of Rev. Dr. William Jackson, was born at Dorset, Vt., March 18, 1802. He graduated from Middlebury College in 1821, and studied for some time in the law school at New Haven, Conn.; graduated from Andover Theological Seminary in 1826; was ordained June 6 of the following year as pastor of West Church, in Andover, from which he was dismissed in September 1836, and became vacant agent of the State Board of Education, also acting librarian of the State Library, which office he held until 1877. He died July 26, 1878. Dr. Jackson published, Blessings of the Year, a sermon at Andover, Dec. 30, 1827. - Funeral Discourse by G. R. Perot, Methuen, May 10, 1889. - Thanksgiving Sermon, Nov. 28, 1859. - The License Law Vindicated. - Religious Principle a Source of Public Prosperity: The Massachusetts Election Sermon (1845). See Cong. Year-book, 1879, p. 45.

Jackson, Thomas, an eminent Wesleyan Methodist minister and writer, was born at Sancton, Yorkshire, Dec. 17, 1749. He received no education till the age of twenty, but by extraordinary diligence in reading and study, continued with unabated vigor through a long life, he attained to a high degree of learning, though he was never a first-class scholar. He was converted in youth, entered the ministry in 1804, and soon brought into notice by his fine, spirited, and faithful manner in which he discharged the various duties of a young Wesleyan minister. While at Wakefield he had a sharp contest with a Dissenting minister of Holmfirth, Rev. J. Cockin, on the "Five Points," and his letters to the general present at the General Convention, and was one of the standing committees in 1871. See Prog. Episc. Almanac, 1875, p. 14.

Theological Controversy, The Times of Charles the First, The Commonwealth and the Restoration, the writings of Wesley, Fletcher, etc., and The Early History of Methodism were thoroughly studied, so that in these fields Jackson became a recognized authority. In these lines have great and enduring value. During his first year at Wakefield (1814) he read through with care nearly sixty volumes, and he never subsequently diminished the amount of his reading. From 1824 to 1843 he was editor of the Magazine and Book-room publications, and during these eighteen years he did an amount of ministerial and literary work that is marvellous. During the centenary year of Methodism (1838) he was made president of the conference, was requested to prepare a volume on the subject of the centenary, describing the origin, progress, and benefits of Wesleyanism, and was appointed to preach the centenary sermon before the conference; yet Jackson went through all this extra work, and the great success of the movement was largely due to his pen, preaching and pleading, his godliness and leadership. It is felt through all his life; in 1849 he was for the second time elevated to the presidency. For nineteen years (1843-62) he was theological tutor at Richmond, being painstaking, peripatetic, comprehensive, and copious in his lectures, and "unutterably anxious to perpetuate sound doctrine." He became a supernumerary in 1862, taking up his residence in the suburbs of London, and preached and wrote as long as he was able. "His old age was beautiful. Always calm, cheerful, benign, often overflowing with kindness and love, he carried a happy influence wherever he went, and excited universal love and admiration." He died at Shepherd's Bush, near London, March 10, 1873.

A list of Mr. Jackson's numerous works, which are largely contributions to Methodist biography and literature, may be found in Osborn, Methodist Bibliography, p. 122. See Recollections of My Own Life and Times, by Thomas Jackson (London, 1873); Minutes of the General Conference, 1873, p. 25; Smith, Hist. of Weal. Methodism (index, vol. iii); Stevenson, City-Road Chapel, p. 284; Sunday at Home (London, March 28, 1874); Everett, Wesleyan Tydings, i, 841.

Jacob, Idriss, is the name of a Jewish teacher who lived the great part of the 2nd century of our era. We have a recorded maxim of the teacher in the primitive Talmud Abot: "This world is like a vestibule before the world to come; prepare thyself at the vestibule, that thou mayest be admitted into the hall. Better is one hour of repentance and good works in this world than all the life of the world to come; better is one hour of refreshment of spirit in the world to come than all the life of this world." (ib. iv, 22, 24.)

Jacob Erlendsen, a Danish prelate, was originally dean of the chapter of Lund, in which capacity he was appointed the Council of Lyons in 1245. He afterwards became Bishop of Roskilde, and archbishop of Lund in 1253. He died May 10, 1274. See Hoefer, Nouv. Bio. Générale, s. v.

Jacob ben-Isaac of Prague, who died about 1628, is the author of לְיַס הָעָדְנָה, or a Judeo-German midrash on the Pentateuch, the five Megilloth and Haftaras (Amsterdam, 1648, and often; partly translated into Latin by Sauter, Helmstädt, 1660; Eng. trans. by Hamburger, Lond. 1826); and the work on the modern Hebrew language, the La Semana Intrudile, by B. Chrenga (Paris, 1847).

See Furst, Bibl. Jud. ii, 19 sq. (B. P.)

Jacob Natta. See Natta.
JACOB

Jacob Sarsportas. See Sarsportas.

Jacob Viterbo, archbishop of Naples, who died in 1398, was at first an Augustinian monk, and had the reputation of great learning. Gandolfo, in his dissertation, De Sancto Augustino, attributes to him a large number of works, which are still unpublished. See Hoef. Nunc. Biog. Generalis, s. v.


Jacob, Louis, a French Carmelite, was born at Chalons-sur-Saône in 1608, and died in 1670. Upon joining his order, he took the name of Louis de St. Charles. He wrote, Bibliotheca Pontifica (Lyons, 1645);—Elogium Venetiarum Sororae Iunianae de Cantu, Formiae et Monasterii Monialis S. Auguiaeit (Paris, 1644);—Bibliotheca Iuris Canonici (1645);—Bibliographia Gallica Universelis (1646);—De Claris Scriptoribus Cablonseis Libri Tres (1652);—Catalogus Abbatum et Abbatissarum Benedictinis Dei, Ordinis Cisterciensis, etc. See Coxe. S. Itinere, Memoire sur le P. Louis de St. Charles; Niceron, M. X. T., xi, p. 87 sq.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Jacobazzi (Lat. Jacobitus), Dominico, bishop of Lecra, was employed in various important affairs by Sixtus IV, and was created cardinal in 1517 by Leo X. He died July 2, 1527. He left a Treatise on the Council. See Chalmers, Biog. Dict. s. v.

Jacobbi, Adam Friedrich Ernst, a German divine, who died April 3, 1807, superintendent and member of consistory at Cranschilde, in the duchy of Gotha, is the author of, Neeuer Religionszustand in Holland (Gotha, 1777);—Katholizisationen über 12 ausserste Stelle des heiligen Schrift (Weimar, 1778);—Religion aus der Bibel in Unterreden von den Hauptthemen dessen (ibid, 1784). See Winer, Handbuch der theol. Lit. i. 824; ii. 270, 854. (B. P.)

Jacobbi, Johann Friedrich, a Lutheran theologian of Germany, was born Jan. 16, 1712. For some time preacher at Osterode and Brunswick, he was called in 1758 as general superintendent of Liegnitz to Celle, and died March 21, 1781. He wrote a number of ascetical works. See Winer, Handbuch der theol. Lit. i. 28, 385, 418, 438, 488; ii. 40. (B. P.)

Jacobins, a name applied in France to the Dominicans (q. v.), because their principal convent was situated near the gate of St. James (Jacobus), in Paris. At the commencement of the first French revolution the meetings of its most zealous promoters were held in the hall of this convent, and from this circumstance Jacobin came to be another name for revolutionist.

Jacobites, the adherents of James II of England, particularly the non-jurors, who resided from the high Episcopal Church simply because they would not take the oath of allegiance to the new king, and who in the public services prayed for the Stuart family. They were much lessened by the defeat of the Pretender in 1745, and still more so by his death in 1788. See Nov-Jurors.

Jacobites, Order of, a Romish order of mendicant monks, established by Innocent III in the 13th century, but which soon ceased to exist.

Jacob, Michael, D.D., a Lutheran minister, was born in Franklin County, Pa., Jan. 18, 1808. In 1823 he entered the preparatory department of Jefferson College, Cannonsburg, from which he eventually graduated. While there he joined the Presbyterian Church. After teaching in a boarding-school several months at Belair, Md., he moved in April, 1829, to Gettysburg, where he taught mathematics in the Gettysburg Gymnasium, afterwards Pennsylvania College, in which he was elected professor of mathematics and natural science. Having studied theology privately, he was licensed to preach in the fall of 1829. He was repeatedly president and treasurer of his synod, and for a time was secretary of the General Synod. For several years he was editor of the Linecan Record and Journal. In 1865 his department was restricted to mathematics. The following year he withdrew from college instruction. He died July 22, 1871. Although a voluminous writer, very little of his work was published beyond a number of review articles and a small volume entitled Notes on the Battle of Gettysburg. See Fifty Years in the Lutheran Ministry, 1878, p. 228.

Jacob's Well. The following is the latest description of this spot: (Bir Yakh), taken from Lieut. Conder's Test Work in Palestine, i. 71. A full account is given in the Memoirs accompanying the Ordnance Survey, ii, 172 sq.

"The tradition of Jacob's Well is one in which Jews, Samaritans, Moslems and Christians alike agree. There are also other reasons which lead to the belief that the tradition is trustworthy; the proximity of Joseph's Tomb and of Sychar, and finally the fact of a well existing at all in a place abounding with streams, one of which is within one hundred yards' distance. No other important well is found near, and the utility of such a work can only be explained on the assumption that it was necessary for the patriarch to have water within his own land, surrounded as he was by strangers, who may naturally be supposed to have guarded jealously their rights to the springs. By digging the well Jacob avoided those quarrels from which his father had suffered in the Philistia country, pursuing a policy of peace which appears generally to have distinguished his actions.

"The well then, as being one of the few undoubtedly ancient sites made sacred by a feast of Christ, is a spot of utmost interest that any near Shechem. Its neighborhood is not marked by any very prominent monument, and, indeed, it would be quite possible to pass by it without knowing of its existence. Just east of the gardens of Dalatia, a dusty mound by the road half covers the stump of three granite columns. After a few minutes' search a hole is found south-west of them, and by this the visitor descends through the roof of a little vault, apparently modern. The vault stretches twenty feet east and west, and is ten feet broad, the hole in the pointed arch of the roof being in the north-east corner. The floor is covered with fallen stones, which block the mouth of the well; through these we let down the tape and found the depth to be seventy-five feet. The diameter is seven feet six

Interior of Jacob's Well.
inches, the whole depth cut through alluvial soil and soft rock, receiving water by infiltration through the sides. There appears to be occasionally as much as two fathoms of water in the chamber, and for a time it is impossible to enter the little vault. It is built on to a second, running at right angles northwardly from the first, and the communication is now walled up. On the second vault there are said to be remains of a tessellated pavement, and the bases of the three columns above mentioned rest on it. For the ribbons which come out through the roof—such a sufficient proof that the vault is modern.

JACOBUS, Heinrich Friedrich, a German professor of canon law, was born June 8, 1864, at Marienwerder, Prussia. He studied at Königsberg, Berlin, and Göttingen, commenced his academic career at Königsberg in 1826, was professor there in 1831, and died March 19, 1868. He published, De Codicibus Gregoriani et Hymnogamien (Königsberg, 1826):—Kirchenrechtliche Ver- suche zur Begründung eines Systems des Kirchenrechts (1831):—De Fontibus Juris Ecclesiae (Köln, 1838):—Geschichte der Quellen des Kirchenrechts des Preussischen Staats (1837–44; 8 vols.):—Das evangelische Kirchenrecht des Preussischen Staats und seiner Provinzen (Halle, 1841–66; 2 vols.). See Zuchold, Bibl. Theol. i, 633 sq. (B. P.)

JACOBSON, Israel, a Jewish rabbi of Germany, was born at Halberstadt, Oct. 17, 1768. He was one of the earliest promoters of reform among his coreligionists. In 1801 he founded an educational establishment at Seesen, in Westphalia, in which Jewish and Christian boys were taught side by side. When the kingdom of Westphalia was evacuated by Napoleon, he had the care of the government; a consistory was established, and he was made its president. In 1805 Jacobson introduced into his synagogue an organ, German hymns, confirmation, and the German sermon. The example set by him was followed by others. When, in 1815, the kingdom of Westphalia was buried under the ruins of Napoleon's empire, Jacobson settled at Berlin, where he established again a private temple of the modern style, in which he officiated as high-priest. He died Sept. 18, 1826. See Jos. Jacobson und die neuen Richtungen in der Irrationale Anschauungen, i, 29 sq.; Kaseliritsch, Bibliothek jüdischer Kanzelducker, i, 136; McCaul, Sketches of Judaism and the Jews, p. 61 sq. (B. P.)

JACOBSON, Jacob Hirsch, a Jewish ascetical writer of Germany, who died at Dresden, Jan. 10, 1885, is the author of Pirke Abot oder Rabbinische Gnomologie (Hebrew text with German translation and commentary; Dresden, 1840):—Israelitisches Verbrechen (Hebrew and German, 1845):—אֶלְעָשׁ אֶלִישָׂע קֵנֶי יְשׁוּעַ—Auszüge Israelitischer Kanzelvorträge zu religiöser Er- lehrung und Erbauung:—Kathedrals Leitfaden beim Unterricht in der irationalen Religion (7th ed. 1876):—Die Geschichte der heiligen Schriften (3d ed. 1875). See Fürst, Bibl. Jud. ii, 5 sq. (B. P.)

JACOBSON, William D., an English prelate, was born at Great Yarmouth, Norfolk, in 1803. He matriculated at St. Edmund's Hall in 1823, migrated shortly afterwards to Lincoln College, on obtaining a scholarship there, and, in 1829, having taken his degree, became a fellow of Exeter. He was made bishop of Chester in 1865, and died at Oxford, July 12, 1884. The history of his bishopric is told in his new edition of Nowell's Catechisms, his reprint in six volumes of the Works of Bishop Sanderson, and his edition of the Remains of Clement, Ignatius, and Polycarp (1838; 4th ed. 1866, 2 vols.). (B. P.)

JACOBUS, James.

JACOBUS Baradus, a Monophysite bishop of Edessa, is said to have been born at Tela or Constantia, fifty-five miles east of Edessa, towards the close of the 5th century. He was early trained in the ministry, became a noted ascetic, was called to the Byzantine court, but lived there a complete recluse, and was made bishop nominally of Edessa, but virtually metropolitan, A.D. 541. Amid the disastrous and troublesome period in which he lived, his courage and energy prolonged the cause of the party to which he belonged, especially in the famous quarrel with Paul of Antioch, which suddenly, July 30, 578. A Legum in incorrectly ascribed to him (Renaudot, Lit. Or. i, 382), also a Catechumen, largely used by the Jacobites (Cave, Hist. Lit. i, 524). See Smith, Dict. of Christ. Biog. s. v.

JACOBUS SARUGENIS, made bishop of Botna, a little town in the district of Sarog, in Osmancinæ, at the age of sixty-seven, A.D. 519, and who, in two years afterwards, is the author of very many ecclesiastical works, both in prose and poetry, chiefly of a ritualistic or epistolary character, for which see Smith, Dict. of Christ. Biog. s. v.

JACOBUS, McLachlan, Williams, D.D., LL.D., a Presbyterian minister, was born at Newark, N. J., Sept. 19, 1816. He entered the sophomore class at Princeton College in his fifteenth year, and graduated in 1834 with the highest honors. In 1835 he entered Princeton Theological Seminary, where he not only regularly graduated, but spent a fourth year in study, at the same time assisting professor J. Addison Alexander in the department of Hebrew. In 1839 he was received by the Presbytery of New York, and in September was ordained pastor of the First Presbyterian Church of Brooklyn, N. Y. At the close of his twelve years pastorate, the church was one of the most prosperous in the city. In the fall of 1850 he made a tour through Europe, Egypt, and Palestine, and returned with greatly improved health. During his absence the General Assembly, in May, 1851, had elected him professor of Oriental and Biblical literature in the theological seminary at Allegheny, which position he accepted on his return, and was released from his pastoral charge, Oct. 21, 1851. In January, 1858, in addition to his work in the seminary, he accepted a call to the Central Church of Pittsburgh, which he served for twelve years with a marked success. In 1866 he made a tour through Europe. He was moderator of the last General Assembly of the Old School Church in 1869, and conjointly with Rev. P. H. Fowler, D.D., presided at the opening of the first reunited assembly in 1870. He presented the able report on sustentation, which was adopted by the General Assembly of 1871, and was secretary of that scheme for three years, until it was merged into the Board of Home Missions in 1874. In 1876 he was elected secretary of the Board of Education, but declined the position that he might continue in the ministry. The last year of his ministerial labors, 1876, he conducted a meeting of the Synod of Pittsburgh, and taken an active part in its proceedings. On the day preceding he had taught his seminary classes as usual. In 1848 Dr. Jacobus, while in Brooklyn, published the first volume of his Notes on the New Testament. Other volumes followed at intervals, the two volumes on Genesis appearing in 1864. These commentaries have had an immense sale, and are found among all denominations of Christians. Besides these he was the author of many other and smaller works. Dr. Jacobus stood in the front rank of the Biblical scholars of his age. As a preacher he maintained all through his ministry a high position, while on the platform his addresses were always happy and effective. He was a most energetic and persistent worker, and his industry was untriting. See Necrology, Report of Princeton Theol. Sen. 1877, p. 86.

JACOBY, Ludwigo S., a Methodist Episcopal mina, was born in New Strietz, Mecklenburg, Germany, Oct. 21, 1818. His parents being pious Jews, he was devoutly trained, and liberally educated, especially in the ancient languages. In 1835 he was baptized by a Lutheran minister. In 1838 he emigrated to the United States, and settled in Cincinnati, O., as a physician. He also devoted himself to teaching. About that time he was spiritually converted, under the preaching of Dr. Nast. In 1841 he was sent to St. Louis, Mo., to start the first German mission in that
city. Desiring to labor more immediately for his coun-
trypeople, he was sent, in 1849, to Bremen, Germany,
where he formed a Methodist Episcopal Society. There
he continued, faithful in the work of supplying
elder, pastor, editor, book agent, and superintendent
for twenty years. He then returned to the United States,
and was transferred to the South-western German Con-
ference, and stationed at Eighth Street charge, St. Louis.
In 1873 he was made presiding elder of St. Louis dis-
trict, whereon he labored faithfully until near his death,
which occurred in St. Louis, Mo., June 21, 1874. Dr.
Jacoby's life was full of devotedness and energy, and
his death full of peace and blessings. See Minutes of
Annual Conferences, 1874, p. 88; Simpson, Cyclop. of
Methodism, s. v.

Jacopone de Todi. See Stabat Mater.

Jacquemont, Francois, a French Jansenist, was
born in 1675 at Bofin, in the diocese of Lyons, and died
at St. Etienne in 1835. He published, Instruction sur
les Avantages et les Vérités de la Religion Chrétienne
(1756):—Aris aux Fidèles, etc. (1796):—Maximes
de l'Eglise Gallicane (Lyons, 1818). See Lichtenberger,
Encyclop. des Sciences Religieuses, s. v. (B. F.)

Jad Hachesaka. See Maimonides.

Jaenbert, archbishop of Canterbury, received his
education at St. Augustine's, and was consecrated at

The great event of this episcopate is the conversion of
the bishopric of Lichfield into a metropolitan see by
Offa, king of Mercia, and the consequent spoliation,
with the loss of dominion, authority, and dignity, of the
archbishop of Canterbury.

There was much to render the last years of Jaenbert's
life melancholy, for the prospects of his country were
gloomy in the extreme. Thwarted and discomfited to the last,
Jaenbert perceived that his orders to be buried at St.
Augustine's would not be obeyed by his chapter if he died
without the walls of the monastery; and he therefore sought
an asylum in the place endear'd to him by the reccollec-
tion of younger and happier days.

He commanded his stone coffin to be prepared; his episcopal robes were
arranged by his bedchamber; his soul was comforted by the
psalms sung and the Scriptures read to him by brethren
who could sympathize with him in his fallen fortunes.

He died Aug. 11, 790. See Hook, Lives of the Arch-
bishops of Canterbury, i, 242 sq.

Jaeshik, in Lamiism, was a Buddha, who brought
Buddhism to Thibet, A.D. 407. Jakshamuni, the fifth
divine Burchan, and the supreme god of the Lamiists,
called him to spring forth out of the beautiful Padma-
flower, knowing what sanctity he would thereby receive,
and authorized him to bring about the salvation of men.

Jaeshik undertook, however, only to save the men liv-
ing in the snowy countries of the north; and he promis-
ed to carry out this plan with all perseverance, though
his head should split into ten and his body into a thou-
sand parts. He first descended into the kingdoms of
hell, and visited the kingdom of monsters (Bridid), then
that of animals, of men, of evil genii, Assuri and Tágrí,
and there destroyed all pains and torture; for as soon
as his holy mouth spoke the saving words, "Om-ma-ni-
pad-ma-hum," hell no longer existed. After having
accomplished so much, he began his journey on earth
and travelled through the countries beyond the moun-
tains of snow. There also he spoke his magic words,
developed evil, brought good from heaven, and led men
to the true religion. Next he ascended into the coun-
try of the delites on the Red Mountain. There, to his
consternation, he again saw many millions of beings
unmercifully tortured by being bathed in the Otang Sea,
or sea of fire. The tortures of these unfortunate brought
forth a tear from each one of his eyes, out of which there
sprang two goddesses, who promised to assist him and,
placing themselves in his eyes, their power was mani-
fested by the glances of Jaeshik. He spoke the above-
mentioned six words also here, saved the doomed, and
converted them to faith in the supreme god Jakshamuni,
so that his work was almost finished. But all the saved
were not yet strong in the faith, and it troubled him.
He longed for the blessed land of eternal happiness, his
home; and suddenly his head split into ten parts and
his body into a thousand. Burchan joined the latter
again; and consoled him by saying that his body
would become the holiest sanctuary of the world.
The thousand parts were to become so many hands,
each with one eye, and were to represent so many
monarchs.

Jafé, Mardechai ben-Abraham, a famous Jew-
lish author, resided in 1561 at Venice, whence, during
a persecution of the Jews, he retreated to Bohemia,
and became rabbi in the synagogues of Grodno, Lublin,
Kremnitz, and Prague. He is the author of the Lebu-
shim, a series of ten works, which hold a high place in
the classics of modern Judaism. The general title of
the series is לברשין, Royal Apparel, from Est.
viii, 15; and the collection itself is sometimes called
Lebush, or Lebush veirashman, or the "Vestment of
the Crown of God," (4) Lebush vaiz vatreinom, or
"the Vestment of fine linen and purple," (5) Lebush
in Shukhan, or "the Vestment of the City of Shushan.
These five treatises turn upon the objects of the ritual
codes of the Arba Turim of Jacob ben-Asher (q. v.),
and the Shulchan Aruch of Joseph Karo (q. v.).
The remaining five lebushim are exegetical, cabalistic,
and philosophical. See Fürst, Bibl. Jud. ii, 7 sq.; Eber-
rig, Introduction to Hebrew Literature, p. 457; De' Rossi,
Dizionario Storico (Germ. transl.), p. 186. (B. F.)

Jafé, Samuel, a rabbi at Constantinople in the
latter part of the 16th century, is the author of homilies
on the Midrashim, on the Pentateuch, and on Esther,
Lamentations, and Ruth. He afterwards published
them under the title of רבי יוסי. He also published
homilies on the Haggadah of the Palestinian Talmud.
See Fürst, Bibl. Jud. ii, 9 sq.; De' Rossi, Dizionario
Storico (Germ. transl.), p. 186. (B. F.)

Jaga, in Hindîlam, is one of the latest and most

Figure of Jaeshik.
honored sacrifices, which the Brahmins offer to the sun and the planets, and at which strictly no one from any other caste is allowed to be present. In the spring of the year a certain spot is selected and cleansed, but it is built, in which several hundred Brahmins can be accommodated with seats; in the centre of this the holy pillar is erected, Mahadeva's symbol. Around this a fire is kindled by rubbing together two pieces of wood; and the arch that can find room crowds into the hut. The remaining Brahmins surround the holy place, so that no profane eye desecrate the sanctuary. Then a widow is strangled (blood is not allowed to be shed); the liver is roasted with butter, divided in as many parts as there are Brahmins, and given to them on a plate of brass, which they are obliged to eat. Whoever does this is said to be specially purified and made sinless; and the Brahmin who kindled the fire and performed the sacrificial ceremony may take a part of the fire to his home, where he is to keep it constantly burning, and at his death he is permitted to have his funeral pile kindled with it, by virtue of which he enters paradise immediately, without any transmigration of his soul. Of course, under the English rule these barbarities are no longer permitted.

Jäger, Johann Wolfgang, a Lutheran theologian of Germany, was born at Stuttgart, March 17, 1647, and died there on the 19th of April, 1720, doctor of theology, chancellor, and provost. He is the author of: Historia Ecclesiae, etc. (1710, 2 vols. fol.; Hamburg, 1703, 1717) — Examen Quiritium: — Separationis Hodierna sub Examen Vocalum: — De Doctrina Communis et Individuata: — Compendium Theologicum Positivum. See Jocké, Algemeine Geschichte-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 285, 481, 578, 887. (B. P.)

Jagatai-Turk [Tartar] or Tekke Turoman Version of the Scriptures. This dialect is vernacular to the Uzbek and Turkish tribes of Turkestan and Central Asia, and a version of any part of the Scriptures into it is of a very recent date. In 1873 Rev. James Basset had completed a translation of the gospel of Matthew, with the assistance of a mirza from Meshed. After a careful revision made at Teheran, the translator carried his version through the press in London. A new and revised edition of this gospel was again printed at Tiflis, and most of the vowel points, which were so numerous in the first edition, were omitted. (B. P.)

Jagnepawadam, in Hindustan, is the cord of the Brahmins, a sacred mark or sign of the highest caste, which is allowed to carry under severe penalties. It is made of nine threads of wool, which are long enough to be wound one hundred and eight times around the hand (because of the one hundred and eight legends of Brahmas). These nine threads are divided into three parts, corresponding to the three Vedas, or holy books, and they are then suspended over the right shoulder, so as to touch the hip under the left arm. This Brahmin-cord places him who carries it above the reach of the civil law.

Jagouth (Yaghuth), one of the five principal gods of the ancient Ardians. He was usually represented in the form of a lion, and is mentioned by name in the Koran.

Jahed, Ahmad-Usman-Abb, a Mohammedan doctor of the sect of the Mutazalites. The name of Jahed, by which he is generally designated, is only a surname given to him on account of his brilliant eyes. He was thoroughly acquainted with Greek literature. He gained a great many adherents by his writings and eloquence. Among his theological books one is cited as being composed in favor of Ali, and containing more than a thousand traditions respecting him. The best of his works, according to Ibn-Khallikan, who cites but two of them (the others being largely borrowed from Greek writers). Jahed died at Bossara, A.D. 869. See Hofer, Neue Bibl. Graec., s. v.

Jahant, Jedid, a Benedictine, was born at Mittenwald, Bavaria, March 17, 1750. In 1770 he joined his order, was in 1778 professor at the Salzburg Gymnasium, and in 1803 professor of theology. In 1811 he retired from public duties, and died Dec. 4, 1822. He published, Predigten (Munich, 1809, 2 vols.) — Kathechismus (Würzburg, 1811) — Handbuch zum Unterrichte in der christkathol. Glaubens- und Sittendislehre (1821), and other ascetical works. — See Jahant, Jedid, in Handbuch der theol. Lit. ii, 112, 241, 267, 346, 387. (B. P.)

Jaisah, Baruch, s. v. See Ish-Jaihel.

Jakobi, Adam Friedrich, a Lutheran theologian of Germany, was born Oct. 27, 1738. He studied at Jena, acted for some time as private tutor, went in 1758 as military chaplain to Holland, and was in 1759 appointed superintendent by duke Ernest of Gotha. Jakobi died April 3, 1807. He wrote, Diss. Theologicai de Pecatii Apostolorum Actualibus (Jena, 1754) — Exercitatio Eretico-Theologica de Monomogia (Gotha, 1776), besides a number of historical and pedagogical works. See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Jakabnun, in Lamasism, is the supreme god of the Thibetians, identical with Buddha of India, an incarnation of Vishnu, who appears for the fourth time to save men. He is the present sovereign of the universe. After him there will yet come nine hundred and nineteen Bhumis, before the salvation of men shall be finished. The inhabitants of Thibet, Mongolia, Tartary, China, and Japan hold him to be the only god, creator and giver of their religion.

Jalaguier, Prosper Friedrich, a French Protestant theologian, was born Aug. 21, 1758. Having acted as pastor at several places, Jalaguier was called in 1853 to Montauban, to fill temporarily the chair of Christian ethics. Two years later he was appointed professor of dogmatics, and occupied this office till his death at Montauban, March 22, 1864. He published, Le Teolomage du Dieu (1851) — Authentique du Nouveau Testament (ed.) — Inspiration du Nouveau Testament (ed.) — Simple Exposé de la Question Chrétienne (1852) — Un Principe Chrétien et du Catholicisme, du Rationalisme et du Protestantisme (1855) — Une Vie de la Question Scripturaire (1863). In these works he defended with great firmness the reality of a supernatural revelation and the authority of the Scripture, against the writers of the Revue de Strasbourg. See Lichtenburger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Jaldaaboth. See Ialdabaoth.

Jalinder, in Hindu mythology, was one of the mighty demons which, sprung from Danu, are classed and recognised under the name of Danuvas. He was dreaded by all the gods, because he was unconquerable; but this was only by the marvellous virtue and the vigour of his wife, who favored no one in heaven or on earth. The demon challenged Shiva, and fought with him in Mahadeva's form, and would have come off victorious had not Vishnu come to the assistance of the god. This he did by taking on the form of a demon just like Jalinder, and, coming to the wife of the latter, overcame her virtue, and immediately the demon's strength left him, so that he was conquered and killed.

Jalkut (בָּלָ֖ק) i. e. collection, is the title of a Midrashic catena of traditional expositions from upwards of fifty different works of all ages, many of which are of great value. This Midrash extends over the whole Bible. A lectionary is the one of Jalkut, written at Warsaw (1876-77). The author of the Jalkut is Simeon Cara (q. v.). (B. P.)

Jallof Version of the Scriptures. This dialect (also called Jalof, Wolof, Gallu, etc.), is spoken by a large tribe near Bathurst, Gambia, West Africa, numbering about 10,000 souls. It is also known from the Foreign Bible Society, at the request of the Wesleyan Missionary Society, resolved to print a tentative edition
of 50 copies of the gospel of Matthew. The translation was made by Rev. R. Dixon, of Bathurst, Gambia, who had used his version in the services, and found it was understood and liked by the people. See Bible of Every Land, p. 407. (B. F.)

Jama in Hindû mythology, is the ruler of a division of the infernal region (Nark), and the highest judge there, who decides whether the departed souls are to be admitted to heaven or go to hell, in which latter case they begin their wanderings through life anew. A mirror, made of pure fire, portrays to him the deeds of all men. On a golden scale, held by his assistants, he weighs human deeds, and leads those found wanting to Nark, the others to Suerga (heaven). He is a protecting spirit of virtue and justice, and the most honored companion of Shiva. Nevertheless, he is represented in a frightful appearance, with hideous features, a number of arms, heavy weapons, and riding on a black buffalo with four horns. He lives in Jampur (city of Jama).

Jambawat, in Hindû mythology, was an Avatar, an incarnation of the supreme god, in the form of a giant bear. Rama (an incarnation of Vishnu) appeared for the purpose of conquering Ravana, the giant king of Ceylon. The gods all supported the latter, with armies of apes, of bears, and other animals. Brahma gave the bears a king, Jambawat, who came out of the mouth of the god, and possessed the spirit of Brahma. He now wished to make the expedition to Ceylon alone, but Krishna sought three days with him, until he had recognised the supremacy of Vishnu (whose incarnation Krishna was). Then he followed Rama, with his entire army of bears, and assisted him in conquering Ceylon and its ruler.

James, John Thomas, D.D., an Anglican colonial bishop, was born in England, in 1726. He was educated at the Charter House and at Christ Church, Oxford, became vicar of Filton, Berkshire, and was elevated to the see of Calcutta. He arrived in that city, Jan. 15, 1828; on June 23 he set out on a visitation to the Upper Provinces of Bengal, and died while on his way to the island of Penang, Aug. 22 of the same year. Bishop James had acquired some celebrity as an author and traveller. He wrote Journal of Travels in Germany, Sweden, Russia, Poland, etc. (London, 1816, 4to):—Ways in Russia, Poland, etc., prepared in colors:—The Flemish, Dutch, and Lombard Schools of Painting (London, 1822, 8vo). See (N. Y.) Christian Journal, 1828, p. 191; Asiatic Journal, April, 1829; Penang Register, Sept. 10, 1828; Lowndes, Bib. Manual, s. v.; Brief Memoirs of Bp. J. T. James (London, 1830, 8vo); Darling, Cyclopaedia, s. v.

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Jameson, Grorc, an eminent Scotch portrait painter, was born at Aberdeen in 1586, and studied under Rubens and Vandyck. He died at Edinburgh, in 1644. The largest collection of his works are at Taymouth.

Jambos, a Shinto order of mountain priests of Japan, are a kind of wandering monks, dependent on the benevolence of the people for subsistence; and from the circumstance that they go armed with swords or scimitars, they are sometimes called mountain soldiers. Their founder lived about the 6th century. He wandered about in deserts, and climbed the steepest mountains, subjecting himself to the severest privations. His followers, on entering the order, made a solemn vow to renounce all temporal advantages for the prospect of

JAM MASTA

Jam Moesta, in Tibetan mythology, is one of the eight fearful gods (N admon- Dobhot), who by their might destroy evil, protect the world, and are zealously worshipped by the followers of Lamaism. Jamdunga is an emanation of the god Monsurabi. Jakshiamani, the supreme god, gave him the most hateful appearance that he could devise, in order that he might conquer the frightful Takhtatishalsba, the most dreaded of all evil demons, who continually seeks to destroy the world. In this form Jamdunga is of a bluish color, surrounded by flames of fire, and has ten heads, in three rows, of which is that of a bull, another that of a goat, and the rest distorted human faces; but the last and topmost one is that of a beautiful maiden, to denote his divine nature. Twenty arms carry the deadliest weapons and instruments of torture, and with twenty feet he walks on a heap of crushed men. See JAMADANGA.

Jama, in the mythology of the Antilles, was the mother of the great spirit Jokahunia, whom Tunatika sent to the earth in his stead. This goddess was worshipped on the island Quispuesque (Hayti). She had an idol there, at whose side two servants stood, one to call the gods together, when the goddess wanted to send them out to fulfill her wishes, the other to punish the disobedient.

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eternal happiness. In course of time they became divided into two orders, called Tōjōfu and Fonsaifu. The former are obliged to go on a pilgrimage once a year to the mountain of Fikosan (q. v.). The other order of Jammabos are obliged annually to pay a visit to the sepulchre of their founder, which is also situated on the top of a high and almost inaccessible mountain. In preparation for this hazardous undertaking, they practice frequent abductions and severe mortifications. During their pilgrimage they eat only herbs and roots. On their return they go to Miao, and present a gift to the general of the religious order to which they belong, who, in turn, bestows some honorable title on the pilgrim. At their original institution the Jammabos were Shintoists, but they have blended that form of religion with the worship of strange gods. See SHINTO.

Jammy, Pierre, a Dominican of Languedoc, who died in 1652 at Grenoble, doctor of divinity, is best known as the editor of the works of Albertus Magnus (21 vols. fol., Lyons, 1651). See Winer, Handbuch der theol. Lit., i., 914; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Jan, Johann Wilhelm, a Lutheran theologian, was born Nov. 9, 1681. He studied at Wittenberg, in 1718 professor of eloquence, in 1714 of history, in 1719 doctor of theology, and died at Ansbach, Aug. 27, 1725. He wrote, Judicia Eruditiorum de Origine Electorum: —Historia Ero Christianae: —De Cenam Romanorum Primo: —De Articula Subsociaibis Augustae Confessae Fundamento: —De Liturgia Orientalibus in Doctrinae de S. Erasuris, etc., see Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit., i., 611. (B. P.)

James, Edwin Lee, a Methodist Episcopal minister, twin brother of bishop E. S. James, was born at Sheffield, Mass., April (his biographers say May) 27, 1807. He spent his boyhood near Salisbury, Conn., receiving the rudiments of an English education, was converted while teaching school in Columbia, N. Y.; and in 1832 entered the Philadelphia Conference. His appointments were, Asbury Church, West Philadelphia; Elizabeth, Plainfield, and Irvington, N. J.; Asbury Church, West Philadelphia; then to Haldingtown, Middletown, and Ossela Circuits, Del.; then Elkon and St. George's Church, Philadelphia; then was transferred to the New York Conference, and set in turn to Mulberry Street Church; South Second Street, Williamsburgh; South Fifth Street (which was organized); Bridgeport and Middletown, Conn., in 1854 and 1855, presiding elder of New Haven District; South Fifth Street, Williamsburgh, three years; John Street and Forysth Street, New York city; Flushing and Whitney, L. I.; Summerfield Church, Brooklyn, in 1866, Central Church in 1867, and John Street, New York city, in 1868 and 1869, where he closed his pastoral life. In 1870 he was appointed district secretary or agent of the National Temperance Society and Publishing House, which office he held until his death, Jan. 10, 1875. Mr. James was among the foremost of saintly men; an uncomplaining saint; a man of extraordinary power in prayer; of rare eloquence in exhortation, an ingenious, instructive, effectual preacher, a sound theologian, and a devoted temperance worker. See Minutes of Annual Conferences, 1875, p. 51; Sippin, Cyclo. of Methodism, s. v.

Janes, Edmund Storer, D.D., LL.D., a bishop of the Methodist Episcopal Church, was born highly respectable but not wealthy parents, at Sheffield, Mass., April 27, 1807. He was converted in 1820, and united with the Methodist Episcopal Church. From 1824 to 1830 he was engaged in teaching, during which time he studied law with the intention of making it the profession of his life; but in 1830 joined the Philadelphia Conference, and during the first few years of his ministry, in addition to his work as a minister and his theological studies, which were thorough if not broad, studied medicine. He was ordained deacon in 1832, and elder in 1834, and after filling various important charges, was, in 1838, appointed agent for Dickinson College. In 1840 he was elected financial secretary of the American Bible Society; and in 1844 was elected to the bishopric in conjunction with bishop Hamline, they being the last of the bishops who received the vote of the unied Church. For more than thirty-one years he dis charged his duties in the episcopal office, travelling in all the states except Florida, and in most of the territories, besides being president of the Missionary Society, of the Board of Church Extension, and of the Sunday-school Union and Tract Society for the Methodist Episcopal Church, as well as being one of the managers of the American Bible Society, of the directors of the American Colonization Society, of the trustees of the Wesleyan University at Middletown, Conn., of the Drew Theological Seminary, and president of the Minard Home, Morristown, N. J. Bishop Janes is in many respects one of the most remarkable men in the history of American Methodism. He inherited the sterling mental and moral qualities of his Puritan ancestors; possessed a mind of a high order, enriched by generous culture, and disciplined by the severest tests of life. He was a model platform speaker, ready, earnest, and impressive; a preacher of rare power, grace, and eloquence; and an administrator of peerless activity, clearness, decision, patience, and comprehensiveness. He was a man of inflexible principle, thorough, conscientious, and unerring in his judgment and decision; and a Christian gentleman, in the truest sense of the word. He died Sept. 18, 1876. See Minutes of Annual Conferences, 1876, p. 365; Simpson, Cyclo. of Methodism, s. v.; Life, by Dr. Highway (N. Y. 1882).

Jangamas, a Hindu sect, the essential characteristic of which is wearing the Lingam (q. v.), or symbol of creative production, on some part of the dress or person. The typical Jangama, in size, made of cotton and linen, is commonly worn suspended in a case round the neck, or sometimes tied in the turban. In common with the worshippers of Siva generally, the Jangamas smear their foreheads with ashes, wear necklaces, and carry the sacred seed of the Priyadarsi tree. The clerical members of the sect usually stain their garments with red ochre. They are not numerous in Upper India; but in the south of India the Jangamas, or Lingayats, as they are often called, are very numerous, and the officiating priests of Siva commonly are of this sect. They are also known as Lingayets and as being very numerous in the Deccan. Besides the Jangama priests of Kedaraham, a wealthy establishment of them exists at Benares.

Jähnisch, Rudolph, a Lutheran theologian of Germany, was born at Hamburg, May 22, 1750. He studied at Göttingen, was catechist in his native city, and in 1796 pastor of the Lutheran Church at Amsterdam. In 1796 he was recalled to Hamburg, and died April 7, 1825, pastor primarius of St. Catharina's. He wrote, Conclusiones de Animis Humanis Libertate (Hamburg, 1770) — Predigten iiber die sonst- und freiheitlichsten Evangeln (1797-1804, 8 parts). See Döring, Die gebrüchlichen Theologen Deutschlands, s. v.; Winer, Handbuch der theol. Lit., i., 149. (B. P.)

Janoah, (1) Of Ephraim. Of Kukret Yamma, the modern representative of this place, the Memoirs accompanying the Ordnance Survey (i., 355) give only this notice: "Traces of ruins above a spring." (2) Or Nafyat-nah. The Jumālah, thought by some to represent this place, is a double village, nine and three quarter miles south-east from es-Zib (Ecliptipa, or Achaib), which would fall on the border between Asher and Naphtali, and is thus described (from Gador) in the Memoirs accompanying the Ordnance Survey (1, 138). "Cisterns cut in the rock, and many cut at scattered distances over the soil, surrounded by a number of eminences and a sand building material, show that we are here on the site of a small ancient city, the name of which is faithfully preserved in its modern name." Lieut. Conder, how-
ever, distinguishes this locality from the Jansoah of 2 Kings xv, 29 (see the Memoirs as above, i, 96; but no description of the place is given), which he regards as the Jassak lying four miles south of the Leontes (Nahr Kasmiytel), and six and a quarter miles east of Tyre; but this would fall within the tribe of Asher.


Jansen, Edelinus Franciscus, a Dutch Dominican, who died in 1715, was one of the most famous canonists of his time. He wrote, Autorius D. Thomae Aquinatis (1604); — Certissimum quid Certissinae Veritatis pro Doctrina Doctrinae Angelici; — Controversia in Herodicum Opusculum (Antwerp, 1673); — Suprema Rerum Emendationis Praelectiones in Hildesheim (1600); — De Gratia gratias (1622); — De Gratia gratias (1600); — Exemplum sub Cap. 44; — De Gratia gratias (1600). He is described by the Prebendary of New Castle, Sept. 26, 1810; spent one year in Italian preaching; became pastor at Pettigrove, N. J., May 18, 1812; and died there June 9, 1865. He was moderator of the Synod of New Jersey, and was a member of the Board of Foreign Missions. See Wilson, Pred. Hist. Almanac, 1866, p. 115.

Japan. This archipelago in eastern Asia consists of one large island, Honshu (mainland or continent), not called Nippon by the natives, but formerly so named by foreigners, three other large islands, Shikoku (four provinces), Kiusiu (nine provinces), and Yezo (unexplored land), a number of outlying islands, Sado, Oki, Iki, Tsushima, Awaji, Gotô, etc., and the more distant groups, the Kuriles (smokers), Bonin (so named), and Riu Kiu (hanging fringe-tassel or sleeping dragon), with nearly four thousand islets. The area of this empire, called by the natives Nihon or Nippon (surnise), or Dai Nihon Koku (great land of the sun's root, or origin), is, by survey of 1884, 146,371,723 square miles, and the population, by census of 1874, 38,623,373 souls. Japan contains nearly 15,000,000 people, and, with the islands immediately south and north to it, may be called Old Japan (native Oyashima, great islands), because historically it was conquered and colonized in early times. New Japan consists later acquisitions and colonies, such as Yezo and Riu Kiu.

The origin of the dominant race in Japan is not yet entirely clear to scholars, but traditions all point to Corea and northern Asia as the ancestral seats of that conquering race which, near the Christian era, descen- ded upon the land over which they saw the sun rise. They found other races on the soil whom they subdued. Many of the subjugated were doubtless of near Asian origin, like their conquerors, but there were also the straight-eyed, black-haired Ainios, who now occupy only Yezo and the Kuriles, whither they were in early times (from the 4th to the 13th century of our era) driven. The conquerors, by the superior force both of their fetiches and dogmas, as well as of their valor, arms, and agriculture, made conquest only after long struggles. The farmers and warriors finally pacified the fishers and hunters, and established both their political rule and imported religion, Shintô, over "all within the four seas." The first mikado or emperor, deified as Jimmu Tennó (heavenly king), is said to have begun to reign B. C. 667, in his myia or palace-temple, near the miyako (city) of Kiotô—but of Japanese dates, until the introduction of alphabets and writing, with methods for keeping record of time, from China, in the 8th century and later, no one can speak with certainty,
and Japanese traditions that antedate the Christian era are chronologically worthless.

The first form of government was a rude species of feudalism, in which the mikado was suzerain, and his relatives or captains were rulers of the conquered land, which was divided into provinces paralleled in its institutions. The order of things continued until the 7th century, when the centralized system of pure monarchy, introduced from China, was carried out, and the mikado, as sole ruler, was assisted by six boards or ministries of government, and all provincial officers were appointed in and sent out from Kioto. Several centuries were necessary to bring this method to perfection, and in the distant provinces military families who had kept the peace and put down insurrections at first made themselves necessary to the central government, and later, at the capital, transferred their energies to ambitious schemes in the palace itself. The introduction of Buddhism led the mikados to neglect the sceptre, and to become Buddhist monks, or live in gross licentiousness under cover of a professively holy life. This paved the way for the rise of the shoguns (known later as kubo sama, "Tycoon," etc.), who gradually concentrated the powers of the executive in their own hands, while nominally the mikado was the fountain of honors. Exaggerating the mikado's "spiritual" importance for his own ends, the shogun usurped the functions of military and civil government, and held the executive, the treasury, and the appointing power. Yoritomo, at Kamakura, in 1192, began the dual system of government, which, with slight intermissions, lasted until 1688, though Iyeyasu, at Yedo, in 1604, established the order of anointing or modern with which, until 1688, foreigners had been most familiar. Side by side with this spectacle of two rulers and two capitals grew up the elaborate feudalism of Japan, which has so attracted the attention of students, and which in its perfected development was unique in Asia.

The introduction of Portuguese Christianity into Dai Nippon, as given by professor Schem in volume iv, is in the main an admirable one. We note only the following needed corrections: Tanegai (seed island) for Tanegi, Ibisho for Fide Tose, Iyeyasu for Ieyazu, Kou for Kyou, Iwai for Ryo, etc. We may add that, in 1877, most interesting relics—documents, books, tapestry—of the Japanese embassy to the pope were discovered, and that while in Japan, in 1878, the writer identified the place of imprisonment and beheading of Jean Baptiste (the last Catholic priest) who, in 1709, landed in Japan, and was never again heard of until the Rev. S. R. Brown, D.D., unearthed the account of his inquisition and trial, written by a Japanese scholar. Further, the recently found correspondence of the Dutch superintendents of Doshima requires us to relieve the Hollander of all the odium resting on their names for assisting with cannon to crush the "Christian" insurrection at Shimabara, in 1627 (not "at the close of the 16th century"), in which very much fewer than seventy thousand were either concerned or arrested.

For two centuries and a half after the expulsion of the Romish priests, the supposed extinction of Christianity, and sealing of all the doors of the empire against foreign influences, Japan rested in peace in the calm of despotism. But while the successors of Iyeyasu, in Yedo, attempted to keep the dualism of feudalism and national isolation were permanently established, great currents of thought began to move under the surface. These were finally to break out in floods that should sweep away the old and bring in a new era never dreamed of by any of the men of modern Japan. These movements were intended to effect the overthrow of the shogun and his abseasment as the emperor's vassal, the replacement of the mikado on his throne as sole ruler, the abolition of the feudal system, the disestablishment of Buddhism, and the restoration of Shintō as the state cultus. All was ready, or nearly so, for upheaval, when the squadron of American steamers, under commodore Matthew Calbraith Perry, swept into the bay of Yedo, July 8, 1853. After his treaty, and those made later by Townsend Harris, our consul-general, and the Europeans and Europeans and Chinese, the mikado was delivered out of his seclusion and overthrown, and a new era opened. The government, and all provincial officers were appointed in and sent out from Kioto. Several centuries were necessary to bring this method to perfection, and in the distant provinces military officers who had kept the peace and put down insurrections at first made themselves necessary to the central government, and later, at the capital, transferred their energies to ambitious schemes in the palace itself. The introduction of Buddhism led the mikados to neglect the sceptre, and to become Buddhist monks, or live in gross licentiousness under cover of a professively holy life. This paved the way for the rise of the shoguns (known later as kubo sama, "Tycoon," etc.), who gradually concentrated the powers of the executive in their own hands, while nominally the mikado was the fountain of honors. Exaggerating the mikado's "spiritual" importance for his own ends, the shogun usurped the functions of military and civil government, and held the executive, the treasury, and the appointing power. Yoritomo, at Kamakura, in 1192, began the dual system of government, which, with slight intermissions, lasted until 1688, though Iyeyasu, at Yedo, in 1604, established the order of anointing or modern with which, until 1688, foreigners had been most familiar. Side by side with this spectacle of two rulers and two capitals grew up the elaborate feudalism of Japan, which has so attracted the attention of students, and which in its perfected development was unique in Asia.
progress made by the Japanese, results either directly or indirectly from missionary labor, suggestion, or stimulus. In addition to their preaching, teaching, translation, and healing, they have conferred upon natives and foreigners alike a lasting benefit of incalculable importance by their aid to the mastery of the language, and their other valuable publications. The following statistics of Christianity in Japan are from the paper read before the Osaka Conference in April, 1888:

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Protestant</th>
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<th>Greek</th>
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<tr>
<td>Bishops</td>
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<td>Missionaries</td>
<td>140</td>
<td>43</td>
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<td>Priests (Japanese)</td>
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<td>Ordained Ministers</td>
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<td>Unordained Evangelists, Catechists, etc.</td>
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Of the dangers that beset the churches of Christ in Japan we do not here speak, but refer the reader to the following recent works for a more thorough study of the country and people, and the work for Christ in the sunrise kingdom.

Literature.—Transactions of the Asiatic Society of Japan (1874-85), vol. i-xiv; Léon Pagès, Histoire de la Religion Chrétienne en Japan; Griffis, The Mikado's Empire (New York, 1876; 4th ed. 1884); Coren, the Hermit Nation (ibid. 1883); Bird, Heathen Trucks in Japan (ibid. 1881); Reit, Japan (ibid. 1884), and the works of Baron De Hubner, E. Warren Clark, E. J. Reed, Isabella Carruthers, W. Gray Dixon, Henry Faulds, and others. (W. E. G.)

Japanese Version of the Scriptures. The honor of translating the first portion of Scripture into the language of the country and the European colonies of the West Indies was conferred on the late Dr. Gutzlaff (q. v.). About the year 1835 three shipwrecked Japanese mariners arrived at Macao on their voyage homewards, and during the few months that they remained in that city Dr. Gutzlaff availed himself of their aid in translating the gospel of John into their language. This translation was printed at Singapore about 1838. In this version the text used for God was Gokuraku, the term the Buddhists use for paradise or the state of supreme bliss. For Loga or the Word he used Kenboku mono, the wise or clever person; for Holy Spirit he used Kiri, inspiration. While in England Dr. Gutzlaff proposed, in 1849, to the British and Foreign Bible Society, to have the Scriptures printed in the Japanese tongue. The Acts of the Apostles and the epistles of John were consequently printed according to Gutzlaff's translation.

As the style of his version was found inferior, and little likely to prove acceptable to the better educated in Japan, a new translation was undertaken by Dr. Bettelheim, a medical missionary and convert from Judaism. He was sent to the Loochoo islands in 1846, and while there made a translation of the New Testament. While in Hong Kong he published the gospel of Luke, under the care of the bishop of Victoria, and at the expense of the Society for Promoting Christian Knowledge. It was printed on blocks, in royal octavo size,
with Gutzlaff's Chinese translation at the top of the page, and Bettelheim's, in the Loochoo dialect, at the bottom, in Katakana, or the character used for scientific works. When Bettelheim left Japan in 1854 he took up his residence in Chicago, and from this place he offered, in 1860, to sell his translation to the United States government. The government, wishing to know its merits, sent a copy of one of the gospels and a grammar he had compiled to its minister resident in Japan, Mr. Harris, to be examined by scholars there and reported on. Mr. Harris not knowing what better to do, sent it to Drs. Brown and Hepburn, two missionaries, but whether from the peculiarity of the dialect, or out of very imperfect knowledge of the Japanese language at that early day of their residence there, they could not make anything out of it. It was then sent to Mr. Harris with an unfavorable report. Dr. Bettelheim, however, revised his work in Chicago, with the assistance of a Japanese, bringing it more into conformity with the pure Japanese. This revision, consisting of the four gospels and epistles, was published by the British and Foreign Bible Society, and purchased by them. It was printed at Vienna in 1872 for that society, in the Hiragana character, which is more generally understood in Japan than the Katakana, in which it was written.

This publication was the only direct effort made by the missionaries for a literary medium for something better could be prepared. The committee appointed by the missionary convention commenced its sittings in June, 1874. There were invited to meet and participate in the work of the translation the Rev. R. S. Maclay, of the American Episcopal Mission, D.D.; Mr. John Hatton, of the American Baptist Mission; the Rev. John Piper, of the Church Missionary Society; and the Rev. W. B. Wright, of the Society for the Propagation of the Gospel. Mr. Piper and Mr. Wright, owing to their residing at such an inconvenient distance, could not meet the committee. Mr. Hatton and Mr. Brown sat on the committee about eighteen months, until January, 1876, when he resigned, and continued to prosecute the work of translation alone. The other members of the committee continued at the work of translation and revision with but slight interruption, Dr. Maclay being absent about eighteen months, owing to the duties of his office, and Dr. Brown being compelled through ill-health to cease work in July, 1879. The committee finished their work of translation and revision of the New Testament, Nov. 8, 1879, about five years and six months after they had commenced it. The work was again revised and published in the following order: Luke, August, 1875; Romans, March, 1876; Hebrews and Matthew (revised), January, 1877; Mark (revised), April, 1877; epistles of John, June, 1877; Acts, September, 1877; Galatians, January, 1878; Ephesians (revised), May, 1878, 1 Corinthians, August, 1878; 2 Corinthians, September, 1878; Ephesians, Philippians, Colossians, Philemon, James, 1st and 2d Peter, Jude, Colossians, Revelation, 1880. As to the literary style of the translation—a matter of no small importance—the following statement, made by the Rev. J. C. Hepburn, on the occasion of celebrating the completion of the Japanese version of the New Testament, April 19, 1880, at Tokyo, will be of interest:

"In this country, where, from the earliest times, the Chinese language and literature has had such a powerful influence upon the cultivation and language of the people, it was, at the very first, a matter of considerable anxiety how our work should be brought out to make it most acceptable and useful. The conclusion was not difficult to arrive at; that, giving the one hand the highest style, the only intelligible, the only educated, scholarly, and comparatively very small portion of the people, and the other hand, range of the colloquial, which, though easily understood, might make the Scriptures contemptible— we should choose that style which, while retaining the character of the so-called ornamental, was easy and intelligible to all classes. We thus adhered to the vernacular language of the Japanese, and to a style which may be called classical, in which many of the best books intended for the common reader are written. And our more enlarged experience has given us no reason to regret our first determination, but rather to be more and more satisfied with it, and to believe that in this, as well as in many other cases, we have been under the guidance of a kind all-ruling Providence."

The committee had assistance from several Japanese scholars, among whom Mr. Okuno and Mr. Matsuyama are mentioned. Of the latter it is said, "He has been a minister of the word, practically from the first and his whole work. He has been our chief dependence, assistant, and arbiter in all cases of difficulty. Whatevver virtue there is in our Japanese text, it is, mainly, if not altogether, owing to his scholarly ability, the perfect knowledge of the vernacular, his own language, his great care, and identifying himself with the work. At present the New Testament is circulated in Japan in the following editions:

1. The Standard, or Kanonkyō, New Testament. This is the Japanese version of the Standard New Testament, in Roman letters. The translation was done by Dr. Hepburn. The Daily Gazette of Yokohama, Oct. 16, 1880, has the following notice concerning it: "The labors of the Japanese-English and English-Japanese translation committee, was the first work of its kind published in this country, and notwithstanding the more elaborate and copious arrangements, it still retains a claim to our notice for accuracy and general usefulness. In the midst of other accomplishings, the New Testament has found time to make itself not unworthy of its literary reputation a complete Romanized version of the New Testament, a piece of work which can be but imperfectly estimated by its extent, which is one hundred and fifty-three closely printed royal octavo pages."

2. The Revised, or Sōkankyō, New Testament. In this the common cursive Japanese character is used, almost alone, with but very few Chinese characters. It is intended to meet the wants of the more literate. The first volume will appear in a few days, and the entire work will be finished by the close of the year. It will be a volume slightly thinner than the Standard New Testament. The Rev. Mr. Knox, of the Presbyterian Missionary Society, has contributed the preliminary preface."

3. The Shinshikyō, New Testament. In this style the usual abbreviations are used, with many Chinese characters. It is thought that this will be the best suited with the scholarly classes. It is of just about the same size and of the same cost and of almost the same weight. The proof-reading of this work has been under the superintendence of Dr. Hepburn.

4. The Shinshikyō, or Shin, New Testament and Psalms. The New Testament was prepared by the Rev. D. C. Greene and the Rev. W. F. C. Hepburn, D.D. This is an adaptation of the Bridgman and Cuthbertson Chinese translation for the use of Japanese readers. In the words of Dr. Greene, "The work is known is the name given to the diminutive characters written on the right side of the Chinese ideographs. These, which consist of the most part of the Japanese phonetic characters, serve to supply the terminations of the Japanese verbs and such particles as are not found in the Chinese compound. Besides the brackets, certain numerals and arbitrary signs placed on the left of each bracket on the Japanese phonetic character, by the insertion of these marks, this book becomes substantially a translation into Japanese of the Chinese version of the sacred books."

A commencement with the translation of the Old Testament into Japanese has also been made. Delegates of the Protestant missions in Japan met in Tokyo, May 10, 1878, to consider principally plans for translating the Old Testament. A permanent translation committee was authorized, consisting of one member from each mission, to be elected by the mission itself, who should have had experience in the work of translating the different portions of the Old Testament, to various sub-committees; and the results of their labors are to be submitted to a general revising committee, to be appointed by the permanent committee. The revision committee is made up of Dr. Hepburn,
Bewn, Maclay, and the Rev. Messrs. Green and Piper. As to the progress made in the Old Test. translation, we learn from the different reports of the British and Foreign Bible Society that most of the books have been translated, and that some have already been printed. Besides the British and Foreign Bible Society, compare also the Bible Society Record of the American Bible Society. (B. P.)

Japhia. Its modern representative, Yâqu, lies one and a half miles south-west of Nazareth. It contains to ancient remains, except a few broken columns, and about thirty cisterns. For a description of the numerous tombs cut in the rocks see the Memoirs accompanying the Ordnance Survey, i. 334 sqq.

Jarnuth of Judah. The modern representative of this place, Kharabat el-Turmac, lies one and a half miles north-west of Beit-Nettif, of which the Memoirs to the Ordnance Survey give only this meagre description (iii. 120): "Heaps of stones, foundations, and cisterns," with a reference to "section A, Jarnuth," which contains no allusion to it.

Jarrom, William, an English Baptist minister, was born at Ely Place, Wisbeach, Cambridgeshire, July 29, 1814. After leaving school he spent some time in study at home, and in teaching the classics. He was for some time a pastor of a church at Northampton, where he also conducted a school. He resigned his pastorate in 1841, but continued his school until he went as a missionary to China in 1845. While there, he labored at Ningpo with much success. He returned to England in 1851, and settled at Ischam in 1852. He removed to Kegworth in 1856, where he opened a boarding-school, and preached frequently. In 1869 he went to Barton as co-pastor, and in 1874 to West Vale, near Halifax, as pastor. He finally removed to Coningby, near Boston, Lincolnshire, where he taught and preached until a few days before his death, Feb. 28, 1892. See Baptist Hymn-book for 1888, p. 265.

Jattir. The modern representative of this, Kharabat Attir, lies four and a quarter miles south-east of ed-Dhoberiye, and nine and three quarter miles north of Tell Mihl (Moladah), and is thus described in the Memoirs accompanying the Ordnance Survey (iii. 408): "Foundations, and heaps of stones; a great many caves; a ruined masonic tomb; several fallen pillar-shafts and cisterns. There is a kubbeh [dome] at the ruin, which stands on a knoll. Many of the caves have masonic arches to the doors. A large building remains, four corners of which are being kept. Below the ruins on the hill-side is a large oil-press.

Jaubert (De Barrault), Jean, a French preslate and theologian, was the son of Emeri, count of Barrault, and studied at La Flèche, both philosophy and theology, as an abbé of St. Pierre de Soissons, in the diocese of Limoges. He was consecrated bishop of Buzza at Rome, in August. 1612. Two years afterwards he was at the assembly of the clergy at Paris. He had been designated as grand-almoner to Henrietta Maria of France, queen of England, but the Protestants succeeded in preventing him from getting that position. In 1630 he was appointed archbishop of Arles. He presided over the assembly of the clergy, in 1632, at Paris, where he died, July 80, 1643, leaving Errors et Frausès Remarquables (Bordeaux, 1622-31). See Hoefer, Nouv. Bioj. Générale, s. v.

Jauk (or Yauk), one of the five deified men mentioned in the Koran as having been worshipped by the ancient Arabians. They are supposed to have been ancient Egyptians who had been distinguished for their virtues. The Arabians represent Jauk under the figure of a horse.

Javanese Version of the Scriptures. The language spoken on the island of Java is, next to Malay, which is distinct from it, the most polished and most cultivated of Polynesian dialects. Since A.D. 1490, when the Javanese embraced Mahometanism, there are two principal styles of language, called buko kromo and buko spoke. The buko kromo is the higher style, used in addressing persons of superior rank, etc.; and the buko spoke is the lower style, used in addressing persons of lower rank; it is also found sometimes in older writings, and in narratives, etc.

The preparation of a Javanese version was first suggested by Dr. Wm. Hunter of Calcutta, in 1812. When the Java Bible Society was formed, in 1814, the translation was one of the first things considered, but the language was found very difficult of acquisition to Europeans. At length the Rev. Gottlob Brückner, a native of Germany, stationed as minister of the Dutch Church at Samarang, undertook the difficult task. In 1820 he commenced the translation of the New Test., which was printed in 1831 at Serampore. The translation of the Old Test. was undertaken by the Rev. Mr. Gerické, a missionary of the Netherlands Society. In 1851 he completed a version of the Psalms, which he sent to Holland, to the Netherlands Society, for publication.

Mr. Gerické also made a fresh translation of the New Test., on the basis of the preceding. The printing was conducted by the Rev. Mr. Hooper, the editor of the translator, Professor Hoorsin assisting him in the correction of the proofsheets. The revised New Test. was issued in 1848, and in 1857 the Old Test. was also published, under the auspices of the Netherlands Society. Of late, however, the British and Foreign Bible Society has undertaken to publish a revised edition, at the request of the Rev. P. Janz of Djapara, supported by Mr. Hassenden, the society's agent in Singapore. "The people of Java," the report of the British and Foreign Bible Society for 1885 states, "are said to number 19,000,000. Of these, 5,000,000 are Javanese, 8,000,000 Sundanese, and 3,000,000 Malays. From many sources the committee learn that the existing version of the Bible is full of errors, some of which give a false meaning to the passages in which they occur, and that for practical purposes it is almost worthless. Mr. Hassenden has returned from a journey in Java, where he found the want of an intelligible version of the Scriptures." This induced the British and Foreign Bible Society to authorize the Rev. Janz, who for over thirty years has been a missionary in Java of the Baptist Society for the Propagation of the Gospel in the Netherlands, and who, besides, is the author of a Javanese Grammar and Dictionary which have reached a third edition, and of several religious books in the Javanese tongue, to prepare a new version. In this work of retranslation Mr. Janz has the aid of two educated native Christians. In its revised form the gospel of Luke was printed at Singapore in 1884. See Bible of Every Land, p. 869. (B. P.)

Jawas were the physicians, priests, and advisers of the small kings among the nations inhabiting Florida. They claimed to have converse with the spirits.

Jawinna, in Lettian mythology, was a friendly goddess of the ancient heathen Prussians, who blessed the sown fields with fruitfulness.

Jay, Geth Michael. See Lijay.

Jean. See John.

Jeanart, Edward, an eminent French engraver, was born in Paris about 1680, and studied under Bernard Picart. The following are some of his best works: The Meeting of David and Abigail; John the Baptist Baptizing the Jews; The Interview between Jacob and Rachel; The Finding of Moses.

Jeble (or Jebatu), in Japanese mythology, was the younger brother of the sun deity, but because he was ill-
formed he was cast off by his parents. He lived by fishing, and amassed great wealth. After his death he was worshipped as god of the sea, and as one of the seven gods of wealth. He is represented by the god of waters, the protector of sailors and fishermen, sitting on a lotus-flower, or on a rock, with a line and a hook in his hand, and a fish beside him.

Jechiel, in the Talmud, is the supreme genius of the good geniiv ruling the animal kingdom. Subordinate to him are Pasiel, Gavriel, and Chamiel.

Jechiel de Pesaro. See Pesaro, Jechiel.

Jechiel Nathan. See Nathan ben-Jechiel.

Jedaja Penin. See Penin, Jedaja.

Jehud. The probable representative of this place el-Yehudiyeh, eight and a quarter miles south by east from Yafa, is described in the Memoirs accompanying the Ordnance Survey (ii, 258) as "a large mud village, supplied by a pond, and surrounded by palm-trees. Mr. Drake states the population at 800 to 1000 souls. According to the Samaritans, Judah (Neby Holab) was buried here."

Jehuda ben-Eliezer, a Jewish writer of the 14th century, is the author of ה' חזקパイנ וס, or a commentary on the Pentateuch, in which he especially explains difficult passages of Rashi. This commentary, in which more than one hundred Jewish authorities are quoted, was published at Leghorn in 1785. See Furst, Bibl. Jud., iii, 84; De Rossi, Dizionario Storico (Ger. transl.), p. 141. (B. P.)

Jehuda ben-Ilai, a Tanait of the 2d century, and teacher of the famous Judah ha-Kodesh (q. v.), was a cooper by trade. While he spent his days in manual labor, he spent his nights in persevering study. After attaining the degree of rabbi, he still labored at his trade. So far from being ashamed of this, he gloried in it, and used sometimes to have a tub or hoseheet of his own workmanship brought into the lecture-room, which he used as a pulpit. His honest integrity procured him the title of ha-achad, or "the Just." In the dedication of his exposition he paid particular attention to the third book of Moses, or Leviticus, and it is considered that the book "Sifra" was first composed by him, though more fully elaborated afterwards. See Hamburger, Beit Ruchalk, ii, 452 sq.; Bacher, Die Agada der Talmuderie (Strassburg, 1884), p. 101, 128, 199, 255, 246, 267, 291, 441. (B. P.)

Jehul, according to the Talmud, is the supreme genius of the genii ruling the fire. Subordinate to him are Seraphiel, Gabriel, Nuriel, Tamael, Shimeziel, Hadamiel, and Sarniel.

Jetteles, Juda Löw, a Jewish author, born in 1728, and died at Vienna, June 6, 1818, is the author of several works in Hebrew and in German, and of a grammar of the Aramaean language (Prague, 1813); besides, he translated into German the books of Genesis and Exodus (1834); the Twelve Minor Prophets (1835), Chronicles (ed.), Samuel (1833), Ezekiel (1835), Daniel, Ezra, Nehemiah (ed.), which he published with his own comments. See Furst, Bibl. Jud., i, 52. (B. P.)

Jejeeboy, Sir James, a Parsee philanthropist, was born in Bombay, July 15, 1783. He made voyages between Bombay and China, and amassed a large fortune, possessing at his death about £4,000,000. As early as 1822 he released the debtors confined in the jail by paying their debts; and his donations to public objects were estimated at about £1,500,000. He received the honor of knighthood from Queen Victoria in 1842, and a gold medal in 1843. He endowed hospitals, schools, medical institutions, and other benevolent establishments. A school at Bombay for the education and support of poor Parsee children he endowed at an expense of £250,000. He built comfortable places of refuge for the convenience of travellers in various parts of the country, the causeway which unites the islands of Bombay and Salsette, the water-works at Poona, the bridges at Earla, Parta, and Bartba, and many other public works. In 1857 he was advanced to the dignity of a baronet. He died at Bombay, April 14, 1858. A statue was erected to his memory in the town-hall of Bombay, and exposed to view Aug. 1, 1859. See Appleton's Amer. Cyclop. s. v.

Jejum (figure-trending) is a ceremony observed annually among the Japanese, of trampling upon the crucifix, and images of the Virgin Mary and other saints. It was designed to express the abhorrence of the Japanese for the religion which the Jesuits had tried to introduce into their empire. The images were about a foot long, cast in brass, and kept in a particular box for the purpose. The ceremony took place in the year 1855 in the presence of the Emperor. Each house was entered by turns, and the messengers carrying the box. The images were laid upon the bare floor, and the list of the household being called, they were required in turn to tread upon them. Young children, not yet able to walk, were held in their mothers' arms, so as to touch the images with their feet.

Jekire, an evil spirit among the Japanese, which they expel by exorcism.

Jelf, Richard William, an English clergyman, was born in London in 1786, and educated at Oxford, where he graduated in 1820, and became a fellow of Oriel College and a tutor. In 1826 he became preceptor in the royal family. He was made canon of Christ Church in 1831, and principal lecturer to King's College, London, in 1844. He died in Oxford, Sept. 19, 1871. Among his published works are, Sermon, Doctrinal and Practical (1835);-The Means of Grace (Hampden Lectures, 1844); and a new edition of the Works of Bishop Jewell (1847-48, 8 vols.).

Jemina, the judge of the wicked after death, among the Japanese, who beholds in a large mirror all the most secret transactions of mankind. Intercession by the priests with Amidas in behalf of the sinner, and liberal presents on the part of his relatives, are sure to release him before the expiration of the allotted time for punishment. The figure of Jemina, the king of the devils, is in the temple; and on each side of him are two large devils, one acting as his secretary, and registering in a book all the sins of mankind, while the other dictates what the secretary is to record. This idol is situated in a temple of Jemina, a short distance from Miasco, in a delightful grove. The walls are covered with frightful pictures of torments which the wicked are supposed to undergo. This temple is resorted to by crowds of people from all parts of the country, with oblations and money in their hands, to redeem the souls from dreaited punishments. See Jana.

Jemahid, in Iranian history, the mythical hero who led the Aryan tribes in their first emigration to Asia, and who taught them the arts of civilization. He is said, however, to have taught them alsoatory. His real name was Yima-Khatra.

Jenichen, Gottlieb Friedrich, a Lutheran theologian of Germany, was born March 26, 1680, and died at Leipzig, Sept. 17, 1735, professor of ethics. He is the author of Handbuch der theologischenalen and praktischen Christenheit (Leipsic, 1714). See Handbuch der theolog. Lit., i, 632. (B. P.)

Jenings, Samuel, a distinguished minister of the Society of Friends, was born at Coleshill, Buckinghamshire, England, about 1650, and emigrated to New Jersey in 1680, having for some time been an approved
minister in his denomination. Soon after his arrival he was appointed by governor Byllinge, of New Jersey, as his deputy. This position he occupied until 1689, when the Provincial Assembly chose him governor of the colony for one year. Up to the time of his removal to Philadelphia, in 1692, he occupied the highest offices in the province. In Pennsylvania his abilities were highly appreciated, and he was nominated to the commission of the peace. When the controversy arose with George Keith (q.v.) he became one of his most zealous and active opponents, and in the early part of 1694 sailed for London as respondent in the appeal of Keith to the London Yearly Meeting, where he ably vindicated the cause of his American brethren from the aspersions of their detractor. On returning from England he removed from Philadelphia to Burlington, his former home in New Jersey. In 1702 he was appointed a member of the Provincial Council, and in 1707 was elected speaker of the assembly, "in which station he distinguished himself by a bold and fearless opposition to the arbitrary misuse of the bigot-ed lord Cornbury." In his spiritual vocation we are told that he was "an able minister of the gospel, and labored much therein, to the comfort and edification of many people, both in the province of New Jersey and other places. He was one of those rare individuals in whom was concentrated a variety of qualifications and mental endowments, by which, under the sanctifying power of truth, he was made eminently useful to his fellow-men, both in his ministerial and civil capacity." He died at Burlington in 1708. See Bowden, Hist. of Friends in America, ii, 254. (J. C. S.)

Jenky, T. W., D.D., a Welsh Congregational minister, was born in South Wales in 1796. He gave early evidence of earnest piety; began to preach while in his youth, studied at Homerton College, and settled first at Oswestry in 1828. While in that border-town of his native country he published The Extent of the Atonement, by which he acquired both literary and theological celebrity, and which led to his being appointed to the theological chair, eventually to the presidency, of Coward College. Meanwhile he removed to Stafford, and there wrote and published On the Union of the Holy Spirit and the Church in the Consecration of the World. In 1837 he relinquished his charge in Stafford, and, proceeding to Germany, formed friendships with the distinguished theologians of that country. When Coward College was amalgamated with Highbury and Homerton colleges, in 1850, Dr. Jenky's services were no longer required. Being anxious to do good, he went to Rochester, to establish a new interest in that town; and after a short visit to America returned and labored there to his dying day, May 26, 1854. Dr. Jenky was social in his habits, an impassioned lover of music, and no less enthusiastic in his devotion to theological science. See (Lond.) Cbr. Year-Book, 1859, p. 263.

Jennings, Oradiah, D.D., a Presbyterian minister, was born near Baskegrudge, N. J., Dec. 13, 1778. He was educated at Jefferson College, Cannonsburg, Pa. He studied law for some years, and was admitted to the bar in 1800. He joined the Presbyterian Church in 1811, was licensed to preach in 1816, by the Presbytery of Ohio, and soon afterwards accepted a call to the Presbyterian Church in Steubenville, O., where he labored with great ability and success for six years, and then accepted a call to Washington, P.a. In 1828 he removed to Nashville, Tenn., where he remained till the close of his life, Jan. 12, 1832. See Sprague, Annals of the Amer. Pulpit, iv, 349.

Jenny, Robert, L.L.D., a Protestant Episcopal clergyman, son of archdeacon Jenny of Wanetong, in the north of Ireland, arrived in America in 1745, as a missionary of the Society for Propagating the Gospel, having been appointed assistant to the Rev. William Vesyey, rector of Trinity Church, New York city. In 1722 he was transferred to Nyc, and remained there until 1728, when he assumed charge of the church in Hempstead, L.I. In November, 1742, by license of the bishop of London, he became rector of Christ Church, Philadelphia, which post he held until the close of his life. His ministry covered fifty-two years. He died in January, 1762, aged seventy-five years. See Sprague, Annals of the Amer. Pulpit, v, 16.

Jericho. For a description of Tell es-Sultan, supposed to be the site of the ancient city, see the Memoirs accompanying the Ordnance Survey (iii, 222). The following account of the locality in general is from Conder, Tent Work, ii, 2 sq.:

"Reaching Jericho we were again disappointed. The long groves, which appear so charming at a distance, are entirely composed of thorny shrubs. The doom or zippas grows into a tree, with small green leaves and formidable prickles; the sisk, another species, forms long hedges of brier, of which it is said the cruel 'crown of thorns' was woven, for which reason it is called spina Christi. The

Jericho, now Er-Riba. (From Thomson's Southern Palestine and Jerusalem).
Jerusalem, 606

Jerushalaim Tanchum. See Tanhum of Jeru-sa-lem.

Jervis, William Henley, a minister of the Church of England, was born in 1815, and educated at Harrow, where he won some of the first prizes in the school at the unusually early age of fifteen, and at Christ Church, Oxford, where he took a second class in 1835. He was for some years rector of St. Nicholas, Guildford, and held, up to his death, a prebendal stall at Heytesbury—abolished by recent legislation, so that the dignity died with him, Jan. 27, 1882. Mr. Jervis, who took his wife's name some years ago, was a son of the late Dean Pearson of Salisbury, and one of the three sons of Canon Beer of Rochester, near Rochester. To the general public he is best known as the author of a learned and interesting work on the History of the Church of France, from the Concordat of 1801 to the Close of the First Empire (London, 1872—82, 3 vols.). (B. P.)

Jesuha. For this Biblical site lieut. Comler pro-poses (Test. Witeb., ii, 336) the ruin and tell-er Soweck, four
Jeshua

Jezreel

...quarter miles north-west of Tell-Milh (Modolah), which is thus described in the "Memoirs accompanying the Ordnance Survey" (iii, 409): "A prominent hill-top, crowned with ruins, consisting of foundations and heaps of stones. The hill is surrounded by a wall built of large blocks of fine conglomerate. Other rocks of a similar kind exist in the valley beneath." The place proposed by Schwarz is probably Ezhur, one and a half miles north-east of Surah (Zorah), and two and a quarter miles south-west of Kesia (Cheesalon), "a small village near the foot of the hill, with a well to the west, and olive-trees beneath." ("Memoirs to Ordnance Survey," iii, 29); but this is probably Ezbetad (q.v.).

Jeshua (Ez-rue) BEN-JOSEPH, a Jewish writer of the 15th century, is the author of "Hamshah ha-Parchekei ha-Birahim," or a methodology of the Talmud (Constantinople, 1510, and often since). It was translated into Latin by L'Emiter, under the title, "Clarum Talmudicam" (Leyden, 1635); also by Bagurschen, "Clarum Talmudicam Maximarum" (Hanau, 1714); and by Streuer, "Logica Hebrewana Rudiimenta" (Jena, 1697). See Furst, "Bibl. Jud., ii, 64 sq. (R. P.)"

Jesseana, according to Epiphanius, a name given to the early Christians, either from Jesse, the father of David, or more probably, from the name of the Lord Jesus.

Jesse's Tomb is traditionally shown in a corner of a ruined monastery on the hillside between Hebron and Abraham's Oak (Conder, "Travels," i, 84).

Jeu dulia memoria. See Bernard of Clairvaux's "Hymn.

Jeter, Jeremiah Belt, D.D., a Baptist minister, was born in Bedford County, Va., July 18, 1802. His early education was limited. He was converted in 1821; began to preach in 1822; was ordained May 4, 1824, at High Hills Church, Sussex County, where he remained about two years; then removed to Campbell County, and became pastor of the Hill's Creek and Union Hill churches. In the autumn of 1827 he was installed pastor of Morattico Church, in Lancaster County, and subsequently of the Wicomico Church, in Northumberland County. In the latter part of 1855 he was called to the pastorate of the First Baptist Church in Richmond, where for thirteen years and a half he was eminently successful. In the fall of 1849 he was called to the Second Baptist Church in St. Louis, where he remained three years, and then returned to Richmond to become pastor of the Grace Street Church. He resigned in 1870. He became the senior editor of the "Religious Herald," the leading organ of the Baptist denomination in the south, in 1866, and occupied that position till the close of his life, Feb. 18, 1880. Among the books of which he was the author were, "Memoirs of Rev. A. W. Claxton:" - "Memoirs of J. L. Shuck, Missionary to China." - "Memoirs of Rev. Andrew Broaddus:" - "Memoirs of Rev. Daniel Witt:" - "Campbellism Examined:" both of these works placing Dr. Jeter among the first polemic writers of his times. The "Christian Mirror" and the "Seal of Heaven" were published by the American Tract Society. See "Religious Herald," Feb. 26, 1880. (J. C. S.)

Jethiah. For this place Lieut. Conder suggests ("Travels," ii, 388) Beit Fil, a ruined site four and a quarter miles south-east of Yafe (Ajalon), containing "foundations and a Mukam" ("Memoirs to Ordnance Survey," iii, 80).

Jezreel. Zer'inn, the modern representative of this noted place, is briefly described in the "Memoirs accompanying the Ordnance Survey" (ii, 88), but more graphically by Conder ("Travels," i, 124):

"Crossing the valley, we see before us the site of Jezreel, on a knoll five hundred feet high. The position is very peculiar, for while on the north and north-east the slopes are steep and rough, on the south the ascent is very gradual, and the traveller coming northwards is astonished to look down suddenly on the valley, with its two springs, one (Aiin Jilaf) welling out from a conglomerate cliff, and forming a pool about one hundred yards long, with muddy borders - the other (Aiin Tabba), the Crumender's Fountain of Tabbanah, where the Christian armies were fed miraculously for three days on the fish which still swarm in most of the great springs near. "The main road ascends from near these springs and passes by the 'Dead Spring,' which was reopened by the governor of Jaffa, and now forms a shallow pool between rocks of black basalt, covered with red and orange-colored lichen, and also full of little fish; thence it passes on the east side beneath the knoll of Jericho (Jezreel) to the plains on the south. Climbing up to the village, we are again struck by the absence of any traces of antiquity; the buildings, including the central tower, are all modern, and only the great mound beneath, and perhaps some of the ruinous cisterns, seem ancient; yet the site is..."
JIDSIN-JOMBAYA

JISCHKA

JOBSON

undoubted, and has never been really lost. Here, from a
tower, perhaps where the unfinished tower is erected,
the watchman could see down the broad valley of
Jerzeel as far as Bethsannah, and watch the dust and
glitter of the approaching hosts. The course of the two
horsesmen and of John's chariot was distinctly seen be-
neath the hill, and the distances are sufficiently extensive
to give their length for the succession of events.

On the east and south-east there're rock-cut wine-
preserving hills, where are stored the "potency of the
field of Nahath", and his vineyard are to be placed—a
good instance of the decay of wise cultivation in Pales-
tine.

Jidan-Jombaya, in Lamanism, was a young, beauti-
ful god, a Barchuan, assistant or friend of Jakhamunia,
when the latter founded his religion. He usually is
placed beside the statue of the supreme god in the
Lama temple, and is represented as a very soft, femi-
nine personage, with four arms, the body light-yellow
color, the dress blue. Jidan-Jombaya was instructor of
astrological and other secret sciences, and taught the
wise men in these branches.

Jijela (or Jiemons), in Slavonic mythology, was
a youthful goddess of hunting, comparable in many
things to Diana of the Romans, but wanting the hostile
attributes of the latter. She was regarded as a friend-
ly companion, and as giving success in hunting. She
subdues the wild animals, drives the reindeer within
range of the hunter, and favors the most courageous
and most worthy; hence many young people, whose
family situations were not positively known, were called
her sons and daughters, in case they were beautiful and
daring. She is also said to have been the goddess of
love, at least, she was implored by the Slavs for chil-
dren, unless she mistook for the similarly named
Jijola, who was worshipped as the goddess of mar-
riage.

Jilabog was a Wendian and Slavic deity, repre-
senting the moon, with a half-moon on the breast, and
the arms raised in the form of a half-moon. He was
also a god of time (his name is from Jusa, "time"), be-
cause the Wends measured their time according to the
moon.

Jinaas, saints among the Jainas (q.v.) in India. A
saint is called a Jina, as being the victor over all hu-
man passions and propensities. He is supposed to pos-
 sess thirty-six superhuman attributes, four of which
regard his person; eleven refer to his supernatural
powers, four are of his remaining unifier, as the celesti-
alian origin, as the raining of flowers and perfumes, the
sound of heavenly drums, and the menial offices rendered
by Indra and the gods. The Jinas are twenty-four in
number, and, although similar in their general charac-
ter as national heroes, each one has a more complete
color, stature, and longevity. Two of them are red, two
white, two blue, two black, the rest are of a golden hue,
or a yellowish brown. In regard to stature and length
of life, they undergo a gradual decrease from Rishabha,
the first Jina, who was five hundred poles in stature,
and lived 8,400,000 great years, to Mahavira, the twen-
ty-fourth Jina, who had degenerated to the size of a
man, and was not more than forty years on the earth.

Jina (i.e. genie), according to the Mohammedans,
intermediate race between angels and men. They are
said to be made of fire, but with grosser bodies than the
angels, to propagate their species, and, though long-
lived, not to be immortal; also to have inhabited the
earth previous to Adam, under a succession of sovereigns.
Mohammed professed to be sent as a preacher to them
as well as to men. In the Koran there is a chapter bearing
the name, in which they are introduced as says:
"These among us who are upright and upright,
and there are some among us who are otherwise;
we are of different ways, and we very thought that we
could by no means frustrate God in the earth, neither
could we escape him by flight; therefore, when we heard
the direction, we believed therein. There are Moslems
among us, and others who swerve from righteousness."

Jiralk, Johann Valentin, a Roman Catholic prel-
ate of Bohemia, was born June 19, 1798. In 1818 he
was made bishop of Budweis, in Bohemia, and died Feb.
23, 1883. He is the author of Populaires Dogmatik oder
Glückenlehre der katholischen Kirche. Edited by B. Schin
(4th ed. Vienna, 1865)—in the Bohemian lan-
guage Jirask published Twenty Friendly Letters Ad-
dressed to the Protestants in Bohemia (1842). See Zul-
chold, Bibl. Theol. i, 679 sq. (B. P.)

Jirna, a god among the Japanese, whose office is it
to convey souls to the infernal regions.

John of Xornus, the first bishop of Novgor-
rod. He was commissioned, in 992, by the metropoli-
tan of Kiev, Leonce, with evangelizing the northern part
of Russia, and has the honor of having planted Christiani-
there, and having founded the Church of St. Sophia, at
Novgorod, where he died in 1030 after a foreign

John of Valois, Saint and queen, was the daugh-
ter of Louis XI of France and Charlotte of Savoy, and
was born in 1456. She was plain in face and somewhat
deformed, and her father, who wished a son, treated her
becomingly but with dislike instead. Once, on one occasion the king rushed into the room to kill her,and
her life was only saved by the countess of Linières.
In her twelfth year Joan was married against her will
to duke Louis of Orleans, who also treated her with
coldness and contempt. Louis XI died in August, 1483,
and the regency was vested in him as Charles VI, and
the regency of his elder sister Anne. The husband of Joan,
thinking the regency ought to have been intrusted to
him, endeavored to stir up an insurrection, was sus-
cessful, and fled to Francis II of Brittany the bitter foe
of his brother. War broke out, and Joan stood out as an
angel of peace and reconciliation between the contesting
parties. Twice she obtained pardon for her captured
husband, and he as often returned to his perfidy. After
the death of Charles VIII, April 7, 1498, the duke of
Orleans ascended the throne L. Louis XII. He at once
obtained a divorce from pope Alexander VI, by taking
an oath that his marriage with Joan was not com-
plete. He gave her the duchy of Berry and Fontaine.
She resided at Bourges, where she spent time and
revenues in the exercise of charity. In 1500 she founded
the order of the Annunciatory for women. Joan took
the habit herself in 1504, but died Feb. 4, 1506, and
was buried at Bourges. Her body was torn from its rest-
ing place in 1562, and buried by Calvinists. She is com-
memorated in the French martyrology on Feb. 4. Her
canonization began under Clement XII, and was com-
pletely finished by Pius VI, in 1766, in which last year
was venerated at Bourges from the time of her death.

Jotar, the fourth Russian patriarch, was elected
Feb. 6, 1634, and died Nov. 28, 1642. He left a ritual,
containing the synodal statutes of his predecessor Fili-

Jotar, the sixth patriarch of Russia, was raised
to that dignity Dec. 29, 1667. He assembled, in the first
year of his patriarchate, a council to anathematize
the sectaries; at this council were present Paisi, the pa-
triarch of Alexandria and Macarius of Antioch; its prin-
cipal decision was a proscription of the Smolensk mis-
ion. There are extant of his works, a pastoral letter
(1668)—another directed to the sectaries, entitled Gel
Prælaciónem (reprinted in 1753)—an Instruction on the
Manner of Painting the Images (1688)—and another on
The Manner of Behaving One's Self at the Church

Jobson, Frederick James, D.D., a minister of
the Wesleyan Methodist Connection, was born July 6, 1812,
at Lincoln, England. He was converted in his eigh-
teenth year, received on trial by the conference, and
appointed to the Parsonage Circuit in 1834. He soon
became known and highly esteemed as a man of supe-

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JOCELINE, a Scotch prelate, was elected bishop of the see of Glasgow in 1174, and consecrated by Echlin, archbishop of Lunden, in Denmark, June 1, 1175, in Charvalle. He died at Melrose in 1199. He enlarged the cathedral of Glasgow, and is said to have rebuilt it in the same state it continues, and dedicated it in 1197. See Keith, Scottish Bishops, p. 235.

Jocelyn (or Joceline) of Wells, an early English prelate, was born and educated in Somersetshire, of which he became the bishop in 1208, and was the first to fix the title of Bath and Wells to the old see of Glaston. The monks of Glastonbury purchased their exemption from the territory of the see by pertaining with four manors to the new diocese of Wells. Jocelyn, with archbishop Langton, was banished on account of obstinacy against king John. After five years exile in France he returned to his see, and devoted himself to the beautifying and enriching of his cathedral. He erected some new prebends, and to the use of the chapter appropriated many science, increasing the revenues of the offices, and he gave three manors to the episcopal see. He, with Hugo, bishop of Lincoln, was the first founder of St. John's, in Wells, and at his own cost built a chapel at Wokey, and another at Wells. The cathedral of Wells was his masterpiece, however. He died Nov. 19, 1243. See Fuller, Worthies of England (ed. Nuttall), iii, 93.

Jocelyn, George Bemis, D.D., a Methodist Episcopal minister, was born at New Haven, Conn., Jan. 3, 1824. Shortly afterwards, with his parents, he removed to Cincinnati, and from thence, in 1830, to New Albany, Ind. He was converted at the age of fourteen. In 1842 he graduated at Indiana Asylum Seminary. He was licensed to preach in 1843, and in the same year was admitted to Indiana Conference, and appointed to Poiil Circuit. In 1844 he was sent to Rockport, where his health soon failed; at his own request he was discontinued, and, removing to Vincennes, Ind., opened a select school. A few months later in the same year he was placed in charge of the preparatory department of Vincennes University, which position he held till September, 1849, when he returned to New Albany and opened the De Pauw Female College. In 1853 he was elected professor of mathematics and natural science in Whitewater College, and in 1855 to the presidency of the same institution. Failure of health led him to spend 1858 as agent for a western railway company, and for the Northwestern University. In 1857 he was transferred to Muncie, Ind., and appointed to First Baptist Church, Des Moines; in 1859 to Zion Church, Burlington; and in 1861 was elected president of Iowa Wesleyan University at Mount Pleasant, serving meantime as pastor of University and Asbury Chapel. In 1864 he was elected president of Albion College, Mich., and transferred to that position in 1868. Re-signing his presidency in 1869, he was transferred to the Michigan Central and stationed at Division XIX.- 20

Street, Grand Rapids. In 1871 he was re-elected president of Albion College, which office he sustained till his death, Jan. 27, 1877. Dr. Jocelyn possessed large natural endowments, intellectual and spiritual, which he patiently and thoroughly cultivated, placing him in the foremost rank of instructors of his age. As a preacher he had few superiors in power of thought, perspicuity of style, and impressiveness of manner. See Minutes of Annual Conferences, 1877, p. 105; Simpson, Cyclop. of Methodism, s. v.

Jochanna, Isaac ha-Levi. See ISAAC LEVITA.

Jochanna, Salomo, a convert from Judaism, was a native of Posen. In 1527 he was baptized at Dantzic in 1569 professor of Hebrew there, and died July 1, 1683. He published, Programma de Jubilaeis Hebraorum (Dantzic, 1684):—Demonstrationes 58, Jesum Christianum Verum et Aeternum Messum Eexe (Frankfort, 1690):—Der verheissene Messias (Dantzic, 1697):—Zerthulte Feinertuere, oder Wiendra Benn Jeshuus von Jerusa Erlauterung (1681). See Furtw. Bibl. Jud. ii, 97. (B. P.)

Joel, David, a Jewish writer, was born at Schwerin, in the duchy of Posen, in 1818. After having completed his studies he was rabbi at Schwerin and then at Krotoschin. In 1873 he was called to the Talmudic chair of the Rabbinical Seminary at Breslau, where he died, Sept. 8, 1882. He is the author of הָרָה יְרוּם, or Die Religionsphilosophie des Sohar (Leipsic, 1849). (B. P.)

Joel, Heymann, a Jewish rabbi, who died at Hirschberg, in Silesia, Dec. 20, 1884, published, Das Prinzip der kirchlichen (Düsseldorf, 1857):—Prototypen für die hohen Festtage des Jahres (2d ed. Hirschberg, 1872). (B. P.)

Joga, in Hinduism, is the world's age, according to which the whole Indian chronology is regulated. The earth, according to this system, stands 12,000 divine years, of which each contains 360 common years, together, 4,320,000 of our years. These 4,000,000 years are divided into four Jogas, which have their particular names. The first is called Krita-Joga, and lasts 4,320,000 divine years; the second, Treta-Joga, lasting 3,000 divine years; the third, Dwapar-Joga, lasting 2,000 divine years; and the last, Kali-Joga. In this we live, and it lasts 100,000 divine years. Between each of these Jogas there is a twilight period, after the first, of 800,000 divine years, after the second, of 600,000 divine years, after the third, of 400,000 divine years, and after the fourth, of 200 divine years. This entire period is called Mahab-Joga, or Sadr-Joga. 1000,000,000,000,000 years of our years, and this makes one day of Brahman. The night is equally long, together, 8,640,000,000,000,000. In this night all things are dissolved until Brahma wakes up and re-creates them. Such a Sadir-Joga, taken 860 times, forms a year of Brahman, namely, 3,110,400,000,000,000 of our years. Brahma lives 100 such years, namely, 311,040,000,000,000,000 years. After Brahma's death an equally long period of destruction follows. After 622,080,000,000,000,000 years Brahma comes to life again, and the circle of days and nights begin anew. The last-mentioned figure forms a day of Vishnu; 360 of these days form one of his years. His life lasts 100 such years, making a round sum of 22,354,800,000,000,000,000,000. Probably Shiva would have a still longer life had the Shivasites not made their god immortal.

Jogi, in Hinduism, are penitents who torture themselves, either for money or as an act of piety, in the most severe manner.

Joguegeir, in Hindu mythology, is the principal enemy of the

Figure of Joguegeir.
eastern Buddha, and seems to be identical with Drooted.
He is represented as a child, wound about by an angry
snake; although it seems not to be the child, but the
snake, that is the evil demon, for Krishna killed the
monstrous snake Kaalikai, as a child, by treading on
its head.

Jogues, Isaac, a French Jesuit missionary, was
born in Orleans, Jan. 10, 1607. He entered the Jesuit
school at Rouen in 1624, studied theology in Paris, and
took orders in 1636. He was sent as a missionary to
Canada the same year, and reached Quebec July 2.
He labored earnestly among the Hurons and Dinmondies
for several years. In 1649, in company with father
Rene Gondouin, he went to Sault Ste. Marie to establish
a mission among the Algouques. He returned to Quebec
with a party of Hurons for supplies for the mission, and
on his way back fell into an ambush of Iroquois, when
almost the whole party was killed and Jogues taken
prisoner. He was now subjected to the most cruel
punishment, and afterwards condemned to death. He
became aware of his impending fate through the Dutch
citizens of Albany, and effected his escape. He made
his way to New Amsterdam (New York), and from there
sailed to Europe. He returned to Canada in 1644, and
in 1646 went with M. Bourdon to confirm the peace in
the Mohawk castles. Peace being established, he set
out, Sept. 27 of the same year, to found a Mohawk mis-
sion, but was put to death by the Mohawks at Caugh-
nawaga (now Fonda), N. Y., Oct. 16, 1646. A Life of
Jogues, by the Rev. Felix Martin, appeared at Paris in
1875.

Johannsen, Johann Christian Gottberg, a Lu-
theran theologian, was born June 20, 1738, at Nortorf,
Holstein. In 1768 he was preacher at Glückstadt, was
called in 1782 as pastor primarius of St. Peter's at Copen-
hagen, and died in 1806, doctor of theology. He pub-
lished, Aufschau zu dem Evangel (Altona, 1810, 2 parts):
— Über die Grundsätze eines Lehrbuchs der christl.
Religion (ibid. 1823) — Religionsvorträge für den-
kende Verehrer Jesu (ibid. 1826, 2 parts) — Untersuchung der
Rechtsmäßigkeit der Verpflichtung, etc. (ibid. 1833):
— Die Anfänge des Symbolizismus, etc. (Leipzig, 1847);
Die augsburgische Confession (ibid. ed.). See Zschold,
i, 837, 478, 751; ii, 16, 74, 100, 180, 234; Fürst, Bibl.
Jud. ii, 99. (B. P.)

John is the name of several early Scotch prelates:
1. Consecrated bishop of the see of Glasgow in 1115.
Succeeding to the see after he made a visit to the
Holy Land. He rebuilt and adorned the cathedral church, and
consecrated it in July, 1136; divided the diocese into two
archaconacies of Glasgow and Tewitdale, set up
the offices of dean, subdean, chancellor, treasurer, secrat-
tary, chanter, and accesor, and settled a prebend upon each
of them out of the donations he had received from the
king. He was witness to a charter of St. David's to the
monastery of Newbottle in 1140. He died May 28,
1147. See Keith, Scottish Bishops, p. 292.
2. A monk of Sais, in Normandy, and bishop of the
see of the Isles about 1181. See Keith, Scottish Bishops,
p. 49.
3. Consecrated (with Hugh) bishop of St. Andrews
in 1178. See Keith, Scottish Bishops, p. 12.
4. Bishop of Caithness in 1185, and witness to king
William in a donation to the abbey of Kilmoun, at the
time when Hugo was chancellor of the kingdom. See
Keith, Scottish Bishops, p. 206.
5. Bishop of Galloway in 1199. He became a monk
of Holyrood House in 1200, and died in 1209. See Keith,
Scottish Bishops, p. 272.
He died in 1207. See Keith, Scottish Bishops, p. 105.
7. Probably bishop of the Isles in 1226. See Keith,
Scottish Bishops, p. 299.
8. Bishop of Dunkeld in 1356, and was still such in
1365. See Keith, Scottish Bishops, p. 84.

9. Probably bishop of the Isles about 1388. See
Keith, Scottish Bishops, p. 504.
10. Bishop of Ross in 1420, and witness in the same
year to a resignation made by William Graham of his
earlship of Kersdale into the hands of Thomas, earl of
Moray. See Keith, Scottish Bishops, p. 109.
11. Bishop of the Isles about 1400, and privy-council-
lord to king James IV, from whom he received the
abbeys of Isolnachil in 1507. See Keith, Scottish Bishops,
p. 805.
12. Bishop of Argyile in 1499. See Keith, Scottish
Bishops, p. 298.
13. Johannes Eletus Sudorens, sat in the Parliament
in 1524. See Keith, Scottish Bishops, p. 806.

John of Chur (surnamed Rüberg). From the be-
ginning of the 14th century we often meet in the mystic
writings of South Germany with the name of Friends
of God (q. v.). One of them was John of Chur, the
son of a rich merchant. Suddenly arrested in a wild
career, he gave himself up entirely to mystic contem-
plations. He renounced all his fortune, to which he
had fallen heir by the death of his father, and distrib-
uted it for benevolent purposes. He regarded suffering
as a special gift of divine grace, and even evil thoughts,
doubts, and all other forms of disease, he believed to be
patiently endured rather than striven against, for they
were dispensed by God. He taught that the perfect
man "has become one with God, when he wants noth-
ing else except what God wills." About the year 1357
he spoke of himself and his friends who were with him
as one spirit into a society. From indications in his writings
we conclude that Chur, or Coire, in the canton of the
Grisons, Switzerland, was his native city. In 1365 he
determined to separate himself from the bustle of the
town, and in company with two friends, led by a little
black dog, they went into a mountain, where they built
a chapel. By and by they were joined by two others, and
of these "five men," John of Chur speaks in a sepa-
rate treatise. He probably died in 1382. His writings
consist of letters and tracts. See Acquav., Het Klooster
te Windesheim en Zijn Isolado (Utrecht, 1875); Prager,
in the Zeitschrift für die historische Theologie (1869),
i, 109 sq., 137 sq.; Der Gottesfreund im Oberland
und Nikolaus von Basel, in the Historisch-politische Blätter
(Munich, 1875), ixxv; Der Gottesfreund im Oberland,
in the Jahrbuch für schwäbische Geschichte (Urzach,
1877); Die Zuführung der Kardinäls beim Gottesfreund im
Oberland, in the Theolog. Quartalschrift (Tubingen,
1876), iv; Jodl, Les Amis de Dieu au Quatorzième Siecle
(Paris, 1873); Pfleß-Herzel, Real-Encyclop., s. v.
(B. P.)

John "the Constant," elector of Saxony (1252-
32), one of the most zealous of the princely supporters
of the Reformation, was born at Meißen, June 30, 1468.
He early imbibed a love for a military life, and in sev-
eral campaigns under Maximilian I, against the Hun-
garians and Venetians, displayed great decision and
courage. When the Reformation struggle began he
was already fifty years of age, but followed it up from
the very beginning, and with his son, John Fred-
erick, soon became a follower of Luther, of whose ser-
mons he often took notes. He bade the priests of his
realm preach the gospel and administer the sacraments
according to the institution of Christ. At the diet of
Spires, in 1529, he openly espoused the cause of his
father, in connection with the other evangelical princes.
He was threatened by a league of Catholic princes,
formed at Breslau in 1529, with exile from his land
and people unless he delivered up Luther and restored
the old order of things. He expressed his refusal to com-
ply by withdrawing his troops, which, however, he did
not become necessary to use. At the second diet of
Spires, in 1529, he signed a protest against the action
of the majority, which forbade all religious innovations
or discussions on the mass until the convention of an
ecclesiastical council. He acknowledged obedience to the
JOHN 611  JOHN

emperor, except where it conflicted with the honor of God and the salvation of souls. In 1536, his conduct was heroic. In spite of all personal annuities he stood firmly by the side of the evangelical princes and cities for six years, which forced upon the emperor the religious yearning of the Diet of Speyer, 3 November 1536, of the same year. Luther preached his funeral sermon from 1 Thess. iv., 13-16, and Melanchthon pronounced a memorial address soon after in Latin. Luther honored him as a pious, sincere prince. John was a man of peace, and yet a good friend to the Church. See Spalatin's Biography, in Meurer, Script. rerum Germ. iii., 1008 sq.; Ranke, *Deutsche Geschichte im Zeitalter der Reformation*, iii.; Greschel-Bittau, Geschichte des südbairischen Völkes und Staates, i. 419 sq.; Pfitt, Einleitung in die Augustana; Pfitt-Hertzog, *Real-Encyklopädie*, v.; Lichtenberger, *Kalendar des Science Religionis*, s. v. (B. G.)

John, patriarch of Constantinople, known for his connection with the measures of the emperor Michael Palæologus, looking to the union of Christendom. He at first refused his aid, and declared the Latins heretics, for which he was imprisoned. While in prison he found leisure to examine the older Greek classics, and to comprehend the dimensions of the Eastern and Western churches, and these investigations changed his mind. He was released and made patriarch, but after the death of the emperor retired to a monastery, in 1263. He was again restored, and again exiled, dying in 1269 in Byzantium. The Greek Church excludes his name from the number of the orthodox, but not the Latin Church; hence his writings are found in Leo Allatius's *Græcia Antiqua*, tom. i. ii. See Gass, in Pfitt-Hertzog, *Real-Encyklopädie*, s. v. (B. G.)

John of Darlington, an Irish prelate, was a native of Darlington, Durham, trained a Dominican, and a great disputator, *opera omnia*, ed. Cottrell (Paris). Henry III made him his confessor, "whom he valued more of the same kind than a prince used him in so conscientious an office." He afterwards became archbishop of Dublin, being the choice of pope John XXI., in order to settle impartially the rival claims of William de la Corner, king's chaplain, the choice of the prior and convent of Trinity Church, and of Fromund le Brune, the pope's chaplain, the elect of the dean and chapter of St. Patrick's. The pope set both aside. John was also collector of Peter's Pence in Ireland to pope John XXI., an event which involved his nativity. He wrote many books. Returning to England, he died in 1284, and was buried at Preaching Friars. See Fuller, *Worthies of England*, i. 486.

John of Flanders, a Flemish prelate, was the son of Guido, count of Flanders. He became at first procurator of St. Peter of Lille, and of St. Donatian of Bruges. Nicholas III provided him with the bishopric of Metz, Jan. 1, 1290, but he neglected the duties of that charge, and only took its revenues to acquire grounds at Flanders. After a short time he was appointed bishop of Liege, and took possession of his new church, Oct. 31, 1292. In 1293 he got into difficulties with the sheriffs of Liege, and left the city, taking with him his clergy, and retiring into the borough of Huy. His exile lasted twenty-two months. After his return to Liege he made a league with his brother-in-law, the bishop of Brou, against Reginald of Guelders. In 1298, while hunting, according to the custom of those times, he was seized and imprisoned for five months, until he paid a ransom. He died Oct. 14, 1292. He published, in 1297, *Syndal Statutes*, collected by D. Martine, Theol. Medic. iv. 829. See Hoefer, *Real-Encyklopädie*, s. v. (B. G.)

John of the Grate (so-called from an iron grating which surrounded his sepulchre), Saint, bishop and confessor, was a Breton, born in 1098. He made rapid progress in his studies, and was made bishop of Alet. As a bishop his life was emblazoned by a series of lawsuits at the court of Marmoutiers. He wished to remove his episcopal see to the island of St. Malo, Alet being exposed to pirates. But the monks claimed the Church of St. Malo, the pope decided in their favor, and Lucius II. at length condemned John to lose his see. He then retired under the protection of St. Bernard in Clairvaux, until, on the death of Lucius (Enguerrand III) was elevated to the papal throne. John appealed again and was heard. His rights were restored, and the monks of Marmoutiers were obliged to cede the Church of St. Malo to the bishop. It was during his bishopric that the strange heresy of the fanatical Eon de l'Étoile (q. v.) broke out, and he tried by persuasion and instruction to disabuse of their heresy such of the enthusiasts as overran his diocese, and succeeded in converting many. John of the Grate died Feb. 1, 1163. He immediately received popular reverence as a saint, and numerous miracles are said to have augmented the reverence of the people. In 1517 Denis Brignonet, ambassador of the king to Rome, obtained from Leo X permission for him to be commemorated in a solemn office as a confessor bishop. Monignor Antoine Joseph de Launay, last bishop of St. Malo but one, John Real, is of the same opinion. During the revolution they were ordered to be cast into the sea, but the order was countermanded, and the sexton was required to bury them in the common fosse in the cemetery. In November, 1790, M. Manet, a priest who had remained throughout the Reign of Terror, washed the bones of John of St. Malo, verified the relics. In a sealed box, March 7, 1825, they were deposited in their ancient shrine, and Nov. 16, 1839, by the sanction of the pope, they were finally installed with great ceremony, and are now in the Church of St. Malo. The authorities for the life of John of the Grate are Albertinus Magnus of Morlaix, and the letters of Bernard and Nicholas of Clairvaux. His festival is observed as a double by the Church of St. Malo, in Brittany, and his name appears in Sesse's supplement to the Gallican martyrology. See Baring-Gould, *Lives of the Saints*, ii. 26 (sub Feb. 1, his day).

John, a metropolitan of Kiew, was raised to that dignity in 1164 by the patriarch of Constantinople, Lucas Chrysophaergus. He is famous for his letter to pope Alexander III. of which a rare book entitled *Kievolos* (Moscow, 1644) gives some extracts. John died May 12, 1166. See Hoefer, *Nomina Bish. Generalis*, s. v.

John of Monmouth (so called from the place of his birth), archbishop of St. Andrews. He was chosen bishop of Llandaff in 1296, after a vacancy in that see of seven years, the pope remitting the election to archbishop Kilwinry, who called John of Monmouth. He became a great benefactor to the bishopric, procuring for it, among other revenues, the rectory of Newland. He was a learned and pious theologian. He died April 8, 1323. See Fuller, *Worthies of England* (ed. Nuttall), ii. 434.

John Baptist of Salema, a Jesuit, and friend of pope Clement XI. was born in 1670. He accompanied the nephew of the pope, Alband, to Germany and Poland as theological adviser, and succeeded in converting Frederick Augustus of Saxony to the Church of Rome. In acknowledgment of this deed John Baptist was made cardinal, and died in 1729. He is the author of *Specimen Orientalis Ecclesiae* (Rome, 1706). See Lichtenberger, *Encyclopedia des Sciences Religieuses*, vii. 138.

John Frederick (summarized the Magnanime), elector of Saxony, son of John the Constant (q. v.), was born at Orgau, June 30, 1563. Brought up in the Church of the Reformation, he became its unwavering advocate, and, like his father, he was on terms of most intimate friendship with Luther, with whom he carried on an uninterrupted correspondence. He was a great benefactor to the endowment of Wittenberg University from the sequestered revenues of convents, and in 1548 founded the University of Jena. His relations to the emperor were
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unpleasing. In 1586 he entered into a reaffirmation of the Smalcald league, by which the Protestant princes bound themselves to mutual protection for ten years. In 1544 the emperor Charles V was left free to give his whole attention to the affairs in Germany. A war broke out in 1546 between the United Provinces and the retaken prisoner at Muhlburg, April 24, 1547. He remained in prison till 1552, and died at Weimar, March 3, 1564. John Frederick remained true to the cause of the Evangelical Church in spite of his many misfortunes. See Müller, Geschichte Johann Friedrich des Großenmuthigen (Jena, 1756); Ranke, Deutsche Geschichte im Zeitalter der Reformation, iv, 190 sq.; Burkhardt, Die Geschichte Joh. Fr. d. Großenmuthigen (1868); Flitt-Hertzog, Reise-Encyclop. a. v.; Lichtenberger, Encyclop. des Sciences Religieuses, n. v. (B. F.)

JOHNS, Timothy, D.D., a Presbyterian minister of Welsh extraction, was born at Southampton, L. I., May 24, 1717. He graduated from Yale College in 1737, was ordained by the New York Presbytery, Feb. 9, 1743, pastor at Morristown, N. J., and had great success in his ministry there, which closed with his death, Sept. 17, 1794. In 1777 general Washington, on one occasion, composed a poetical ballad with his congregation while in the vicinity. See Sprague, Annals of the Amer. Pulpit, iii, 16. (W. P. S.)

JOHNS, Henry Van Dyke, D.D., a Protestant Episcopal clergyman, was born at New Castle, Del., in 1868, being the youngest son of the Hon. Kenton Johns, chief justice of Delaware and United States senator. He graduated from Princeton College, afterwards studied at the General Theological Seminary, N. Y., and continued his theological studies under the direction of his brother, bishop Johns of Virginia. His ministry began at Wilmington, Del.; he was for a time rector of the Church at Frederick, Md.; thence he was called to Trinity Church, Washington, D. C.; subsequently to Cincinnati, O.; then to the rectory of Christ Church, Baltimore, Md., where he continued until 1853, when Emanuel Church was built by a portion of his congregation, and he became its rector, a position which he occupied until his death, April 22, 1859. See Amer. Quar. Church Rev. 1859, p. 352.

JOHNS, John, D.D., LL.D., a Protestant Episcopal clergyman, was born at New Castle, Del., July 10, 1796. He graduated from the College of New Jersey in 1819; studied one year at Princeton Theological Seminary; in his eighteenth year joined the Protestant Episcopal Church, and, June 10, 1819, was ordained deacon, and in 1820 presbyter. His first parish was All-Saints' Church, Frederick, Md., and in 1829 he became rector of old Christ's Church, in Baltimore. In 1857 a new church was erected, called the Church of the Messiah, of which he was rector until he became assistant bishop of the diocese of Virginia, May 21, 1842. In 1849 he was elected president of William and Mary College, where he remained until 1854. He died at Alexandria, Va., April 5, 1876. He was a leader of the Evangelical side of his Church, and commanded admiration from men of all shades of opinion by the purity of his life and the sincerity of his convictions. See Necrol. Report of Princeton Theol. Sem. 1877, p. 12.

JOHNSON, George Henry Sacheverell, an eminent Anglican clergyman and mathematician, was born at Hambledon, about 1668. He graduated from Queen's College, Oxford, in 1688, obtained several scholarships and a tutorship therein, became professor of astronomy in 1689, of moral philosophy from 1692 to 1645, preacher at Whitehall in 1692, dean of Wells in 1694, and died Nov. 6, 1701. He published a Treatise on Optics (1686) — Sermone (1687) — and wrote the annotations on the Psalms in the Speaker's Commentary. See Necrol. Report of Princeton Theol. Sem. 1877, p. 12.

JOHNSON, Samuel, a Unitarian writer, was born at Salem, Mass., Oct. 10, 1822. He graduated from Harvard College in 1843, and from Harvard Divinity School in 1846; became pastor of a "Free Church" at Lynn in 1853; in 1870 removed to Salem, and in 1876 to North Andover, where he died, Feb. 19, 1882. Although not an ordained minister, he was intimately associated with the humanitarian tendencies of modern education, an ardent opponent of slavery and abolitionism; writing eloquently on kindred subjects of reform. He published A Book of Hymns (1846) — The Worship of Jesus (1865) — and Oriental Religions (his principal work, vol. i, Boston, 1872).

JOHNSON, Samuel R., D.D., a Protestant Episcopal clergyman, graduated from the General Theological Seminary, 1826, and has for many years a professor of systematic divinity there, and a prominent member and secretary of the standing committee of his diocese. In 1872 he became rector of St. Thomas's Church, Amenia Union, N. Y., and died Aug. 18, 1873. See Prot. Episc. Almanac, 1874, p. 188.

JOHNSON, William L., D.D., a Protestant Episcopal clergyman, was a graduate of the General Theological Seminary, rector in Jamaica, L. I., for at least eighteen years, and died there, Aug. 4, 1870, aged eighty years. See Prot. Episc. Almanac, 1871, p. 116.

JOHNSON, John, D.D., a Presbyterian minister, was born at Orange County, N. Y., Jan. 10, 1819. He graduated from the College of New Jersey in 1801; studied theology privately in Princeton; was licensed by the New Brunswick Presbytery in October, 1806. In 1807 he accepted a call to the united congregations of Newburgh and New Windsor, N. Y. In 1810 he was released from the congregation of New Windsor, but remained as pastor at Newburgh until his death, Aug. 26, 1855. See Sprague, Annals of the Amer. Pulpit, iv, 394.

JOHNSON, William O., D.D., a Presbyterian minister, was born in Ireland, April 17, 1822, but received his education in this country. He was pastor of the Kansas City Presbyterian Church, Philadelphia, Pa., for more than thirty years, and his services in every department of Church work were constant and uniting. He died suddenly, Jan. 16, 1888. See (Phila.) Presbyterian, Jan. 20, 1888. (W. P. S.)

JOHNSTONE, Of Tell Kermim, the modern representative of this place, a brief account may be found in the Memoirs accompanying the Ordnance Survey (ii, 48), and of the few remaining antiquities (p. 69). A brief description is given by Lieut. Conder (Teni Work, i, 131).

"North of Lelouf the great Wady el-Milh runs down from the white plateau of the 'Breezy Land,' which separates it from the southern end of Carmel. Here at the mouth of the river Tell el-Milh or Mount carmel, which are remains of a little Byzantine chapel, and of a small fort erected by the famous native chief Dhuram 'Amr. The Samaritans have a curious legend connected with this site. According to them Job was challenged by the Magi, and encouched here with his army in seven walls of iron. A dove carried his message thence to Nebi, king of the tribe east of Jordan, who came to his assistance. The magic walls fell down, and the king of Persia, Shobak, was transfixed by an arrow which nailed him on his horse to the ground. "The present name is a slight modification of the ancient Jokneam of Carmel, but the Crusaders seem to have given it a new origin, and transformed Kelmou into Calmous, or Monti Calm, whence the curious legend that Calm was here slain with an arrow by Lamech, which was not proved to be the murder referred to in the Song of Lamech (Gen. iv. 23). The chapel no doubt shows the spot once held to be the site of the death of Calm, but the derivation of the name was as fanciful as that of Halsa from Cephas or from Calaphas the high-priest."

JOKTHEEL of JUDAH. For this town Tristram proposes (Bible Places, p. 40) Kerheret Mechererith, near Gates. The nearest word is the Arabic equivalent of the Hebrew," and a writer in the Quart. Statement of the Pal. Explor. Fund (January, 1881, p. 53) proposes the "large ruin Kellthouf, south of Gezer, as the words are from similar roots." But both these identifications are very precarious. See TUL.
JOLOWICZ, HEINRICH, a Jewish scholar, who died at Königsberg in Prussia, in 1875, is the author of Die fortschreitende Entwicklung der Cultur der Juden in Deutschland (Berlin, 1841); — Harsfledjes der heiligen Verse (Leipzig, 1846); — Blüthen rubinrother Weihrauch (Thorn, 1845); — Die Hummelsucht und Vision des Propheten Jesaja (Leipsic, 1854); — Die germanische Welt in Verbindung mit dem Christenthum (Leipsic, 1854). — Blütentraum vorgeschichtlicher Dichtungen (1860); — Geschichte der Juden in Königsberg (1867). See Fürst, Bibl. Jud. ii, 100 sq.; Zudich, Bibl. Theol., i, 626. (B. P.)


Jonah, a professor of Oriental languages at Upsala, was born in 1759, and died in 1814. He published, Elementa Theologicum, etc. (Upsala, 1825); — Cytokena Minor (ibid. 1827); — Institutionum Hebraicarum pars Elementaria, etc. (ibid. 1831); — Institutionum Hebraicarum pars Secunda (1838). See Stiermann, Bibl. Siv. Gudhoni, p. 417; Jocher, Allgemeine Geschichten-Lexikon, s. v. (B. P.)

Jones, Alexander, D.D., a Protestant Episcopal clergyman, was born at Charleston, S. C., Nov. 8, 1796. He graduated from Brown University in 1814; pursued his theological studies under the direction of bishop Griswold, at Bristol, R. I.; took charge of a school for some years in Barstowt, Ky.; was ordained deacon in 1822, and in the same year became rector of Zion Church, in Charleston, Va.; in 1851 of St. Paul's Church, in Richmond, and afterwards was settled as rector of St. Peter's Church, in Perth Amboy, N. J., where he remained seventeen years (1857-74); and then having a stroke of paralysis, he was obliged to abandon all ministerial labor. He died at Perth Amboy, Feb. 15, 1874. "He had a high rank among the clergy of the Episcopal Church for scholarship and useful service, and was a gentleman of genial manners and refined taste." (J. C. S.)

Jones, Arthur, D.D., a Welsh Congregational minister, was born at Llanrwen, Denbighshire, Feb. 12, 1776. He was converted when about eighteen years of age, joined the Calvinistic Methodists, and soon became an exhorter and preacher. He was ordained at Bangor in 1810, where he labored earnestly as pastor; in 1815 he removed to the Welsh churches at Deesport and Woolwich, Kent; in 1823 he returned to his former charge; in 1854 he retired to a private life, and died, Feb. 25, 1860. He published several tracts and sermons, besides his work entitled, Fygioian Athrouvithour (doctrinal points). See (London) Cong. Year-book, 1861, p. 215.

Jones, Inigo, an eminent English architect, was born in London in 1572. He went to Venice and studied the works of Palladio, and his reputation procured him the appointment of chief architect to Christian IV, king of Denmark, who, in 1606, brought Jones with him to England. He was induced to remain, and was appointed architect to the queen, and subsequently to Henry, prince of Wales. He invented many ingenious decorations and wonderful machines. Among his works are the palace of lord Pembroke, at Wilton, in the county of Wilts; the queen's chapel, st. James; the façade of Holyrood House; and Heriot's Hospital, Edinburgh. He died in London, July 21, 1652. A collection of Inigo Jones's architectural designs was engraved by Knyff and Hollar after drawings by Kent in 1722 and 1724. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Jones, John Collier, D.D., an English divine, was born at Plymouth, Devonshire, Oct. 7, 1770. He graduated from Exeter College, Oxford, June 6, 1792, and was ordained the same year a fellow of Merton College. Entering holy orders, he became curate of Mortlake, in Surrey, but afterwards accepted a chaplaincy on board the Namur, and was present in the action off Cape St. Vincent, in 1797. In 1808 he became one of the tutors of his college; in 1812 a public examiner; select preacher in 1819; and on the death of Dr. Coke, was appointed to the rectorslp of Exeter. Dr. Jones's other official appointments were, delegate of accounts in 1824; vice-chancellor from October, 1828, to 1832; and joint curator of the Sheldonian Theatre in 1829. He was also vicar of Kidlington, and an acting magistrate for the county of Oxford. He died in 1836. His indefatigable integrity, gracefulness of manner, and kindness of disposition won for him the esteem and love of all with whom he came in contact. See (Lond.) Christian Remem- brancer, Sept. 1836, p. 568.

Jones, John Emlyn, L.L.D., a Welsh Baptist minister, was born near Newcastle Emlyn, Carmarthenshire, Jan. 8, 1820. He was baptized at the age of thirteen, and received a good education; was ordained in 1842 co-pastor at Pontypredil; was then pastor in Eldow Vale; then in Cardif; in 1865 removed to Merthyr; in 1869 to Llan- dudno, North Wales, and finally returned to Eldow Vale, where he died, Jan. 18, 1873. He was ever busy with his pen, as with his tongue, contributing largely to both the Welsh and the English newspaper press. He published Welsh translations of Gitia's Commentary and Hamilton's Grammar. He wrote Hanes Prydwen Ffer a myn yr Henerol o Dentref anghen ("The History of Great Britain for the Past Half Century"). For several years he was busily engaged in writing his Y Parha bifyll, Sefy, Hener y Holl Fyd ("The History of the Whole World"), one volume of which was published. See (Lond.) Baptist Handbook, 1864, p. 282. (J. C. S.)

Jones, Samuel Beach, D.D., a Presbyterian minister, was born at Charleston, S. C., Nov. 22, 1811. He studied at Yale College; spent four years in Princeton Theological Seminary (1832-36); acted one year as assistant secretary of the Board of Missions; was ordained in 1837; became professor of Hebrew in the Oakland Seminary, Miss., in 1838; was in 1844 the first Presbyterian Church at Bridgeport, N. J., from 1839 to 1864; preached in Fairfield from 1870 to 1875, and died at Bridgeport, March 19, 1883. See (N. Y.) Observer, March 22, 1883. (W. P. S.)

Jones, Thomas (1), D.D., an Irish prelate, was born in Lancashire, and educated at Christ College, Cambridge. His first promotion was to the chancellorship of St. Patrick's Cathedral; in 1851 he was elected its dean; in May, 1854, dean Jones was promoted to the see of Meath, and on May 12 was consecrated in St. Patrick's Church. Having presided over that see twenty-one years, he was transferred to that of Dublin in 1865, and was consecrated Nov. 9 of the same year. In 1861, he, and the other archbishops of the Established Church, held a council in Dublin, wherein it was decreed that the suffragans should reside in their respective dioceses, visit all the churches, and institute such regulations as would best be calculated to prevent sectarianism and extirpate popery. In 1813 he was one of the justices in commission with sir Richard Wingfield. In 1814 he had a grant of the temporalities of the bishoprics of Kilmore and Ardagh during vacancy. Being the episcopacy of archbishop Jones he repaired a great part of Christ Church. He died at his palace of St. Sepulchre's in April, 1819. See D'Alton, Memoirs of the Archbishops of Dublin, p. 250.

Jones, Thomas (2), an English divine, was born near Harrow, Middlesex, London, April 2, 1752. He was educated at the grammar-school of Yatradineging, and ordained in the harvest year 1774. He lived at Langleevin and Eglwyssach from 1774 to 1778, he removed to Leintwardine, Herefordshire, England, thence to Loughor, Glamorgan, and from this place to Oswestry. His next curacy was Lopponing; and in 1785 he was appointed to the living of Creation, Northumberland, where he remained till the increasing infirmities of age obliged him to resign his office in 1838. He died Jan. 7, 1845. His works are, Jonah's Portrait (1818, 12mo; 9th ed. 1846, 8vo); — Scripture Directors...
Joppa, from the South-west. (From Thomson's Southern Palestine and Jerusalem.)

(Lond. 1811, 8vo; 9th ed. 1830, 12mo): — The True Christian (5th ed. 1844, sq.):— The Pilgrimage (1831, 12mo; new ed. 1847, 16mo):— Sober Views of the Millennium (1835, 12mo):— Fountain of Life (8d ed. 1848, 16mo):— Notes of Fifty-Six Sermons, edited by Rev. John Owen (1851, 12mo). See The (Lond.) Christian Guardian, July, 1843, p. 281, 329; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Joppa. Of the modern Yafa (called Jaffa by the Europeans) a tolerably full account is given in the Memoirs accompanying the Ordnance Survey (ii, 275 sq.); and the description by Lieut. Conder (Test Work, i, 1 sq.) contains some interesting particulars:

"The town rose from the shore on a brown hillock; the dark, flat-roofed houses climbing the hill one above another, but no prominent building breaking the sky outline. The yellow, gleaming beach, with its low cliffs and sand-dunes, stretched away north and south, and in the distance the dim blue djeddeh hills were visible in shadow.

"Jaffa is called the port of Jerusalem, but has no proper harbor at present. In ancient times the 'Moon Pool,' south of the town, now silted up, was perhaps the landing-place for Hiero's rafts of cedars-wood; but the traveller passes through a narrow opening in a dangerous reef running parallel with the shore, or, if the weather be bad, he is obliged to make a long detour round the northern end of the same reef. By ten in the morning the land breeze rises, and a considerable swell is therefore always to be expected. The entrance through the reef is only sufficient for one boat, and thus every year boats are wrecked on the rocks and lives lost. It is said that each year at least one person is killed by the sharks close to land. The little Russian steamer was anchored about two miles from shore, and pulled considerabily. The decks were crowded with a motley assemblage, specimens of every Levantine nationality. Each deck passenger had his bedding with him, and the general effect was that of a great rag-bag, with human faces—black, brown, and white—arranged and umbrellas sticking out of the rags in unexpected places. Apart from this, a sort of dress is worn by the Bedouins, with their huge head-shawls, not unlike a canvas Belle in effect, bound with a white cord round the brow. They wore their best dress, the black hair cloak, with red slippers. The rugged dark faces with white beards and sun-roughed eyes wore a curious mixed expression of assumed dignity and hidden curiosity concerning the wonders of civilization surrounding them. The coloring of these various groups would have been a treat to an artist. The dull rich tints were in sharp and there by patches of red leather and yellow silk. Like all Oriental colors, it was saved from any gaudiness of effect by the large masses of dull brown or indigo which predominated. The steamer was soon beset by a fleet of
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long, fat boats with sturdy rowers, and into these the passengers were precipitated, and their luggage dropped in after them. This was the end of the danger of being capsize below the accommodation-ladder. As we rowed off, and sank in the trough of the waves, our boat turned and we all ran through the shallows of the Near East, were visible high up on the crest of the hills, and not far from the tents the men of the garrison were at ease; the women closed their eyes, the rowers got into a regular swing, chanting a rude rhyme, and, waiting for the wave, we were surprised to see the ugly black rocks to smooth water close to the wharf. The landing at Jaffa has been from time immemorial an exciting spectacle for the feasts of the Dead Sea, and the old pilgrims (Sawmif) who, from his sins or from the bed of the dead ten, are waked up by the sound of the bells when you awake in the south of the shore of the Dead Sea, helps us to a great storm in the offing. We have now the account of the Nile toll. As the surf breaks on the rocks and the surf fighting on the shore. The little port made by the reef has been long the only deep place south of Acre where landing was possible; but the storms which have covered the beach with modern wrecks were equally fatal to the Mediterranean.

"The town of Jaffa contains little of interest, though it is sufficiently striking to a new-comer. The broad effects of light and shadow are perhaps enhanced here by the numerous arched streets and the height of steps which climb from the sea-level to the higher part of the town. The houses of Jaffa are cut in the wall, which stretch inland about a mile and a half, and extend more than a mile along the promontory. There are thick groves surrounded by old cacti, hedges, and the wild vines between them deep in sand. Sweet water is found in abundance at a moderate depth. The west of the oranges is said to be at times perceptable some 100 feet high on the base of the cliffs, which rise 100 feet above the sea. The oranges are the fruits of the oranges of the oranges. How this African wanderer can have made his way across districts entirely unfitted for his tribe, to produce oranges and olives, is easy to explain."

"Outside the town on the north-east is the little German colony of the white houses of which were built originally by an American society which was almost exterminated by fever. They have been broken up by internal differences, caused, I understand, by some resemblance in the views of the chief of the Brigham Young. The German society has been bought in by the German settlers, members of the Temple Society, with the view of bringing in settlers to form a new town."

The soil of the Jaffa plain is naturally of great fertility. Even the negligence of the peasants produces fine harvests. The Germans ploughed deeper, and were rewarded by a crop of billows, which to a good farmer would have been a subject of satisfaction as proving the existence of virgin soil, only requiring to be worked up by inheritance. At this time of the year, the barley had been gathered in, and only the dry stubble was left.

JORDAENS, JAXON, an eminent Flemish painter, was born at Brussels, 1584, studied with Adam van Oort, and copied the pictures of Titian and Veronese. He was employed by the king of Spain to do some important work. His paintings are very numerous, and abound in the churches and public edifices of the Netherlands. Some of the most celebrated are St. Apollinaire, in the church of the Augustines at Antwerp; Christ Disputing with the Doctors, in that of St. Walburg at Furnes; The Triumphal Entry. He died at Antwerp, Oct. 18, 1678. There are a few other etchings by him, among which are the following: The Flight into Egypt; Christ Driving the Money-changers from the Temple; The Desert from the Cross. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

JORDAN VALLEY. We extract some interesting particulars on this, the one great river of the Holy Land, from Lieut. Colonel's Text Work in Palestine, (ii, 50 sq.), which well summarizes the facts known in clear and compact form. (See map on following page.)

"The Jordan Valley is not only the most remarkable feature of Palestine, but one of the most curious places in the world. It has a perfect counterpart, nowhere, and the extraordinary phenomenon of clouds blowing as a rule below the level of the Jordan, while in the west, and some few European eyes have seen, but which we witnessed in the early storms of the spring of 1874.

"The Jordan rises as a full-grown river, issuing from the cave at Banias, about 1000 feet above the level of the Mediterranean. In the short distance of twelve miles it has fallen not less than 500 feet, passing through the cliffs of marl, and reaching the Jabbok Lake. This lake is four miles long, and from its southern extremity to the north end of the Sea of Galilee is a distance of only about a mile and a half; the second lake has been determined, by our line of levels, as being 600 feet below the level of the Jordan in the lake, and a half miles there is a fall of 1000 feet, or more than sixty feet to the mile.

"The Sea of Galilee is twelve and a half miles long, and thence the Jordan flows sixty-five miles, measuring in a straight line (the bend makes it a good deal more) a distance of above 70 miles on the land, and a distance of 40 miles from the Sea of Galilee to the Dâmeh ford is a distance of forty-two miles, and a fall of only 400 feet. From the Dâmeh ford to the mouth of the lake are twenty miles, with sixty feet fall, and thence to the Dead Sea, with ninety feet fall.

"It will be seen from the above that the total direct length of Jordan is about 104 miles, or only half the length of the Nile; but the fall to the Sea of Galilee over sixty feet to the mile; thence to the Dâmeh, at first forty feet, afterwards not quite sixteen feet per mile; from the Dâmeh to the ‘Anjez not more than four and a half feet to the mile; and for the last ten miles, about nine feet per mile. The break down of the immense chasm may thus be said to be made in its greatest intensity in the Sea of Galilee.

"The valley may be divided into eight sections. First, the portion between Bantous and the Huleh, where it is some five miles broad, with steep cliffs some 2000 feet high on either side, except where the road cuts through the sea. From the Huleh to the Sea of Galilee, where the stream runs close to the eastern hills, and about four miles from the base of the cliffs, and in which there are many high bared mountains, there is 800 feet above the lake.

"By the Sea of Galilee to the neighborhood of Beîlân, the valley is only one and a half miles broad west of the river, and about three feet of water, the bed is a dry bed; then, as it enters the Beîlân, the valley is only one and a half miles wide at the river, and about three feet of water; the bed is a dry bed; then, as it enters the Beîlân, the valley is only one and a half miles wide at the river, and about three feet of water. The bed is a dry bed; then, as it enters the Beîlân, the valley is only one and a half miles wide at the river, and about three feet of water. The bed is a dry bed; then, as it enters the Beîlân, the valley is only one and a half miles wide at the river, and about three feet of water. The bed is a dry bed; then, as it enters the Beîlân, the valley is only one and a half miles wide at the river, and about three feet of water. The bed is a dry bed; then, as it enters the Beîlân, the valley is only one and a half miles wide at the river, and about three feet of water.
Angerboe, also the sister of the wolf Fenris and the blue Hela. The gods threw Jormungandi into the ocean, where she grew so as to encircle the earth. When she drinks, there is low tide; when she gives back the water again, it is high tide. Thus she will live until Ragnarok (world's end) comes. Thor will then slay her with his midsnær, or hammer, but will himself be drowned in the poisonous streams issuing from her mouth.

**Jose ben-Chalifte** (surnamed the thinker), a Jewish rabbi, was born at Sepheria, in Palestine, about the year 80 A.D. Involved in the political schemes of Rabbi Akiba (q.v.), he was obliged, in the year 124, to save himself from the Roman sword by fleeing to Asia Minor, from whence, on the death of the emperor Hadrian, in 136, he returned to Sepheria, and died as the head of a school in that place, in 150. Jose's life is said to have been an edifying example of moral conduct, diligence in acquiring and communicating knowledge, and an amiable modesty and humility. "I would rather," said he, "be a learner in a school than be founder of the school. I would rather, in the fulfilment of my duty, die a bitter death, than be infamous in the too well beaten way. I would rather overdo my duty than fail in it. I would rather collect for the poor than, by distributing among them, gain consideration for myself. I would rather be unjustly blamed, than really do what is wrong." Jose is the author of a historical work, which has been preserved, and is possessed of lasting interest, the *Seder Olam* (q.v.). See Hamburger, Beiträge zur *Enzyklop. ii, 498 sq.;* Bacher, *Die Agidaer der Waisen* (Stralsund, 1884), pp. 20, 87, 99, 110, 133, 207, 228, 242, 245, 247, 294, 365, 327, 281, 422, 438; Fritsch, *Bidl. Jud. ii, 107 sq.* (B. P.)

**Joseph ben-Joschua ben-Meir** (surnamed Has-Sefard, i.e. "the Spaniard"), was born in 1496 at Avignon, whither his father had retired on leaving Spain. He is the author of a historical work, entitled *Chronicles of the Kings of France and the Ottoman Sovereigns,* in two parts, the first from the
JOSEPHINISM. Under this term we generally understand those ecclesiastical reforms which were introduced by Joseph II, German emperor from 1780 to 1790. It was Joseph's object to form a national Austrian Church, congruent with the territory of the state, closely connected with the strongly centralized secular government, and as far as possible independent of Rome. As on many points along the boundaries, Austrian dominions ranged under the authority of foreign bishops, a new bishop was placed in the diocese of Vienna, and it was carried out with little ceremony. A new oath of subjection to the temporal ruler was demanded of the bishops. All imperial decrees were sent to the bishops, and again by them to the pastors, who had to mark them over to their flocks from the pulpit. On the other hand, no papal bulls or briefs could be published in the country without an imperial "place." Connected with this movement was the education of the clergy. The theological students were forbidden to visit the "Collegium Germanico-Hungaricum" in Rome, which institution was replaced by the "Collegium Germanicum et Hungaricum" at Pavia. The philological and theological schools in the monasteries were closed, and diocesan seminaries were opened under the superintendence of an imperial committee. For the divine service Latin was prescribed, and the Latin was abolished. Pilgrimages outside of the country were forbidden. Rules were given in respect to the luxurious ornamentation of the churches, the magnificent processions, the brilliant illuminations. All religious orders not engaged in teaching, teaching, or nursing the sick, were dissolved. Between 1780 and 1786 the number of monasteries sank from 2186 to 1425, and that of monks and nuns from 64,890 to 44,280. On Oct. 15, 1781, an edict of religious toleration was promulgated, according to which the Evangelicals of the Augsburg Confession obtained the full freedom of worship. Civil disqualifications arising from denominational differences were abolished. Even the position of the Jews was improved. Previous to that edict of toleration, on May 4, 1781, an imperial decree had enacted that the oath of obedience to the pope, and the "Profession jedes Trinitat," usual at the distribution of degrees, were abrogated, and that the bulls "In censa Domini" and "Unigenitus" were to be torn out of the books of the liturgy. The Roman curia became, of course, greatly alarmed at these proceedings, and in January 1782, pope Pius VI went in person to Vienna. He was politely received without affecting any change, and the more so as the emperor had the support of the most influential prelates of Austria-Hungary. Joseph, however, died Feb. 28, 1790, and his early death prevented his reforms from taking root. During his immediate successors the old order was again revived. See his biographies by Geisler (Halle, 1785, 15 vols.; Meusel (Leipsic, 1790); Pieri (Venice, ed.); Huber (ibid. 1792); Heyne (Leipsic, 1810, 3 vols.); Ramsborn (ibid. 1863); Meynert (Vienna, 1863); Rohr und Reinholz, Kaiser Joseph I. und sein Reform, u. a. der Kirchentum, Gelaute (Leipsic, 1863); Frank, Dux Tolerationis-Pater Kaiser Joseph II. (ibid. 1882); Schmidt, Kaiser Josef II. (Berlin, 1875); Leitner, Kaiser Joseph II. unvergessene Gedanken, Ausspruche und Briefe (Vienna, 1878); Beer, Kaiser Joseph II. (in the Neuw Plutarch, Leipsic, 1842, vol. ix); also Banke, Die deutschen Mächte und der Fürstenbund (Leipsic, 1871, vol. i); Pielt-Herzog, Recht-Encyklopädie, s. v.; Lichtenburger, Encyclop. des Sciences Religieuses, s. v. Joseph II. (B. P. )

Josephites is the name of a congregation of missionary priests of St. Joseph, organized at Lyons in 1566, by a certain Croiset, a native of Champlotte, in Burgundy, and a surgeon by profession, who consecrated himself to the service at the hospital in Lyons. The first object of these priests was to act as missionaries in the country, and then to engage in charitable works in the different colleges. There exists also an organization of females, known as "Sisters of St. Joseph," which was instituted by the bishop of Puy in 1650. These sisters, besides doing charitable works, have to care for the hospitals, govern the houses of refuge, and are charged with the instruction of orphans and little children in the schools, and with visiting the sick. Their vows are very simple, and they can always be relieved from them by the bishop in whose diocese they live. See Helyot, Hist. des Ordres Monast., viii. 186 sq.; Lichtenburger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Joseph's Tomb (Koub Yair) is briefly described in the Memoirs accompanying the Ordnance Survey, ii. 194, and more popularly in Lieut. Couder's Test Work, ii. 74, as follows:

"About six hundred yards north of the well of Jacob is the traditional tomb of Joseph, venerated by the members of every religious community in Palestine. The building stands on the road from Balata to Ascalon, at the end of a row of fine fig-trees. The enclosure is square and roofless, the walls whitewashed and in good repair, for, as an inscription on the south wall, in English, informs the visitor. It was rebuilt by Mosul Rogers, the friend of the Samaritans, in 1858. It is about twenty-five feet square, and on the north is another building of equal size, but older and partly ruined, surmounted by a little dome. The tomb is that of a sepulcher of the most ancient date, and of the Messiahlogenia a long block, with an arched or vaulted roof having a pointed crown, and inclosed by a wall, on which three Jews were seated at the time of our second visit, book in hand, swinging backwards and forwards as they crouched on a small bench—a practice doubtless appropriate to the place.

"The most curious point to notice is, however, the existence of two pillars, one on the north, and one directly opposite on the south, at the foot of the tomb, having shallow cupshaped hollows at their tops. These hollows are blackened by fire, for the Jews have the custom of burning sacrifices on them, small articles, such as handkerchiefs, gold lace, or shawls, being consumed. Whether this practice is also observed by the Samaritans is doubtful.

The tomb points approximately north and south, thus being at right angles to the direction of Moslem tombs north of Mecca. How the Mohammedans explain this disregard of orientation is so respected a prophet as our Lord Joseph; and such is our very beautiful, and perhaps the rule is held to be only established since the time of Mohammed. The veneration in which the shrine is held by the Moslem priesthood is, at all events, not diminished by this fact."

Joshua's Tomb. Lieut. Conder gives the local traditions on the subject as follows (Test Work, i. 78):

"The 'Holy King Joshua' is said to have been buried near Kef Hare, which lies 2 miles south of Timnath Hees. This village is nine miles south of Nablus.

"The Jewish pilgrim, rabbi Jacob of Paris, visited Caphar Cheere—presumably Kef Hare—in A.D. 1655, and mentions the tomb of the saint. The same place, and Caleb and Samaria, in the following letter of Samuel of Caphar Cheere, which he addressed to his friend, the rabbinic scholar, Chaim Meir of Damascus. The letter states the site of these tombs, both placing them within the bounds of Samaria. The crusading writers point to the same site for Joshua's tomb, and the

"XII, 209"
Jowett, William, a Church of England divine, was born in 1789. He graduated at St. John’s College, Cambridge, in 1810, and was the first clergyman of the Church of England to volunteer, in 1819, for the foreign service of the Church Missionary Society. His field of labor was in the countries in the Mediterranean, and the fruits of his observations were, Christian Researches in the Mediterranean from 1815 to 1820, and Christian Researches in Syria and the Holy Land in 1823 and 1824. He was also the author of Time and Temper: A Manual of Selections from Holy Scripture, with Thoughts on Education (4th ed. 1852)—Helps to Pastoral Visitation (2d ed. 1848, 8 parts). From 1832 to 1840 he acted as clerical secretary to the Church Missionary Society; for many years held the Sunday evening lecturership of St. Mary’s, Aldermansbury; and in 1851 succeeded the Rev. R. Hirstereth as St. John’s chaplain. He died at Clapham, Surrey, Feb. 20, 1855. See Hardwick, Annual Biography, 1868, p. 208.

Joyce, Thomas, a Dominican, proceeded D.D. in Oxford, and, living there, became provincial of his order both in England and Wales. From this place, without ever having any other preference, pope Clement V created him cardinal of St. Sabine—a contradiction, as some call attention, between the friar’s profession and practice. He had six brethren, all Dominicans, and Fuller, refusing to liken them to the seven sons of Sceva (Acts xix, 14), all exorcists, terms them “a week of brethren, whereof this rubricated cardinal was the dominical letter.” Thomas flourished in 1810, and was buried in his convent at Oxford. See Fuller, Worthies of England (ed. Nuttall), iii. 12.

Juana, Juan Baptista, an eminent Spanish painter, was born at Valencia in 1528, and studied at Rome, but afterwards settled at Valencia. He is ranked by the Spanish writers as one of the greatest artists of the glorious age of pope Leo X. Pacecho bestows upon him the highest encomiums, and Palomino Velasco does not hesitate to prefer him to Morales, or even to Raphael himself. Juana limited himself to subjects of sacred history, and his works are entirely confined to the churches and convents of his native city. There is a fine picture by him representing The Baptism of Christ, in the Cathedral of Valencia. There are three others, representing The Nativity; The Martyrdom of St. Ives; The Burial of a Monk. Another fine picture is a Dead Christ, in the Church of San Pedro. He died in 1579.

Jubilation, Gift of, a privilege allowed by theologian mysticism to be granted to eminent Roman saints, by which they are enabled in their last moments to sing a triumphant death-song.

Jubin (or Gebuln), Saint, a French prelate, was the son of Hugues III, count of Dijon. Having entered the ministry, he was appointed archdeacon of the Church of Langres. In 1077 he attended the procession. Council of Lyons at Autun, became archbishop of Lyons, and died there, April 15, 1082. He is involved in cases of gout and the stone, with which he had himself been afflicted during his life. There are extant of Jubin six letters, one of which addresses the priority to his see, printed by Descordes, Dom Liran, Baluze, etc. See Hoefer, Nouv. Biog. Générale, s. v.}

Judaeo-Arabic Version of the Scriptures. This is not properly a version, but Arabic in Hebrew.
characters. As early as 1830 the printing of an edition of the Arabic New Test. in Hebrew characters was suggested to the British and Foreign Bible Society. Nothing, however, was done for the many thousand Jews in Egypt, Tunis, and the whole north of Africa, Yemen, Syria, and Mesopotamia (to whom the Arabic is vernacular), until 1846, when the Bombay Auxiliary Bible Society commenced for their use an edition of the gospels of Matthew and John, with the Acts of the Apostles, and the epistle to the Hebrews, under the superintendence of the Rev. Dr. Wilson of Bombay. The first volume was published in 1847, and has ever since been circulated. (B. P.)

Judæo-German Version of the Scriptures. Like the above, this is the German New Test. in rabbinical characters. The first edition of this testament was printed at Cracow in 1640; the work was executed by John Herzog, a converted Jew, on the basis of Luther's version; but the book of Revelation is omitted. In 1820 the London Society for Promoting Christianity among the Jews undertook to furnish the German Jews with copies of the German Scriptures in rabbinical characters. The society's first edition appeared in 1822: the German New Test. was from Luther's text translated by Meyer at Frankfort in 1819, and the transcription into rabbinical characters was made by Mr. Judah D'Allemagne of London. In 1859 the British and Foreign Bible Society published the Judæo-German Old Test., under the care of Rev. R. König; and in 1860 the book of Psalms was carefully revised by Rev. W. Edwards of Besalou, was printed at Vienna. (B. P.)

Judæo-Persian Version of the Scriptures. This is the Persian New Test., in Hebrew characters, and designed for the Jews in Persia. When, in 1841, Dr. Haberin applied to some Christian friends for aid in printing the Scriptures to the Persian Jews, he received in reply from Herat a copy of Martyr's Persian New Test., written in Hebrew characters, under the care of Dr. Login. Dr. Haberin laid the version before the Calcutta committee, and they agreed to refer the matter to the British and Foreign Bible Society. The latter requested the Calcutta Seminary to print an edition of two thousand New Test. In this form, and arrangements were made to have the edition printed at Calcutta, under the eye of the Rev. Dr. Yates. The death of the latter rendered this plan abortive, and after the Bombay government had transmitted to London manuscript copies of the Judæo-Persian gospels, an edition of one thousand copies was completed at London in 1849, under the superintendence of the Rev. Dr. Wilson of Bombay. These are all the printed parts extant. (B. P.)

Judæo-Polish Version of the Scriptures. See Hebrew Versions of. (20.)

Judæo-Spanish Version of the Scriptures. The Judæo-Spanish is spoken by the Jews of Turkey, who are descendants of the Jews formerly settled in the Spanish Peninsula, but forcibly ejected from Spain in 1492, and from Portugal in 1497, by the merciless mandate of Ferdinand and Isabella. As to the versions of the Old Test., and Románico Túytorro. A translation of the New Test., into Judæo-Spanish was undertaken by the British and Foreign Bible Society at the suggestion of Dr. Pinkerton, and, in 1829, the Rev. Mr. Levee, their agent in Turkey, undertook the translation. Dr. Pinkerton, who seldom read or write except in Hebrew, was afterwards revisal, and reprinted at Athens in 1844. In 1874 the British and Foreign Bible Society undertook a careful revision of the New Test., with the assistance of the Rev. J. Christie of the Scottish Missionary Society. This new edition was printed at Constantinople in 1877, and has since been revised. In the Old Test., in Judæo-Spanish, with Hebrew in parallel columns, has also been published by the American Bible Society. (B. P.)

Jüdd, Bethel, D.D., a Protestant Episcopal minister, was born at Watertown, Conn., in the spring of 1778. He graduated from Yale College in 1797, and immediately entered upon his preparation for the ministry; was ordained deacon in 1798, and his ministerial life covered sixty years of activity. At different periods he was engaged in the dioceses of Connecticut, New York, Western New York, Maryland, North Carolina, and Florida, and was one of the early presidents of St. John's College, Annapolis, as well as rector of the Church in that city. Among the missionary stations was that of St. Augustine, Fla. During fifteen years he was rector of St. James's Church, New London, Conn., a charge which he received on leaving appointed president of the Episcopal Academy, Cheshire. He died at Wilmington, Del., April 8, 1858. He was a ripe scholar, and an earnest and effective preacher. See Am. Quart. Church Rev. 1856, p. 342.

Judea. See Judæa.

Juel was the most noted festival of the Scandinavian worship, which was celebrated in the longest night as a new year's celebration. Sacrifices and vows were made to the gods for fruitfulness for the coming year. In honor of the god Freir a huge boar was butchered, and the sacrifice, called the Jula-pig or Julablot, was made in the presence of the king. A golden boar was brought into the hall, all laid their hands on it and ate the meat without biting. Then four weeks of eating, drinking, dancing, and playing followed. The name Yule for Christmas is thought to have thus originated.

Jug. See Jóga.

Juhles, a name given to aerial spirits or demons among the Laplanders, from whom they receive a sort of adoration, though no statues or images of them exist. Their worship is conducted under particular trees. On Christmas-eve, and the day following, they celebrate the festival of the Juhles. On this occasion they rigidly abstain from animal food; and they carefully reserve some fragments of the food employed, which they suspend in a box behind the house, for the refreshment of the spirits.

Juligné, Antoine Éléonore Léon, Lelecro de, a French prelate of high family, was born at Paris in 1728. He studied in his native city, became bishop of Chalon in 1764, and during the French revolution took refuge at Châlons; afterwards residing finally at Augsburg. In 1802 he returned to France, but lived privately in Paris till his death, March 19, 1811. He left some ecclesiastical works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Julien, Simon (called Julian of Parmo), an eminent French painter, was born at Toulon in 1736, studied under Bardou at Marseilles, and afterwards visited Paris, where he became a pupil of Carlo Vanloo, and gained the grand prize of the Royal Academy. He then visited Rome with the royal pension, and remained in that city ten years. On returning to Paris he soon gained a reputation, and was elected an académicien. Among his best performances is an altar-piece for the chapel of the archbishop of Paris, at Conflans, representing St. Anthony in a Trance. He died at Paris, Feb. 28, 1800. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Juluka, in the mythology of South America, is a mighty spirit, living on fish, and was of circular form, being of gigantic size, walks over land and sea, and his head projects far above the clouds. His forehead is decorated by a beautiful bandage, made of the feathers of the hibou, splendidly colored; this he shows morning and evening. It is the rainbow. The remainder of the body remains hid in the clouds. If this spirit does not find enough to eat he causes sickness among the inhabitants. See Joulouka.

Jumala, the supreme deity of the Laplanders. He was represented by a wooden idol in human form, seat-
ed on a sort of altar, with a crown on his head and a bowl in his lap, into which the devotees throw their voluntary offerings.

Jumonuti, a village on the banks of the river Jumna, which is considered by the Hindus as a spot of remarkable sanctity. Pilgrimage to this place from the low countries was thought to impart to the adventurer virtues almost equal to deification.

Jung, Andreas, a Protestant professor of Strasburg, who was born in 1758, and died in 1835, is the author of Geschichte des Reichsguts zu Speyer in dem Jahre 1829 (Strasburg, 1830).— Geschichte der Reformation der Kirche zu Strasburg (ibid, ed. 1836).— Die guten Zeiten der Bibelgesellschaften (1836, 1844). See Zuchold, Bibl. Theol., i, 684; Schmidt, Discurser Academicque Pronunz a la Memoire de M. A. Jung (1846); Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Junge, Christian Gottfried, a Lutheran theologian of Germany, was born at Nuremburg, Oct. 20, 1748. He studied at Altdorf, commenced his ministerial career in 1769, was in 1783 professor of theology at Jena, in 1739 pastor at his native city, and died March 27, 1814. He wrote, De Duratione Parnarum Infernalis, etc. (Altdorf, 1783).—De Parnarum Divinitate et Emanatibus (ed.). Besides a number of ascetical works and sermons, he published the third edition of Didierlein's Summa Institutionum Theologiae Christi (1798). See Döring, Die gelehrtten Theologen Deutschlands, s. v.; Zuchold, Bibl. Theol., i, 684; Winer, Handbuch der theol. Lit., i, 23, 258; ii, 280. (B. P.)

Junkheim, Johann Zacharias Leondard, a Lutheran theologian of Germany, was born at Anspach, Sept. 18, 1756. He studied at Göttingen, was in 1754 vicar at his native place, and two years later pastor there. In 1757 he was rector of the gymnasium in Anspach, in 1764 court-preacher, and died Aug. 17, 1790. He wrote, De Argumento pro Religione a Constantino Martyram (Göttingen, 1753).—Progr. ad 1 Petr. i, 2 (1765).—De Providentia Divina (ed.).—Deae Quaestion Symodulam (1780-90). He also published Sermones. See Döring, Die gelehrtten Theologen Deutschlands, s. v.; Fürst, Bibl. Jdid. ii, 157; Winer, Handbuch der theol. Lit., i, 394, 444; ii, 288. (B. P.)

Junkin, David X., D.D., a Presbyterian minister, was born near Mercer, Pa., Jan. 8, 1838. He graduated at the University of the South, at Sewanee, and studied two years at Princeton Theological Seminary. In 1853 he was ordained pastor at Greenwich, N. J.; in 1841 became professor of belles-lettres in Lafayette College; in 1848 pastor of the F Street Church, Washington, D. C.; in 1849 became chaplain at Annapolis, Md.; in 1856 pastor of the North Church, Chicago, Ill., and in the same year at Newcastle, Pa. He died at Martinsburg, W. Va., April 22, 1880. Dr. Junkin was an eloquent and successful preacher, and a ready writer, being the author of several valuable books, among which is one entitled The Oath a Divine Ordinance, and an Element of the Social Constitution (N. Y. 1845, 12mo). See New York Observer, May 6, 1880; Gen. Cat. of Princeton Theol. Sem. 1881, p. 83. (W. S. P.)

Justi, Johann Carl, a Lutheran theologian of Germany, was born at Münchhausen, Hesse, Dec. 8, 1753. He studied at Marburg and Göttingen, was in 1774 deacon at Marburg, and commenced his academical career in 1775. In 1779 he was professor, and succeeded his brother as first pastor of St. Elisabeth. He died May 12, 1800, leaving, Weisungsurkunden: Maria um die Israeliten, Deutsch. zwill. (Göttingen, 1774).—De Pateencio, eina Lepentas, Nova (Marburg, ed., 1803).— Die eben der Egyptern von der Israeliten bei ihrer Abreise abgeforderten Geräthe, Exod. r, 11, 12 (1777).—Uber den Genus des Sokrates (1779). See Döring, Die gelehrtten Theologen Deutschlands, s. v.; Fürst, Bibl. Theol. Lit., ii, 157; Winer, Handbuch der theol. Lit., i, 23. (B. F.)

Justice, Elizur, an elder in the church of Shiloh, N. Y., and a friend of Dr. Dwight, is a native of Connecticut, and removed to Shiloh in 1801. He was the first vigneron in that county, and was one of the first to plant the vine in New York. He died June 4, 1842. See Dwight, Evangelical Magazine, vol. iii, p. 341. (B. P.)

Justinian, Alexander, a bishop of the church of Antioch, was a native of Syria, and lived about A.D. 483. See Hodge, History of the Church, ii, 239. (B. P.)

Justinian, Agostino, a Dominican and bishop of Nubbia, in the isle of Corisco, was born at Genoa in 1470, and died in 1536, on the way from Corisco to Genoa. He edited, Philoriae Judicri Questiones et Responsones super Geasim:—R. Monit Egiopti Director Utilit. Theologiae, etc. (Genoa, 1509).—Dioticae Syriacus contra Ille Palaestinae Hierosolymae:—Liber Jodi Ven ili Hierosolimitis, and published Pселiusier Heres., Grac., Arab., et Chald. cum Tribus Lat. Interpretationibus et Glossis (Genoa, 1516). See Jöcher, Allgemeine Gelehrten- Lexikon, s. v.; Winer, Handbuch der theol. Lit., i, 86; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)


Justinus, archbishop of Canterbury, accompanied Laurentius and Mellitus when they departed from Rome, in 601, to join the mission at Canterbury. He was a Roman by birth; was also first bishop of the see of Rochester. He was translated to Canterbury in 624. His death is said to occur the 51st year of his episcopacy. The great event of his short occupancy of the latter see was the extension of the Kentish mission to Northumbria. This was effected by the marriage of Edwin, the king of Northumbria, with Ethelburga, the sister of Eadbald, king of Kent. Justus consecrated Paulinus, July 21, 625, to be archbishop of York. He died Nov. 30, 627. See Hook, Lives of the Archbishops of Canterbury, i, 100 sq.

Justah, a modern representative of the Muisa is thus described in the Memoirs accompanying the Ordnance Survey (iii, 810):

"A large village standing on a ridge. It is built of stone, but some of the inhabitants live in tents. The women wear the elder costumes. On the south there are rock-cut tombs, and rock wine-presses are found all around. The inhabitants are a persecuted people. The church is most beautiful. South of the village are scattered olive-woods, which are conspicuous objects; on the west, a little lower, under a cliff, is a small olive-press; to the south-west a few figs. The inhabitants are very rich in flocks; the village owns, it is said, 11,000 sheep, besides goats, cows, camels, horses, and donkeys. The abbot alone has 200 sheep."
KADISH-BARNEA

KADISHE, version

KADISH-BARNEA. The search for this interesting locality, and the controversy concerning its site, still continues. The most recent and enterprising explorer is H. Clay Trumbull, D.D., editor of the Sunday-School Times, who has made an elaborate and extended work on the subject (Kadish-Barme, Its Importance and Probable Site, etc., New York, 1884, 8vo). After great pains, while on a trip through the Sinaitic desert, he succeeded in reaching 'Ain Kadise, which, in his map of the region, accompanying his volume, he locates fifty-five miles west, by north east of Petra, and near the north-east of the castle of Nukil. His description of the spot is as follows (p. 272):

"It was a marvellous sight! Out from the barren and stunted thorny desert-waste, we had come with magical suddenness into an oasis of verdure and beauty, unlooked for and hardly conceivable in such a region. A rose-red carpet covered the ground. Fig-trees laden with fruit nearly ripe enough for eating, were along the shelter of the southern hillside. Strips and flower-beds showed variety and interest, and the water gurgled under the waving grass. We had seen nothing like this in the desert. Yet it was the same old Wady Feiran! "It equaled in loveliness of scene by any single bit of landscape, of like extent, even there."

"Standing from the north-eastern sweep of this picturesque recess was to be seen the large single mass, or a small hill, of solid rock, which appears looks as if it were the castle of the inhabitants, by Moses, to cause it to 'give forth its water,' when its flowing stream had been exhausted. From underneath this rugged spur of the north-eastern mountain range issued the now abundant stream."

A circular pool, some fifteen feet in diameter, from the bottom with time-worn limestone blocks, was the first receptacle of the water. A marble watering-trough was near this well—better finished than the troughing at Beersheba, as it seemed like primitive workmanship. The mouth of this well was only about three feet across it, and the water came to within three feet of the top. A narrow rock-walk westerly from this well, and down the slope, was a second well, stoned much like the first, but of greater diameter; and here again was a marble watering-trough. A basin or pool of water, larger than either of the wells, but not stoned up like them, was seemingly the principal watering-place. It was a short distance south-western from the second well, and it looked as if it and the two wells might be supplied from the same spring, the same submarine source—the springs under the rock. Around the margin of the pool, as also around the stoned walls, camel and goat daub—as if of rocks and heds for centuries—was trodden down and commingled with the limestone dust so as to form another shallow pool. Another step lower, the larger pool, lower down the slope, was supplied with water by a steam which rippled and cascaded along its narrow bed from the second pool; and yet beyond this, westerly, the water gurgled away under the grass as we had met it when coming from the south. A third and last step, the water flowed away from this pool, from which this oasis opened. The water itself was remarkably pure and sweet; unequaled by any we had found on leaving the desert.

Meanwhile the late indefatigable Rev. F. W. Holland, after several ineffectual attempts, had at length successfully achieved a visit to the same spot, and an account of it from his field-book is given in the Quarterly Statement of the "Pal. Explor. Fund" for Jan. 1884. The accompanying sketch map of his route places 'Ain Kadishe at about the same distance as above from Petra and Nukil respectively, and gives it an elevation of one thousand four hundred and eighty-five feet above the sea. The place is thus described (p. 9):

"There are three springs, two on the hill-side, and one in the bed of the wady; from the lower spring on the hill-side a good stream of water flows for about one hundred yards down the wady, forming pools at which the goats are watered; but the stream curves to the south, and the upper spring on the hill-side is a poor one now; it is built round with large stones, the depth of water being two or three feet. There is a rude stone trough here and at the lowest spring. The three springs are not more than thirty yards apart. The northern wady, which lies throughout, has a reflection in the springs, nearly fifteen feet deep, between stony jurs. As one ascends, the mountains become lower and less steep; there is more vegetation; there is more; it is more shady; there are chalk cliffs, the upper, hard limestone (ummumatic); large stones lie down in the bed of the wady. There are a few fig-trees and a bed of coarse grass. About fifty yards higher up the wady than 'Ain Kadishe..."
there is a deeper well with four old watering-places; there are also traces of others near."

Both these explorers strongly identify the site with Kadesh-barnea, and the conclusion has been adopted by a large number of Biblical scholars. The name and character of the place have certainly been established as coincident, but still the position is unsatisfactory. 'Ain Kades is nearly midway between the Arabah and the Mediterranean, and after all the arguments of Dr. Trumbull and others, this seems too far west to suit the requirements of the Scriptural account, particularly the journeys of the Israelites. Especially is the attempt to remove the well-established position of Mount Hor to some locality west of the Arabah, for the purpose of accommodating this identification (as Dr. Trumbull does not hesitate to do) too Herculean an undertaking. That the comparatively late name, "Idumea," may have been extended so as to include the region immediately south of Palestine, we may very well concede, without admitting that the older designation of "Edom" ever passed the Arabah, which is the natural and still-existing boundary. The reasoning of Dr. Trumbull to the contrary, however ingenious and learned, seems too much like a piece of special pleading for a foregone and favorite theory, and parts of it are clearly defective, especially as to the conquering march of Joshua (Josh. xv, 18, where "from Kadesh-barnea even unto Gaza," evidently marks the eastern and the western limits respectively), the alleged contradiction between the refusal of a passage by Edom to the Israelites, and their burial of Aaron on the traditional Mount Hor (for they did not thereby acquire any title or cress the territory), and the imaginary "Wall Road." See Smith, "We cannot help thinking that more thorough exploration of the north-eastern part of the Sinai desert will yet bring to light other cases of a similar character, and among them one still bearing the not uncommon name of Kadesh, or perhaps some trace of the distinctive term Barnea. Lieut. Conder expresses a similar conviction (Quar. Statement of the "Pal. Explor. Fund," Jan. 1885, p. 21 sq.)."

Kadr, At, the title of the ninety-seventh chapter of the Koran, which contains an account of God's sending down the Koran from heaven to Mohammed. It represents God as saying, "The night Al Kadr is better than a thousand months." Which night this is has not been definitely ascertained.

Kadroma, in Tibetian mythology, was a goddess who, changed into an ape, married the god Cenreali, likewise an ape, and by him became the mother of the entire population of Tibet.

Kaffir Version of the Scriptures. The Kaffir is spoken by the Kaffren (q. v.), and was reduced to writing by the Rev. W. H. Boyce, a Wesleyan missionary, who, in connection with the Rev. Wm. Shaw and W. J. Shrewsbury, commenced in 1880 a translation of the Scriptures, which was completed in the course of four years. This translation, however, formed but the basis of that eventually published, and it was not till 1841 that, after a very careful revision, the New Test. was published. A vigorous revision was again undertaken, and in 1845 the revised New Test. was published, which was used by all the missionaries laboring among the Kaffir tribes. A new and again carefully revised edition of the New Test. was completed in 1854 at the Mount Cokes Wesleyan mission press, and in 1859 the entire Old Test., after a careful revision, was completed at press. In 1865 the committee of the British and Foreign Bible Society announced that the revised Kaffir Bible, which had been slowly progressing for some time under the editorial supervision of the Rev. J. W. Apple- yard, was completed and ready for circulation. The features of this revised edition were, that "very laborious efforts have been made to render the work an accurate and faithful translation of the Hebrew and Greek texts; and the proficiency of Mr. Appleyard in the knowledge of the Kaffir language, combined with great critical care, afford every reasonable guarantee that this version of the Holy Scriptures will prove correct, intelligible, and idiomatic, and in all respects admirably adapted to the people among whom it will now circulate. Its appearance, after long and earnest expectation, will be hailed with peculiar satisfaction by all missionaries laboring where the Kaffir language is spoken." In 1869 the report of the British and Foreign Bible Society again announced that the translation of this Bible was about to undergo revision: "A board of revisers, which consists of representatives of the various churches in South Africa, has been formed, and its labors already commenced. The difficulty here, as in so many other cases, is to make the translation idiomatic without sacrificing the exact sense of the sacred original." In 1871 the four gospels were announced as completed, and one of them was printed as a specimen, in order to elicit further criticisms, if needful, before the text is finally settled. In 1874 the board of revisers lost one of its most valuable helpers, the Rev. J. W. Appleyard, shortly after the revision of the New Test. was completed, which was issued together with the revised Old Test. in 1878. The revision of the Old Test. is still in progress; from July 8, 1874, to Jan. 22, 1892, the Old Test. was revised up to Jeremiah xxi. See Bible of Every Land, p. 426 sq. (B.P.)

Kager, Johann Matthias, an eminent German painter, was born at Munich in 1566, and went to Italy while young, where he spent several years studying the best works of the great masters. He died at Augsburg in 1634. His works are chiefly in the churches and public edifices of Munich. He etched a few plates from his own designs, among which are the following: The Adoration of the Shepherds; The Baptism of Christ by St. John; The Holy Family by St. Francis Surrounded by the Monks of his Order; The Virgin and Child in the Clouds. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Kaguru Version of the Scriptures. The
KAGANA

KAGANA BAR-TACHILPA, a Jewish writer, was born at Pum-Nahara about 330, was in 287 rlector at the college of Pumbabitha, in Babylon, and died in 413.

KAGANA is the author of an hagiographical work, entitled Penina de Rab Kahan (סנה משיח וสภาף), comprising a cycle of legends both from the Jewish and the Pagan, for all the festivals and principal Sabbaths of the year, and embodying the traditional explanation of those portions of Scripture. This midrash was for a long time only known from citations found in the Jalkut and Aruch. In the year 1868, however, S. Buber published, at Lezak, an edition of the Penina according to a MS. which had been found at Zefath, and copied in Egypt, with critical annotations, emendations, etc., and an elaborate introduction.


KAHLER, Ludvig August, a Protestant theologian of Germany, was born March 6, 1775, at Sommerfeld, Prussia. Having completed his studies, he was appointed in 1796 preacher at Canig, near Guben, in 1809 deacon and in 1812 archdeacon at Cobus, in 1819 member of consistory, preacher, and professor of theology at Königsberg, where he died in 1856, a doctor of theology.

He published, Christliche Sittenlehre (Königsberg, 1832); 5th ed. to the various newer life, the Catholicism of the bishops (ibid. 1828); Supranaturals and Rationalism in their immediate and practical influence. (Leipzig, 1818); Über Schwärmerei, Begeistervung, schädliche und wohltätige (Königsberg, 1838); Frederik den heiligen (2d ed. 1839); Christliche Lehre nach der heiligen Schrift (2d ed. 1839); Wissenschaftlicher Abriss der christlichen Sittenlehre (ibid. 1835, 1836).


KAHLER, Wigand, a Lutheran theologian of Germany, nephew of Johannes Käbler (q. v.), was born at Wolmar, Hesse-Cassel, March 27, 1699. He studied at Rinteln, where he also commenced his academic career, and where he died, Nov. 14, 1747, professor of theology, having taken two years the degree of doctor of theology at Göttingen. He wrote, De Veris et Fietis Textus Sacri Trajecti accusationis:—De Metho Studii Theologici:—De Dogmataphi; τής καιγίς απο Ρωμ. xiii, 19:—De Innocentiis Dei circa Lapsam Primaum Petrum. See Moser, Lexikon mittelehender Gotteslehrenke: Neubauer, Nachschlag von mittelehender Gotteslehrenke; Jücher, Allgemeines Gotteslehren-Lexikon, a. v. (B. P.)

KALOMTSA, in Persian mythology, as represented in the Zend-Avesta, is the first man, who proceeded out of the right hip of the bull Abudat after Ahriman had the same killed. He was both a man and a woman, the object of worship by the angels. Ahriman's plan to destroy the generation which was to populate the earth did not succeed. He therefore sent a Dea, Assurjad, besides a thousand other genii of the infernal region, to battle against him. Kalomtash withstood thirty years before he succumbed. The Hydraulic flowing from his body crushed the earth. The seed grew into an immense tree, which, instead of fruit, bore ten human pairs, one of which, Meshia and Meshiane, were the progenitors of the human race. They, too, were seduced by Ahriman and live sinful and condemned, suffering the punishment of their sin unto the resurrection.

KALOMTSA, Gottlieb Philipp Christian, a Lutheran theologian of Germany, was born at Hof, May 7, 1781. In 1801 he was teacher at the gymnasium of his native place, in 1809 deacon at Münchberg, in 1814 at Erlangen, in 1816 professor of theology there, and died in 1845, member of consistory and doctor of theology. He wrote, De Apologizec Evang. Josuæ Consiliai (Erlangen, 1821-25); Grundriss eines Systems der neutestamentlichen Hermeneutik (ibid. 1817); De Mosaiica Symbolis et Genis (ibid. 1827); Commentarius in Priora Genesis Capitis (1830); Literaturgeschichte der melanesiokanischen Original-Ausgabe der ausgeraubten Confession (Ni-remberg, ed.);—Linguarum Anotiscy Usus in Nov. Test. etc. (1831);—Die biblische Theologie oder Judentum und Christentum (Erlangen, 1814, 1821, 2 vols.);—Collectiun der davidischen Könige in Jerusalem (1829);—Das Hohelied von C. C. Zechmann auf Schubert (1825);—Erklärung der fünft Paenumächer (1827);—Über die Urgeschichte (1840).


KALOMTSA, Niklaus, a Lutheran theologian of Germany, was born Nov. 8, 1784. He studied at Wittenberg and Erlangen, was in 1763 rector at Redwitz, and died March 14, 1800. He published, De Lutheri Interpretis (Hof, 1768);—De Johnsonii Iuliani Martyrii (ibid. 1769);—De Infusioni R. M. S. Sexta, etc. (1771);—De Mortuia Lutheri in Hymnodiis (1772);—De Voto Paulino 3. Cor. iiij, 13 (1774);—Inhalts der ausgeraubten Confession (1783). See Doring, Die gelehrten Theologen Deutschlands, a. v. (B. P.)

KALA MAHA, the male form of the Hindú god Siva, in his character of the great destroyer, of all things.

KALANDERS-BROTHERS. See CALEDARIUM FRATER.

KALASTRI LINGA, in Hindú mythology, is one of the commonest representations of Siva. A pious Indian had noticed that the right eye of the god wept. Immediately he took out his right eye and put it into the idol. Soon after the left eye began to run, and the friend of the god sacrificed his left eye, and, as he was blind, he made use of his foot to find the spot where this eye was to be put in.

KALED. See ADAI.
Kalewa, in Norse mythology, was one of the first gods of the far north, reigning long before the Aesir, a mighty giant, and father of the hunter Hiidn, an evil god, whose frightful habitation is a place of damnation.

Kali-age. See KALIYUGA.

Kalka Purana, one of the sacred writings of the Hinduj, which is chiefly devoted to a recital of the different modes of worshipping and appeasing the goddess Kali (q. v.). See PURANAS.

Kalnalk, in Hinduj mythology, is a monstrous thousand-headed snake. Vishnu sought to capture it, riding on his giant bird, Garuda. When the serpent saw him coming he hid in the river Jumna, whose water it poisoned. When Vishnu, in his ninth Avatar, was still a boy, he decided to deliver the world from this reptile and its offspring. The reptile encircled him with a thousand fangs, but the god walked on its heads and crushed them all but one. He then sent it to the infernal regions, where its poison is used to torture the damned.

Kalisch, Marcus M., a Jewish writer and commentator, was born at Treptow, Prussia, May 16, 1828. He studied at Halle and Berlin, and took the degree of doctor of philosophy in 1848. In the same year he left his native country on account of political disturbances, and went to England, where he took up a permanent residence. He became secretary to chief rabbi Adler, at London. Here he published his Historical and Critical Commentaries on Genesis, Exodus, and Leviticus (1855-72, 4 vols.):—Hebrew Grammar (1863, 1884, 2 parts):—Bible Studies: I. The Prophecies of Balaam; or, The Hebrew and the Hebrew (1877); II. The Book of Jonah (1878). Kalisch died Aug. 23, 1885. (B.P.)

Kalki (or Kalkin, also called Kalkhit), the tenth Avatar, or incarnation of Vishnu, which is yet future, and in which he will appear at the close of the Kaliyuga (q. v.), "when the practices taught by the Vedas and the institutes of the law shall have ceased." According to the Vishnu-Purana, he will then be born "in the family of Vishnuyatraus (i.e. possessing the glory of Vishnu), an eminent Brahmin of Sambhala village, endowed with the eight superhuman faculties. He will then destroy all the barbarians and thieves, and all whose minds are devoted to iniquity." The expectations of the Hinduj, in reference to the deliverance from present evils by Vishnu, is remarkably similar to the Hebrew expectation of the coming Messiah.

Kalmuck Mythology is nearly related to that of Tibet, the latter extending through India, China, Cashmere, Tartary, and far north. But this mythology has been greatly altered and modified by climatic, social, and other circumstances. According to the fables of the Zongarian Kalmucks and Tartars, the earth was originally covered with water. A great wind-storm arose, causing such a commotion of the waters that from the ensuing chaos eighty mountains sprang up, half of which formed a great range. Seven gods descended from heaven to visit the earth, and several of them satisfied their hunger. The earth then contained honey, and not knowing its origin, two of the deities at once began to eat it. The other five, losing the privilege of returning with the other five. They then populated the earth. There are a thousand deities, who reign alternately. Six have finished their reign; the seventh, Shak Jumeni, rules at present. Maitiri (the prophet), will follow. But before he begins, the world will come to an end, the destroyer will come, surrounded by seven suns, which will set fire to the world. A rain-storm, following, will put out the fire, and Maitiri will go to heaven to take possession of his throne. Then the earth will be entirely depopulated, all men having gone to paradise, and the inhabitants of hell will come up to inhabit it. Their spirits take possession of other animals, from the lowest insect upwards, and thus the transmigration will continue, until the worst spirit of hell shall have become human, and worthy of paradise. To reach that happy place is usually only possible at the end of each world period, but those men who have led a holy life reach the gates of paradise at death.

Kalmuckian Version. By way of supplement to the article RUSSIA, VERSIONS OF, 21, we will add that the British and Foreign Bible Society has published, in 1884, the four gospels, in the translation of professor Vizhnjeff, who is also preparing the remainder of the New Test. (B.P.)


Kalybe. See CHAPU.

Kama, in Hinduj mythology, is the Indian god of love; verbally the word means "desire." He is the son of heaven and disappointment, and is also called the heart-entering, bodiless, restless god, surmounts which are all very significant. Tenderness (Retti) is his wife, and Versity (blooming-time) his companion, who continually fills his quieter with buds as arrow-points. His favorite residence is at Agra, for there the women are the most beautiful of all portions of India. Kama has a visible form, but because he disturbed Hara, the ruler of creation, in his practices, the latter burned him to ashes by one look, and since then he is called bodiless. He is represented riding on a parrot. His bow is made of sugar-cane. His arrow-points are the rosy-red blooming buds of the amra-tree. The gods sought to induce Siva to a new marriage, and therefore turned to the god of love, under whose influence Siva soon married.

Kamdeva, in Hinduj mythology, is the divine cow that can fulfill all desires, produced while the Amrita was in process of preparation, by turning the mountain Mandar into the sea of milk. She was presented by Indra to the Brahmin Jamadagri, who was therefore supernatural, wealthy, and honored everywhere. An evil-minded king, Shawkawer, ruler of Ayadhy, came to him with his whole train of followers, and enter-
KAMISIMO

KANTHAI

liament was given with the aid of the cow. Then he demanded the cow, which was refused, whereupon the evil king made war on the Brahmins; but the cow slew all his army, and ascended again to heaven. The king sought revenge by killing the wise Brahmin; thereupon the cow hurried to the son of the murdered Brahmin, Pārāṣa Rama, and called him to avenge the death of his father; the cow so assisted him that the evil king was slain.

Kamisimo, a garment of ceremony among the Japanese, worn on festival and other solemn occasions. It consists of two parts, a short cloak without sleeves, called kurogeno, and a short petticoat, called rakamono, fastened about the waist by a band.

Kampfer, Peter Christian, a Protestant theologian of Germany, was born Nov. 13, 1702. He studied at Rostock, was in 1736 professor of metaphysics there, in 1789 deacon, and took his degree as doctor of divinity in 1748. He died May 16, 1758. His writings are, De Usu Terminorum Exegeticorum (Rostock, 1750); — De Litteria Atque Puncta in Scriptura Veteris Testamenti Hebraica (ibid. 1734); — De Origine Atque Indole vo Keri et Cheth (ibid. 1759); — De Litteria, Vocbula et Accentibus in Scriptura V. T. Hebraica (ibid. 1747); — Modus Prae
ducuntus Paulina per Exe
gena Dicti 1 Cor. vi. A Sistematis (ibid. 1749). See Döring, Die gebräuchten Theologen Deutschlands, v. (B. P.)

Kampffschulte, Franz Wilhelm, a Roman Catho
colic theologian of Germany, was born Nov. 12, 1851, at Wickede, in Westphalia. He studied at Paderborn, Münster, and Berlin, took the degree of doctor of philosophy in 1859, and commenced his academic career in Bonn, where he was also made professor in 1861. He died Dec. 3, 1872, a member of the Old Catholic Church. He published, De Georgia Wicelio (Paderborn, 1869); — Die Universität Erfurt in ihrem Verhältnis zur Reformation (Tübingen, 1858-60, 2 vols.); — De Joanne Cruo Robinoni (Bonn, 1862); — Zur Geschichte des Mittelalters (ibid. 1864); — Johann Celcin, seine Kirche und sein Staat in Griechenland (Leipsic, 1869, vol. i). See Zuchhoft, Bibl. Theol. i, 644; Literaturberichter Für das Kirchliche Deutschland, 1871, col. 111 sq.; 1873, col. 171 sq. (B. P.)

Kamyu Murunna (desire for death), modes of suicide formerly prescribed in the Hindū Shastras (q. v.). The commonest mode is drowning in the Ganges, but sometimes the suicide submits to being buried alive. There was formerly an instrument kept by which a person could decapitate himself. It consisted of a sharp crescent-shaped knife, with a chain and stirrup to each horn. The devotee placed the sharp edge on the back of his neck, and his feet in the stirrups, then gave a violent jerk with his legs, and his head was instantly severed from his body.

Kanah or Assur. The modern village Kanah, which has usually been identified with this site, lies seven and a quarter miles south-east of Tyre; but this is too far south for the requirements of the Biblical account (Josh. xix. 28). The antiquities in the vicinity, including the remarkable figures on the rocks, are described in the Memoirs accompanying the Ordnance Survey (i, 64). A more probable position is that of 'Aīn Kanah, "twenty miles farther north, on the edge of the hills, ten miles inland, but in sight of Sidon."
corner of the common but where the man keeps his
weapons. They grant success in hunting and fishing,
and therefore the latter is represented half-formed.
That is what separate cult worship, for priest.
Kapalika, a sect of Hindus, who formerly sacri
cificed human victims to Kali and other hideous
monsters. The devotee of this sect is thus described, 
"His body is smeared with ashes from a funeral pile, around
his neck hangs a string of human skulls, his forehead
is streaked with a blood line, his hair is woven into the
shape of a snake, his hair is clothed with a tiger’s skin,
a hollow skull is in his left hand for a cup, and in his
right he carries a bell, which he rings incessantly,
claiming aloud, 'Ho! Sambhu Bhairava—Ho! lord of
Kali.
Kapf, Sixt Carl, a Protestant theologian of Ger
many, was born at Göttingen, Württemberg, Oct. 22,
1805. He studied at Tübingen, where he became inti
mately acquainted with William Hofacker. After fill
ing the positions of vicar at Tuttlingen, teacher at
Hofwyl, and repent at Tübingen, he became, in 1838,
pastor of the colony of pietists at Kornthal. In 1845
he was dean at Münster, and in 1847 at Herrnberg.
In 1850 he was made general superintendent and mem
ber of the superior consistory, and in 1852 he became
the greatly beloved and influential pastor of the "Stifts
kirche," at Stuttgart, where he preached twenty-seven
years, 1847–1874. Kapf is, in fact, the most per
fect representative of the type of piety prevailing in
Württemberg in the last generation; as a preacher he
was not eloquent, but his earnest manner won the heart.
His influence as pastor was very great, and yet he
found time to write. He published, Predigten über die
alten Evangelien des Kirchenjahres (3d ed. 1873):—Pre
digten über die alten Episteln (6th ed. 1880):—Communi
tionsbuch (19th ed. eod.), etc. See Burk, in Plitt,
Hertzog, Real-Encyclop.; Lichtenberger, Encyclop. des
Sciences Religieuses, s. v.; Carl Kapf, Lebensbild von Sixt Carl Kapf (Stuttgart, 1881); Zuchold, Bibl. Theol.
5, 640 sqq. (B. P.)
Kapp, Johann, a Lutheran theologian of Ger
many, was born Dec. 12, 1799. He studied at Leipsic
and Erlangen, was in 1785 teacher at the gymnasium
at Hof, in 1774 doctor of philosophy, in 1777 court
preacher and professor of theology at Bayreuth.
In 1801 he was made the doctor of divinity, and as of Aug. 18,
1817, leaving, Epistola super Divit. Biblic. Quibedam
Nori Testamenti (Hof, 1675):—Parapolypema de Moria,
Mith., ii. 1 sqq. (1771):—Progr. Periodicum Versions
Paulini Secundi cum Aevi Schola (1781):—Evita
Paraphrases Explicatio Matt., v. 35–42 (1785), etc.
See Döring, Die gelehrten Theologen Deutschland, s. v.
(K. P.)
Kapp, Johann Erhard, a Lutheran theologian of
Germany, was born March 23, 1696. He studied at
Leipsic, was in 1729 doctor of philosophy, in 1727 pro
fessor, and died March 7, 1765. He published, De
Nominalia Indulgentiarum Quaestiones (Leipsic, 1720):
De Chryssanthi ad Carasarea Monarchia Epistola, etc.
(ibit. 1723):—Nachlese einiger gräbercheiden noch unge
druckten Urkunden, etc. (4 parts, 1727–33):—Historia
Comitii Laurinensis, etc. (1781), etc. See Döring, Die
gelehrten Theologen Deutschland, s. v. Winer, Handbuch
der Theol. Lit. i. 8, 634, 740, 765. (B. P.)
Kapp, Johann Georg, a Lutheran theologian of
Germany, was born Nov. 8, 1737. He studied at Jena,
Leipsic, and Erlangen. In 1761 he was preacher, and
in 1781 subdeacon at Bayreuth, and died Oct. 11, 1814.
He published, Confesio Romanorum circa Petratum
Papam (Erlangen, 1754):—De Merita Philippi Melanch
tthonis (1789). See Döring, Die gelehrten Theologen
Deutschland, s. v. (B. P.)
Kara, Joseph ben-Simeon, a Jewish writer of the
11th century, is the author of הַבֶּן הַשֵּׁמֶשׁ, or glosses
on Rashi's commentary on the Pentateuch; in the same
manner he wrote on the Prophets, Job, Ezra, and Chron
icles, and the five Megillot. A collection of glosses
from Kara's commentaries is given in תֵי־שֵׁמֶשׁ, p. 301, 398; Zur Geschichte und Lite
ratur, p. 68–70; Geiger, Beiträge zur jüdischen Literatur
und Geschichte (Breslau, 1847), p. 5, 17–29; Fürst, Bibl. Jud. ii,
169 sq. De Rossi, Dizionario Storico (Genoa, tran.), p. 167 sqq. (B. P.)
Karaite-Tartar (or Crimean Tartar) Ver
sion of the Scriptures. The Karaite-Tartar is
vernacular among the Karaite Jews of the
Crimea. As to this division among the Jews, see KARAITES.
They have long been in possession of a Tartar version
of the Old Testament. When and by whom it was made
is unknown. When Dr. Pinkerton was travelling in the
Crimea he purchased a complete copy of this version.
The two books of Chronicles do not appear to have been
inserted in this version, but it comprises the other books
of the Old Testament. The translation is such, that although
the words are mostly of Tartar origin, yet it would not
be intelligible to any Tartar nation. The words are
ranged in exact order of the Hebrew, and the style,
construction, grammatical observances, and idioms
are all conformable to the Shemitic type. This version
is, in fact, in fact, as the Hebrew in its character, that
to the Turks and Tartars is it a sealed book. See Bible
of Every Land, p. 350.
In point of practical utility it is deficient, and for this
reason the British and Foreign Bible Society only pub
lished a small edition of the book of Genesis in 1819, at
the mission press of Astrakhan. A subsequent edition
of the entire Old Testament was published by the Jews
of South Russia. The imperial library at St. Peters
burg is now in possession of some codices which were lately
procured, and are described by Strack in the Catalog
der Hebr. Bibliothek der kaiserlichen öffentlichen
bibliothek in St. Petersburg (Leipsic, 1875), p. 167 sqq.,
which he conjointly published with A. Harkavy.
On page 169 we find the first three verses of the book
of Leviticus, of which we subjoin the first, together with
the Hebrew:

Hebrew |
| Arabic |

It must be observed that the first word does not belong
to the translation, but it is the first word of the Hebrew
text, which is always placed at the beginning of each
verse. Dr. H. Dalton, in his Das Gebet an Herrn in
dem Sprachen Russlands (St. Petersburg, 1870), gives
the Lord's Prayer in the Karaite-Tartar which was prepared
by the late A. Firkowitz (q. v.). (B. P.)
Kara Lingis, a sect of Hindu ascetics, found only
occasionally among the most ignorant portions of the
community. They wander about in a nude state, and
profess to worship Sirius.
Karaas (or Turkish-Tartar) Version of the
Scriptures. The version generally denominated the
Karaas is so called because of a town of that name, on the
border of the Caspian Sea, was the place of its publica
tion. It has been improperly termed the Noğay
version, on account of its having been found intelligible
to the Nogays, a tribe of Tartars dwelling on the banks of
the Kuma and Kumia, in the steppes to the north
ward of Mount Caucasus. A more correct designation
for this version is that of Turkish-Tartar, because it
consists principally of words that belong in common to
the Turks and Tartars. It exhibits the Turkish lan
guage in a comparatively pure state, and has a mon
thoda in style and language with such books as are circulated
among the Tartars in the south of Russia, and is there

Digitized by Google
for intelligible to all the different Tartar tongues scattered through that extensive region.

The first version of the Scriptures written in this plan, unadorned Turkish style was that published at Oxford in 1665. The translation was made by William Beverwyck, formerly chaplain to an English ambassador at the Porte. This version, not being free from faults, was used by Mr. Brunton, Scottish missionary at Karasam, as the basis for a new translation, for which he was eminently fitted on account of his thorough knowledge of the language. In 1687 he published the gospel of Matthew. He completed the translation of the New Test., and died while it was carried through the press. After his death the sheets were corrected by Mr. Frazer, and the edition was completed in 1818. In 1815 another edition of this translation was published, with a few emendations and an introduction by Mr. Dickson, one of the Scottish missionaries, who also undertook a translation of the Old Testament about the same time.

The Psalms were completed and published at Astrakhan in 1815, and a second edition in 1818. The Pentateuch was published in 1878. Other books of the Old Testament were translated, but not printed. From the annual report of the British and Foreign Bible Society for 1883, we learn that Mr. Salmon is examining the text of the New Testament with a view to a new edition, the previous edition having been exhausted. From the report of 1884 we learn that the revision of the New Testament, having been completed, the Bible Society's committee have decided to print a new edition, and that the reviser is now engaged in examining certain MS. translations of the Old Testament, handed over by the National Bible Society of Scotland to the British Society. See Bible of Every Land, p. 347. (B.P.)

Kardosso. See Caradoso.

Karelian Version. See in Russia, Versions of.

Karen Version of the Scriptures. Karen is a language spoken by the Kareens, Kareens, or Careens, a wild and simple people scattered over all parts of the Barmese territories, and of the British provinces of Tenasserim; they are also found in the western portions of Siam, and northward among the Shyana. See Bible of Every Land, p. 15.

Till a comparatively recent period, however, Karen, which is remarkably harmonious and well adapted for poetry, was totally unknown to Europeans. About 1865, the missionaries of the American Baptist Missionary Society, Wade and Mason, acquired the language, and for the first time reduced it to writing, by employing the Barmese alphabet, with a few additional characters to express the peculiar sounds of the language. These two missionaries translated the entire New Testament into Karen, which was printed, in 1845, at Tavoy, by the aid of the American and Foreign Bible Society. Besides the translation into the Karen, translations into the different dialects prevalent among the Kareens were made. The Karen has four principal dialects, the Bghai, Sgau, Pwo, and Moppah. Into the latter dialect nothing has as yet been translated. As for the others, they exist in the Bghai-Karen, parts of the Bible published since 1859, and at present there are published Genesis, and twenty chapters of Exodus, Psalms, St. James, and St. John's epistles.

Pwo-Karen, Psalms, Daniel, and Jonah since 1861, added to which was Isaiah.

Sgau-Karen, the Pentateuch since 1864.

The Karen language has been treated by Wade, in Grammar of the Karen Language (1871). (B.P.)

Karma, a term used by the Buddhists to denote action, both meritorious and otherwise. When a human being dies, his Karma is transferred to some other being, regulating all the circumstances of his existence.

Karma-visaya, one of the four things which, according to Buddhism, cannot be understood by one who is not of their number. Karma-visaya denotes how it is that effects are produced by the instrumentality of Karma (q.v.). The other three things which only a Buddhist can understand are, (1) Irudi-visaya, how it was that Buddha could go, in the snapping of a finger, from the world of men to the Brahma-lokas; (2) Lokan-visaya, the six universal circles of the universe, or how it was first brought into existence; (3) Buddha-visaya, the power and wisdom of Buddha.

Karrer, Philip Jacob, a Protestant minister of Germany, was born at Memmingen, Oct. 20, 1762. In 1818 he was called as dean and preacher to Kempten, Bavaria, and died in 1894. He is the author of: Studien der anthropologischen und psychologischen Wissenschaften (Kempten, 1825); — Gesammelte Werke aus dem protestantischen Pfarrverein des Königreichs Bayern (ibid. 1825, 1826); — Ueber die kirchliche und protestantischen Kirche (Erlangen, 1829); Das geheimnisvolle und unheimliche im christlichen Glauben (Kempten, 1830); — Neues vollständig richtiges biblisch sprachwissenschaftliches Sprachregister (ibid. 1883). See Zuchold, Bibl. Theol. i, 647; Winer, Handbuch der theolog. Litt, i, 785, ii, 254, 304, 317. (B.P.)

Karsen. See Karsen.

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Karsen, Hermann Rudolph A., a Lutheran theologian of Germany, member of consistory and doctor of theology and philosophy, was born at Rostock, May 20, 1801. In 1825 he was ordained as assistant preacher, and in 1828 he was appointed second preacher of St. Mary's, at his native place. In 1848 he was called as pastor to Dobberan, at the same time being appointed superintendent of his diocese. Two years later he was called as pastor primarius to the Schwerin cathedral. In 1876 he retired from the ministry, and died March 20, 1882. He is the author of: Lehrbuch der christlichen Religion (Rostock, 1838); — Die Kirche und das Symbol in ihrem inneren Zusammenhange (Hamburg, 1842); — Grundzüge der populären protestantischen Dogmatik (Rostock, 1842); — Die protestantische Kirche in ihrer zeitgemäße Reorganisation (Leipsic, 1850); — Die letzten Dinge (8d ed. Hamburg, 1861); — Populäre Symbolik (Nördlingen, 1868, 1865). See Zuchold, Bibl. Theol. i, 648. (B.P.)

Kartan. The site which we have proposed for this is marked as Kham Kukam, four and a half miles north of Safed, on the Map of the Ordnance Survey, but is not described in the accompanying Memoirs. Tristram suggests (Bible Places, p. 274) a trace of the name in Wady Kerheru, which he vaguely describes as "running down to the sea."

Kashmir Version. See in Russia, Versions of.

Kasi (the magnificent) is the ancient name of Beares, and the name by which it is still called among the Brahmins.


The priest who performs the Purkar-Kusina forms a small circle which he can easily fix his eye on. The circle must be of clay of a light-red color, placed upon a frame made of four sticks, covered over with a piece of cloth, a skin, or a mat, upon which the clay is to be spread free from foreign substances. After preparing the earth-circle according to these and other directions with the utmost exactness, the priest sits down, and, gazing upon the circle, meditates upon the evil arising from the repetition of existence, and the best modes of overcoming them; on the benefits received by those who practice the odgyan, or other modes of asceticism, and on the excellence of the three gems; and he must endeavor to secure the same advantages. He must continue to gaze and meditate until he receive the nemrita, or inward illumination, by which all asceticism will be removed, and purity attained.
In performing the *Apo-Kaisia* the priest pours wa-
ter into an imhs-bowl or similar vessel, and having
chosen a retired place, must sit down and meditate,
gazing upon the water, and reflecting that the perspi-
ration and other fluids of his own body are composed
of the same material.

The *Tepos-Kaisia* is practiced by taking wood,
dry and firm, cutting it into small pieces, and placing it
at the root of a tree, or in the court of the *wahara*, where
it must be ignited. He must then take a mat made
of shed leaves, and kneeling on the tree skin or on
it in an aperture one span and four inches in diameter,
he must place it before him, and, looking through the
aperture, he must meditate on the fire, and reflect that
the fire in his own body is of a similar nature, flickering
and incessant.

The *Wayos-Kaisia* is performed by sitting at the root
of a tree, or some other convenient place, and thinking
of the wind passing through a window or the hole of a
wall; the *Niki-Kaisia*, by gazing on a tree covered
with blue flowers, or a vessel filled with blue flowers,
or a blue gashen covering the sky; the *Pihu-Ka-
sia* by gazing on a golden-colored object; the *Lokhat-
Kaisia* on a circle made with vermilion; the *Oadatu-
Kaisia* on a vessel of lead or silver, or the orb of the
moon; the *Allos-Kaisia* by gazing on the light pass-
ing through a hole in the wall or the side of a vessel;
and the *Duhos-Kaisia* by gazing at the sky through
a hole in the roof of a hut, or through a hole of the
prescribed dimensions in a skin.

From the practice of Kaisia in any one of its forms
a Buddhist expects to derive many advantages. More
especially does he expect the power of working miracles,
according to his speculating the Kaisia. The Kaisia is
exercised in fourteen different ways. See Hardy, *East-
ern Monarchia*, p. 252 sq.

**KATE, GERHARD TEN, a Dutch theologian, was born
in 1699. He studied at Utrecht, was in 1724 professor
at the Lingen Gymnasium, in 1728 of philosophy at
Duisburg, in 1742 of Oriental languages and Church
history at Harderwyck, and died Nov. 28, 1749. He
wrote, *De Omnibus resultat Dei*:—*De Regni Dei et Christi:*
—*De Regni Dei et Christi Faita inter Gentes*:—*De Re-
bus Jesu Christi ex Prophecia.* See Jöcher, *Allgemeine
Geschichte-Lexikon*, s. v. *Kaisia.*

**Käuffer, Johann Ernst Rudolf, a Lutheran theo-
logian of Germany, was born in 1783, at Reichenbach,
In Upper Lusatia. In 1820 he was con-rector at Baut-
zen, Saxony, in 1824 professor at Grimma, in 1830 sec-
ond court-preacher and member of consistory at
Dresden, and died Sept. 10, 1865, doctor of theology. He
published a number of books on divinity, *Examinatio
Nostri Simeon Brevier und leto Rom, r. 12 (Dresden,
1834);—De Biblica Wicci auwio Notiont (ibid. 1838);—
Handbuch für den Religionsmannervrichter höherer Volks-
schulen (ibid. 1849);—Ueberblick der Geschicht des christ-
lischen Kirche (ibid. 1857).—*Biblische Studien (1842-46, 4
vols.).* See Winer, *Handbuch der theolog. Lit.* i. 258; ii,
107, 234; Zuchli, *Bibl. Theol. i. 68 sqq.* (B.P.)

**Kaufmann, Johann, a Lutheran theologian of Ger-
many, was born at Nuremberg in 1566. He studied at
different universities, was in 1592 preacher at Witten-
berg, in 1597 at Hildesheim, in 1601 at Schweinfurt.
He died May 5, 1616, leaving, *Erbteilung Ordinando-
rum*:—*De Humanitatis*:—*Catechismus Lutheri Minor
Notas Illustratus,* See Rethmeyer, *Braunwackerische
Kirchen-Historie*; Zelter, *Diss. de Joh. Käffmann*; Jo-
cher, *Allgemeine Geschlechter-Lexikon, s. v.*

**Kauta, in the mythology of the Antilles islands, was
a great serpent in an Eritari, a tree of great size. Two
of these caves are the cradle of humanity. The first
pair were guarded here by a mighty giant, until the
latter was petrified by the sun's light.

**Kavanagh, Hubbard Hinde, D.D., a bishop of the
Methodist Episcopal Church South, was born in
Clark County, Ky., Jan. 14, 1802, and was of Irish ex-
traction on his father's side. When young he learned
the printing business. He was converted at sixteen,
and at twenty-one became an itinerant minister.
For some years he was engaged in the work of a circuit
preacher, but gradually rose to the highest positions in
the Church, and in 1856 was elected bishop. He died
March 19, 1884. Before the division of the Church he
was a member of the general conferences of 1832, 1836,
and 1844, on the last occasion leading the Kentucky
delegation. At this time he seems not to have taken
part in the question of the abolition of slavery, and
made no declaration respecting it. He fully sympathized
with the position of the Southern delegates, and his name was signed to all their docu-
ments. Bishop Kavanagh was closely identified with
the Southern Church from its origin, and one of the
most vigorous men, physically and intellectually, that
Methodism has placed in the episcopacy. His presence
was commanding, his voice good, his language copious,
and his power in the pulpit great. See (N.Y.) *Chris-
tian Advocate*, March 27, 1884; *Simpson, Cyclop. of
Methodism, s. v.; Minutes of the Annual Conferences of
the M. E. Church South, 1884, p. 155.*

**Kaye, August, a Protestant theologian, was born
at Strasbourg, Feb. 14, 1821. For some years assistant
librarian at the university of his native place, and
private tutor from 1843 to 1855, he accepted, in 1858, a call
as preacher to Stossweller. In 1868 he went to Neshof,
in Alsace, was appointed professor of theology at Stras-
burg, and on the death of Dr. Frey in 1874, there, June 17, 1874, he was made professor. He is one of the
belonged to the so-called liberal Protestants, and con-
tributed largely to the *Revue de Théologie*. He pub-
lished *De Justina Martyria Doctorum* (Strasbourg, 1850),
but his main work is *Das vorzeitliche Buch der Urges-
schte Israel und seine Erweiterung* (1869). (B.P.)

**Kasan-Tartar Version of the Scripture.** The Kazan-Tartar number about a million souls.
A translation of the gospel of Matthew, in this dialect, was
prepared by professor Hliminski, which was printed in
1873. This was tentative. The British and Foreign
Bible Society being satisfied with the translator's abilities,
agreed, in 1877, to print the gospels in the Arabic
and Cyrillic characters, so that they might be read by
Mohammedans of Kazan, who would not read them in
the Russ character. As professor Hliminski proceeded
very slowly in the preparation of the gospels, at the suggestion of Dr. Gottwald, the committee agreed to
send Mr. Saleman, of the University Library, for six
weeks to Kazan, to arrange with some one for the pur-
pose of bringing out a New Test, in the language of the
people, adapted from some of the sister dialects. Mr.
Saleman was to edit the work at St. Petersburg, and
refer to Mr. Hliminski for the more literal version. To
the Kazan-Tartar version, this was agreed upon in 1880.
During the year 1882 the gospel of Matthew, translated by Mr. Saleman, was
printed at the Kazan University Press, under the care of
professor Gottwald, the censor's authorization having
been obtained for the entire New Test. In addition to
the gospel of Matthew, that of Mark is to be printed
during the year 1885. (B.P.)

**Ke, one of the entities and essences in the dualistic
system of the Chinese philosophers. It consists of mat-
ter most ethereal in its texture, and may be styled
the ultimate original element of the universe, the primary
matter which is the substance on which the other
material is dependent on, and other essences rest, or from
which they have been gradually evolved. The Ke
when resolved into its constituent elements, gives birth
to two opposite essences, Yang and Yin. See CHINA.

**Keede, Johann, a German Jesuit, who died March
26, 1606, is found under the following cognizances:
Catholicca:—*Examen Reformate Religionum*:—*Hor-
tulus S. Scripturae*:—*Polium Reformatae Religionis* :
—*Hor-
tulus Tonumycristi*:—*Gloria Vera Exceletia*. See Alemagbe,
*Bibliotheca Scriptorum Societatis Jesu*; Jo-
cher, *Allgemeine Geschlechter-Lexikon, s. v.* (B.P.)

**Kedesh of Isaacari (or Kishion) has of late
Present appearance of Kedesh-Naphtali. (From Thomson's Central Palestine and Phoenicia.)

been with great probability identified with Telli Abu Kedesh, lying two miles south east of Lejjun, and described in the Memoirs accompanying the Ordnance Survey (ii, 69) as "An artificial mound, with traces of ruins, scattered pottery, and glass; and on the north are springs."

Kedesh of Naphtali is now represented by Kedes, four and a quarter miles north-west of the lake of Huleh; its extensive ruins are curiously described in the Memoirs (i, 226 sq.) accompanying the Ordnance Survey.

Keene, Samuel, D.D., a Protestant Episcopal clergyman, was born in Baltimore County, Md., May 11, 1734. He graduated from the college in Philadelphia in June, 1759; was ordained deacon by the bishop of Rochester in the palace at Fulham, England, Sept. 21, 1760; and presbyter eight days after. He became incumbent of St. Ann's parish, Md., March 30, 1762; of St. Luke's parish, Queen Anne County, July 17, 1767; and in 1779 he was rector of Chestert parish, which he served for two years, and then took charge of St. John's parish, Queen Anne and Caroline counties, probably in connection with St. Luke's, where he remained until 1792, living on his own estate. In 1803 he appears to have resigned St. Luke's, although still residing there, and in 1805 he became rector of St. Michael's Church, Talbot County, where he remained until his death, May 8, 1810, but after 1807 ceased to be his rector. He was one of the committee of examiners appointed in 1783, one of the superintending committee of 1788 and 1789, and one of the standing committee from 1788 to 1789. See Sprague, Annals of the Amer. Pulpit, v, 811.

Kehama, a species of division by arrows, practiced by the ancient Abadines. Seven blunt arrows, called Azlam, each having a particular mark, were placed in a bag, and one was then drawn out and the oracle read by the director. It was also a custom used by the Assyrians.

Kehein, Joseph, a Roman Catholic theologian of Germany, was born Oct. 20, 1898, at Heidelberg, near Mayence. He studied at Giessen, was in 1892 teacher at the gymnasium in Darmstadt, in 1897 at Mayence, in 1895 director of the seminary at Monzaix, and died March 25, 1876. He published, Geschichte der katholischen Kirchebereedsamkeit (Ratisbon, 1848); 2 vols.:—Zur Geschichte der deutschen Bibelübersetzung vor Luther (Stuttgart, 1851);—Katholische Kirchenlieder, Hymnen, Psalmen (1859-65, 3 vols.);—Lateinische Sequenzen des Mitteitllers aus Handschriften (1878);—Das deutsche katholische Lied in seiner Entwicklung (1874). (B. P.)

Keilah. The modern representative of this, Khurbet Khil, lies seven miles east of Beit-jilin, and eight and a quarter north-west of Hebron, and is a ruined village with two wells to the north, and a large terre- bithin to the south. It is only cursorily mentioned in the Memoirs accompanying the Ordnance Survey (iii, 314). In the neighborhood west of it the English engineers "found a sacred place dedicated to Nebiy Nonmen, the name now attached to a sacred tree near the ruin called Khurbet Shermeh," which Lieut. Conder explains as a travesty of the native Nphes Nennama, or "Monument of the Faithful," and equivalent to Barak Sultuk, which Soongmen says (Hist. Eeeds, vii, 29) was the name of a place in his day ten stadia from Keilah, where the tomb of Micah was still found (Quar. Statement of "Pal. Explor. Fund," July, 1877, p. 142).

Keim, Carl Theodor, one of the most prominent theologians of Germany, was born at Stuttgart, Dec. 17, 1825. He studied at Maulbronn and Tübingen, where Baur exercised a great influence on him. For some time pastor at Eisingen, he was called, in 1860, as professor of New-Test. exegesis to Zurich, and in 1873 to Giessen, where he died, Nov. 17, 1874. Keim published, Die Reformation der Reichstadt Ulm (Stuttgart, 1851);—Schweizerische Reformationsgeschichte bis zum ausserger Reichstag (1858);—Ambrosius Blarer, der schweizerische Reformer (1860);—Reformationsblätter der Reichsstadt Eisingen (ed.). When he went to Zurich he turned his studies to the beginnings of Christianity, and in this department won a lasting reputation by the following works: Die geschichtliche Würde Jesu Christi (Zurich, 1860);—Der geschichtliche Christus (1865; 2d ed. 1866);—Die Geschichte Jesu von Nazaret (1867-72; 8 vols.; Engl. transl., Jesus of Nazareth, Lond. 1873-82; 6 vols.), a life of Jesus from a rationalistic standpoint, though very learned and instructive. A popular form of this life of Jesus he published under the title, Die Geschichte Jesu nach den Ergebnissen heutiger Wissenschaft (Zurich, 1874; 2d ed. 1875). At Giessen he published Celsus wahres Wort (1875), and five years later his last work, Aus dem Urchristenthum. After
KELLMANN

his death, H. Zeigler, his literary executor, published from MS. Rom und das Christentum (Berlin, 1881), a work of sterling value. See Lichtenberger, Encyclop. der christlichen Alterthums- u. Kirchengeschichte, s. v., and the notice by Zeigler, prefixed to Rom und das Christentum. (B. P.)

KELLMANN, CHRISTIAN, a Lutheran hymn-writer of Germany, was born Feb. 27, 1607, in Bohemia. He studied at Wittenberg, was in 1643 con-rector at Zittau, and in 1639 rector. He died Jan. 13, 1662. Of his many hymns some have been translated into English, and several of them (e.g. "Dass solt ich nie verlassen," in the Moravian Hymn-book, No. 392) :-


KELTHE, ALFRED D., D.D., a Presbyterian minister of the Free Church of Scotland, was born in Keith Hall, Aberdeen, in 1791. He received his education at Marischal College, Aberdeen. From 1818 to 1843 he was a clergyman of the Established Church of Scotland, at St. Cyrus, Kincardineshire, and subsequently a minister of the Free Church, but for many years, on account of failing health, he was unable to attend to parochial duties. The first edition of Evidences of the Truth of the Christian Religion, Derived from the Lives of the Nagel's History of Prophecy, a work which became a text-book in the colleges of England and Scotland, was published in 1828 (last ed., by his son, with photographic illustrations). Several other works on similar subjects, among which was Christianly Demonstrated, were published between 1831 and 1861. As one of the depositaries of the Scottish Church in France, he visited many of the scenes of Scripture prophecy, and an account of this mission was published under the title of A Narrative of the Mission to the Jews. Dr. Keith died at Buxton, Feb. 8, 1880. See N. Y. Observer, Feb. 18, 1880. (W. P. S.)

KELM (the science of the Word), a term used by the Mohammedans to describe their scholastic divinity. The writings on the Kelm are very numerous, and very diverse in their teachings.

KELLS. See CILLIACH.

KELLACH (1), a Scotch prelate, was bishop of St. Andrews before the year 892 or 898, and held a provincial council under king Constantine III in 906. See Keith, Scottish Bishops, p. 6.

KELLACH (2), a Scotch prelate, was chosen bishop of St. Andrews about 571, and confirmed by the pope. He ruled this see twenty-five years, and died in 596. See Keith, Scottish Bishops, p. 6.

KELLY, ANDREW, a Swiss theologian, was born at Schaffhausen in 1756. For a time preacher of the Waldensian congregation at Neuenstadt, Winternberg, he was called to Illnau, in the Zurich canton, and died in 1834. He is the author of Kurzer Abriss der Geschichte der Wurttemberger Waldenser (Tübingen, 1796). (B. P.)

KELLY, GEORGE, a Lutheran theologian of Germany, was born in 1624. He studied at Tübingen, was in 1653 deacon, in 1659 superintendent, in 1670 doctor of theology and teacher of theology of Tübingen; and died Oct. 1, 1702. He wrote, De Remissione Excusatorum in Vete Testamento contra Joh. Cocceum: — De Reformatio Ecclesiae: — De Communioni et Discordantium Arabonensi inter Messes et Jurisd. ad Deut. xviii., 18-19: — De Messia Jehovah ad Pas. vii, 7. See Fischer, Memoriam Theologorum Virentbergensium; Jocher, Allgemeines Gebobten- Lexikon, s. v. (B. P.)

KELT. See CELTIC RELIGION.

KENGSL. See CONGULLE.

KEMOOS, in African mythology, is the only religious festival celebrated by the Abyssinian negroes in the country of Darbunja, to their god Musa Guza, by sacrificing a cow.

KEMP (or KEMPE), JOHN, a distinguished Anglican prelate and statesman, was born at Laneitch, in the parochial rectory of Long, in Staffordshire, in the county of Kent. He was educated at Canterbury; became a fellow of MerTon College, Ox ford, and graduated in laws; but confined his practice to canon law; and in 1413 was employed as a military man, to hold musters at Caen, and to inspect troops. The first dignity to which he was called was the archdeaconry of Flamborough, which he held for some years, and in 1417 was appointed, but he was in possession of it in 1419. In January of the same year Kemp was elected to the see of Rochester. The following year Henry V made him keeper of his privy seal; and within two years he was nominated chancellor of the duchy of Normandy. He was translated to the see of Chichester, Feb. 28, 1421; was again translated, and sat as bishop of London, Nov. 17 of the same year. On his appointment as a member of the council, which took place immediately after the accession of Henry VI, Kemp resigned the great seal of Normandy. He was sent, in May, 1425, with a letter from the council, in the king's name, to the duke of Bedford, regent of France; and was also commissioned to thank the regent, in the name of the king, for his diligence and service in the government of France and Normandy. In February, 1424, he went to the marches of Scotland, to treat for the release of the king of Scots. About a month before his translation to the see of York, which occurred in 1426, Kemp was appointed to succeed Beaufort as lord high chancellor of England, which office he retained six years, and then retired on the plea of ill-health. He resumed this office, however, in 1450. In 1433 he was chosen to represent the Church of England at the Council of Basle; he was also in the year following at the head of an embassy to France, and again in 1439. In the latter year Kemp was made archbishop of Canterbury, and took the title of St. Batha. He established a college at Wye as early as 1431. He enjoyed many important positions up to 1452, when he was appointed archbishop of Canterbury, July 21. Kemp attended to his duties faithfully to the last. He died suddenly, Feb. 24, 1454. See Hook, Lives of the Archbishops of Canterbury, v, 188 sq.

KEMP, JOHANN, a convert from Judaism, and professor of Hebrew and archaeology at Upsala, where he died in 1714, translated the New Test. into Hebrew, with annotations. Under the title, הבש יבש, he wrote an apology of Christianity, based upon the famous cabalistic storehouse, the Zohar. A specimen was published under the title, Phosphorus Orthodoxus Fidei . . . ex Hebr. ed. F. S. Leisler Deprompto, by A. Norden (Amsterdam, 1720). See Jöchter, Allgemeines Gelehrten-Lexikon, s. v.; Fritts, Bibl. Jud., s. v. "Kraakow;" Delitzsch, Wissenschaft, Kunst, Judenreich, p. 304 sq. (B. P.)

KENDALL, JAMES, D.D., a Congregational minister, was born at Sterling, Mass., Nov. 3, 1878. He graduated from Harvard College in 1895; passed two years as assistant teacher in Phillips Academy, Andover, and, at the same time pursuing his theological studies under the direction of Rev. Dr. Tappan, professor of divinity at Harvard College; was licensed by the Andover Association in 1895; in the same year was chosen tutor of Gresham College, and removed to Cambridge. He commenced preaching at Plymouth, as a candidate, in 1799, and was ordained there in January, 1800. He was the sole pastor of the Church for thirty-eight years, preaching frequently in other pulpits, and died March 17, 1859. Dr. Kendall published a great many single sermons. In his theological views he is believed to have been an Arian. See Sprague, Annals of the Amer. Pulpit, viii, 427.

KENGILLUS. See CENGILLLE.

KENNARD, JOSEPH H., D.D., a distinguished Baptist
minister, was born of Quaker parentage near Haldonfield, N.J., April 24, 1798. While residing in Wilmington, Del., he became a Christian, and united with the Baptist Church in that city, where he was licensed to preach, Sept. 5, 1816. In 1819 he was agent for fortieth mission in Delaware and New Jersey, and became pastor in Burlington, N.J., Nov. 14, 1819, and in January, 1822, of the Second Hopewell (N.J.) Church, where he remained until called to the Blockley Church, in what was then the suburbs of Philadelphia, Oct. 4, 1825. His labors in this field were abundant and successful. He acted also as a missionary in all the sections of country around his home. In January, 1832, he became pastor of what is now the Fourth Baptist Church in Philadelphia, and six years thereafter of the Tenth Baptist Church, where his labors were attended with remarkable success. He died there, June 24, 1866. With all the great benevolent societies of his own denomination he was in hearty sympathy, and with a truly Christian spirit he labored with his brethren of other denominations for the promotion of the cause of God and humanity. See J. Spencer Kenward's Memoir (Am. Baptist Soc. Phila., 1876.)

Kenne, Seizt. See CAINNER.

Kenne, Walke, D.D., a Methodist Episcopal minister, was born in Washington County, Pa., May 8, 1808. He was converted in his nineteenth year, licensed to preach in 1831, and in 1832 entered the Pittsburgh Conference. His fields of labor were: Connellsville Circuit, Pennsylvania; Liberty Street, Pittsburgh; Wheeling, Va.; agent for Allegheny College; Smithfield Street, Pittsburgh; Beaver Street, Allegheny City, Wheeling; presiding elder of Barnsville District, O.; secretary of the Wesleyan Sabbath Union, Washington, Pa.; and Chagrin Street, Wheeling. In 1862 he was transferred to the Newark Conference, wherein he served Central Church and Clinton Street, Newark; in 1836 was transferred to the Philadelphia Conference, wherein he served Trinity Church and Wharton Street, Philadelphia; Asbury, Wilmington, Del.; Fifth Street, Philadelphia; St. Stephen's, Germantown; Idle one year, 1866; Easton, Md., 1867-68; Oldess, Del., 1870-72; presiding elder of Dover District, Wilmington Conference, from 1873 till his death in Smyrna, Del., June 24, 1875. Dr. Kenney was well educated, though not a college graduate. He excelled as a preacher, a model in piety, cleanliness, instructiveness, and spirituality. See Minutes of Annual Conference, 1876, p. 29.

Kenreai, in Thibetan mythology, is the mighty arranger of chaos. Not born of men, but created by the supreme god, he adopted as an ape the name Prauropo, took the goddess Kadroma as female ape, by the name of Drasina, and populated Thibet with whence the whole earth became inhabited. We find him in a second incarnation, under the name of Guia-thris-thengo, in Thibet, where he was teacher of the people, lawgiver, and king. He taught them agriculture, civilized them, and left the kingdom, which he had reigned over for ninety-one years, to his son, from whom there were twenty-two, who together ruled one thousand one hundred and two years.

Keramiana, a Mohammedan sect, deriving their name from their founder, Mohammed ben-Keram, who maintained that God is possessed of a bodily form.

Keari, a Hindit sect who worshipped Devi in her terrible forms, and were wont to offer up human sacrifices, and to impale their victims to this sect still remaining in India are those who inflict upon themselves bodily tortures, and pierce their flesh with hooks.

Kerbela, among the Mohammedans, is a place held by the Shiites (q. v.) as peculiarly sacred, because it is the seat of the tomb of Hussein (q. v.), the son of Ali. It is situated in Asiratic Turkey, twenty-eight miles north-west of the ruins of Batrarah. It is a favorite place of pilgrimage to the Persian Mohammedans, who carry away small portions of the sacred soil, put it in little bags, which they place before them during their devotions to bow their heads upon, and thus worship on holy ground. The pilgrims resuming annually to Kerbela are estimated at eighty thousand, and they bring with them from Persia the second and third corsas annually to be interred in the sacred spot.

Kerfoot, John Barrett, D.D., L.L.D., a Protestant Episcopal bishop, was born in Dublin, Ireland, March 1, 1816, and educated at Flushing Institute and St. Paul's College, New York, where he graduated in 1834. He took deacon's orders in 1832, and priest's orders in 1837, and became president of St. James's College, Maryland, in 1842, and continued in that relation till 1864, when he became president of Trinity College. He was consecrated bishop of Pittsburgh, Pa., Jan. 25, 1866, and remained in that office until his death, July 10, 1881.

Keriath or Sironx, in Tell el-Kurirlein, lies twelve miles south of Hebron, and is thus described in the Memoirs accompanying the Ordnance Survey (iii, 409):

"Traces of a large ruin and caves; apparently a large town."

Kerfoot says that the ruins cover an extent of at least 180 metres in circumference. The direction of many streets can be distinctly marked. The houses, some of which are large, are strewn everywhere over the ground, appear to have been constructed of materials regularly cut; most of them have cellars below them, and are all built of stone.

He also observed at the western end of the site the ruins of a Christian church, with a fine rectangular structure, originally some 180 by 80, and a choir of two semicircular apses. He found on this site a large heap of well-cut stones marked its outline. It was 80 paces long by 17 broad, and was preceded by a square area 20 paces on each side.

Kerkasaandi, in Hindu mythology, was the first Buddha, who appeared at the time when men reached the age of forty thousand years, to take their sins upon him. He does not now reign; the present reign is the fourth, and is called Shagkaamunii.

Kern, Friedrich Hierich, a Lutheran theologian of Germany, was born April 20, 1798, and died at Tubingen, Feb. 8, 1842, doctor and professor of theology. He wrote, Observationes ad Librum Jobi (Tubingen, 1828):—Commentationis de Virtute Christiana (part i, 1828):—Der Brief Jakobis untersucht und erklärt (1838).

See Zuchold, Bibl. Theol. i, 666; Winer, Handbuch der theol. Lit., ii. 206, 485. (B. F.)

Kern, Gottlob Christian, a Lutheran hymn-writer of Germany, was born Jan. 18, 1792. He studied at Tubingen, and was in 1820 deacon at Besigheim, Wurttenberg, in 1824 professor at the theological seminary in Schonstuhl, and died Aug. 5, 1855. Of his many hymns, one has been translated into English, as Drunkenness is ever to be curbed ("Oh, how could I forget Him?"


Kern, Johann, a Lutheran theologian of Germany, was born July 30, 1756. He studied at Tubingen and Gittingen, was in 1781 professor at the gymnasium in Ulm, and after 1790 preacher there besides. He died Jan. 17, 1801, leaving, Algemeine Chronologie fur die Zeiten nach Christi Geburt (Leipzig, 1779):—Der Katholizismus und der Protestantismus in ihrem gegenseitigen Verhaltnissen (Ulm, 1792):—Die Lehre von Gott (1796):—Die Lehre von der Freiheit und Unterbliehkeit der menschlichen Seele (1797). See Doring, Die gelehrten Theologen Deutslands, s. v.; Winer, Handbuch der theol. Lit., i, 405, 412. (B. F.)

Kerma, in Galla mythology, was a god, represented with horns and deer-ears, on a bas-relief found at Notre-Dame, Paris, in 1702.

Kerr, Richard Hall, D.D., an English clergyman, was born in Dublin, Ireland, Feb. 8, 1769. He graduated from Trinity College in 1788, was ordained and appointed domesitic chaplain to the bishop of Sodor and Man in 1789, and in the following year went out to
India, where he was appointed principal of the Portuguese College at Mankeim, Bombay. In 1793 he became one of the East India Company's chaplains; in 1798 the superintendent of the Military Orphan Asylum at Egmore, Madras; and in the same year junior chaplain of Fort St. George, which office he held in addition to the presidency of the orphanage. In 1804 he was appointed senior chaplain of Madras, in which position he served earnestly till his death, April 15, 1808. Dr. Kerr was an accomplished scholar, an impressive preacher, and very zealous in all his duties. See The (London) Christian Observer, Feb. 1812, p. 80, 150.

Kesbub Chunder Sen. See Sen.

Kesson, Andrew, LL.D., a Wesleyan preacher, the son of a minister of the Established Church of Scotland, was born in Glasgow in 1814. He was educated at the university of that city, from which he received his degree, early united with the Methodists, began to exhort at the age of fifteen, was received by the British Wesleyan Conference in 1840, and devoted all his attainments to the missionary cause. For fifteen years he was principal of and Government National Training Institution in Colombo, Ceylon, for native Christian schoolmasters. He was eminently fitted for such work by his scholarly attainments, his gift of teaching, and his interest in the work. On his return to England he devoted seventy-three to the training of the training students. His pastoral labors were unceasing; his unassuming kindness made him the true friend of the poor, and his genial disposition won the love of all. His life was pure and upright, and his piety was beautiful in its unaffected meekness, its implicit trustfulness, and its unflagging fidelity. He resided in London during the latter part of his life. Kesson died while on a visit to Jersey, July 19, 1879. See Minutes of the British Conference, 1879, p. 40.

Kessler, John S., D.D., a learned and pious minister of the German Reformed Church, was born in Switzerland, Aug. 17, 1799. After graduating at the canton school of Chur, he pursued and completed his theological studies at the University of Basle in 1821, and soon after, at the early age of twenty-two, he was ordained to the gospel ministry at Devos, in the canton Glaris. In this field he labored up to 1844, when he emigrated to America and became pastor of several congregations in the vicinity of Woodstock, Vt. In 1845 he received a call to become assistant pastor to the Rev. J.C. Buecher, in Reading, Pa. He removed to Baltimore in 1847, and took charge of a German congregation lately organized. In this charge he spent seven years of earnest labor, when he was called to assist his son in carrying forward an institution established in Allentown, Pa., to train young men for the profession of teaching. In connection with his duties in the seminary, he also had charge of several country churches. Here he ended his long and useful life, Dec. 22, 1864. Dr. Kessler was a man of superior talents, finished education, amiable disposition, and great humanity. He contributed largely to the Kirchenzeitung, and also to Dr. Schaff's Kirchenfreund, and is the author of an unfinished work, Biblical Dictionary. He also aided in getting up a German hymn-book for the use of the Reformed Church. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 167-174. (D. Y. H.)

Kestner, Christian August, a Protestant theologian of Germany, was born in 1794, and died at Jena, Oct. 27, 1821, professor of theology. He is the author of, Uber den naturlichen Kufmunder den beiden ersten Schaffs, Conference Chur, Jena, 1819, and Chur, 1818. Also, Die Eschieb Auctoritate et Fide (1815). See Winer, Handbuch der theol. Lit., i, 573, 575, 829. (B. P.)

Kethubab (קֵתְבָּב, written, i.e. the Jewish marriage contract). See Marriage.

Kettler, Wilhelm Emanuel, Baron von, an eminent German ecclesiastic, was born in Münster, Westphalia, Dec. 25, 1811, of a noble race, renowned in German annals in the Church and in the field. From 1834 to 1839 he entered the Jesuits at Breg, then to the universities of Göttingen, Berlin, Heidelberg, and Munich. At Heidelberg he had as fellow-student von Bismarck, afterwards prince-chancellor of the German empire. In 1838 the young Baron entered the army, and from 1834 to 1838 he occupied important civil situations in his native town. In the latter year he returned to Munich to study theology; in 1841 he was ordained priest, and was pastor at Beckum, Westphalia, two years, Hopsten, three years, and provost of the Church of St. Hedwigis, Berlin. In 1849 he received into the Church of the distinguished nobleman von Ida, cousin of Hahn-Hahn. In 1860 he was appointed to the bishopric of Mayence, where his labors were incessant and fruitful. He reopened the Episcopal Seminary, which had been closed for a quarter of a century, May 1, 1861, and furnished it with a fine staff of professors. After twenty-five years it was closed by order of the German government. Monsignor von Ketttler opened the smaller Seminary of Mayence, Aug. 11, 1864, and May 8, 1869, the one at Düsseldorf, both of which disappeared under the new German code. He conducted the most extensive correspondence and research in that ecclesiastical spirit, introduced severe examinations, and reinvigorated the body ecclesiastical of his diocese. In 1850 bishop von Ketttler recalled to Mayence the order of Capuchins; in 1856 he reconstituted the Jesuits in his diocese; in 1854 he established a congregation of Franciscan Sisters, whose duty it was to care for the indigent sick; in 1856 he founded an asylum for unemployed domestics; in 1854 the countess of Hahn-Hahn established at his suggestion a convent of Sisters of the Good Shepherd, wherein the pious foundresses remained till her death. Two years after he introduced the Sisters of the Perfect Adoration. In the same year he founded the orphanage of St. Mary at Neustadt for poor and unprotected girls, and placed it under the direction of the congregation of Finten (a village near Mayence), a charitable association of religious women, devoted to the free instruction of the poor, which he himself had founded in 1851. For poor orphans he instituted the hospital of St. Joseph at Klein- zimmern, also a school of the Christian Brothers at Mayence. In the last-mentioned year he laid the foundation stone of the new Workers' Circle, at the expense of many thousand members in Germany, and, as a companion to it, the Catholic Casino, established at the Hotel Frankfort, Mayence. Baron von Ketttler was at once a patriotic German and a devoted son of the Church. He was a man of action in the national assembly, member of the platform, and in the pulpit. He was a man of gigantic frame, princely bearing, tempered by Christian sweetness, a model for his priests, and beloved by his people. When on his fifth visit to Rome, in 1877, to assist in the fiftieth anniversary of the episcopate of Pius IX, he caught the typhoid fever, of which he died, July 13 of the same year. Von Ketttler's literary works were mostly of a polemical character, mainly on questions of present interest, bearing the stamp of his inebriated character, practical mind, and vast knowledge of men and books. See (N. Y.) Cuth. Almanac, 1878, p. 81. Ketttler, Georg F., D.D., a Methodist. Episcopal divine, was born in Boston, May 18, 1817. He received an exhorter's license in 1840, in 1841 was licensed to preach, and soon took charge of the Church in Haddam, Conn. In 1847 he was received into the New York Conference, and in 1849 was appointed pastor of the church in Madison, Madison, and Windsor, Conn. In 1847 he was appointed pastor of Vosey Street Church, New York City. Afterward he had charge of churches in Poughkeepsie, Rhinebeck, Philadelphia, and Brooklyn. He died in the last-named place, March 19, 1888. Dr. Ketttler was a most efficient preacher and pastor. He faithfully taught the principles of divine revelation to bear upon questions
of practical ethics with a subtle power that amounted
to genius. Some of these sermons are said to have been
read with remarkable power. See Minutes of An-
ual Conference, 1884, p. 92.

Keux, JOHN LE., an eminent English architectural
engraver, was born in London in 1788, and studied with
Humphrey. He was employed nearly all the choice pub-
lcations in England, illustrative of Gothic architecture,
that appeared in his time, as Britannia's Architectural
Antiquities, Cathedrals, etc.; Gothic Specimens and Gothic
Examples; the plates of the first volumes of Neale's
Churches. He died in 1846.

Khalsa, one of the Vaishavas (q.v.) sects of the
Hindus, founded by the Khalsa, was an order of
Hindus, fxed in a distinctive form of worship. They
are few in number, and either reside in certain
limited districts or lead wandering lives.

They are distinguished from the other Vaishavas
by the application of clay or ashes to their dress
or persons. Those who resided in fixed establish-
ments dress like the other Vaishavas, but those who
lead a wandering life go either naked or nearly so,
smearing their bodies with a pale gray mixture of
earth and ash. They worship Siva, Vishnu, Sita, and
Hanumun.

Khanda, in Buddhist philosophy, are the elements
of the existence of which there are five: 1. The
organized body, or the whole of being, apart from the
mental processes; 2. Sensation; 3. Perception; 4. Dis-
 crimination; 5. Consciousness. The four last Khandas
are results or properties of the first, which must be un-
denied and included in the soul as well as the body.
At death the Khandas are believed to vanish entirely.

Khandoa, in Hinduism, is an incarnation of Siva,
which is also called Bhairav (q.v.).

Kharejites (or recollers), a Mohammedan sect, who
originally withdrew from Ali, and maintain that the
Imam need not be of the tribe of Koresh, nor even a
freeman, provided he be just and qualified. They main-
tain, too, that if unfit he may be deposed, and that the
office itself is not indispensable.

Khafite, in Zenda mythology, are a series of
wicked beings, who were especially created to punish
the criminals of mankind. They were destroyed in the
deluge by Tashter, the creative spirit.

Khas Version of the Scriptures. The Khasi (or
Khasse) is the language of the Garo, Chiahs, Cwans,
or Khassas, a race of Tutar or Chinese origin, ruled
by a number of petty rajahs, who form a sort of confi-
dedacy. The first version of Holy Scripture in this
language was prepared by a lady. She was the widow
of one of the chiefest of the country, and Dr. Carey
praised himself of her intelligence in translating the
New Testament. The preparation of this version oc-
curred ten years: it was printed at Serampore in 1826.
For about seven years it remained a sealed book, for
opportunity occurred of distributing it among the people
for whom it had been prepared. In 1832 some of the
missionaries at Serampore visited Cherrapoonji, a
place in the Khasi country, and their attention was
drawn afresh to the spiritual wants of the people. A
missionary station was formed there, and Mr. Lish,
the first missionary who entered upon the work, turned
his attention to a revision of the Khasi version, and in
1841 he produced a new or amended translation of the
gospel of Matthew, which was printed at Serampore
in Roman characters. In 1841 the Rev. Thomas Jones
of the Welsh Calvinistic Methodists occupied this station,
and executed a new translation of Matthew's gospel,
in Roman characters, which, in 1842, he published in the
British and Foreign Bible Society. A small edition
was printed as an experiment. After its value and
fitness were fully attested by competent persons, the
translation of the entire New Testament, was continued
by the missionaries engaged on the above station. In
1874 the British and Foreign Bible Society announced
that the translating and printing of the New Testament
into this north-east Indian mountain dialect has been brought
to a successful conclusion by the Rev. W. G. Lewis, who
was materially aided in his labors by the late Rev.
W. T. Melder. The report for 1879 states that the mis-
ionaries of the Calcutta Methodist Foreign Mission-
ary Society were revising the New Testament. The
Rev. W. G. Lewis, who read the proofs, is engaged in
revising manuscript translations of parts of the Old
Testament, and is also translating the book of Psalms.
Since then the Pentateuch has been published (1884). See
Bible of Every Land, p. 17. (B.P.)

Khata (or scarf of blessings), an article considered
indispensable in Tibet, because it bestows upon the
individual who possesses it many blessings from above.
It is a piece of silk, nearly as fine as gauze, and of so
pale a blue as to be nearly white. It is about three
times as long as it is broad, and the two ends are usually
fringed. They are of all sizes and prices, for a Khata
is an article which neither rich nor poor can dispense
with, and they are used on all imaginable occasions.
See Huc, Travels in Tartary, Tibet, and China.

Khatib, an ordinary Mohammedan priest, who con-
ducts the worship of the mosque on Fridays. He
records the prayers, and often preaches a short
sermon. He is generally a very learned man.

Khattrn, a recitation of the entire Koran, which
occupies about nine hours, and is customary at the
funerals, weddings, and public festivals of Mohammed-
anas, being regarded as meritorious in those who bear
the expense.

Khedjum, a mythical flat-nosed satyr, with crown,
standing on a leopard's skin, with a tail, on an Etruscan
mirror, is conjoined with the goddess Minitukh.

Khem (or Horus-Khem, "The Bull of his Moth-
er"), an ithyphallic deity of the ancient Egyptians,
who was usually represented as standing upright,
with his right arm extended in the act of scattering
seed, and having behind it the threshing instrument, which
is usually called a flagellum. His left hand and arm are
closely enveloped in a thick robe, which swaths him
like a mummy. His phallus is erected; and his head-
dress consists of two upright plumes similar to those of
the deity Amen-Ra: he wears a large and richly-ornam-
ented collar round his neck. Mythologically, Khem
represented the idea of divinity in its double character
of father and son. As father he was called the husband
of his mother, while as a son he was assimilated to the
god Horus. He properly symbolized generative power,
and was the presiding deity of the dead, but submitting
to a state of rigidity and inanimate over which he could not
strip his left arm was fixed. In the one hundred and
forty-sixth chapter of the Egyptian Ritual of the Dead,
the deceased is said to exclaim, when his soul is re-
united to his body, "that he has overcome his hardships,
and that it is given him to extend his arm." Khem
was also the symbolic deity of vegetable life, and it was
probably in allusion to this theory that in a vignette to
the Book of the Dead, the new birth of the deceased is
represented by a tree growing out of his person while
he lies upon a bier. The great festival of germination,
in the Egyptian handwriting, was held in honor of the
god Khem, and it is fully figured on the walls of the
palace temple of Rameses III, at Medinet Habu. See
Rawlinson, Hist. of Ancient Egypt, i, 331 sq.

Khemah, one of the principal female disciples of
Buddha (q.v.).

Khirkhah (from roka), a name given to the dress
generally worn by dressers (q.v.), which Mohammed-
anas claim was the dress worn by the ancient prophets.

Khudum. See Gotama.

Khors, a god worshipped by the ancient Slavonians,
an image of whom existed at Kioff before the introduc-
tion of Christianity. They were accustomed to offer
to this deity the karoyg, or wedding-cake, and to sacri-
ifice hens in his honor.
Khotheh, a prayer which Mohammed was accustomed to recite, and in which example he was followed by his successors. It consists of two parts: the first appropriated to the deity, the prophets, the first four caliphs, and the umma in general; the second includes the prayer for the reigning sovereign. Other khotheh are offered at certain stated seasons.

Kirshna. See Krishna.

Khumbandas, an order of beings among the Buddhists, who are believed to be the attendants of Viradhana, one of the four guardian Devas. They are monsters of immense size and disgusting form, have blue garments, a sword and a shield, and are clothed in the情形, and are mounted on blue horses. They form one of the thirteen orders of intelligence exclusive of the supreme Buddhhas.

Kuddushan (קְדֻשָּׁה, betrothal). See Marriage.

Kiel, Tobias, a Lutheran theologian of Germany, was born at Ballstedt, near Gotha, Oct. 29, 1584. He studied at Jena, and died as pastor of his native place in 1627. He is the author of several hymns, one of which, Hier Gott nun sehnsucht den Himmel an, has been translated into English (Lyra Germ. ii. p. 579), "Lord God, now open wide thy heaven." See Koch, Geschichte des deutschen Kirchenleibes, ii. 208 sq.: Brückner, Kirchen und Schulen Studi um in Herzogthum Gotha, vol. iii (1786). (B. P.)

Kienzle, Heinrich Wilhelm, a Protestant theologian of Germany, was born at Berlin in 1816. He studied at Strasburg, was pastor at Colmar in 1842, in 1858 at Strasburg, and died in 1876. He published, Sieben Jahr-Flamen oder Lehr-Visite (Basle, 1844): Enzyklopädie der Wissenschaften der protestantischen Theologie, etc. (1845); Comptes rendus de l'Académie (Paris, 1870). Besides, he contributed to the Studien und Kritiken, Herzog's Real-Enzyklopädie, Revue de Théologie, Revue d'Alsace, etc. See Lichtenberger, Enzyklopädie der Theologische Religionswissenschaft, etc. Zuchold, Bibli. Theol. i. 668. (B. P.)

Kierkegaard, Sören Aaby, a Danish philosophical and theological writer, was born May 5, 1813, at Copenhagen. He spent his whole life in his native city, and, being rich and unmarried, became a father to the poor. In 1838 he published pseudonymously From the Popes of a Lieing, and in 1841 a dissertation On the Idea of Irony. In 1847 he came to Copenhagen to join himself with Schelling's philosophy. In the following year he returned home, and from 1848 to the time of his death, Nov. 11, 1855, he devoted himself entirely to literary activity. In 1843 he published his Whether—Or, in two parts, representing respectively the mathematical and the ethical type of life, and placing indirectly before the reader the question: Which of these two types ought to be chosen? In the same year he published a small collection of Sermons: : Bits of Philosophy (1844); : Stations along the Road of Life (1845); : Lilles of the Field (1849); : Training for Christianity (1856); : How Christ Looks upon Official Christianity (1855), etc. During twelve years he prepared about thirty volumes for the press, and about as many he left in manuscript. All his writings, as it would seem, were executed according to a preconceived plan; and the subjects chosen were so written that all criticism grew silent. According to Kierkegaard Christianity is no scientific theory, but life and existence. Hence he rejected altogether the ideas of creed, Church, priest, etc. A Christian is, according to him, an insolated individual, alone with God, and in contact with the world only through suffering. Some of his writings were translated into German. As yet we have no biography which gives a satisfactory representation of his philosophical and religious standpoint. See the article "Kierkegaard," in Nordisk Konversations-Lexikon (1872); Petersen, Dr. Sören Kierkegaard's Christiansensforkynselse (Christiansen, 1877); Martensen, Christliche Ethik, § 69, 70, where Kierkegaard is compared with Vinet; Lüthke, Kirche. Zwischen in den abendländischen Ländern (Elberfeld, 1864), p. 456; Heise, Zur Frage für luth. Kirche und Theologie, 1864, pp. 295-310; Schierup, Kierkegaards literarisches Charakterbild (Leipsic, 1879); Michelsohn, in Pfitz-Herzens Real-Encyclopädie, s.v. (B. P.)

Killic敃at, William de, a Scotch prelate, was elected bishop of the see of Brechin about 1296. He died at Rome in 1275. See Keith, Scottish Bishops, i. 142.

Kilickef, Bryan B., D.D., a Protestant Episcopalian clergyman, was born on the island of Barbadoes in 1807. He became rector in 1853, at Kittanning, Pa.; about 1857 of two churches, All-Saints, in Paradise, and Christ Church, in Leacock; and in 1864 returned to Kittanning. In 1866 he was rector of Grace Church, Mount Washington, and in the following year was made a missionary under the ecclesiastical authority of the diocese, residing at Kittanning, and officiating at McKeesport and vicinity, in which service he continued until within a short time of his death, April 11, 1872. See Prof. Episcopal Church, 1870, p. 169.

Kimball, Joseph D., a Reformed (Dutch) minister, was born at Newburgh, N. Y., Aug. 17, 1820. He graduated from Union College in 1839, and from Newburgh Theological Seminary in 1843; was licensed by the Associate Reformed Church the same year; was pasted to the charge from 1843 to 1844 at Brearley; at Brockport: at Fishkill-on-the-Hudson, from 1845 to 1865; at Brooklyn, from 1865 to 1874, and died Dec. 6 of the latter year. Dr. Kimball was an able theologian, a laborious preacher, and a sympathetic pastor. See Corwin, Manual of the Reformed Church in America, 2d ed. p. 326.

Kincad, Eugenio, D.D., a distinguished Baptist missionary, was born at Mount Zion, Pa., in 1797, and brought up in southern New York. He was one of five students who formed the first class in what is now Madison University, Hamilton, N. Y. While pursuing his studies, he decided to become a foreign missionary. The war between England and Burmah led to the temporary postponement of his plan. Meanwhile he was pastor, for a time, of the church at Galway, and then, for five years, performed missionary labor in the mountainous district of central Pennsylvania. In the spring of 1830 he sailed from Boston to Bombay, and on reaching Maulmain towards the close of that year. He commenced at once the study of the language, giving twelve hours a day for six days to his work, and preaching on the Sabbath to the English soldiers stationed in that part of the country. Having acquired knowledge of the language, he spent a year preaching to the Church in Rangoon, and then went to Ava, the capital, and subsequently spent three months in visiting every town and village along the banks of the Irrawaddy. For nearly two months he lived in his boat, subjected to severe hardships; but he heroically continued his work among the natives, and at the end of fifteen months had baptized one hundred converts, and organized them into a church. After many years spent in laborious service for his Master, Dr. Kincad returned, in 1865, to the United States broken down in health, and spent some time in residence in Girard, Kan., where he died, April 3, 1888. See Cathcart, Baptists' Encyclopädie, p. 658. (J. C. S.)

King, George Ives, D.D., a Presbyterian minister, was born at Adams, N. Y., June 1, 1815. He studied at Lowville, graduated from Union College in 1838, and from Auburn Theological Seminary in 1844; was licensed to preach, and ordained to the pastoral care of Columbus, N. Y., in April, 1840; and for a time was principal of Union Academy, at Belleville, preaching to two feeble churches on alternate Sabbaths. In the fall of 1843 he was ordained pastor of the Westerwelle Church, by the Presbytery of Utica. In 1846 he contracted throat disease by overwork, and then spent two years travel-
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King in the Southern States to restore his health; in 1848 he was installed pastor of the Church at Hanover, N. J.; in 1856 the First Church in Quincy, Ill., in 1866 the First Church in Jerseyville. He died in New Orleans, La., March 12, 1875. See Hist. of the Presb. Church in Illinois, vol. 1; Gen. Cat. of Auburn Theol. Sem..

King, John, D.D., a Presbyterian minister, was born at Chestnut Level, Lancaster Co., Pa., Dec. 5, 1740. He was educated at Philadelphia College; studied theology privately; was licensed by the Second Presbytery of Philadelphia in March, 1767; in 1769 was called to the professorship of Arabic and Theology at King's College, Chester, Pa., where he remained within a short time of his death, which occurred July 5, 1811. See Sprague, Amsa of the Amer. Pulpit, iii, 281.

King, Jonas, D.D., an eminent Congregational missionary, was born at Hawley, Franklin Co., Mass., July 29, 1792. He graduated from Williams College in 1814, and from the Theological Seminary at Andover in 1819. At the foundation of the new college at Amherst, in 1821, he was elected professor of Oriental languages and literature, having spent a part of the intervening time in missionary labors in the Southern States, and in 1822 was appointed rector in Christ's Church, New York, to prepare himself for the duties of his professorship. He offered his services to the American Board for three years, and in September, 1822, left Paris for Malta. In January, 1823, he reached Alexandria, in Egypt. There, with others, he spent three months preaching, distributing tracts and copies of the New Testament, and some time in the Holy Land, he returned to his native country in 1827. Having been invited to proceed to Greece in one of the vessels which was to carry out supplies to the afflicted inhabitants of that country, he resigned his professorship, but in 1830 he again put himself under the direction of the American Board, and in 1831 established a school at Athens, where he remained until his death, May 22, 1869. He wrote numerous works in modern Greek, and, on account of some sentiments thus expressed, he was sentenced to fifteen days' imprisonment and expulsion from the kingdom. The sentence, however, was not executed, on account of an official protest. His principal work is The Oriental Church and the Latin (N. Y. 1865). See Tren. Cat. of Amherst Theol. Sem., 1870, p. 1819; Memoirs of our Miss. Missionaries, p. 109; and his Memoir (N. Y. 1879).

King, William, D.D., an English Independent minister, was born in Wiltshire, June 9, 1701. He had pious parents, who educated him at the University of Utrecht, Holland, where he began to preach. He returned to England, and was ordained pastor at Chesham, Bucks, in April, 1725. He had offers of preferment in the Church, but being a dissenter from conviction, he refused them. In February, 1740, he settled as pastor at Hare Court, London, in 1748 was appointed one of the merchants' lecturers at Pinner's Hall, and delivered one hundred and ninety-two lectures there, the last in January, 1769. He was also evening lecturer at Silver Street, and a lecturer at Lime Street. He died March 4, 1769, and was interred at Bunhill Field. See Wilson, Dissenting Churches, iii, 299.

Kingo, Thomas, a famous hymn-writer of Denmark, was born Dec. 15, 1834, at Stangerup, in the island of Zealand, Denmark. He was a wealthy man, and was appointed pastor of his native parish in 1868, and bishop of Funen in 1867. He died in 1703. Kingo was a poet born, and a powerful Christian character, and he has given the Danish Church some of its best hymns. He published揍udelige Sang-Book, a collection of hymns, 1764; and another collection in 1781. He also compiled, at the instance of the government, a new hymn-book, known as Kingo's Paaalmbog, 1899, which is still in use. See Nordisk Konversations-leksikon (1879), s. v.; Brandt and Hedwig, Den Danske Psalm-...

digting Historie (Copenhagen, 1847); Michelsen, in Piitl-Hertzog's Reel-Encyclopedia, s. v. (B. P.)

Kingsford, Edward, D.D., a Baptist minister, was born in Boston, Lincolnshire, England, in 1788. He received a liberal education, and had a high reputation as a scholar. He was for several years an officer in the service of the East India Company.

King, D.D., at the Academy of Arts and Sciences, New York.

Kingsley, Charles, an eminent English clergyman and writer, was born at Holme Vicarage, near Dartmoor, Devonshire, June 12, 1819. He graduated from Magdalen College, Cambridge, in 1841; the same year became curate of Eversley, Hampshire, and rector in 1844, a position which he retained for the rest of his life. In 1859 he was appointed regius professor of history at Cambridge, but resigned in 1862, on being offered a canon's living at Selwyn College. In 1867 he was exchanged for one in Westminster Abbey. He was also chaplain in ordinary to the queen, and one of the chaplains to the prince of Wales. He died Jan. 23, 1875. Kingsley belonged to the "Broad Church" party, and was an earnest advocate of social improvement. He wrote a large number of popular works, most of them of a fictitious character, but highly instructive, the most noted of which perhaps was his Hypatia (1853)——also Alexandria and her Schools (1854). He frequently contributed to Fraser's Magazine, the North British Review, and wrote some articles for the Encyclopaedia Britannica (8th ed.). He was also known as a poet. See his Letters and Memoir, by his widow (Lond. 1876, 2 vols. 8vo., abridged ed. N. Y. 1877).

Kinos Version of the Scriptures. The Kinos is vernacular to the tribes of the Wanika, in eastern Africa. The late Dr. Krapf, who laid the foundation of the grammar and lexicography of the language, prepared the Kinos version of the gospels of Luke and John, and of the epistles to the Romans and Ephesians. But only the gospel of Luke was printed in 1848 at Bombay, in the American Mission press. In 1881 the gospel of Matthew was published, the translation having been made by the Rev. Thomas Wakefield, a missionary at Ribe since 1861. See Bible of Every Land, p. 438. (B. P.)

Kinnemund, Alexander, a Scotch prelate and doctor of theology, was bishop of Aberdeen, April 1, 1329. While he was in office there, the city of Aberdeen was burnt by thirty English ships, in 1338. He died soon after. See Keith, Scottish Bishops, p. 110.

Kippurim (קִפּוּר, expiations, atonement), a name given by the Hebrews to the great day of atonement (q. v.), because on that day the sins of the whole people were understood to be expiated or pardoned.

Kirchhofer, Johannas, a Protestant theologian, was born Dec. 15, 1800, at Schaffhausen, in Switzerland. He studied at GTXingen and Halle, was in 1837 pastor at Hofwyl, in 1840 professor of Oriental Languages and Humanitatis, in his native city; in 1842 he was elected dean of St. John's, and in 1854 pastor there. He died Feb. 27, 1869. Kirchhofer took a very active part in the ecclesiastical affairs of his country. For a time he was the president of the synod, and as such exercised a great influence upon the younger theologians. Of his writings we mention especially, Quellen-samm'lung zur Geschichte des neutestamentlichen Coemus (Zurich, 1842-44)——Leitfaden zur Bibelkunde (2d ed. Stuttgart, 1860). See Dr. Johannes Kirchhofer, Dekan.
und Pfarrer in Schaffhausen (Schaffhausen, 1871); Zuchold, Bibl. Theol. i, 387. (B. V.)

Kirghese-Tartar Version of the Scriptures.
The Kirghese-Tartrar is a dialect spoken by the Kirghese in Siberia and Turkestan. In 1818 the New Test. was translated by Charles Frazer, a Scottish missionary. Since this mission was abandoned, nothing was done for the circulation of the Word of God among this people, numbering about 1,500,000. In 1879, however, the British and Foreign Bible Society issued an edition of three thousand copies of Mr. Frazer's New Test., it being printed at the Kazan University press, under the care of professor Gottwaldt, who arranged the verses in the new edition as they stand in the Greek and English, besides revising a few passages which were badly translated. See Bible of Every Land, p. 849. (B. V.)

Kirith Shema (the reading of the Shema), the recital by the Jews of certain passages of the Old Test., called Shema (q. v.).

Kirin, a fabulous monster, conspicuous in Chinese and Japanese legends. It is supposed to be not only

Church of St. Jeremiah at Kuryet el-Enab. (From Thomson's Central Palestine and Phœnicia.)
gentle and innocent, but intelligent, virtuous, and holy. It is never seen but at the appearance of a particular constellation, and at the nativity of some worthy benefactor of his race.

Kiritinus, Albanus. See Bonifacius, Queretinus.

Kirjath-jearim. Lieut. Conder regards this as a different place from the simple Kirjath, and was inclined at first to locate it at Sobi (Test. Work. i, 22), but finally at Khurbet Ermo, two and a quarter miles south of Chesalon or Escla (Memoirs accompanying the Ordnance Survey, iii, 46 sq., where he argues the question at length); but most geographers still incline to the position at Kuryet Enab (or simply el-Kuryet), a full description of the archeology of which is given in the same Memoirs (iii, 132 sq.).

Kirk, Edward Norris, D.D., a Congregational minister, was born in New York, Aug. 14, 1802. He graduated from the College of New Jersey in 1820, studied law eighteen months, and in 1824 graduated from Princeton Theological Seminary. He acted for a

Figures of Kirin.
Kirklam, Robert, a minister of the Church of England, was one of the Oxford Methodists. He, in connection with the Wesleys and Mr. Morgan, were the four young men who began, in November, 1729, to spread evenings together, reading, chiefly, the Greek Text,—the inception of that movement which has so changed the religious life of the world. He was the son of Rev. Isaac Kirklam, of Stanton, in Gloucestershire; was a very intimate friend of Wesley's, and earned in his desire for higher life, faithfully keeping the rules of the Oxford Methodists. In 1731 he left Oxford and became his uncle's curate. Their facts are the limit of our knowledge concerning him. It is to be regretted that no record of his life can be found. See Tyerman, The Oxford Methodists, p. 1.

Kilkar Aga, the chief of the black eunuchs in Turkey, who is intrusted with the superintendence of all the mosques.

Kist, Nicolaus Christian, a Dutch theologian, was born April 11, 1738. After having completed his studies at Utrecht he was made doctor of theology in 1788, and was called as pastor to Zoolen, in the province of Gelderland. In 1825 he was appointed professor of theology at Leyden, and inaugurated his lectures by a discourse on De Progressione Insigni Humana in Dogmatice Historiae Christianae Animadversione. In connection with his colleague, Royemaker, he published Archief voor Kerckelijke Geschiedenis, Inzonderheid van Nederland (Leyden, 1829-49, 20 vols.; supplement in 2 vols., 1852-54). With W. Moll he published Archives Historiques-Ecclesiastiques (Amsterdam, 1857-59, 2 vols.). Of his other works we mention, Oriatene in qua Ecclesiasticae Reimaniae Christianae Spiritual Endowment (Leyden, 1838): De Vrije Wil de de Mensch een Reëel en Zedelijk Vrijweekend Wezen (1859). Kist died Dec. 11, 1865. See Wissel, Handbuch der theol. 1. 5, 544, 574; ii, 111; Zabert, Bibl. Thed. 12, 1869 sqq.; Liebensteiner, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Klawathil. See SAWAHILL.

Kitchen. This part of a monastic establishment invariably adjoined the refectory, behind it, in Benedictine houses, and on the side, usually, in Cistercian arrangements. The ordinary shape was square, but there were exceptions; thus, a boat-form was adopted at Mount St. Mary in England, and at Château de Villers, Sauxmsur, and Vendôme, an octagon at Pontlevoy, Caen, Durham, Glastonbury, and with little apses at Fontevraud. At Westminster there was a vaulted way to the hall; at Canterbury a covered alley; but in the smaller orders a hatch or window formed the means of communication. The kitchen was a kitchen for the infirm and the abbé had his own kitchen.

Kitchener was the marketer and purveyor who bought the provisions for kitchen use, and was overseer of the cooks, butchery, and fishponds. He visited the sick every morning; and saw that the broken meat was reserved for the poor.

Kitchib Manito, the name by which the Great Spirit was known among the various tribes of American Indians, especially in Canada. He is the chief of their good divinities. See Manito; Indians.

Kito, a god whom the Chinese soldierly honor as their patron.

Kitto, a particular prayer which is used by the Japanese in seasons of public distress.

Kitu, homage or reverence paid by one person to another among the natives of Japan. Inferiors being seated on their heels, according to the Japanese fashion, testified their respect for their superiors by laying the palms of their hands on the floor, and bending their bodies so low that their foreheads almost touched the ground. The superior responded by laying the palms of his hands upon his knees, and nodding or bowing, more or less low, according to the rank of the other party.

Kitwara, a deity among the savages in Virginia. They represented this god with a lighted pipe in his mouth, which a priest, cunningly concealed behind the idd, smoked, thus proving the god to be alive.

Klaproth, Heinrich Julius, a German Orientalist, was born in Berlin, Oct. 11, 1783. In 1802 he published, Asiatisches Magazin, and was made adjunct to the academy for Asiatic languages at St. Petersburg: Reise in den Kaukasus und Georgien zu der Anschauung der in 1790 und 1806 (Halle, 1812-14, 2 vols.; trad. into French, Paris, 1825). In 1812 he left the Russian civil service, went in 1814 to Italy, in 1815 to Paris, where he was made professor of the languages of Asia in 1816. He died Aug. 20, 1855. Besides the above works, he published, Geschichte der Beschreibungen des Kaukasus (Weimar, 1814); Reise nach Georgien und Inoreiiti (Berlin, 1815); Zeitschrift für die Gesellschaft der geographischen Freunde in Leipzig (1822); Asie Polgitique (1825); Théorie de l'Asie (1834); Mémoires relatifs à l'Asie (ed.); Collections d'Antiquités Egyptiennes (1829); Examen des Travaux du feu M. Champollion sur les Hiéroglyphes (1825); Aperçu Général des Trois Royaumes, Traduit de l'Original Japonais-Chinois (1839). (B. P.)

Klausing, Heinrich, a Lutheran theologian of Germany, was born Dec. 29, 1765, in Westphalia. He studied at Wittenberg, commenced his academic career there in 1786, and was doctor of theology in 1710. In 1719 he was called to Leipzig as professor of theology, and died Oct. 2, 1743. His writings are very numerous, and his titles are given by Jocher, Allgemeine Gelehrten-Lehizion, s. v. (B. P.)

Klein, Anton, a Roman Catholic theologian, was born in 1788. In 1811 he received holy orders. He was for some time professor of Church history at Göttingen and Vienna, and died at the latter place, April 9, 1867. He is the author of Historie Ecclesiae Christianae (Göttingen, 1827, 2 vols.); Geschichte des Christenthums in Oesterreich und Steiermark (Vienna, 1840-42, 7 vols.) (B. P.)

Klemm, Johann Conrad, a Lutheran theologian of Germany, was born Nov. 23, 1655. He studied at Tübingen, was in 1687 professor there, and died Feb. 18, 1717. He wrote, De venae sbiipinac ad 1 Cor. xir, 11: Vide ct. Locorum Petrovariae Corruptio Accessorum: De sanita's Sic et si. 2 Petr, 1, 3, 4: De Conic Bölolió XII: De Populi Hierarchico: De Nominius Hebraricé, etc. See Neue Zeitungen von gelehrten Sachen; Jocher, Allgemeine Gelehrten-Lehizion, s. v. (B. P.)

Kleutgouw, a Jesuit, was born at Dortmond, Sept. 11, 1630. In 1631 he joined his order, and received holy orders in 1857. For some time he lectured on rhetoric and philosophy at Freiburg and Brigg, Switzerland, went to Rome in 1843, where he became professor at the Collegium Germanicum. He died at St. Anton, in Tyrol, Jan. 14, 1853, leaving, Die Theologie
Knight, Franklin Lafayette, D.D., a Presbyterian Episcopal clergyman, was born in Maine, in August, 1824. He graduated from Bowdoin College in 1846; after teaching for several years, was elected professor of Greek and Latin in a Southern university; in 1855 he was ordained, and, for some time, was assistant minister in the state of Maine; in 1859 he was invited to be chaplain to the bishop of New Jersey. For a few years he was principal of the Diocesan Training and Theological School, in Tennessee. Resigning this position, he removed to Washington, D.C., where, during the remainder of his life, he was assistant minister in the Church of the Epiphany, and also in St. John's. He died there in April, 1876. Dr. Knight was a classical teacher of repute, of blameless life, retiring in disposition, highly esteemed and respected. See History of Bowdoin College, p. 632. (J. C. S.)

Knight, Richard, D.D., a Wesleyan Methodist minister, was born in Devon, England, in 1788. He was accepted by the British Conference, and sent to Newfoundland in 1816. He endured persecutions and hardships, escaped perilously, was appointed to Halifax, N. S., in 1822, labored therefor principally in Nova Scotia, and died at Sydney, N. S., March 2, 1874. Apparantly stern and unapproachable at first, a kind heart and large sympathies swelled in Knight's stalwart frame. Indulge when right, humble, dignified, zealous, cautious, courageous, yet gentle; he was an excellent preacher, well-read, and one of the ablest and most prominent ministers in the Methodist Episcopal Church. Dr. Knight was a strong friend of temperance, and published an address on the subject. He also published a Lecture on the Genius and Authenticity of Revelations (St. John's, N. B., 1830). See Hoestis, Memorial of Meth. Ministers in Canad. America, p. 36; Morgan, Bibliotheca Canadensis, p. 214.

Knoll, Albert Joseph, a Roman Catholic theologian, was born in 1796. He received holy orders in 1818 at Trent, and joined in the same year the order of the Capuchins. In 1820 he was teacher of religious philosophy, in 1823 professor of dogmatics, in 1847 custos-general at Rome. He died at Bolzen, Tyrol, March 30, 1863. Knoll published, Institutiones Theologiae Generalis seu Fundamentalis (Innsbruck, 1846; 4th ed. 1865) — Expositio Regularis F. P. Monium S. P. Franscens Assisi Congregata (Ibíd, 1857) — Institutiones Theologiae Dogmaticae - Polonicae Concinnatae (Turin, 1862-64, 6 vols.). After his death was published Institutiones Theologiae Theoreticae seu Dogmatico-Polonicae (1865, 2 vols.). (B. P.)

Knolton, Miles Justin, D.D., a distinguished missionary of the American Baptist Missionary Union, was born at West Wardsborough, Vt., Feb. 8, 1825. When quite young he was sent to the academy at West Townsend, and while there determined to enter the Christian ministry. His college and theological studies were pursued at Madison University, Hamilton, N. Y., where he graduated in 1855. He was ordained at West Wardsborough, Oct. 8 of the same year, and, with his wife, Lucy Ann (St. John), embarked for China. And arrived in June, 1854, at Ningpo, where, with singular earnestness and marked success, he labored for nearly twenty years. He died there, Sept. 10, 1874. Among the qualities which made him a model missionary were his remarkable singleness of purpose, his persistence in active labor, and his gentle bearing towards the people. See Amer. Bapt. Mission Quarterly, v. p. 91. (J. C. S.)

Knox, Andrew, a Scotch prelate, of the same family with the Scottish reformer, was born at Ranfurly, in Renfrewshire. He was educated at Glasgow, was first minister at Lochwinnoch, and then at Paisley. King James made him
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bishop of the Isles in April, 1806, where he distinguished himself by his attention to the propaganda of religion. In 1822 he was translated to the see of Raphoe, in Ireland, where he remained until his death, Nov. 7, 1853. See Biogr. hist. of the Free Church in Ireland; Keith, Scottish Bishops, p. 508.

Knox, Hugh, D.D., a Presbyterian minister, was born in Ireland, and came to America in 1751. He spent several years in teaching, leading a somewhat dissipated life; but he shook off his follies and entered Nassau Hall, and graduated in 1754. He studied divinity with President Buren, at his ordination preparatory to his accepting a call to the island of Saba, the New York Presbytery was so much pleased with his trial sermon on the Dignity and Importance of the Gospel Ministry, that they unanimously requested it for publication. A sermon preached by him, On the Source of Human Inequality, was published by Bishop Hobart in 1808, and became the subject of much controversy on the distinction between natural and moral inequality. The Presbytery corresponded with him yearly through Dr. Rodgers, and expressed regret on hearing of the declining condition of his health. The celebrated Alexander Hamilton, in early boyhood, was placed under the instruction of Dr. Knox. He published two volumes of sermons on interesting subjects, at Glasgow, in 1772. He spent the closing years of his life at St. Croix, and died there in October, 1870. See Webster, Hist. of the Free Church in America.

(W. P. S.)

Knox, John P., D.D., a Presbyterian minister, was born at Savannah, Ga., July 28, 1811. He graduated from Rutgers College and the Theological Seminary, New Brunswick, N. J., and was ordained pastor of the Reformed Church of Nassau, N. Y. After this he served as pastor of the Reformed Church at Utica, for two years. He then went to St. Thomas, W.I., where he spent ten years of ministerial labor, and then returned to the United States and accepted a call, in 1855, to the Presbytery Church at Newtown, L. I. In this old church he labored with zeal, and was published for his death, June 2, 1882. See N. Y. Observer, June 8, 1882.

(W. P. S.)

Knox, Thomas, a Scotch prelate, and son of Andrew Knox, was made bishop of the Isles upon his father's translation, in 1622. He died in 1626. See Knox, Robert, Bischof.

Knox, William Eaton, D.D., a Presbyterian minister, was born at Knoxboro, Oneida Co., N. Y., Oct. 16, 1829. He graduated from Hamilton College in 1840, and pursued his theological studies at Auburn Seminary. In 1844 he was ordained pastor of the Presbyterian Church in Watertown, and in 1848 of that in Rome. In 1870 he accepted a call from the First Presbyterian Church at Elmira, where he continued for the rest of his life. He died at Blue Mountain Lake, in the Adirondacks, Sept. 17, 1888. He occupied an elevated position among his clerical brethren. See N. Y. Observer, Sept. 28, 1888; gent. Cat. of Auburn Theol. Sem., 1888, p. 70.

(W. P. S.)

Knute. See Cnut.

Koch, August, a Protestant theologian, was born at Helmstedt in 1818. For some time privy councillor at Zurich, he retired from that position, and died, March 4, 1882, at Oberkauferung, near Cassel. He wrote, Commentar über den Brief Pauli an die Philomeren (Zurich, 1846); Commentar über den ersten Brief Pauli an die Thessalonicher (1849; 2d ed. 1855). See Zuchold, Bibli. Theol. i., 706 sq. (B. P.)

Koch, Eduard Emil, a Lutheran theologian, who died April 27, 1871, at Erdmannshausen, near Marbach, is the author of Geschichte des Kirchenliedes und Kirchengegenstands (Stuttgart, 1866-70, 7 vols.), the best hymnological work now extant.

(K. B. P.)

Koch, Ignatius, D.D., a Protestant Episcopalian clergyman, first appears in the record as rector of St. John's Church, Western, Missouri. In 1855 he became rector of St. John's Church, Valparaiso, Ind. The following year he was a teacher in Palmyra College in Missouri. In 1867 he was appointed a missionary to the German population in Mausville, Ky., and served in this relation until about 1870, when he was elected principal of St. John's Academy, Jacksonville, Fla., besides performing missionary work in adjacent places. He remained until his death, which occurred Dec. 8, 1872. See Proc. Evangelical Church, 1873, p. 134.


Kodesch. See KADISH.

Kodom. See GATAMA.

Kohen. See COHEN.

Kohen, Jacob Shalom, a Jewish writer of Germany, was born at Meseritz, Dec. 23, 1771, and died at Hamburg in 1846. He is the author of ר"דנוד, or Historie-kritische Darstellung des jüdischen Gottesdienern (Leipzig, 1819);—יודע ברע, a Hebrew grammar (Berlin, 1802, and often);—ד"ט"ד, or History of the Jewish People (Warsaw, 1833);—פורATEG, or Die gesammte Schrift (Hamburg, 1824, 4 vols., etc. See First, Bibl. Jud. ii., 195 sq. (B. P.)

Kohlbrügge, Hermann Friedrich, the founder of the Dutch-Reformed congregation at Elberfeld, was born at Amsterdam, Aug. 15, 1808. He was of Lutheran parentage, and after studying theology became preacher to a Lutheran congregation in Amsterdam. But the rationalism of his colleagues brought about a conflict which resulted in his deposition. He took the degree of doctor of theology at Utrecht, and after living for several years in retirement joined the Reformed Church. While travelling through the Rhine regions in 1834, where just at that time a kind of revival took place, he published other works, and made a deep impression. After many difficulties, the Reformed congregation at Elberfeld, which had separated from the state establishment, chose Kohlbrügge for its minister (1847), constituting itself as a member of the Church of the Netherlands. At Elberfeld Kohlbrügge labored with great success till his death, March 5, 1875. Besides a considerable number of sermons, he published, Das siebente Capitel des Briefes Pauli an die Römer (5d ed, 1853);—Wozu das Alte Testament (ed.), etc. See Zuchold, Bibli. Theol. i., 709 sq.;—Platt-Hertzog, Real-Kench. u. s. v., Lichtenberger, Encyklop. des Sciences Religieuses, u. v. (B. P.)

Kohler, Anthony, an eminent Roman Catholic author, was born at Kaisersberg, near Colmar, July 13, 1771. He was ordained priest in April, 1796, joined the fathers of the Sacred Heart, and in 1799 he served those who were taken with the plague in Hagenbursen, and was appointed chief chaplain of the Austrian military hospitals in Padua, whose moral and physical state was described as frightful. He exercised the ministry in Upper Germany and in Prussia until, in 1805, he entered the Society of Jesus. In 1807 he was sent to America, a part of the time superior of the Jesuit missions. In 1809 he visited Thomas Faine on his death-bed, and com-
KOI VERSION

KOI VERSION OF THE SCRIPTURES. The Kośa (or Kūnkā) is the proper language of the Konca, a long, narrow tract of land, the continuation of Malabar and Canara. It is a dialect of the Marathi, influenced by the Davidian languages of South India. It is spoken by upwards of one hundred thousand inhabitants, chiefly on the western coast. The majority of the people belong to the Hindu faith, but many are Roman Catholics; some of them speak the language with a mixture of Portuguese words. A version of the New Testament into this language was executed at Serampore about the years 1806 and 1810, and was printed in the Devangari character. In 1821 the Pentateuch left the press. Of late (1886) the gospels of John and Matthew have been published by the Madras Auxiliary Society, in a revised form, so as to be better understood by all classes. See Bible of Every Land, p. 125. (B.P.)

KONRAD. See CONRAD.


KÖPKE, RUDOLF ANASTASIUS, a Protestant theologian and historian of Germany, was born at Königsberg, Aug. 23, 1813. He studied theology and history, was teacher at the Joachimstalische gymnasiurn in Berlin from 1836 to 1842, commenced lecturing at the university in 1845, and was made professor in 1856. He died June 21, 1870. Besides his editorial work on the Monumenta Germaniae, he wrote, De Vita et Scriptis Liddprandi Episcopi Cremensae (Berlin, 1842): — Widzkis von Corree (1867): — Hrsoft i von Gunthersch (1879). (B.P.)

KÖPKEN, DAVID HENRICH, a Lutheran theologian of Germany, was born Nov. 4, 1867, at Luneburg. He studied at Helmstädt, Jena, and Rostock, and commenced his academic career at the latter place. In 1704 he was doctor of theology, in 1708 professor of philosophy, and died in 1745. He wrote, De Filio Dei et igitur Dei Dominio Velate: — De Domini Apocalypsi Quibusque Abuentis Israelitae Donati Fuerunt: — Dig. II de Jeu Cristi et Metu et Tristitia Acribrissima In- lente: — De Vinatione ad Revolutionem: — De Theolo- gia et Religion: — De Relevanea Diversa. See Biblio- theca Litteraria: Jöcher, Allgemeine Gelehrten- Lexicon, a. v. B.P.}

KORDOVERO, MOSÉ. See MOSÉ CORDOVERO.

KOREISH, JUMUDA. See IRÁ-KOREISH.

KOZ, SELIO. See NORE.

KORSHA, in Slavonic mythology, is a god of physicians and the medical art. Some regard him as the same with Boccus. He is represented naked, with a
KOSTER

Krafft, Friedrich August, a Lutheran theologian of Germany, was born July 30, 1781, at Lübben, in Lower Saxony. He studied at Leipzig, was in 1803 after

preacher there, in 1810 professor of Church history and practical theology at Jena, in 1815 master of theology at Jena, and in 1817 a member of the consistory of


Koutsou, in the mythology of the Caribbeans, is the head of all idols, from whom all the rest flee. Their flight causes the thunder.

Kouren of the Thousand Lamas, a celebrated lamasery in Tartsuy, which dates from the invasion of China by the Manchoues. The ground and revenues were given by a Chinese emperor, who had recently come into possession of the throne, in token of his gratitude for a favorable prophecy given by a lama before his conquest. It was designed originally to maintain a thousand lamas, but has made such progress that it now contains more than four thousand. The chief officer of the establishment is also governor of the district, and makes laws, administers justice, and appoints magistrates. See LAMAIN.

Koussouu. See HINDUWI, DIALECTS OF.

Kouwamoppeissalait, in Finnish mythology, is a giant who lived in the far north, which was begun with a bear hunt. It is not known in honor of what deity this festival was celebrated.

Korke. See CONGO.

KROES. See CONGO.


Kragb, Thibonou, a Lutheran theologian and missionary of Denmark, was born in 1785. After having passed his theological examination, he went to Greenland as a missionary. He translated a great part of the Old Testament and many ascetical works into Greenlandish, and published a prayer-book and collection of sermons in that language. He died March 25, 1888, at Osei, near Fialabende, in Schleswig. See FITS, *Bibl. Theol. i, 207.

Kraekwitsa, D. A. von, a German Lutheran divine, was born in 1824 in the isle of Rügen in 1852. He studied at different universities, was professor of theology at Greifswald, general superintendent of Pomerania, and died Nov. 7, 1842. He wrote, *Comment. in Hebræum et Ionam: — De Domo Christi et Domine Operibus: — De Jecisto Christi Spiritus*, etc. See Freher, *Theatrum Evaditorum: Witte, Memor. Theologorum: Jöcher, Allgemeine Geltwissen-Lexikon*, etc.

Krapf, Johann Ludwig, a famous German missionary, was born Jan. 11, 1810, at Devendingen, near Tübingen. He studied at the latter place, and entered the service of the Church Missionary Society in 1837. He was sent to Africa, where he labored till 1856, when the poor state of his health obliged him to return to Europe. He retired to Kornthal, and spent his time in translating the Scriptures into different dialects of east Africa. He died Nov. 25, 1881, while at prayer on his knees. Of his works we mention, *Reisen in Ost-afrikas in den Jahren 1837-55* (Kornthal, 1858, 2 vol.): — *his Dictionary of the Sukuli Language* was published after his death (Lond. 1882).
KRAUSSOLD 643 KUNTH

Kraussold, Lorenz, a Lutheran theologian of Germany, who died Oct. 22, 1881, first pastor at Bayreuth, member of consistory, director of theology and philosophy, published a number of sermons and ascetical works, for which see Zschold, Bibl. Theol. i, 737 sq.; Winer, Handbuch der theol. Lit. ii, 217, 240, 265, 266, 405. (B. P.)

Krauth, Charles Fosterfield, D.D., LL.D., an eminent Lutheran divine, eldest son of Dr. Charles Philip Krauth (q. v.), was born at Martinsburg, Va., March 17, 1828. He graduated from Pennsylvania College, Gettysburg, in 1859; studied theology under Drs. Schmucke and Schmidt; was ordained in 1842, and became pastor in Baltimore, Md. He subsequently resided in Winchester, Va. (1848-65), and Pittsburgh, Pa. In 1859 he was called to the pastorate of St. Mark's Lutheran Church, Philadelphia, and two years afterwards became editor of the Lutheran and Missionary. In 1864 he was appointed professor of theology and Church history in the new Lutheran Seminary, in Philadelphia, and in 1868 professor of philosophy in the University of Pennsylvania, of which he became vice-provost five years subsequently, a position which he retained until his death, Jan. 2, 1883. He had continued preaching, having temporary charge of various churches in the same city, and spent some time in the West Indies in 1852, a visit which occasioned his Sketches of the Danish West Indies. He is the author of a large number of works, among which we mention, a translation of Tholuck's Commentary on John; Constructive Reformation (1872); Berkeley's Philosophical Writings (1874)—and an enlarged edition of Fleming's Vocabulary of Philosophy (1877). He was several times president of the Lutheran council, a member of various literary societies, and a member of the American Committee on Bible Revision. His rare attainments, ripe scholarship, genuine catholicity, wise conservatism, and noble spirit made his influence wide and deep, not only in his own denomination, but far beyond it. See Luth. Church Rev, July, 1883.

Kressak. See Chersac.

Kritta (or Satya), the age of truth, according to the Hindu system, being the earliest in the history of the human race, the one in which man sprang from the hand of his Creator, pure and sinless, not divided into conflicting orders, and with all his faculties working together in harmony.

Kritzler, Heinrich, a Protestant theologian of Germany, was born in 1829. For a time preacher in St. Petersburg, Russia, he was called in 1874 as professor of the theological seminary at Herborn, and died April 11, 1878. He wrote, \"Die Heldenzeiten des Christenthums\" (Leipsic, 1856)—Humanität und Christentum (Gottingen, 1867, 2 vols.)—Die deutsche evangelische Kirche in der Gegenwart (1869)—Christliche Kirche (Wiesbaden, 1874). (B. P.)

Krodo, in German mythology, was a god represented as a man standing on a large fish, holding a vessel of flowers in his right hand, in his left a wheel. He is said to have a similarity to Saturn, but wherein it consists is hard to tell.

Kromayer, Johann Abraham, a German theologian, grandson of Jerome (q. v.), was born in 1665 at Ohldorf, in Thuringia. He studied theology at Jena, was in 1691 deacon, in 1696 pastor and superintendent at his native place, and died April 19, 1738. He wrote, De Usu Lingua Arabico in Adscendens Lingua Ebraica et Explicanda Sacra Scriptura—Comment. Theol. de Potestate Ecclesiastica—Disquisitiones Memoriae Librorum et Capitum Bibliorum tum Veteris tum Novi Testamenti—Specimen Fontium Scripturae Apertorum Edition in Illust. Vaticinio Holoc. Ioelis et Amosii. See Jöcher, Allgemeines Gelehrten-Leksikon, s. v. (B. P.)

Kabiriyana, the military caste of the Hindus, sprung from the arm of Brahma, whose office it is to protect their fellows from internal violence and outward assault. Their duties are to defend the people, give alms, and read the Vedas; and at any age up to twenty-two and twenty-four they must be invested with the mark of the caste. It no longer exists, however, as a distinct caste or division of society.

Kaulina, in the mythology of the Caribbeans, is the head of the heavenly spirits. He causes thunder by pursuing those who have been guilty of a sin.

Küchler, Carl Gustav, a Protestant theologian of Germany, was born in 1736, and died at Leipzig in 1863, professor of philosophy and licentiate of theology. He wrote, Præcepta Pauli Apostoli de Trinitate Reli- sionem Iis Legantibus Imprestos (Leipsic, 1820)—De Sacrorum Institutionum in Commentario de Vita Jesu Christi Commentario (1821, 1827)—Vita Jesu Christi Graec, etc. (1835)—De Locis Aliguet Evangeliorum ac Oratiores Sacrificii Perpetuum habent Urupravis (1847). He also published some sermons. See Zschold, Bibl. Theol. i, 748 sq.; Winer, Handbuch der theolog. Lit. i, 551-568; ii, 265. (B. P.)

Kühn, Andreas, a Lutheran theologian of Germany, was born at Dresden, May 29, 1624. He studied at different universities, and died at Danitz, Sept. 20, 1702. He wrote, De Juris Dei in Creationem—De Ordine Morum Christianorum—De Personæ Discreptation Inter Lutheranos et Reformatos—De Perницee et Mortu Juda Makk. xxvii, 5—Aphorismi Profecti ex Theologia Morali. See Jöcher, Allgemeines Gelehrten Lexikon, s. v. (B. P.)

Kulik (or Kulikoff), one of the chiefs of the Nogus, a serpents, in Hindu mythology, who complained to the Lord of the universe that for no fault of his he was continually tormented by the Suras, or inferior gods. In answer to his prayer, Brahma is said to have enjoined that he should receive adoration like the devas from each human being, and that mortals who refused to pay such worship to him should be cut off by some unnatural death, and deprived of the power of rising higher in the scale of created beings. See Hardwick, Christ and Other Masters.

Kumao-Goo, a species of oread in use among the Japanese for the detection of crime. The goo is a piece of paper, formally sealed with the signet of the Kamaboko (q. v.), on which are drawn several mysterious characters, and the figures of various ill-omened birds. All goos are not of equal value; the most powerful, and those most dreaded by the demons, come from a place called Kumao. The oracle above named consists of a black inked cross attached to a small piece of paper, and is dipped in a certain quantity of water. If he be guilty, the goo twinges and gripes him in the most violent manner, till he is obliged to confess his guilt.

Kumao Version of the Scriptures. The Kumao dialect is closely allied to the Hinduwee, and is spoken in the province of Kumao, subject to Great Britain. A version of the New Test. was commenced at Serampore in 1814, and was completed at press about the year 1826. It has never been reprinted since. See Bible of Every Land, p. 123. (B. P.)

Kunstmann, Friedrich, a Roman Catholic theologian of Germany, was born at Nuremberg in 1811. In 1847 he was made professor of canon-law at the University of Munich, and died Aug. 15, 1867. He published, Rhobensus Maurus (Mayence, 1841)—Die geschichtlichen Ehen unter den christlichen Confraternien Deutschlands dargestellt (1888)—Grundzüge eines vergleichenden Kirchen-Rechts der christlichen Confraternien (Münchener Universitäts-Verlag, 13. Mai 1889).

Kunth, Johann Siegmund, a Lutheran theologian of Germany, was born at Liegnitz, Silesia, Oct. 3, 1700. He studied at different universities, was pastor and superintendent at Baruth, in Upper Lusatia, and died in 1779. Kunth is known as the author of the beautiful hymn, \"Es ist noch eine Ruhe vorhanden\" (Engl. transl. in
KUNZE 643 KUTUCHTA

Winkworth, \textit{Igra Germanica}, i, 195: "Yes, there remaineth yet a rest!") See Koch, \textit{Geschichte des deutschen Kirchenrechts}, i, 454 sq. (B. P.)

\textbf{Kunze, John Christopher, D.D.}, a Lutheran minister, was born in Saxony, and educated at the Orphan House and the University of Halle. Upon a request from the St. Michael and Zion churches at Philadelphia, Pa., he was selected by the theological faculty of Halle, and ordained as rector of those churches in 1854. For fourteen years he was connected with the Lutheran congregations in Philadelphia, under various names, and then he accepted a call to a church in New York city, where he labored about twenty-four years. At one time he was professor of Hebrew in Columbia College. At his request the Synod of the Reformed Church of Hartsick Seminary he was made professor of theology in that institution, a position which he continued to hold until his death, July 24, 1807, at the age of sixty-three years. It was said of him that he was the most learned theologian of the Lutheran Church in America. His library was extensive, and he had a large acquaintance with Oriental literature. As a preacher, he was distinguished for eloquence and the instructive character of his discourses. With the assistance of Mr. Streib, he published an \textit{English Lutheran Hymn-book} in 1785, see \textit{Gen. Ass. Rev. of Evang. Luth. Church}, vili, 277; \textit{Lutheran Observer}, Feb. 15, 1853.

\textbf{Kupay}, in the mythology of the Persians, was an evil spirit, whom they did not worship, but at the mention of whose name they spat on the ground, a sign of contempt.

\textbf{Kurdish Version of the Scriptures}. The Kurdish is in all probability a remnant of the old Parsi or Parsi language, and bears much resemblance to modern Persian. Like most dialects used merely for oral communication through a large extent of territory, the language of the Kurds, having no literature or written standard of appeal, undergoes very considerable alterations and modifications in different places, by intermixture with the language of neighboring nations. Thus the Kurds dwelling in the Ottoman empire have adopted many Turkish words, while corrupted Syriac words have crept into the dialects of the tribes who live in the vicinity, or have embraced the religion, of the Nestorian Christians. In 1822 the Rev. H. Leeser, proposed to the British and Foreign Bible Society to have a version in Kurdish made. The preparation of the version was intrusted to bishop Schevris, at Tabreez. In 1827 Mr. Leeser forwarded to the committee the portions of the New Testament which had been translated. But this translation was not intelligible to the Kurds. In 1856 the above society published in Armeno-Kurdish the gospel of Matthew, which was followed by the other gospels. In the Armeno-Kurdish dialect the entire New Testament is now extant. See \textit{Bible of Every Land}, p, 92. (B. P.)

\textbf{Kurko} was a god of the Lithuanians, or heathen Prussians. His seat was not at Romove, where the gods of the ancient Prussians presided; but everywhere in the forest his idol stood under mighty oak-trees. The first-fruits of the field were sacrificed to him.

\textbf{Kurma}, in Hind\textit{h} mythology, is the incarnation of the god Vishnu as a tortoise. When the mountain Mandar left the Milky Sea, for the purpose of preparing the drink of immortality, it threatened to sink in the waves; but Vishnu, in his second incarnation, supported it as a tortoise, and thus the world now stands.

\textbf{Kurudu}, in Lamism, is one of the seven holy relics placed on the altar in the temple of the Lamaiiste deity. It is a drum, in which all the prayers are written on a long strip of parchment, wound around two rolls. If one of these rolls is turned by a crooked handle, the prayers wind themselves around this roll from the other. Thus these prayers all appear in order under the cover of Kurudu. Praying, among the Kalnmucks, Tatars, Mongolians, etc., means to turn this handle and let God read them. Those praying continue their daily occupations during prayer without disturbing the sanctity of the act.

\textbf{Kusa}, the sacred grass of the Hindoos, on which the Yogi, or Hindoo ascetic, is required to sit motionless and meditate.

\textbf{Kusa Bolivia of the Scriptures}. The Kusala is a dialect spoken in Strong Island, Micronesia. In 1868 the gospel of John was published in this language by the American Bible Society. (B. P.)

\textbf{Kusala, meri}, among the Buddhists, which is included in Karma (q. v.). "There are three principal meanings of the word \textit{kusala}, viz., freedom from sickness, exemption from blame, and reward; but as used by Buddha, its primary sense is that of idiom or expression. It has a cognate use in the word \textit{kusa}, the sacrificial grass that cuts with both its edges the hand of him who lays hold of it carelessly. That which is cut by kusala is \textit{klahin}, evil desire, or the cleaving to existence. \textit{Akusala} is the opposite of kusala. That which is neither kusala nor akusala is \textit{akusala}, it is not followed by any consequence; it receives no reward, either good or bad." See Hardy, \textit{Eastern Monachism}, pp. 5, 6, 276, 301.

\textbf{Kuster, Samuel Christian Gottfried}, a Lutheran theologian of Germany, was born at Havelberg, Aug, 18, 1782. From 1804 till 1829 he was director of the teachers' seminary; in 1830 he was appointed superintendent and first preacher at the Friedrichs-Werdem Church, and died at Neustadt - Eberswalde, Aug, 22, 1838, doctor of theology. Besides sermons and ascetical works, he published \textit{Die Paulusen, mit Einleitungen und Anmerkungen bearbeitet} (Berlin, 1822). See Zuchold, \textit{Hibl. Theol.}, i, 754; \textit{Winer, Handbuch der theolog. Lit. ii,} 251, 257, 260, 295, 302, 305, 315, 389, 424, 396. (B. P.)

\textbf{Kutscher, Johann Baptist}, a Roman Catholic priest, was born April 11, 1810, at Wiese, in Austro-Silesia. He studied at Olmizt, was made priest in 1838, and doctor of theology in 1834. For a time on till 1851 he acted as professor of moral theology at Olmzt, was then appointed court-chaplain at Vienna, and in 1862 cathedral-provost and general-vicar of the Vienna diocese. He was the right hand of cardinal Rauchelt (q. v.), and took an active part in all ecclesiastical affairs. At the special request of the latter he was appointed his successor, and his appointment as prince-archbishop of Vienna was made in 1876. In 1877 he was made cardinal, and died Jan, 27, 1881. He was a very moderate prelate, and Austria owes it to him that she was enabled to bring about the present religious legislation, without coming into a bitter conflict with the Roman see. He always went with the government party. He wrote, \textit{Die gemachten Ehren, von dem katholisch-kirchlichen Stadtpfeiffer} (3d ed. Vienna, 1842). (B. P.)

\textbf{Kutuchta}, the chief priest of the Balass-Tatars and Western Mongolia. Formerly he was subject to the Dali-Lama (q. v.), of Thibet, but in course of time he made a schism among the Lamists, and established himself on an equal footing with the Dali Lama himself. He is considered as a very sacred personage, and there is more or less of mystery always connected with his person in the minds of the common people.
KUZMANY, ALEXANDER DE, a Scotch prelate, was elected bishop of Aberdeen in 1357. He here re¬mained until about 1376, when he was sent on an embassy from king Robert II to renew the ancient league with France, and died at Scone the year after his return, in 1382. See Keith, Scottish Bishops, p. 111.

Kyrko-Handbok, the ritual of the Swedish Church, revised and published in 1811. It is divided into fifteen sheets, each containing the Psalms and a portion of the New Testament and the Litany and Lessons, and the daily services of the Church. It is in Swedish, and is divided into five parts.

Kyrko-Ordningen, a book containing the laws regulating the government and discipline of the Church of Sweden, first published in 1686.

Kyrko-rod (church council), a church court in Sweden, inferior to the diocesan consistories, and nearly answering to a presbytery. It is composed of clergy¬men, and of laymen elected by the parishioners.

L.

Laan, Peter, a Dutch theologian, was born Dec. 24, 1636. He studied at Utrecht and Leyden, and acted as preacher at different places from 1722 to 1729. In the latter year he was called as professor of theology and university preacher to Franeker, and died April 4, 1743. He published, Disput. ad Inscript. Paulini xxxi.—Ad Judg. r. 32.—De Tolerantia Civili et Societatum non Extendendo, Gensunia Memoria Minime Iniqua. See Jour¬ner, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

Labaree, Benjamin, D.D., LL.D., a Congregational minister and distinguished educator, was born in Charlestown, N. H., June 3, 1801. He graduated at Dartmouth College in 1826, and at Andover Theological Seminary in 1831; was ordained at Bradford, Mass., Sept. 26 of the same year, and for a time was a home missionary in Tennessee. From 1832 to 1837 he was professor of an¬cient languages, and president of Jackson College; for the next three years secretary of the Central American Educational Society. He was called to the presidency of Middlebury College, Vt., in 1840, and remained in office twenty-six years. From 1867 to 1889 he resided in Hyde Park, Mass., preaching for a part of this time at South Weymouth. His residence thereafter was in West Roxbury (1870-73), Charlestown, N. H., and Walpole from 1880 till his death, Nov. 18, 1885. See Boston Al¬bion, Nov. 21, 1881; Trienn. Catalogue of Andover Theol. Sem., 1870, p. 94; N. Y. Observer, Nov. 22, 1888; Cong. Year-book, 1884, p. 27. (J. C. S.)

Labbé, Martin, a French prelate and missionary, was born at Le Luc, near Caen. He entered the Socie¬ty of Jesus, and requested to be sent to the foreign missions. He went to Cochinchina in 1768, and re¬turned in 1827. In 1807, he also made a second visit to the East Indies. After a short sojourn in Europe he returned to Cochinchina, where he lived fifteen years, in the midst of fatigues and perils. He died in 1789, leaving a letter to pope Clement XI, on the worship of the Church of China also a memoir on the persecutions. See Hoefer, Nouv. Biog. Générale, s. v.

Labergens, Gottfried, a Roman Catholic theolo¬gian of Germany, was born at Fulda, May 6, 1802. He received holy orders in 1825, and was appointed at the same time professor of Oriental languages and of Old-Test. exegesis. In 1829 he was cathedral dean, in 1830 became doctor of theology, and died March 13, 1873, at his na¬tive place. He wrote, Die Vereinigung Interpretation (Fulda, 1836)—Katholische Homeristik (Ratisbon, 1841)—Grammatik der Hebr. Sprache (Paderborn, 1867). (B. F.)

Labouchère, Pierre Antoine, a noted French Protestant painter, was born at Nantes, Nov. 29, 1807, and studied in Germany and in England. He had been placed at first in a commercial house at Antwerp, and made, in 1827, a journey to the United States, as secretary of M. Bates, and in 1832 went to China as supercargo of a vessel of Nantes, which belonged to his elder brother. Painting, however, seems to have been his preoccupa¬tion, and a visit to Antwerp decided his voca¬tion, and he accordingly became a pupil of Paul Dela¬roche. He died at Paris in 1873. Labouchère chiefly painted historical subjects, especially those of the Reformation in Germany. He left a set of subjects drawn from the life of Luther, which have been engraved, and are accompanied with a text by Miret d'Aubigné. See Hoefer, Nouv. Biog. Générale, s. v.

La Bruyère, Stephen de, a French prelate, was elected bishop of Nantes some time before 1215, and was involved in a contest with Peter Maucier, duke of Brittany, on the privileges of the clergy, which resulted in the bishop's forcible expulsion from his diocese in 1219. He withdrew to Rome, but after some months returned to his functions, and died at Nantes, Feb. 8, 1227. See Hoefer, Nouv. Biog. Générale, s. v.

Labyrinth. At St. Berin's, in St. Omer, there was one of those curious floors, representing the Temple of Jerusalem, with stations for pilgrims, and actually vis¬ited and traversed by them as a compromise for not going to the Holy Land in fulfillment of a vow. The labyrinth was destroyed in 1768; and Jerôme and Amiens shared the same fate in 1823. There is a round labyrinth in the centre of the nave of Chartres, inlaid with lead; another, of encaustic tiles, in the chap¬ter-house of Bayeux; and a third, of octagonal shape, in the nave of St. Quentin.

La Chartres, Pierre de. See Peter of Charte¬rs.

La Chartres, Renoud de. See Chartres, Renoud de.

La Chapelle. On the identification of this place, Liest. Conder remarks (Test Work, ii, 168): "We visited Um Lass, the site proposed by Dr. Rob¬inson, and could not but conclude that no ancient or important city ever stood there, nor has the name any radical similarity to that of La Chapelle. (This is surely a mistake, as it originated in at least the name of the more can be said in favour of his own proposal.) Much nearer, indeed, would be the title of Imm, applying to a large au¬cropli at the foot of the hill, and in the proper position for La Chapelle. The modern site means a 'water-pip,' and, if it is a corruption of the Chapele, it would afford a second instance of a change which seems to have taken place in the case of Michmash—"The Capping Ange," and tells us to Teill el-Heyt is not much greater than that given in the Omission for La Chapelle, while the proximity of Einan
of students who came under his influence at the university, now scattered all over the land and in other nations, bear cheerful testimony to his great personal worth. As a thinker and writer he was bold, independent, and progressive, fervent in his attachment to truth, ardent in his devotion to the Church, broad in charity, and incapable of bigotry or cant. See Minutes of Annual Conferences, 1879, p. 47.

Leda (or Lado), in Slavonic mythology, was the goddess of beauty and love, worshipped in Kiev. Lel (love), Did (return love), and Poli (marriage) were her sons. There are still traces of an idol worship in the festival early celebrated at Lada and Did, which falls on the Thursday before Whit Sunsultintide.

Ladvocat, Billaud Nicolaus, a French prelate, was born at Paris in 1620. He entered the ministry, was received in the Sorbonne, Dec. 24, 1652, and became canon of Notre Dame and vicar-general of the coadjutor of Paris, Albert de Conti, cardinal of Rez, whom he assisted for several years in his political intrigues, in the administration of his diocese, and whom he accompanied to Rome in 1675. In 1677 he obtained the episcopal see of Boulogne-sur-Mer. He governed his diocese wisely, where he also founded a seminary and some establishments of instruction and of charity. He died April 14, 1681, leaving Francois Pottier (Paris, 1679), which maintains that the Virgin Mary was taken up into heaven bodily. He also composed the first rules which were observed in the Hôtel Dieu de Paris. See Hoefer, Nouv. Biog. Générale, s. v.

Laetusius, Laurentius, a Lutheran minister of Germany, was born in Franconia, April 15, 1572. He studied at Jena and Wittenberg, was in 1595 elected, and attended the colloquy at Ratisbon in 1601; in 1602 he was rector at Heilbronn, in 1605 first preacher at Onolbach, and died July 26, 1684. He wrote, Criterium Fidei: Index Heresivm Contraevangelistarum et Schismatvm, etc.; Emessius Arctici de Persona et Officio Christi Bellarmino Opposita. See Freher, Theorvm Eruditorvm; Witte, Diarium Biographicum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Laetus, Georom, a preacher at Lublin, Poland, who died March 27, 1649, is the author of, Pergeratian Pauli Romana: --Comment. Prac. in Politia Conversionis: --De Ratione Concomitandi ad Methodum Dominici Conformata. See Winer, Handbuch der theol. Lit., i. 559; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

La Perronnays, Jules Bazile Ferron de, a French prelate, was born at the castle of St. Marie-les-Anciens, Jan. 9, 1693. After he had finished his studies, he entered into orders, and followed cardinal Ferrier to Portheims from Rome, to the conclave which elected Clement XIV, in 1709. On Dec. 24 of the same year he was nominated bishop of St. Brienc, and was transferred to the bishopric of Bayonne in 1774, and to the episcopal see of Lusitania, which he resigned until 1790. He refused to take the oath to the civil constitution of the clergy, and left France in 1791. He was pursued by the French soldiers, and retired to Bavaria, where he died, May 15, 1799. See Hoefer, Nouv. Biog. Générale, s. v.

Laftau, Pierre François, a French prelate, was born at Bordeaux in 1685. He studied among the Jesuits, and for some time was very active in the affairs of Jansenism. He was sent to Rome as an ambassador, was consecrated there bishop of Siserton in 1719, and took possession of his see the following year. He is said to have been immoral ever in life, but afterwards a pattern of piety. Laftau died at Siserton, Apr. 3, 1764, leaving several works on practical religion, for which see Hoefer, Nouv. Biog. Générale, s. v.

Lafo al-jemmin (the thief on the right hand), a festival observed by the Syrian Christians in commemoration of the penitent thief. It occurs on the octave of Easter.
LAFORET, NICOLAS JOSEPH, a Roman Catholic theologian, was born in 1823 at Grafe, Namur (Belgium). In 1848 he was called as professor to Louvain, and died Jan. 26, 1872. He wrote, Histoire de la Théologie Dogmatique:—Vie et Travées d'Arnold Tüx.—Les Dogmes Catholiques, in L'Apostolat et la Civilisation:—Histoire de la Philosophie. (B. F.)

Laga, in Norse mythology, was the goddess of the refreshing springs and waters. She lives in Siouqabekr, a silver palace, by which the waters of the earth flow. Odin visits her daily to bathe there.

Lagarto, Pedro, a Portuguese prelate and theologian, was born at Setubal about 1524. In 1540 he journeyed to Rome under the rule of Arrabida, who had then the rule of St. Francis; afterwards studied theology at Salamanca, and was elected in 1576 provincial of Arrabida. He died July 28, 1590, leaving Summa Divina Omnium Notabilium. See Hoefer, Nouv. Biog. Générale, s. v.

Lagomarsini, Geronimo, a celebrated Italian Humanist, was born Sept. 30, 1486, at Porto-Santo-Maria (Spain). In 1708 he went to Italy, and commenced his studies in the College of the Jesuits at Prato, in Tuscany. In 1721 he began to teach rhetoric at the College of Arezzo. Four years afterwards he went to Rome to complete his theological studies, after which he returned to Arezzo. In 1722 he was appointed to the chair of rhetoric at Florence, and in 1751 to that of Greek in the Collegium Gregorianum at Rome, which position he occupied until his death, May 18, 1773. He left several works on classical literature, for which see Hoefer, Nouv. Biog. Générale, s. v.

Lagraune (de l'Arville), Henri de, a French prelate, was born at Calais in 1618, of an ancient family of the 15th century, which had been settled at Berry. He went to Poland about 1674, where he finally devoted himself to the Church, and was consecrated cardinal, in 1695, by Innocent XII. After the death of Sobieski, his son-in-law, he was made prince and rector of the queen of Poland, and was nominated to the see of Rome, where Lagrange died seven years afterwards, May 24, 1707. See Hoefer, Nouv. Biog. Générale, s. v.

Lagrenée, Louis Jean François, an eminent French painter, was born at Paris, Dec. 30, 1724, and studied under Charles Vanloo. He gained the grand prize of the French Academy for his picture of Joseph Exequelis, in the year 1741. He was then in Russia, and at the time of his visit to London, and was employed by Antonio Verrio upon the large picture of St. Bartholomew's Hospital. He was also unanimously chosen by the commissioners to paint the cupola of St. Paul's. He died in Paris, June 17, 1793. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Lagus, Daniel, a Lutheran theologian of Germany, was born in 1618 at Colberg, Pomerania. He studied at Königsberg and Wittenberg, and in 1658 doctor of theology, and for some time professor of theology at Greifswald. He died May 30, 1676, leaving, Comment. Super Epistolam Pauli ad Galatian, Ephesians, Philippenses:—Examen Trium Confessionum Reformatstrarum, Marchiaca, Lipsiensiæ et Thorntoniæ:—Vindicatio Evangeliorum Dominicalium et Festivalium contra Thoma, Stapelton.:—De invicem Jesum Deunctou et Pat. nec. in:—De Omnipresentia Humana Christi Nature:—De Honore Operum Necessitate ad Salutem. See Witte, Diarium Biographicum; Jöcher, Allgemeines Gleichzeit-Lexikon, s. v. (B. P.)

Lahe, a tablet suspended in a Buddhist Wihară (g. v.) in Ceylon, upon which anything might be written which was intended for the information of the priests.

Lahana, in Lamaism, are heavenly spirits who, long before the creation of the world, lived in unspeakable felicity, which was of an earthly nature. Above the earth there were twenty worlds inhabited by these beings, the highest four of which were so purified that their inhabitants lived without food. When the world was created many of these Lahans descended to it, and became so earthly they were subjected to its laws. When they ate of the fruits of this earth they became black, and the sun and moon were therefore created to give light to this otherwise dark world. The human family, including the sinned animal world, is indebted to the Lahas for their existence.

Lahamm is doubtless the present Khurbet el-Laham, located on the Ordinance Map at two and a half miles south of Beit-Jibrin, and described in the accompanying Memoirs (iii, 283) as "foundations, heaps of stones, wells, cisterns, and caverns. The masonry seems probably of Byzantine date, but the site to be older.

Laïn, Saint. See LÆTITIUS.

Laing, John, a Scotch prelate, was first rector of Tannadice, in the shire of Angus, and Linlithgow, and was next preferred to the office of high treasurer in 1465, which office he held until 1468, at which time he was made lord-register, and about the same time enjoyed the rectories of Suthet and Newlands. He was promoted to the episcopal see of Glasgow in 1474; was made lord high chancellor in 1482, and died Jan. 11, 1482-83. See Keith, Scottish Bishops, p. 235.

Lairesse, Gerard, an eminent Flemish painter, was born at Liege in 1640. He studied under Bertholet Flemael, and at the age of sixteen had gained considerable reputation from his efforts. He visited Utrecht, and afterwards removed to Amsterdam, where his reputation rose so high that the Dutch esteem him their greatest historical painter. He died at Amsterdam in 1711. The following are some of his best works: The Fall of our first Parents; Adam and Eve Driven from Paradise; Joseph and his Brethren; The Child Jesus. See Clarmes, Biog. Dict. s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Lalisa, Giuseppe Maria, an Italian prelate, was born March 24, 1775, at Rome, of Bavarian parentage. He was educated at first among the Jesuits, and finished his studies at the University of La Sapienza, where he also took the degree of a doctor in utroque jure, and was ordained priest. A short time after he became vicar-general to cardinal Galleli, and commendatory abbot of Subiaco. In 1817 he was appointed bishop of Hippone in paribus, and administrator of the diocese of Anagni. He died at Terentium, July 18, 1836, leaving De Universa Christi Ecclesia. See Hoefer, Nouv. Biog. Générale, s. v.

Lakshana, a Hindû name for the characteristic beauties or signs of a supreme Buddha. These were divided into three classes: 1. The two hundred and sixteen qualities-lakshanas, of which there were one hundred and eight on each foot; 2. The thirty-two Mahapurușa-lakshana, or superior beauties; 3. The eight Aṣaṅgāyujana-lakshana, or inferior beauties.

Lakshmi, in Hindû mythology was the goddess of beauty and loveliness, the wife of Vishnu, generated from the form of the sea, similar to Venus Analogysme of the Greeks. She is also the goddess of plenty, and as such is called Sri or Skirt. She is also the goddess of felicity, and thus identical with Mangala Devatā. She often serves poet as an ideal of womanly beauty.

Lakrum. This site Trelewney Saunders Map of the O. T.) confounds with that of Adam, locating it at Danum; perhaps from misunderstanding the ambiguous language of Tristram (Bible Places, p. 278), who thinks that "La­krum may be traced in Kbr Kuma," which is laid down on the Ordinance Map at two and a quarter miles south-
west of Denmark, and eight miles west from the south end of the Sea of Galilee. The accompanying "Memoir" (1551) say of it: "There are ruins in this village, and portions of fine limestone columns, but no capitales. There are also remains of churches." The "Lambs" are mentioned in the twenty-second chapter of the sixth volume of "De Saint-A à Monseur". It was a doctor of the Sorbonne, abbot of Notre Dame de Valcrimont, and wrote "De Iniquo Pe Tur Voluntatis: — La Grande Victoire: — Examen de la Conduite des Réligieuses de Port-Royal, etc." (1564). — Lettre sur le Libéral M. Ch. M. of "De la Foi des Réligieuses de Port-Royal (1667, 2 parts)." See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.

Lallouette, Ambrose, a French theologian, was born in 1634 at Paris, and died May 9, 1724. He wrote "Discours sur la Prédication Religieuse: — Histoire des Traductions Françoises de la Bible," and "Du Sens des Différents Points de Morale: — Avis pour Livre Utilité de l'Exemple. See Mourer, Dictionnaire; Jächer, Allgemeine gelehrter Lexikon, s. v.

La Marche, Jean François, a French prelate, was born in the diocese of Quimper in 1729, of a noble family from Brittany. He became a priest in the church of La-Chapelle, where he left the army to embrace the ecclesiastical call. He was a first canon and grand-vicar of Treguier, then abbot of St. Aunin des Bois, and in 1772 was elected bishop of St. Pol de Leon. At the commencement of the Revolution, La Marche refused to obey the civil constitution, and Jan. 8, 1791, fled to London, where he was befriended by Burke and other Englishmen, who charged him with the distribution of means of relief to the French emigrants. This position he held until his death, Nov. 25, 1806. He wrote "Mandement also a Lettre Pastorielle et un Ordonnance, the last in London, Aug. 20, 1791, to warn his diocesans against schism. See Hoefer, Nouv. Biog. Générale, s. v.

Lamasery, a collection of small houses built around one or more Buddhist temples in Tartary and Thibet, as a residence for the Lamas. See LAMAS.

Lamb, Andrew, a Scotch prelate, was bishop of Aberdeen, and resident of the city of Galilee, in 1619, which he held until his death in 1638. See Keihl, Scottish Bishops, p. 167-281.

Lambert, Bernard, a French theologian, the last of the Jansenistic school, was born at Salernes, Provence, in 1738. When made professor of theology, Lambert published some trains, which were at once censured by the Rouen see, and he had to leave Limoges in consequence. He then went to Grenoble, where he remained some time. The episcopal see of Lyons was then occupied by the famous Montazer, who gathered about himself all opposed to the Jesuits, including Lambert. When Lambert went to Paris, monsieur de Beaumont, an opponent of the Jansenists, was archbishop there, and refused to receive father Lambert into his diocese; but some bishops interfered in his behalf, and he was admitted on condition that he would write only against philosophers and unbelievers. Lambert died at Paris, Feb. 27, 1813. Of his many writings we mention, "Apologie de l'État Religieux: — Traité sur le Secrét de l'Eglise-Christ" (1778); "Idée de l'Événement des Secours Selon les Sentiments de ses Vertébres Défenseurs" (1786); "Traité Dialectique et Moral de la Justice Chrétienne" (1785); "Introduction à l'Histoire de l'Église" (1796); "Exposition des Prolégomènes et des Promesses Faites à l'Église" (1806, 2 vols.), a work in which he admits the doctrine of the Millenniumarians, and the theory of those who regarded the pope as antichrist. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.

Lamberton, William, a Scotch prelate, was chancellor of the Church of Glasgow in 1292, and elected bishop of St. Andrews in June, 1298. Bishop Lamberton strenuously opposed the encroachments made by King Edward I of England upon the constitution of Scotland, and contributed his hearty endeavors to set and keep King Robert Bruce upon the Scottish throne. He died in 1298. He built a palace for the bishop of St. Andrews, also ten churches belonging to the diocese; and did a great many other good and noble works. See Keith, Scottish Bishops, p. 21.

Lami, Bernard. See LAMY.

Lami, François, a French Benedictine, was born at Montreuil, near Chartres, in 1636, and died at St. Denis, April 4, 1711. After having served in the army, he embraced a monastic life at the age of twenty-three. In spite of his controversies with Bossuet, Malachrène, Arnauld, Nicole, Dupin, and others, he was highly esteemed by all who knew him for his sincerity and piety. He wrote "De la Connaissance de Soi-Même" (Paris, 1694-98, 6 vols.; improved ed. 1700); "Le Nouvel Athéisme Révéré, Contre Spinoso" (1696); "Vérité Évidente du Gouvernement de Dieu" (1694); "De la Connaissance de la Trinité" (1694); "Les Conclusions du Pèlerin sur la Profession Religieuse" (1697); "La Supposée sur l'Engagement au Service de Dieu" (1703); "L'Incidence Amen à la Religion par la Raison" (1710); "Les Gémissements de l'Amour sous la Tyrannie du Corps" (1700); "Conclusions sur Divers Effets du Tonnerre" (1700). See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.

Lamp, The, a ceremony practiced by the Maronites (q. v.), by way of anointing for the sick. They make a cake somewhat larger than the consecrated wafer of the Romanists, and put upon it seven pieces of cotton twisted with little pieces of straw, and place all together in a basin with some oil. Having read a portion of one of the gospels and epistles, with some prayers, they set fire to all the cotton. They now anoint with this oil the forehead, breast, and arms of every one present, and particularly the sick person, saying at each unction, "May the Almighty, and his sacred unction, pardon all thy sins, and strengthen thy limbs as he did those of the poor man who was troubled with the palsy." Then they let the lamp burn till all the oil is exhausted. This rite is administered to the sick, and is not confined to the dying, as in the case of extreme unction in the Roman Catholic Church.

Lampadophoria (from λαμπάδας, a torch, and φως, to burn'), ancient Grecian games, celebrated in honor of Prometheus, Athens, and Hephaestus, who taught men the use of fire. The game consisted in carrying an unextinguished torch through certain distances by a successive chain of runners, each taking it up at the point where another left it, and the one who permitted it to go out losing the game.

Lampadón Homéra (from λαμπάδας, a torch, and ἡμέρα, a day), the name given to the fifth day of the Eleusinian Mysteries (q. v.), because on that day the initiated marched two and two in procession, each with a torch in his hand, to the temple of Ceres in the Eleusia.

Lampeter Brethren. See APOSTOMONE.

Lamps, Christian. Many of these of ancient manufacture have been discovered in the catacombs and elsewhere. They were in general of similar form to those used by the Romans at the time, but often with Christian emblems upon them. See Fish.

Lamps, Festival of, a feast celebrated annually in Raisajuli, in honor of the Hindu goddess, Lakshmi (q. v.). The festival is called Dviti, and every city village, and encampment exhibits a most brilliant spectable from the illumination. On this day it is incumbent upon every votary of Lakshmi to try the chance of dice, and from their success in the Dewali the prince, the chief, the merchant, and the artisan foretell the state of their coffers for the ensuing year.
LAMPSACUS, COUNCIL OF (Concilium Lampaecum), held at Lampsa, on the Hellespont, A.D. 364, as Pagi shows. Orthodox bishops were invited to it; and it is described as a council of Homoussians by Sozomen (vi, 7) if the reading is correct. But those who directed it must have been really Semi-Arians; for they professed to be partisans of the Homoussian formula, and of the creed published at Antioch, besides sitting with Macedonius, by whom the godhead of the Holy Ghost was denied. What made Sozomen think well of them probably was that they were treated with marked favor by Valentinian; while they condemned the extreme party which Valena espoused, and which he ordered them into exile for dissenting from. On this, too, they seem to have despached a still more orthodox account of themselves to Rome, which contained Liberius (Sozomen, iv, 12; comp. Mansi, iii, 378).

Lamson, William, D.D., a Baptist minister, was born at Danvers, Mass., Feb. 22, 1812. He studied at the South Reading (now Wakefield) Academy, graduated from Waterville College (now Colby University) in 1835, and was a tutor there one year. In the autumn of 1837 he was ordained pastor of the Church in Gloucester, Mass., where he remained until 1839, and then went to the Newton Theological Institution and studied two years. He was pastor in Thomaston, Me., about two years (1841 and 1842), and then returned to Gloucester as pastor until 1848. His next settlement was in Portsmouth, N. H., and his last in Brookline, Mass. (1858-75), where he died, Nov. 20, 1882. See Catcart, Bap. Encycl. p. 669. (J. C. S.)

Lance (λάγγας, callutas), a liturgical instrument of the Greek Church, in the shape of a small knife formed like a spear, is used in the common Greek rite in the preparatory office of prothesis, to divide the host from the holy loaf previous to consecration. This earlier fraction, the primitive antiquity of which is doubtful, is distinctly symbolical, and has no reference to the subsequent distribution, for which another fraction has always been made. The typical allusion to the circumstances of our Lord's Passion receives greater force and vividlness in the Greek Church, from the use of the "holy spear" for the division of the loaf, as commemorative of the piercing of our Lord's body by the Roman soldier. The priest makes four cuts to separate the host from the oblation, and also stabs it more than once, accompanying every cut or stab with appropriate texts of Scripture, e.g. "He was led as a lamb to the slaughter." "One of the soldiers with a spear pierced his side," etc.

The use of the holy spear is not found in the purely Oriental liturgies, e.g. those of the Syrians and Egyptians, a fact which leads Renan to question whether the rite is of primitive, or rather of later origin; since these churches borrowed their discipline from the Greek Church in the earliest ages. It is entirely unknown in the Western Church.

Länderer, Karl Adolphi Ferdinand, a Lutheran theologian of Germany, was born at Schönebeck, near Magdeburg, Jan. 4, 1756. For some time rector of the Lyceum and preacher, at Stolberg, in Saxony, he was called as member of consistory and preacher to Neustadt in 1828, and died in 1865, a doctor of philosophy. He published sermons and some ascetical works. See Zuchold, Bibl. Thel. ii, 761 sq. (B. P.)

Lansing, Friedrich von, a German writer, was born at Leipzig, March 12, 1618. He studied at his native place, was master of philosophy in 1640, and died Oct. 30, 1685. He was a bookseller at Leipzig, and was influential as a Controversiaster Germanico-Hebraico-Graecae (Leipzig, 1677, fol, often reprinted; best edition that of Rein-ecius, 1713). See Winer, Handbuch der theol. Lit. i, 173; Jöcher, Algemeines Gelehrten-Lexikon, s. v. (B. P.)

Landsca, Council of (Concilium Landesense), Three such are given in Mansi (ix, 768 sq.) dated A.D. 560, but, even if genuine, they were simply meetings of the bishop, his three abbots, and his clergy, for excommunicating or abasing great offenders: in the 1st case Meirc, in the 2d Morgan, bishop of Glamorgan; in the 3d Gwaedrach, king of Gwent; all of them under Oucedanus, third bishop of Landes, and therefore sees near the 7th century. "The book, however, in which these records occur is a compilation of the 12th century" (Haddan and Stubbs, Councils and Documents, i, 125, 147).

Landal, William, a Scotch prelate, was early rector of the Church of Kinkell, and was promoted to the see of St. Andrews in 1341. He was still bishop of St. Andrews and present at the famous Parliament, April 4, that year. He died in the abbey of St. Andrews, on St. Thecla's day, Oct. 15, 1385. See Keith, Scottish Bishops, p. 24.


Landerer, Maximilian Alberz von, a German theologian, one of the most learned and able, though not one of the best known, representatives of the school of theology occupying an intermediate position between the old supranaturalism and modern rationalism, was born at Maulbron, Württemberg, Jan. 14, 1810. He studied at Tübingen, where Donner (q. v.) was his fellow-student. In 1839 he was deacon at Goppingen, in 1841 professor at Tübingen, and died April 15, 1878. Rejecting the Hegelian principle of absolute knowledge, Landerer emphasized the religious experience in the department of systematic theology. He did not, however, forcibly separate it from the revelation of the Scriptures. The central doctrine in systematic theology he regarded as the person of God and man in the frame of contact with him, the more highly they learned to respect him. Landerer published very little. For the first edition of Herzog he contributed thirteen articles, the most prominent of which was the one on Melanchthon. For the Jahr- bücher für deutsche Theologie he wrote on "The relation of grace to the freedom of the will in the application of salvation." After his death some of his former pupils published from his manuscripts, Zur Dogmatik. Zwei akadémische Reden, together with Landerer's Gedächtnissrede auf F. C. Baer (ed. by Baer and Weis, Tübingen, 1879); Predigten (ed. by F. Lang, Heilbronn, 1880); — Neueste Dogmengeschichte von Semmelius bis auf die Gegenwart (published by Paul Zeller, 1881). See Worte der Erinnerung an Dr. M. A. Landerer (Tübingen, 1878); Wagenmann in Jahrbücher für deutsche Theologie (1878); Württembergische Kirchen- und Schulblatt (ed.), No. 26-28; Protestantische Kirchenzierung (ed.), No. 20; Schmidt, in Pfiff, Herzog,
Landi, Gasparo, an eminent Italian painter, was born at Piacenza in 1766, and studied the grand puglia of David and Colin in the Academy of Paris. After gaining the prize of the Accademici delle Belle Arti, he was sent to Rome by the marquis of Landi, and studied under Pompeo Batoni. After gaining a number of prizes at the exhibitions, he was chosen professor of the Academy of St. Luke, and was made pope Pius VI. In 1818 he was commissioned by the French government to execute several works, and was appointed a director of the School of Design established in the convent of Appollinaris. His masterpiece is the picture in the Church of the Dominicans at Piacenza, representing Christ Ascending Mount Calvary. He died at Rome, Feb. 24, 1830. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Landis, Robert Wharton, D.D., an eminent Presbyterian divine, son of Samuel Calvin Landis, a descendant of the old Huguenot family of Calvin, was born at Philadelphia, Pa., Jan. 1, 1869. He was converted at seventeen, joined the Baptist Church, of which his parents were members, and commenced his theological studies in the same year. He remained but fifteen months at an academy, and three months under a private tutor. On entering upon his college career at twenty he united with the Presbyterian Church, was licensed in 1831, and ordained in 1832. He continued his studies while carrying forward his work as pastor, and became possessed of rare literary attainments. In 1855 he was pastor at Providence and Norristown; in 1862 at Allenport; in 1864 at Pittsburgh; in 1865 at Hillsdale, N. Y.; in 1867 at Albany, N. Y.; in 1846 at Cohoes, N. Y.; in 1848 at Greenhills; in 1856 at Maysville; in 1857 at Paterson, N. J.; in 1856 at Iona, Mich.; in 1860 at Somerset, Ky.; in 1867 at Wilmington, Del. In all these places his preaching was attended with marked effect. At entering upon this vocation, he was a large, awkward youth, but was converted. In 1868 he became professor in Danville Theological Seminary, where he remained one year. He died at Danville, Ky., Jan. 24, 1883. Dr. Landis was the author of several valuable works, and contributed largely to the religious and literary journals. See Nevins, Preb. Encyclop. s. v.

Landon, Seymour, a veteran Methodist Episcopal minister, was born May 3, 1798, at Grand Island, in Lake Champlain, N. Y. He was converted in 1815, and in 1818 joined the New York Conference. He served the following charges: Charlotte Circuit, Vt.; Ticonderoga District, N. Y.; the Albert Butler, Vt.; Chazy Circuit, N. Y.; Whitehall Circuit; Poultney, Vt.; Sandy Hill and Glen Falls, N. Y.; York Street, Brooklyn (twice); Lansingburgh, N. Y.; New York; Rhinebeck; Newburgh; Sugar Loaf; Hudson; Hempstead, L. I.; Sag Harbor; West Wimsett, Conn.; Grand Street, Brooklyn, L. I.; Greenpoint; Southport, Conn.; Watertown, N. Y.; Mount Vernon; Astoria, L. I.; Amityville and New Bridge; Springfield; Orient. He was president of Hartford and Long Island districts. He died at Jamaica, L. I., July 29, 1880. His effective ministry dated from 1802 when he was seventy-four years old, after an active ministerial career of fifty-five consecutive years. In 1852 and 1860 he was a delegate to the General Conference, and in 1856 and 1864 he was a reserve delegate. He was a man of excessive diligence, with a conscience, soundness and firmness equally marked. Of majestic figure and handsome face, his amiability of disposition and other personal qualities made him a welcome ornament in every circle of society. See Minutes of Annual Conference, 1881, p. 80.

Landri (Lat. Landericus), Saint, twenty-eighth bishop of Paris, occupied that see about 650, under Clodius, between Audelbert and Chrodebert. He showed his love for the poor by supporting the sick and the poor in Paris in 651, by sacrificing all his own means, and self-sacrifice. Even the vessels of the altar to help them. A tradition generally accepted in the diocese of Paris, and admitted by the Bollandists, attributes to St. Landri the building of Notre-Dame. The final day on June 8, but he is usually commemorated June 10. He was interred in the Church of St. Germain l'Auxerrois, then called St. Germain le Rond. See Histoire, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ. Antig. s. v.

Landriot, Jean François Anne Thomas, a distinguished French prelate, was born at Conches-les-Mines in 1816, and died at Rheims in 1874. He was vice-general of Autun, in 1856 bishop of La Rochelle, and in 1866 archbishop of Rheims. He published, Discours et Instructions Pastorales (1856-60, 5 vols.); Conference, Allocutions, Discours et Mantements (1856-64, 3 vols.): La Feme Forte (1803; 6th ed. 1888); La Feme Nueve (1863, 2 vols.; 7th ed. 1874); La Feme Chrisme (1862, 2 vols.; 6th ed. 1874); La Christ d'Ecclési, (1865, 2 vols.); La Christ d'Ecclési (1866). See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.

Lane, Aaron D., a veteran Presbyterian minister, was born at Lansburgh, N. Y., Jan. 29, 1737. He studied at the Lenox Academy, Berkshire Co., Mass.; graduated from Union College, N. Y., in 1816, and from Princeton Theological Seminary in 1825. He was licensed by the Presbytery of Columbia, Oct. 26, 1819; was ordained pastor of the Presbyterian Church of Waterloo, Seneca Co., N. Y., in 1821, having served as stated supply for nine months. At Waterloo he continued to labor zealously and successfully over fourteen years, until compelled by bronchial affection to cease from preaching. He continued, however, to labor among his former people, loved and appreciated, until his death at Waterloo, Nov. 2, 1888. See Necrology, Report of Princeton Theol. Sem. 1891, p. 11. (W. F. H.)

Lane, Edward William, an English Orientalist, was born Sept. 17, 1843, at Hereford. He studied at Cambridge, and spent some years in Egypt (1825-28; 1883-85). He published An Account of the Manners and Customs of the Modern Egyptians (Lond. 1836, and often; Ger. transl. Leipzig, 1856); Selections from the Koran (Lond. 1843); Letters to a Society to the Middle Ages (1858). In 1847 he went for a third time to Egypt, and after his return, in 1849, began the publication of his main work, Arabic-English Lexicon, of which he published five parts (1863-74), and died Aug. 9, 1878. Lane's nephew, Stanley Lane Poole, continues the work of the deceased. (B. P.)

Lafrancho (or Lanfranchi), Giovanni, an eminent Italian painter, was born at Parma in 1581, and studied under Agostino Carracci. At the age of sixteen he painted a picture of the Virgin with Saints, which was greatly admired, and placed in the Church of San Agostino, at Piacenza. At the age of twenty-two he visited Rome, became the pupil of Annibale Carracci, who employed him in the Farnese palace, and in the Church of San Jago, where he executed a number of works. His fresco paintings in San Agostino, particularly his Assumption of the Virgin, were greatly admired. Among his other good works were Moses Striking the Rock, Abraham Offering Isaac; and The Flight into Egypt. He procured the commission to paint the cupola of San Andrea della Valle. It was a wonderful work of art, and represented The Virgin seated in the clouds, surrounded with saints, and contemporaries of Christ, which he filled up with the upper part of the picture. In 1646 he was invited to Naples to paint the cupola of

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the treasury at that place. He was employed by Urban VIII to paint a picture for the Church of St. Peter, representing an angel walking on the sea. He died at Rome in 1647. There are a number of excellent plates by him, as follows: *The Messenger of Moses Returning from the Land of Canaan;* also a series of pictures of subjects from the Passion of Christ, for the chapel of the Crucifix. See Hoefer, *Biog. Gravure*, a. v.; Spenner, *Biog. Hist. of the Fine Arts*, a. v.

LANFREDINI, Jacopo, an Italian prelate, was born at Florence, Oct. 26, 1670. He became civil auditor of cardinal Camerlingue in 1722, and the following year was declared domestic prelate, member of the consistorial congregation, and referendary of both signatures. Benedict XIV made him cardinal priest March 16, 1727. Clement XIII, his compatriot, appointed him, in 1730, to a canonship in St. Peter's. After having been successively secretary of the congregation of the council, voter of the signature of grace, datary of the penitentiary, he, in 1735, made cardinal, and bishop of Osimo and Ciompi, in the bishopric of Ascoli. He died May 16, 1741. See Hoefer, *Nouv. Biog. Gravure*, a. v.


LANGE, Heinrich, a Protestant theologian of Germany, was born Nov. 14, 1828, at Fremmen, in Württemberg. He studied at Schöntahl and Tübingen, and was in 1848 appointed pastor at Wartau, in Switzerland. Here he commenced, in 1859, the publication of the *Zeitschriften aus der reformirten Schweiz*, the organ of the newly reformed church party. In 1863 he was called to Meilen, and in 1871 he was elected pastor of St. Peter's at Zurich. He died Jan. 13, 1876, leaving *Predigten* (St. Gall, 1852). *Versuch einer christlichen Dogmatik* (Berlin, 1858; 2d ed. 1858). *Ein Gang durch die christliche Welt* (1855). *Drei durchschneidende Unterruh, 1862-65, 2 vols.: Religiöse Charaktere* (1862). See Mayer, *Heinrich Langa. Lebensbild eines freisinnigen Theologen* (Basle, 1877); Lichtenberger, *Encyclop. des Sciences Religieuses*, a. v.; Zuchold, *Bibl. Theol. ii, 763. (B. F.)

Lange, John, an eminent minister of the Society of Friends, was born at Vassalborough, Me., in 1790. He felt a special interest in the North American Indians, and about 1840 was appointed one of a deputation sent out by the New England Yearly Meeting to the Indians west of the Mississippi River, with a view of suggesting and maturing plans for their improvement. President Grant appointed him on the Board of Indian Commissioners, a position which he held till his death. "Both as a commissioner and as a private citizen he served the government several times in missions of great delicacy and difficulty, accomplishing the service to the satisfaction of the government, and in close amicable relations with the tribes visited." He is represented as having been "a man of splendid physique and great vigor, both of body and mind, yet gentle and unassuming in manner, genial and sympathetic, most appreciative of a joke, and foxy enough of self to work for the good of his fellow." He died at his native place, May 25, 1879. See *Friends' Review*, xxiii, 681. (J. C. S.)


Langbein, Bernhard Adolph, a Lutheran theologian, was born in 1815 at Wurzen, Saxony. In 1841 he was deacon at Meissen, in 1858 church counsellor at Dresden, in 1866 first court-preacher there, and died July 17, 1873, doctor of theology. Langbein was one of the most prominent preachers of Germany, and the author of many volumes of sermons and ascetical works. Of the latter we mention, *Die Reise aus dem irischen nach dem himmlischen Vaterhaus* (2d ed. Leipsic, 1869). *Tägliche Erquickung aus dem Heilblumen* (2d ed. 1866). *Der christliche Glaube nach dem Bekenntnis der lutherischen Kirche* (1873). See Zuchold, *Bibl. Theol. ii, 763 sqq. (B. F.)


Lange, Friedrich Albert, a German philosophical writer, and son of the famous theologian Johann Peter (q. v.), was born Sept. 28, 1828, at Wald, near Solingen. He studied at Zurich and Bonn, in 1852 professor of philosophy in Cologne, and in 1855 private donor of philosophy at Bonn. In 1861 he was appointed professor at the Duisburg gymnasm, was called in 1870 to Zurich, in 1873 to Marburg, and died Nov. 21, 1875. His best work is *Geschichte des Mat- rialismus und Krisich seiner Belastung in der Gegenwart* (Leipsic, 1865; 2d ed. 1873-75, 4 vols.: Engl. transl. by E. C. Thomas, Boston, 1877 sqq., 8 vols.). See Vaihinger, *Hartmann, Dihring und Lange* (Leipsic, 1876). (B. F.)

Lange, Friedrich Conrad, a Lutheran theologian of Germany, was born May 12, 1738. He studied at Copenhagen, was in 1771 con-rector at Altona, in 1778 court-preacher at Glückstadt, in 1788 member of the consistory, in 1788 doctor of theology, and in the same year provost and first pastor at Altona. He died Jan. 9, 1791, leaving, besides sermons, *De Resurrectione Corpor- atorum Nostrorum per Spiritum Sanctum* (Altona, 1787); *De Jesu Christo, Mortuo quidem quod corpus<br> Nullares factum* (ibid. 1782). See *Düring, Die gelehrten Theologen Deutschlands*, a. v.; *Wenzel, Handbuch der theolog. Lit. ii, 89, 141. (B. F.)

Lange, Johann Christian, a Lutheran theologian of Germany, was born Dec. 25, 1699, at Leipsic. He studied at his native place, and commenced his academic career there in 1634. In 1637 he went to Giesenh, was in 1710 member of consistory and super- tendent, in the same year doctor of theology, in 1718 general superintendent, and died Dec. 16, 1746. He wrote, *Theologia Christiana in Numeris* (Leipsic, 1792): *Ordo Soltius sub Ratioe Theologici Problematis De- fensatus* (Giesenh, 1794; 2d ed. 1744); *Thomais sco- pet suos ev. Philosophiae Partibus Depravate* (1719); *De Antiquissimo en Novissimo Theoloc ho hoc est, etc.* (1716). See *Düring, Die gelehrten Theologen Deutsch- lands*, a. v. (B. F.)

Lange, Johann George, a German missionary among the Jews, was born in Silesia, Nov. 30, 1804. In 1824 he was admitted to the mission seminary at Berlin, and in 1826 he was appointed missionary to London Jews' Society, and entered their seminary in 1827. In 1829 he was appointed as missionary, and stationed at Amsterdam. Towards the end of that year he was sent to Warsaw. In 1841 he was station- ed at Warsaw, and the latter was again placed at Warsaw in 1855. Towards the end of 1854 he was sent to Breslau, where he died, Aug. 14, 1869. Mr. Lange was not ordained, but had from the
Evangelische Consistory die regular permission to preach in the Prussian churches, and to give lectures to the Jews. (B. P.)

Lange, Johann Lobegott Ferdinand, a Protestant theologian of Germany, was born Sept. 26, 1798. He commenced his academic career in 1824, was professor of philosophy in 1828, and in 1838 doctor and professor at Jena, and died in 1837. His Beiträge zur ältesten Kirchengeschichte (Leipzig, 1828, 1831, 1832, 1833), Die Kästene in der Evangelischen Kirche (Jena, 1834), and the Abhandlungen zu den christlichen Theologien der Zeit, die von den damals bekannten Philosophen, in der Zeit des 18. Jahrhunderts und der vorangehenden Jahrhunderte (Leipzig, 1835) were written by him. He died in 1837. See Winer, Handbuch der Theol. Lit., iii. 288, 367, 592, 589, 837 (B. P.)

Langec (or Langiac), Jean de, a French prelate, was born at Langec in Auvergne, near the close of the 15th century, of a noble Scottish family. He early embraced the religious life, and entered into a monastery, where he obtained a thorough knowledge of theology, with the usual benefits, being preceptor of the Hoetel Dieu of Langec, rector of Coulanges, count of Brionde, dean of the chapter of Langec, archdeacon of Reims, treasurer of the Church of Puy, count of Lyons, provost of Brionde, abbot of St. Giles des Bois, of St. Lo, of Chartil, of Eu, of Pibrac, then bishop of Avranches, a see which he resigned in favor of Robert Cenalis, after occupying it six months, and took possession of the bishopric of Limoges, June 22, 1338. He was also prothonotary of the sacred see, councilor of the grand council, grand-grandson of the king in 1336, and grandproctor in 1361, master of the Order of the Golden Fleece in 1365, prior of the monastery of Our Lady of Langec in 1358, and later of the monastery of St. John of the Temple in Paris. He was elected bishop of Avranches on March 27, 1354, and died in Avranches on February 5, 1355. He was buried in the cathedral of Avranches. See his biography in the Annales de l'Université de Paris, 1848, and in the Annales Universitaires, 1850.

Langheim, Nicolaus, a French prelate, raised to the see of St. Brieuc in 1654, was invested by Pius IV, Aug. 8 of the same year, and took the oath of the king, Feb. 8, 1655. His administration was full of trouble. In 1657, in effect, taken the part of the League, he became one of the active counselors of the duke of Mercœur. But the citizens of St. Brieuc and the better part of the diocesan clergy remained faithful to the cause of the king and stood with all their might against the encroachments of their bishop. Langelier was nevertheless a distinguished prelate, who well understood canonical questions. He died at Dinan, in September, 1659, leaving a Nota in Canonum, the manuscript of which was used by the 12th century. See his biography in the Annales Universitaries, 1850.

Langhans, Friedrich, a Swiss rationalist theologian, was born in 1829. He studied at Berne, where he became a member of the ministerium in 1858. He died April 17, 1880, at Berne, as professor of systematic theology. He was one of the main movens and promoters of the reform movement, and his writings, Pietismus und Christenthum in dem Spiegel der äusseren Mission (1849); Pietismus und äussere Mission vor dem Richterstuhrl ihrer Verheerender (1866); Das Christenthum und seine Mission im Lichte der Weltgeschichte (Zürich, 1854) and Die Geschichte der Heiligen (1867) were translated into English. See Zuchold, Bibl. Theol., ii, 764-777; Mach, Biographische Skell of Lange, in the Introduction to the American edition of the Biblical Work; Koch, Gesch des deutschen Kirchenleides, vii, 803 sq. (B. P.)

Langen, Samuel Gottlieb, a Lutheran theologian of Germany, was born April 8, 1676, at Obra, near Dantzig. He studied at Jena, and commenced his theological career there in 1795. In 1798 he was called to Bostock as professor, in 1799 doctor of theology, and died June 15, 1828. He wrote, Versuch einer Apo-
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Church in Auburn, N. Y. Here he remained twelve years, and his own enthusiasm kindled a corresponding feeling in the hearts of those who heard his preaching and saw his labors, and more than a thousand souls were converted and added to the Church. During a part of the time he occupied the chair of theological instruction in the Theological Seminary. In 1829 he took charge of the Second Presbyterian Church in Utica, and in a short time five hundred persons were converted under his ministry. In 1838 he was installed pastor of a Free Church in New York city, then worshipping in Masonic Hall, but was obliged to retire in 1835 on account of ill-health. For the next ten years he labored chiefly as an evangelist in central and western New York, and one year in Illinois. In 1846 he returned to New York city, and took charge of a feeble church in Chrystie Street. In 1848 he assumed the care of the church on Clinton Avenue, Brooklyn, where his labors were crowned with great success, but, his health giving way, he was obliged to leave in 1855. In the spring of 1856 he removed to Walnut Hills, Cincinnati, O., where he supplied the Vine Street Congregational Church. For fourteen weeks he preached twice each Sunday, until the second Sunday in December, when he suddenly failed. This was his last sermon. He died at Walnut Hills, March 19, 1857. Dr. Lansing projected the Auburn Theological Seminary, and by his personal efforts secured an endowment of $100,000. He was elected a member of the board of trustees of Hamilton College. He published Sermons on Important Subjects (1825). See Sprague, Annals of the Amer. Pulpit, iii, 407; Nevin, Presb. Encyclopedia, s. v.

Lao, Andrea, an Italian Carmelite, and professor of theology at Padua in the 16th century, was one of the most powerful and learned supporters of papacy in his time. After having published a dogmatic treatise of small importance, Disputationes Theologica ad D. Thomam et de Conscientia, he made himself conspicuous and popular among the clergy by publishing Brevis de Summis Disceptationibus ec. (8d ed. Rome, 1668). See Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Lao KYUN, in Chinese theology, was the originator of a religious sect, whose followers are called "children of immortality." He came two hundred years after Confucius. His priests were magicians and sorcerers.

LAQONiNACTES (λακώνινακτες), an officer in the Greek Church, whose duty it is to collect together the deacons and the prophets.

LAPACCI, BARTOLOMIMO, an Italian prelate, was born about 1596 at Florence. He was admitted to the Dominican order, received, in 1427, the diploma of doctor, and was, at the Council of Florence, one of the ten theologians who maintained the articles of union of the Greek with the Latin Church. Pope Eugenius IV compensated him for this service by appointing him, in 1439, master of the sacred palace in place of Tornopemela, who was made cardinal. Being sent to Greece in 1443, in company with F. Candelmer, he became bishop of Argoli. Two years later he was at Constantinople, where he dwelt in public harmony with Mark of Areopagite. At this time he occupied the see of Corin, and, abandoning it when the Turks became masters of the city, he retired to Florence, where he died, June 21, 1446. He wrote De Sensibilibus Deditis Pararei (Venice, 1498), and manuscript treatises upon several points of theology, also sermons, etc. See Hoefer, Nouv. Biog. Générale, s. v.

LAPIDE, CORNELIUS A. See CORNELIUS A. LAPIDE.

Lapland Mythology. The accounts on this subject are very scant, because the Lappe never had a public divine worship, but conducted their religious services privately in their homes. They had a conception of a supreme being, which the North American Indians call the Great Spirit, the Lapiers, Januma. The

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frequent journeys in Germany and Scandiaavia. At what period he definitely embraced the Reformation is not known. In 1560 Languet entered the service of the elector of Saxony, which he left in 1577. The last years of his life he spent in the Netherlands, in intimate connection with William of Orange. Languet died at Antwerp, Sept. 30, 1581. His letters, which are of the greatest interest for the history of his time, were edited by Ludovicus, under the title Arcana Seclorum XVI, Hubert Languet Epistolae (Halle, 1609). But his main work, Vindiciae Nostrae Tyronianae (Edinburgh and Baile, 1579; French transl. by François, Paris, 1581; German by Freitazk, Leipzig, 1846). In an elaborate manner he treats the question whether subjects (for instance, Protestants) have a right to revolt when oppressed for their religion's sake by their princes. See Pliiderter de La Mare, Vie de Languet (Halle, 1700); Chevreul, Étude sur le Siècle Ix, Hubert Languet (2d ed. Paris, 1856); Haag, La France Protestante; Viguier, Étude sur les Théories Politiques-Libérales au Siècle Ix; Hotman, La France-Gauloise (Paris, 1879); Scholz, Hubert Languet als kardinälscher Be- richterstatter und Gesandter in Frankreich (1560-1572; Halle, 1875); Blasen, Hubert Languet (Oppeln, 1872); Pluit-Herszog, Real-Encyklop. s. v.; Lichtenberger, Ency- clopedia des Sciences Religieuses, s. v. (B. P.)

Langian, John, D.D., an Irish clergyman, was born at Cashel in 1578, and educated in the Irish college at Rome, and in the university of Paris. He was ordained to the chair of Hebrew, divinity, and the Scriptures, at Pavia, where he remained until the university was desolated in consequence of the war in 1796, when he returned to Ireland, and was elected to a similar position in the College of Maynooth. He declined the appointment, however, and was chosen to a position in the record tower of Dublin castle in 1799, and remained there until 1821, when he was seized with insanity, and died in a lunatic asylum at Finglas, near Dublin, July 7, 1828. He published, Institutiones Biblicae (1794):—Ecclesiastical History of Ireland to the Thirteenth Century (Dublin, 1822, 4 vols.). See Appollin. Amer. Cyclop. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Lanini (or Lanino), Bernardino, an eminent Italian painter, was born at Verocelli about 1522, and studied under Geradonzi Ferrari. He was much employed at Milan and Novara, where he painted the personification of The Devity in the dome of the cathedral, also several subjects from the life of the Virgin, and the picture of Our Saviour after the Flagellation, between San Gerardo, in San Ambrogio, and Novara. He died about 1578. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Lanitho, a demon of the air, worshipped by the inhabitants of the Molucca islands.

Lansang, Dirck Cornelius, D.D., an eminent Presbyterian minister, was born of a distinguished family at Lansingham, N. Y., March 3, 1785. He graduated from Andover in 1804. While in college he was converted, and immediately felt impelled to preach the gospel. He studied theology under Rev. Dr. Blatchford of Lansingham, and was licensed to preach by the Presbytery of Columbia in 1806. In the autumn of that year he went to an unvisited field and trestid from house to house over a circuit of twenty-five miles, and soon gathered a church where the town of Oonida now stands, and continued pastor for eight years. Then, on account of failing health, he retired to a farm, preaching as he was able till he became pastor at Stillwater, where he remained two and a half years, and two hun-
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latter see three forces of nature combined in the supreme god. They have the god Tiermes, thunder, the god Storjunkare, the ruler of earth, protector of the woods, and the goddess Bawe, the sun. These three were united in Jamula. Besides these supreme deities they have numerous others, who are subordinate, but not less powerful; they either the other in certain ceremonies, or the earth, or the sea, as, for instance, the spirits of air, the water deities, mountain deities, and the dread evil deities of death, who separate the soul from the body, giving the latter to corruption, and bringing the former into distant regions of good hunting and fishing. They made sacrifices of that which they considered most costly, young male and female reindeer. They offered sacrifices generally in the fall for the whole people. This was the only custom which pointed to a public divine worship. They had no priests nor temples; therefore every father of a household was priest and magian for his family, and taught his own sons. In the autumn, if none of the three gods accepted the offerings, they were sad, because the gods were angry. Although Christianity has entered among them, there are many heathen, who still adhere to their original superstition.

LAPPISH VERSION: or THE SCRIPTURES. The Lappish version is to the Lappish. The earliest religious work in the Lappish language is a manual containing the Psalms, the Proverbs, the book of Ecclesiasticus, the dominical gospels and epistles, published at Stockholm in 1668. This work was not generally understood, on account of its peculiarity of the language in which it was written, and accordingly another manual was published in 1669. It is not known at what time the New Testament was translated into Lappish. The first edition of which there is any account was published in 1755, from which a new edition was printed by the British and Foreign Bible Society in 1811. In the same year the Old Testament was published. Of late efforts have been made to give to the Laplanders of Russia, Sweden, and Norway versions in their respective vernacular, and there exist now, besides the Lappish version proper, a New Testament and Psalms in Norwegian-Lapp, the gospel of Matthew in Swedish-Lapp, and the same gospel in Russ-Lapp. See Bible of Every Land, p. 322; Quaest. Versionem. (B. P.)

LA POYPE (de Vertre), JEAN CLAURE DE, a French prelate, was born in 1655, of an ancient family of Poitiers, and was made a bishop of Lyons, and in 1702 was called to the episcopal see of Beveriae. This he refused, and the same year became bishop of Poitiers. In 1716 he was one of the prelates who signed the article demanding of the pope an explanation of the bull Unigenitum. He died Feb. 8, 1722, near Poitiers. He was in part author of an estimable work entitled, Compendium Institutionum Theologicae (Poitiers, 1708). The questions are here treated with great precision and method. See Hoefer, Nouv. Biog. Générale, s. v.


Lararium, that part of an ancient Roman house which was appropriated to the Larves (q. v.), and where the morning devotions were offered up.

Larentalia, a festival in the time of ancient Romans, which was held in honor of a god, Larentinus (q. v.). It was also observed in honor of the Larves generally.

La Roche (a.ym.) CHARLES ANTOINE DE, a French prelate, was born at the chateau of Mainzat, Feb. 17, 1657. He was at first canon of St. Peter's at Moxon, and vicar-general of Limoges, before being con-secrated bishop of Sarrepta, Aug. 5, 1725. He occupied successively the sees of Tarbes, 1729, Toulouse, 1740, Narbonne, 1752, before being appointed grand almoner, July 18, 1760, and archbishop of Rheims, Dec. 5, 1762. He was created cardinal in 1771, invested the following year with the abbey of St. Germain-des-Prés, and consecrated on Trinity Sunday, 1771, in St. Peter's, on July 17, 1775, having previously baptized him, given to him his first communion, and confirmed his union with Marie Antoinette of Austria. He presided over all the assemblies of the clergy of France from 1760 to 1775, having assisted at all the preaching of the pulpit from 1755. He was at the time of his death dean of the French episcopacy, having as his coadjutor Alexander Angélique, de Talleyrand Perigord, afterwards archbishop of Paris. He was distinguished for his modest piety and extreme benevolence. He died at Paris, Oct. 27, 1777. See Hoefer, Nouv. Biog. Générale, s. v.

La Roche (Aymon), RAELP DE, a French prelate, was born about 1160. He was a Cistercian monk, was at first abbot of Igy, in the diocese of Rheims, and in 1224 was deemed worthy to succeed St. Bernard at Clairvaux. Having occupied this see for eight years, he was called to govern the Church of Agen, from which Gregory IX. transferred him, in 1235, to the metropolitan see of Lyons. Here he died March 5, 1236. His memory is celebrated March 8, and he is called the Happy Ralph de la Roche. See Hoefer, Nouv. Biog. Générale, s. v.

La Rochefoucauld, DOMINIQUE DE, count of St. Elpis, a French prelate, was born in 1713 at St. Elpis, in the diocese of Mende. He was a descendant of a poor and ignorant branch of the house of La Rochefoucauld, which the bishop of Mende, of Choiseul, discovered in one of his pastoral visits. Frédéric Jerome de la Rochefoucauld, archbishop of Bourges, made known this discovery, and took upon himself the conduct of the studies of young Dominique. He placed him at the Seminary of St. Sulpice, and having made him grand-vicar, gave him the archbishopric of Alby in 1747. Being a member of the assemblies of the clergy in 1750 and 1755, he zealously defended the rights of the Gallican Church, and was invested with the abbey of Cluny in 1757. Two years later he was transferred to the see of Rouen, and in 1778 made cardinal. Elected deputy of the clergy of the bailiwick of Rouen to the States-General in 1789, he came out strongly against the principle of the revolution. He was one of the signers of the protest of Sept. 12, 1791, against the innovations made by the national assembly in the matter of religion. In the preceding April he had published a pastoral instruction, which the tribunal of Rouen had condemned, and burned; and he obtained the laws of the constituent assembly. After Aug. 10, 1792, the cardinal La Rochefoucauld retired to Germany, and died at Munster, Sept. 2, 1800. See Hoefer, Nouv. Biog. Générale, s. v.

La Rochefoucauld, FRANÇOIS DE, a French prelate, was born at Paris, Dec. 8, 1558, being the son of Charles La Rochefoucauld, count of Etrichet, and of Fulvie Pie de la Mirandole, lady of honor to the queen. He was destined by his uncle for the priesthood, and completed his studies at the College of Clermont in a very brilliant manner. At the age of fifteen he was invested by the cardinal of Guise with the rich abbey of Tourens, and scarcely had he reached his twenty-seventh year when Henry III appointed him bishop of Clermont. Being a partisan of the Holy League, he sought to excite Auvergne in revolt against the king; but the inhabitants of Clermont revolted against him, and he was obliged to take refuge at his chateau in Moxon. In 1589 the bishop of Clermont called an assembly of the states of his province at Bliom. La Rochefoucauld addressed them in a vehement discourse, in which he accused the king of being in harmony with the Protestants. This led the
assembly to embrace the station of the sacred union. His father, who governed the League, was killed in 1590, and Henry IV abolished some years later. The bishop of Clermont yielded, and composed a work upon the spiritual authority of the popes, remaining silent upon the temporal power. Some time after Martha Brusacier excided the wonder of the credulous world. François de la Rochefoucauld, his brother, Alexandre, travelled from city to city, interrogating the ecclesiastics as to the assembling of the real presence of Jesus Christ in the eucharist. They were at length obliged to desist from this ridiculous business. François de la Rochefoucauld yielded, and in 1607 was made cardinal and bishop of Sens. In 1618 his testament was read, and almoner of France, and in 1619 of the abbey of St. Genevieve. In 1622 he was made president of the Council of the States, and charged with the reformation of the abbies of France. This reform occupied the rest of his life. He died at the abbey of St. Genevieve, Feb. 14, 1645, and an elegant tomb was erected for him. Full of zeal for literature, La Rochefoucauld enriched various libraries with Greek and Latin MSS. He wrote, Statuts Syndicus per l'Eglise de Clermont (1599) — Statuts Syndicus for l'Eglise de Sens, (Paris, 1621). — De l'Autorité de l'Eglise en ce qui concerne l'Etoile et la Religion (Paris, 1604). His Life was written by La Marinière (Paris, 1647). See Hoefer, Nouv. Biog. Générale, s. v.

La Rochefoucauld (BAYERS), François Joseph de, a French prelate, was born at Angoulême in 1735. He was bishop of Beauvais in 1772, and by this title was a prince of France, and was sent by the clergy of the bailiwick of Clermont-Beauvais, to the States-General, which became the constituent assembly. He there defended the privileges of the clergy. Chabot having denounced him before the legislative assembly as taking part in an anti-revolutionary movement, he fled with his brothers to the church of St. Genevieve, to the house of their sister, the abbess of Soissons, and then started for Paris. They were arrested at Carnes, and assassinated at Paris, Sept. 2, 1792. See Hoefer, Nouv. Biog. Générale, s. v.

La Rochefoucauld, Frédéric Jérôme de Roye de, a French prelate, was born July 16, 1701. He was son of François de la Rochefoucauld, of Roye, count of Rouncy. He embraced the ecclesiastical calling, and in 1729 was called to the archbishopric of Bourges. Elected coadjutor of the abbey of Cluny in 1738, he became titular abbot in 1747, by the death of the cardinal of Avignon. The same year he was made cardinal, and the following year was sent to Rome as ambassador. In 1755 the king appointed him to the abbey of St. Vindirille, and charged him at the same time with the conduct of the abbey. He presided over the assemblies of the clergy in 1750 and 1755. In 1756 Louis XV made him grand almoner. He died April 29, 1757. He was a prelate of mild and conciliatory character. See Hoefer, Nouv. Biog. Générale, s. v.

La Rochefoucauld (BAYERS), Pierre Louis de, a French prelate, brother of François Joseph, was born in 1744 in the diocese of Perigueux. In 1770 he was made commendatory prior of Nanteuil by the cardinal, the bishops of Louiseville, and general of the clergy in 1775, which office he held until 1782. In 1782 he was called to the bishopric of Saints. Being sent to the States-General by the jurisdiction of the men of Saints, he voted at the national assembly with the minority. Having taken flight with his brother, the bishop of Beauvais, he perished in his flight at Paris, in the prison of Carmes, Sept. 2, 1792. See Hoefer, Nouv. Biog. Générale, s. v.

La Rocheposay, Henri Louis Charlesjean de, a French prelate, son of Louis Charlesjean, was born Sept. 6, 1577, at Tivoli, Italy. Having been educated by the celebrated mother of St. Francis of Sales, he received at the age of 25 the four minor orders in 1596, and the priesthood at Paris at the hand of Henry de Gondi, who was then cardinal of Rezé. Coadjutor of Geoffroi de St. Hilaire, bishop of Poitiers, he succeeded him in 1611, and bore witness three years later to his fidelity to the king by opposing the entrance of the prince of Condé and his troops. The bishop's conduct of this prayer appears little in conformity with the canons, and gave rise, on the part of the celebrated Jean du Verdier de Hauranne, abbot of St. Cyran, to a defence, ingenious as well as paradoxical: Apologie pour l'Adorer Saint Charles de la Rocheposay, etc. (1618). La Rocheposay assisted at the ordination held at Rouen in 1627, under the presidency of Gaston of France, then at the synod of Bonneaux, and at the general assembly of the clergy in 1628. He occupied himself zealously in trying to purge Poitou of the doctrines of Calvinism, by means of public and private conversation. He wrote, as Recueil des Actions de Philosophie et de Théologie: — Rémergues Françoises sur St. Mathieu (Poitiers, 1619) : — Exercitations in Marcius, Luciis, Jocumem et Acta Apostolorum, etc. (Nîmes, 1626). — In Generis (1628) : — In Librum Job (ed.): — In Esodum in Libros Nu- merorum, Josue et Jicudicem (1629): — In Prophetas Mai-iores et Minores (1809) : — Dissertationes Ethico-Politica. See Hoefer, Nouv. Biog. Générale, s. v.

Laron (or Loron), Jourdain de, a French prelate, was at first provost of St. Leonard, which position he occupied until the death of Girard, bishop of Limoges. The archbishops of Bourges, the commissaries of the archbishop of Bordeaux and Besançon, Amanu, Isomber, and others, who were at that time engaged in the work of Gourdon, and he, a prelate of the realm of France, accompanied it to the court, and then to the church of St. Jourdain and his whole diocese. Jourdain, after a time, made a journey to the Holy Land. On his return, in 1528, he consecrated his cathedral. In 1531, at the Council of Bourges, he discourse against the armed people, and was at that time elected by the country, which discourse was received by the bishops. He died in 1602. See Hoefer, Nouv. Biog. Générale, s. v.

Lartigue, Patrick, a French spiritualistic philosopher, was born in 1801 at Beaune. He had taught with great success at different colleges, and was successively rector at Cahors, Limoges, and Lyons. The last mentioned, he held till 1844. He was ambassador to Rome, and was ambassador to Rome, and was ambassador to Rome, and was ambassador to Rome. In 1856 he took his admission, and died at Paris in 1875. He published, Cours de Philosophie: — Examen des Doctrines de la Religion Chrétienne (1859), a kind of manifesto of deism: — Réfraction Religieuse (1869), a kind of religious programme of the future, designed to unite all on the ruins of positive religion. See Dumur, in the Révue chrétienne, 1861, p. 581 sq.: Lichtenberg, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Larouw, Friedrich, a German Orientalist, who died at Berlin, Oct. 3, 1870, is the author of, De Diele- thum, Liberum, etc. (Heilbronn, 1866); De heiligen Athanasius, Bischof von Alexandria, Festabend (Leipsic, 1852) : — Die Genesis übersetzt und schier neue Stellen erläutert (Berlin, 1843). (B. P.)

Larue, Charles de, a French Benedictine, was born at Corbie, July 12, 1684, and joined his order at Meaux. Being charged with the edition of the works of Origen, he only succeeded in publishing the first two volumes. While superintending the print of the third volume, he was seized with a paralytic stroke, and died Oct. 5, 1758, at Paris. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Larue, Vincen de, a French theologian, nephew of the foregoing, was also born at Corbie. He continued the work commenced by Sabatier, Bibliothèque Sa-
Lasaulx, Amélie von, a Roman Catholic philanthropist, sister of Ernst (q. v.), was born at Coblenz in 1837. She joined the Sisters of St. Ann in 1845, and as sister Augustine was made mother superior at Nancy. She was sent, in 1849, to Bonn, and took charge of the hospital of St. John the Baptist. In the German wars against Schleswig and Austria, and during the Franco-German war of 1870, she proved herself a true German. Her early education, which she received from pupils of Hermes, whose views were condemned at Rome, her connection with the Catholic professors of the University of Bonn, who refused to subscribe to the decisions of the Vatican council, led her to oppose the papal dogmas. She cared not for the menaces of the Ultramontanes, but followed her calling as before. Her self-denying and faithful attention to her onerous duties finally broke down her health. While on her bed of sickness, the general mother superior of Nancy demanded of her that she should recant and accept the Vatican decrees, but would not yield. When she was obliged to leave the place of her lifelong activity, and died in 1872. When she was dead, the dress of the order was taken from her corpse. See Reichen, Amalie von Lasaulx (Bonn, 1878): Lecoutre, Courte Notice sur Amélie von Lasaulx (Bonn, 1847); Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Lasaulx, Ernst von, a German antiquarian, was born at Coblenz, March 16, 1805. He studied at Bonn and Munich, spent some time at Vienna, Rome, Athens, Constantinople, and Jerusalem, was in 1853 professor of philology at Würzburg, in 1854 professor at Munich, and was deprived in 1847. In 1847 he was a member of the German National Assembly, and went with the Roman Catholic fraction in all religious questions. In 1849 he was reappointed to his professorship, and died May 10, 1861. He published, Der Untergang des Heiligenstums durch die christlichen Kaiser (Munich, 1864); — Die Philosophie der schönsten Künste (1860); — Uber die theologische Grundlage aller philosophischen Systeme (1856); — Wahrheit der Thatsachen gegründeter Philosophie der Geschichte (ed.); — Des Sokrates Leben, Lehre und Tod (1857); — Die prophetische Kraft der menschlichen Geister. 2 vols. (1858); — La Cité et l'Église (1858). Among the last four books were put on the papal index. See Holland, Erinnerungen an Ernst von Lasaulx (Munich, 1861). (B. P.)

La Saussaye, Daniel Chasles de, a Wallon preacher and Dutch publicist, was born at La Haye, Dec. 10, 1810. He studied at Leyden, was preacher at the Wallon Church in Leeuward (1843-45), and at Leyden (1848-62). Here he edited a periodical entitled Ernst et Vrede (1853-58), in which he defended the ethical principle and supernatural in Christianity against the so-called "modern theology," inaugurated by J. H. Scholten. In 1862 he accepted a call to Rotterdam, where he was editor another periodical. In 1868 he was called to the chair of dogmatics and Biblical theology, which was formerly occupied by P. Hofstede de Groot, and died shortly afterwards, Feb. 13, 1874, doctor of theology, a distinction conferred upon him by the Bonn University. He published Documents pour la Confirmation du Peuple Juif Expliquée par son Avocat (Leyden, 1849); — Témoignages contre l'Expirit du Sécole (Amsterdam and Leyden, 1852); — Réflexions sur l'Ésasse et les Besoins de l'Église (Leyden, 1855); — Appréciation de la Doctrine de l'Église Réformée, de J. H. Scholten (Cologne, 1863); — La Crie Religieuse en Hollande (Leyden, 1860); — Sermons (Leyden and Rotterdam, 1860-65, 5 vols.); — Une en Royaume, i.e. Life and Tendency (Rotterdam, 1865); — Le Surnaturel dans l'Histoire (Groningen, 1874). See Lichttenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Lasaron. Concerning this place Keith remarks (Commentary, Josh. xii, 18), "Knobel supposes it to be the place called Sarum, to the west of the lake of Tiberias, and conjectures that the name has been contracted from Lasaron by the sphericism of the liquid. This is quite possible, and one could well imagine Saro- mon so far to the north. Bachiene and Rosenmuller imagine it to be the village of Sharom, in the celebrated plain of that name, between Lydda and Ascal. Never- theless, Condor (Text Work, li, 389) and Trelawney Saunders (Map of Egypt) adopt the above position at Saruma, which is laid down on the chart on the south side of the Zered. They are six miles west of the south end of the sea of Galilee, and described in the accompanying Memoirs (i, 414, quoting from Guérin) thus, "The houses are rudely built on two hillocks, which lie round a valley watered by a spring, which is dried up in part of the chamber, the roof of which is formed of large slabs, and which is preceded by a large vaulted chamber in very regular cut stones, the whole of ancient appearance." Eusebius and Jerome state (Onomast, s. v. Sarona) that the region between Tabor and the lake of Tiberias was called Sharom in their time.

Lassen, Christian, a famous German Orientalist, was born Oct. 22, 1800, at Bergen, Norway. He studied at Christiana, Heidelberg, and Bonn, spent some years at London and Paris copying and comparing Indian MSS, and published with Burnouf the Essai sur le Pali (Paris, 1841). Having returned to England, he commenced his academical career by publishing Commentario Geograpico atque Historico del Pantapota- mia Indica (Bonn, 1827). In 1830 he was made professor, and died May 8, 1876. He published editions of J ayadeva's Gita Govinda (1837): — Gymnosophista, sive Indica Philosophia, Documenta (1839): — Anthologia Sacrèica (1838; new edition by Gildemeister, 1865, 1868): — Institutiones Lingua Pracritica (1837); but his main work in Indicæ Academicae kündige (1844-62, 4 vols.; 2d ed. vol. i, 1866; vol. ii, 1873). In his Die alter crisisch, he published the first time the cuneiform inscriptions. (B. P.)

Lassenius, Johann, a Lutheran theologian, was born at Waldau, in Pomerania, April 26, 1658. He studied at different universities, and travelled extensively. On account of his writings against the Jesuits he was imprisoned at Vienna. He was taken to the Turkish fleet, where for the greater part of a year he was a slave to the Turks, but he managed to escape. He took his degree as doctor of theology at Greifswald, was appointed court-preacher at Copenhagen, and died Aug. 29, 1692. He was a very prolific writer, and wrote a great mass of apologetic works. See Möller, Cimbricia Literata; Jocher, Allgemeine gelehrten-Lezungen, s. v.; Zuchold, Bibl. Theol. ii, 769. (B. P.)

Lathrop, John, D. D., a Unitarian minister, was born in Norwich, Conn., May 17, 1740. He graduated at Princeton College in 1763. For some months after his graduation he was engaged as assistant teacher in Moore's Indian School at Lebanon, Conn., and at the same time studied theology. He was licensed soon after this, labored as a missionary among the Indians, and in 1767 was invited to settle both at Taunton and Haddington. In 1768 he accepted a call to become pastor of the Old North Church in Boston, preaching in that city until his death, Jan. 14, 1816. He became a member of the Corporation of Harvard University in 1778. He was also one of the counsellors of the American Academy of Arts and Sciences, vice-president of the Massachusetts Bible Society, and president of the Massachusetts Congregational Charitable Society. His publications consisted of single sermons. See Sprague, Amos of the Amer. Pulpit, viii, 68.

Lattl, Jean Baptiste Maria Anne Antonio, Duke de, a French prelate, was born in one of the Isles of Sainte Margaret, March 6, 1671. Being destined for the ecclesiastical calling, he entered the Seminary of St. Sulpice
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at Paris, and was ordained priest in 1784. Shortly after he was appointed grand-vicar of the bishop of Vence, who charged him with representing him at the balliwick assembly of his diocese at the convocation of the States-General. On the breaking-out of the French Revolution Latil refused to take the oath of the civil constitution of the clergy, and withdrew to Coblenz, but in 1792, having returned to France, he was arrested at Montfort l'Amaury, and remained for some time in the prisons of that city. Having recovered his liberty, he returned to Paris, and settled at Ermelo, where he devoted himself to preaching. He had determined to set out for America, when the count of Artois sent for him, in 1794, and made him almoner. Latil from this time never left this prince, and at the restoration became his almoner. Appointed Bishop of Aymecles, in partibus infidelium, he was consecrated April 7, 1816, became bishop of Chartres in 1821, and archbishop of Rheims, Aug. 11, 1824. He consecrated Charles X in the metropolis of Rheims, May 29, 1825. He was made a peer of France in 1826, made count by Charles X, and also minister of state. Filled land made him cardinal, March 12, 1826, and the king gave him the title of duke. The same year he signed the declaration of the clergy of France touching the independence of the temporal power in civil matters. He was accused, however, of having taken part in the great conspiracy of Château-Jaufre, and of urging Charles X to adopt measures which aided the revolution of July. In view of this Latil fled to England. He soon returned to France and maintained his episcopal see, but refused the oath as peer of France. He died at Gémenos in December, 1839. See Hoefer, Nouv. Biog. Générale, s. v.

Latimer, James Elliah, D.D., a Methodist Episcopalian minister, was born at Hartford, Conn., Oct. 7, 1859. He graduated from Wesleyan University in 1848, and the same year became teacher of languages in Newberry Seminary, Vt., and of Latin and geology in Genesee Wesleyan Seminary, Lima, N. Y.; in 1851 principal of New Hampshire Conference Seminary, Northfield, N. H.; in 1854 principal of Fort Plain Seminary, N. Y.; in 1850 joined East Genesee Conference, and was pastor in Elmira and Rochester, where he made a deep and permanent impression by his learning and devotion. After this he traveled and studied in Europe. In 1869 he became pastor of a Church in Yen Yan, N. Y.; in 1870 professor of historic theology in school of theology of Boston University, and in 1874 dean and professor of systematic theology in the same school. He died at Auburndale, Mass., Nov. 27, 1884. Professor Latimer took a high rank as a student of historic literature. He possessed a genial temper, and was greatly beloved by all under his instruction. His sermons, essays, and lectures are highly commendable. See Alumii. Rec. of Weld. Univ. 1861, p. 91; Math. Rec. March, 1886.

Latinius, Latinius, an Italian critic, was born at Viterbo in 1515. He acted as secretary to cardinals Farnese and Colonna at Rome, and died Jan. 21, 1588. He wrote, Observationes et Emendationes in Tertullianum; Bibliotheca Sacra et Profana (edited by D. Macer, Rome, 1659); Epistolae, Confessio et Observationes Sacra Profana Eruditione Omnia (2 vols.). See Ehr. Tact. Eruditorum: Dialogus de Statua; Johcer, Allgemeines (Lehrbuch. Leix. Ebenau, s. v.). (B. P.)

Latziunis, Bartholomaeus, a German controversial writer, was born at Arlon, Luxemburg, in 1485. He taught Latin at Treves, and rhetoric at Cologne and Freiburg. In 1534 he was called to Paris, and visited Italy in 1539. In 1541 he was appointed counsellor at the earl of Moray's court at Edinburgh, and died in 1566. Of his controversial writings we mention, Responsio ad Epistolam Buceri (1548); Adversus Bacurum de Controversiis Quidam Laudam Altera In- finens; Responsio ad Convicium et Calumnias Petri Da- lenii (concerning the communion and the sacrifice of the mass, Frankfurt, 1558); De Docta Simplicitate

Prima Ecclesia (1559). At the instance of the emperor Charles V, he also took part in the Ratisbon Colloquy in 1546, and was appointed by him imperial counsellor in 1548. See Du Pin, Bibl. Eccles. XXI, 164 sq.; Jocher, Allgemeines (Lehrbuch. Leix. Ebenau, s. v.); Wagemann, in Piut-Herzog, Real-Encyclop. s. v. (B. P.)

Latônas, in Greek mythology, was the daughter of Ceus and Phoebus, therefore a Titanide. Being loved by Jupiter, she reaped the hatred of Juno. The latter took an oath from the earth not to grant Latona a place, and persecuted her by the frightful dragon Python, which she had reared. At last an island, Delos, arose from the sea, which had not existed when Juno exacted the oath, where Diana, hardly born, assisted her mother in the birth of her twin brother Apollo. Being one of the oldest goddesses, she was everywhere highly worshipped. Apollo and Diana would not forgive the smallest insult to their mother, as is fully shown by the fate of Niobe, with whom she had stood on intimate friendship. Herodotus relates that she was also worshipped in Egypt.

LaTour (D'Auvergne Laugravie), Hugues Robert Jean Charles de, a French prelate, was born at the chateau of Auzeville, near Toulouse, Aug. 14, 1758. In 1776, after the death of his cousin, a canon of Carcassonne, he moved to Paris, where he entered the Seminary of St. Sulpice, and pursued a course of theology under Emery. In 1779 and 1785 he was secretly ordained sub-deacon, deacon, and priest by the bishop of Limoges of Argen- teau. He returned to the oath to the civil constitution of the clergy, and withdrew to Picardy, to the house of his aunt, the countess of Vergy, and there performed secretly the offices of his ministry at Amiens. He was finally arrested and thrown into prison. A contractor of the republican army rescued him by taking him into his service. The first consul appointed him bishop of Arras, May 9, 1802. The young bishop reconstructed his diocese, and founded in it all sorts of institutions. On all occasions he manifested his admiration for the chief of the state, who had restored peace to the Church, and advanced the glory of France. The events of 1814 modified his opinions, and on April 8 he sent his approval to the act of forfeiture of the emperor. The restoration brought to him an offer of the bishopric of Rheims, which he refused. The government of July offered still more important archbishoprics. LaTour refused, and remained in his see, but accepted the Roman purple, Dec. 14, 1840. He died July 20, 1851. He left some catechisms, sermons, etc. See Hoefer, Nouv. Biog. Générale, s. v.

Latinius, Saini, traditional first bishop of Ses, commemorated June 20, is said to have been sent into Gaul by Clement of Rome, and is assigned to a period earlier than A.D. 500. He is believed to be the saint popularly known as St. Lain, whom the Rollandists place at the beginning of the second century.

Lau, Johann Theodor, a Lutheran theologian of Germany, was born at Schleswig in 1818. In 1843 he was appointed second pastor at Hettstadt, near Husum, and died Dec. 20, 1873. He is the author of, Geschichte der evangelischen Kirche in Schleswig (Hamburg, 1867). See Zuchold, Bibl. Theol. ii, 770. (B. P.)

Lau, Hardrasskin Otto Konrad, bishop of Viborg, was born in 1865. Having completed his theological studies, he was appointed to a pastorate in the island of Bornholm. In 1884 he was made bishop of Viborg, and held this position till 1877, when feeble health obliged him to retire from his ecclesiastical duties. He spent the remainder of his life at Copenhagen, and died May 27, 1892. He was highly honored by the congregations as well as by the ministers of his diocese. (B. P.)

L'Aubespine, Gabriel de, See Aubespere.
L'AUBESPINE, Sebastien de, a French prelate and diplomatist, was born in Besou in 1518. His high station won for him from Francis I the gift of many ecclesiastical benefices, especially that of the abbey of Basse Fontaine, in the diocese of Troyes. Being sent to Switzerland, he there combated the influence of the emperor, in 1540. At the Diet of Worms, he prepared the work of the honorary ambassador, the count of Morin, a man more distinguished by his ancestry than by his own merit (1545). Henry II afterwards sent him to negotiate with the people of Strasburg in 1548, and to modify the treaty of alliance with the Helvetic cantons. In 1550 he was charged with an embassy to Flanders, but he soon resumed his former functions in Switzerland, and still negotiated with ability and honor. Then he was appointed ambassador to Philip II of Spain. From 1558 he held the bishopric of Limoges, in which city he already held the rich abbey of St. Martial. After rendering various services to the king, and being driven from the court, he withdrew to Limoges, and devoted all his attention to works of piety connected with the episcopcy. Here he died in 1562, and was interred in his cathedral. For mention of his works see Hœuf, Nouv. Biog. Générale, &c.

Lauder, Alexander, a Scotch prelate, was rector of Ratto, promoted to the see of Dunkeld in May, 1440, and died Oct. 11 following. See Keith, Scottish Bishops, p. 87.

Lauder, George, a Scotch prelate, was vicar of Crail in 1425, and was afterwards master, or preceptor, of the Hospital of St. Leonard's. He was promoted to the bishopric of Argyle as early as 1427, and was still bishop in 1462. See Keith, Scottish Bishops, p. 287.

Lauder, Robert, a Scotch prelate, was probably promoted to the see of Dunblane in 1448, and in 1451 was sent jointly with the bishops of Glasgow and Moray into England. He was probably bishop there in 1463. See Keith, Scottish Bishops, p. 177.

Laudato, Thomas, a Scotch prelate, was preferred to the see of Dunkeld in 1452, which see he retained until 1476, when he resigned his charge on account of advanced age. He died Nov. 4, 1481. See Keith, Scottish Bishops, p. 89.

Lauder, William, a Scotch prelate, was preferred to the see of Glasgow in 1406. He was bishop there and died at Millar, April 14, 1424. He died about 1426. See Keith, Scottish Bishops, p. 248.

Laudiati, a society which was instituted in Florence, in 1316, for the performance of religious lauds. The society still exists, and is in active operation.

Lauze, Johann Gottfried, a Lutheran theologian of Germany, was born Dec. 20, 1688. He studied at Leipsic, in 1708 was rector-at Quedlinburg; in 1710 deacon, in 1715 pastor at Duffin, and died May 80, 1721. He wrote: Meditations Exercito-practicæ; Apparatus Exercito-homileticus; Historia Arcana Vindicibusj Testamenti ad Judic. II et Sam. 111; Disput. Sur le Turrum et Campaunum Usus in Ecclesia Deo Dis- plicat; See Lépurius, Germania Literata Viva; Jügel, Liturgia Anglicanae Gelatinæ-Lexicon, &c. (B. P.)

Launfola, in Norse mythology, was a Jote-woman, the wife of the giant Farbaute, and the mother of Loke, the evil one among the Aesir.

Launwatter, in the mythology of the Finns, was an evil goddess, whose children were the plagues and sicknesses of men.

Launoy, Matthieu de, a Roman Catholic theologian, was born at Ferté-Alais, but embraced the Reformation at Geneva in 1540, and was admitted to the evangelical ministry. He was pastor at Heidelberg in 1578, afterwards at Sedan, where he had adulterous relations with one of his cousins, and was thus obliged to leave the place. Being excommunicated, he allied Protestantism, and became one of the most furious preachers of the League. To justify his second apostasy he published, Défense de Launoy (Paris, 1578), and Déclaration et Refutation, &c. (1579). To secure the favor of the Catholics, he published Réponse Chrétienne à ces Articles, &c. (1581). In consideration of his return to the Church of Rome, he was made Bishop of St. Germain de Soisson, and, with Boucher, was one of the first four pillars of the League. He belonged to the council of sixteen who decreed the assassination of president Brison. After the capitulation of Paris, Launoy went to Flanders, where he probably died. See Labitte, De la Sté Fédérale des Architectes de la Ligue et la France Protestantte; Lichtenberger, Encyclop. des Sciences Religieuses, &c. (B. P.)

Laurel, a plant which was sacred to Apollo, the god of prophecy, and much used by those who pretended to inspiration. The heads of ancient seers were usually adorned with laurel wreaths, while they carried in their bands a laurel branch as a magic wand. The heads of victors in the national games were also crowned with laurel wreaths; hence the expression, "winning the laurels."

Laurence (1), a Scotch prelate, was elected bishop of the see of the Isles in 1249, but was drowned the same year. See Keith, Scottish Bishops, p. 296.

Laurence (2), a Scotch prelate, was made bishop of the see of Argyle about 1251. About 1269 he ratified to the monks of Paisley the churches of Kilman and Kilkeran. He was still bishop in 1299. See Keith, Scottish Bishops, p. 286.

Laurent, Johann Theoton, a French prelate, was born July 6, 1604, at Aix-la-Chapelle. He made himself especially conspicuous by his opposition to the Heresies of the day, and in recognition of his merits he was appointed bishop of Cherson, in partibus infidelium. As he could not reside in Hamburg, where he intended to live, he went to Rome, and was in 1841 appointed apostolic-vice at Luxemburg, but was recalled, in 1848, on account of his too rigorous procedure. He retired to Simpelvelde, in the province of Limburg, and died Feb. 20, 1884. (B. P.)

Laurentia. See ACCA.

Laurentide, Pierre Sebastien, a French Roman Catholic historian and publicist, was born Jan. 21, 1758, at Houg (department of Gers). In 1817 he was professor of rhetoric at the College Stanislas in Paris, and in 1818 professor of English history at the Polytechnic Institute. In 1823 he was appointed inspector-general of the public schools, but he lost this position in 1826 on account of his opposition to the ministry headed by Villèle, whom he had attacked in his journal, La Quotidienne. Laurentide now devoted himself entirely to his journal, which, for a time, was called L'Union Monarchique, and after 1848 merely L'Union. Laurentide died at Paris, Feb. 9, 1876. Besides his articles, he published, De la Justice au xixe Siècle (1822); De l'Origine et de la Cérémonie des Conclusions Humaines (1826); Introduction à la Philosophie (1828); Théorie Catholique des Sciences (1836; 4th ed. 1846); Histoire de France (1841-43, 8 vols.); Les Rois et le Peuple (1860); Rome et le Peuple (1861); Histoire de l'Empire Romain (1861-62, 4 vols.); L'Allemagne Scientifique (1862); Le Livre de M. Romans sur la Vie de Jésus (1860). See Lichtenberger, Encyclop. des Sciences Religieuses, &c. (B. P.)

Laurentius, a German hymn-writer, was born June 8, 1660, at Husum, in Holstein, and died May 29, 1722, at Bremen. He published Evangelia Melodica, or spiritual hymns and songs, according to the Christian year, some of which have been translated into English; thus, In te, gratuitum tuae providentiae, thou essential Word," in Lyra Germ. i, 15): — Wer in dem Horren sich erheben ("Is thy heart arthirst to know," in Lyra Germ. ii, 45): — Jesus war hat dich getrieben ("Jesus! what was that which drew thee," in Hymns
from the Land of Luther, p. 79;—Fleiss ihr Augen, fleiss von Thronen (ibid. p. 92);—Ermutigt euch ihr Frommen (ibid. p. 51). (B. P.)

Laurentius, Saint. In early Christian art St. Laurence usually carries a copy of the gospels, to denote his office of deacon. In the Church of St. Laurence in Agro Verano, at Rome, there is a mosaic of the 6th century, representing the martyr with an open book in his hand, on which may be read the words "dispersiat, his superabit" (Coppini, Vet. Mon. tab. lxvi, 2), in allusion to his kindness to the poor.

Laurentius, a Scotch prelate, was promoted to the see of Dunblane in 1160, and was witness to a charter to the abbey of Dunfermline. See Keith, Scottish Bishops, p. 170.

Laurentius, Jacob, a Dutch theologian, who died at Amsterdam, March 19, 1664, is the author of, De Fatale Tripartita: Pollicita Papistico de Purugiorio, Limbo Patrum et Puororum:—Comment in Epist. Jacobii ac Ultrixque Petri:—Expositio Septem Tripartitorum qua Johannes in Insula Puthmo Scriptum:—Apologia Catholica Heidelbergensis contra Coppo Henricum:—Expositio in Loca Difficultates Epistolarum Pauli:—Expositio Historiarum Ioannis Chrysostomi:—De Vera et Legitima S. Scripturae et Patrum Autoritate. See Witte, Diarium Biographicum; Jäcner, Allgemeines Gelehrten-Leizikon, s. v. (B. P.)

Laurentius, Paulus, a Lutheran theologian of Germany, was born March 30, 1554. He studied at Leipzig, was superintendent at Dresden, and died Jan. 24, 1624, doctor of theology. He wrote, Erklärung u. Auslegung der 2 Bücher Samuelis:—Erklärung des Propheten Amos:—Predigten über den Propheten Jonas:—Erklärung des zweiten Samuel:—Expositio Symboli Athanasii, etc. See Witte, Diarium Eruditorum; Jäcner, Allgemeines Gelehrten-Leizikon, s. v. (B. P.)

Lauretti (or Laurenti, Tommaso called il Siciliano), an eminent Sicilian painter, was born at Palermo about 1530, studied under Sebastiano del Piombo, and settled early in life at Bologna. He subsequently visited Rome, at the invitation of Gregory XIII, to finish the ceiling of the Sala de Constantino. He was honored with the appointment of president of the Academy of St. Luke. He died about 1610. Among his principal works at Rome are the fresco paintings of the History of Brutus; at Bologna are the Coronation of the Virgin, in Santa Mattia; the Resurrection, in San Giacomo Maggiore. He died about 1592. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefler, Nouv. Biog. Générale, s. v.

Laurie, Robert, a Scotch prelate, was first minister and then dean of Edinburgh. He was advanced to the see of Brechin about 1670. He was allowed to retain his deanery, and continued to exercise a particular ministry at the Church of the Holy Trinity in Edinburgh until his death in 1677. See Keith, Scottish Bishops, p. 168.

Lauterbach, Erhard, a Lutheran theologian of Germany, who died Dec. 16, 1649, at Naumburg, doctor of theology, is the author of, De Predestinacione:—De Iowa Christi Regio:—De Justificatione Hominis Peculator Corum Deo:—De Trinitatis Solis Paschalis:—Syntagma de Principiis Fidel Articulati. See Witte, Biographia Biographicum; Jäcner, Allgemeines Gelehrten-Leizikon, s. v. (B. P.)

Lauterbach, Samuel Friedrich, a Lutheran theologian of Poland, was born at Branitz, Oct. 20, 1652. He studied at Breslau and Wittenberg, and died at his native place, June 4, 1728. He is the author of, Arianos Socionismi Olim in Polonia (Frankfort and Leipsic, 1725):—Vita, Passionis at Fidae Valoriae Herborgeri. See Winer, Handbuch der Theol. Lit. i, 770; Jäcner, Allgemeines Gelehrten-Leizikon, s. v. (B. P.)

Lavabo (I will wash) is a term expressing the act of washing the priest-celebrant's fingers prior to the celebration of mass. This occurs in the English rite, by custom, after the offertory. The act is performed as a sign of the purity with which he should approach the altar. In the Roman rite, before the priest assumes the sacrament of Absolution, he washes the tips of his fingers. This custom seems to have been almost universal. Wheneuer sacrifice was about to be offered, the minister of the altar performed special ablutions. Such customs were current among the Jews, having been ex

Lavabo-dish.

Lavalette, Louis de Nozaret d'Epernon, a French prelate, was born at Angoulême in 1558, and was the third and last son of the duke of Epernon. Being destined by his parents for the ecclesiastical calling, he was sent while very young to the abbey of St. Mesmin of Gard, Bardon, in 1611; of Gimont, St. Victor de Marseille, the Grasse, etc., in 1621. As archbishop of Toulouse he assisted at the States-General held at Paris. Promeoted to the Roman purple, Jan. 11, 1621, he took part in the assembly of the clergy the same year, and of that held at Paris in 1625. In 1628 he resigned the archbishopric of Toulouse in favor of Charles de Montcholt, his former preceptor, and devoted himself to military service. At his death, which occurred Sept. 29, 1638, the pope refused him the honors customarily rendered to a cardinal, under the pretext that he had commanded the armies of the heretics against the Catholics. See Hoefler, Nouv. Biog. Générale, s. v.
LAYER

LAYER OF REGISTRATION, a name sometimes given in the early Christian Church to baptism.

Laevina, in Roman mythology, was a protecting goddess of thieves and deceivers at Rome, who had a temple near the Larenvian gate.

Law, James, a Scotch prelate, was promoted to the see of Orkney in 1606, where he continued until 1615, when he was translated to the bishopric of Glasgow. See his Work "Ritualem," p. 227.

Lawa Allal, in the mythology of the Laplanders, was one of the three deities who are constant companions of the sun.

Lawkapadam, in Slavonic mythology, was worshiped by the Poles as a field-god, and his favor entreated before ploughing.

Lawrence, Francis Ebbingham, D.D., a Protestant Episcopal clergyman, was a graduate of St. Paul's College, at College Point, N. Y., and in 1832 of the General Theological Seminary; in 1838 he was assistant minister of the Church of the Holy Communion, New York city, and remained such until 1839, when he was chosen rector, and continued in that relation until his death, June 30, 1879, at the age of fifty-three years. See Proc. Episc. Almanc, 1880, p. 171.

Lawrence, Samuel, D.D., an English Presbyterian clergyman, was born at Nantwich, Cheshire, in 1638. His father was a Dissenting minister. He was educated at the Anglican University, became tutor in the Book of Common Prayer, and was later appointed as minister first at Newcastle, Stafford, in 1714. In 1727 he became pastor at Newcastle-on-Tyne, but his health failing, in 1728, he had to go south, and settled at Monkwell Street, London, where he had a crowded audience for many years, and his ministry was very successful. He was learned, serious, cheerful, modest and polite, zealous and pious. He died, Oct. 1, 1760, and is buried in Bunhill Fields. See Wilson, "Dissenting Churches," iii, 208.

Lawson, George, D.D., an eminent Scotch divine, was born March 13, 1674, near West Linton, Peeblesshire. At twenty he had finished his studies, and was licensed to preach. In 1711 he was ordained pastor of the Bergher Secession Church at Selkirk, where he continued during the remainder of his life. For more than thirty years he was also professor of divinity in the school of theology at the same place, and died there Feb. 21, 1765. He was a man of much learning, extensive scholarship, and earnest piety. Dr. Lawson published many volumes of Sermons and Lectures; also Discourses on the Whole Book of Esther, etc. (Edinb. 1804, 12mo); London, 1809, 12mo);--Lectures on the Whole Book of Ruth (Edinb. 1805, 12mo)--Lectures on the History of Joseph (1807, 2 vols. 12mo);--Exposition of the Book of Proverbs (1821, 2 vols. 12mo; posth. pub. from 80 MS. vols. left by the author). See Macfarlane, Life (Edinb. 1861; N. Y. 1861).


Lebassor, Levi, a Jewish scholar, was born in 1822 at Filehne, duchy of Posen. He studied philosophy and Oriental languages at Berlin, and in 1854 became rabbi at Pressburg. When Dr. L. Franke (q. v.), the director of the Jewish rabbinical seminary, died, he was called in 1876 as his successor. Lazarus died April 16, 1879. He was a great Talmudist, and a clever thinker. In 1877 he published a very inter-
esting brochure, Zur Charakteristik der talmudischen Ethik. (B. F.)

Lebrzari, Donato. See Bramante.

Lee, in the philosophical system of Confucius (q. v.), is the ultimate immanent element of the universe. It is the absolute, regarded in association with material essences, and manifesting itself in virtue of such association as the cause of organization and order. The spirit of man is strictly a substance with the principle. The Le, therefore, is identical with the Ti-ki, the Great Extreme. Beyond it, as the highest pinnacle of heaven, the one ultimate power, the entity without an opposite, no human thought is capable of grasping. The absolute is like a stem shooting upwards; it is parted into twigs, it puts out leaves and blossoms; forth it springs incessantly until its fruit is fully ripe; yet even then the power of reproduction never ceases to be latent in it. The vital juice is there; and so the absolute still works and works indefinitely. Nothing hinders or can hinder its activity until the time arrives when it will be duly ripened, and activity gives place to rest.

Leech, Beriah N., D.D., a Baptist minister, was born at Middletown, Vt., April 28, 1801. He joined the Church in 1815, and was ordained in October, 1826, over the Church at Cornwall. His subsequent pastorates were in Middlebury, Frederica, Wyoming, Hamilton, and by the family in Middletown, Conn. His useful life closed Jan. 23, 1869. See Calhoun, Baptist Encyclop., p. 676. (J. C. S.)

Leavitt, Jonathan, D.D., a Congregational minister, was born at Cornish, N. H., Oct. 21, 1800. He was educated at Kimball Union Academy, graduated from Amherst College in 1828, and was a member of Andover Theological Seminary. He was ordained as pastor at Berfield in 1835, was installed in 1837, and remained until 1840, when he was next installed pastor of Richmond Street Church, Providence, R. I. He was without charge from 1838 until his death, at Providence, Oct. 7, 1877. See Tern. Occ. of Andover Theol. Sem. (1870), p. 90. (W. P. S.)

Leavitt, Joshua, D.D., a Congregational minister, was born at Heath, Franklin Co., Mass., Sept. 8, 1794. He graduated from Yale College in 1814, studied law, and was admitted to the bar in 1819. He soon secured a lucrative practice in his native town, and afterwards in Putney, Vt., but left it to enter Yale Divinity School, where he graduated in 1822. He was ordained as pastor of the Congregational Church in Stratford, Conn. After a highly successful pastorate of three years he resigned and became secretary of the Seaman's Friend Society, and editor of the Seaman's Magazine, New York city. In 1831 he became the editor of the New York Evangelist; in 1837 of the Emancipator; in 1848 managing editor of the Independent, retaining this position till his death, which occurred Jan. 16, 1873, in Brooklyn, N. Y. Dr. Leavitt was a man of great suavity of manner, a graceful writer, and an eloquent speaker. He published, "Essay in Respecting (1839); Christian Lyre (1831);" and a series of Readers (1847).

Leblanc, Guillaume, a French prelate, was born at Alby in 1661. The position of his uncle, a distinguished theologian of the same name, sided his access to ecclesiastical honors. Having been chamberlain to pope Sixtus V, he was appointed, in 1580, to the bishopric of Polesene, and was consecrated, in 1591, with the episcopal see of Grasse. This reunion, which the chapter of Vence vigorously repelled, became to Leblanc a great source of embarrassment and litigation. He was even the object of an attempted assassination, and sought to destroy the act of union by
the parliament of Aix. He died at Aix, Nov. 21, 1681. For mention of his works, see Hoefer, Nouv. Biog. Générale, s. v.

Leblanc (de Bourbon), Jean Claude, a French prelate, was born in Paris, May 26, 1753. After being canon-regular of St. Genevieve before the Revolution, he bequeathed in 1791 the revenues of the abbey of St. Genevieve, and subsequently of St. Étienne du Mont. He was chosen archbishop of Rouen on the death of Gratian; consecrated Jan. 18, 1800, at Paris, and held in his metropolitan church a council of the bishops of his diocese the following October. In 1801 he was elected legate to the Roman council in Paris. After the signing of the Concordat, he gave in his resignation, and in 1802 was appointed bishop of Soissons. He established a seminary in his episcopal city. Being invited, in 1815, to be present at a reception of the emperor after his return from the island of Elba, Leblanc wrote to the minister to give assurance of his fidelity to Louis XVIII. This declaration was published, and the bishop of Soissons withdrew to England. The return of the king recalled him to his diocese, and in 1817 he was appointed archbishop of Arles, re-establishing the Concordat. He resigned in 1822, withdrew to the Seminary of Foreign Missions at Paris, took charge of the Savoyard, and was appointed member of the chapter of St. Denis. He died July 13, 1825. See Hoefer, Nouv. Biog. Générale, s. v.

Lebonah. The modern site, el- Lubban, is laid down one mile and a half ten miles north of Berlin (Bethel), and is briefly described in the Encyclopaedia Britannica (liv. 266, 426) as well as by Guérin (Samarie, ii, 112). Five pillars still remain standing, which seem to have been part of an ancient chapel.

Lebrecht, Frießkreutz S., a Jewish scholar, was born at Memmelsdorf, Bavaria, in 1800. He made his Travels in and around the rabbinical seminary in Pressburg, Hungary, and his philosophical at Halle, under Gesenius. In 1832 he went to Berlin, where he died, Oct. 13, 1876. Lebrecht contributed largely to the Literatur-Blatt des Oriente (1841-44), and in connection with Bissehut edited a dictionary of David Kimchi, called Liber Redicem. Besides, he wrote an essay, Handschriften und erste Ausgaben des babylonischen Talmuds, published in Wissenschaftliche Blatter aus der Welt Ephraimischen Lehranstalt in Berlin (1862) and Die Synagoge, in Monograph für die Wissenschaft des Ju- denbundes (Berlin, 1876), p. 27-40, 77-93. See Fürst, Bib. Jud. ii. 226 sq. (B. P.)


Lebrun, Jean Baptiste (surnamed Desmarets), a French scholar, was born at Rouen, and partly educated at Port Royal. He labored in different dioceses, and died at Orleans, March 19, 1731, never having been willing to proceed to a higher order than that of acolyth. He left an edition (the second) of the Latin work of John, bishop of Avranches, De Principiis Officiis (Rouen, 1672), as well as the edition of St. Paulinus, with notes, etc. (Paris, 1685). — A Concordance of the Books of Kings and Chronicles (Lat.). — Le Voyage littéraire de France, published under the name of the Sieur de Molon (Paris, 1718, 8vo).—The Breviaries of Orleans and Noyon, the edition which passed in MS. to his brother, a bookseller at Rouen, and from him to Langlet du Fresnoy, who published it (2 vols. 4to). He was working at a new edition of the Martyrology of Usuardus when he was put into the Bastile, where he remained five years. See Landon, Eccl. Dict. s. v.

Le Camus, Étienne, a French prelate and theologian, was born at Paris, Nov. 24, 1632, of an ancient family in the magistracy. He became doctor of the Sorbonne in 1656, and almoner of the king, Louis XIV, while still a minor. He was appointed bishop of Grenoble in 1671, and from that time a great change took place in his life. He inclined to the party of the partisans of St. Genevieve, and subsequently of St. Étienne du Mont. He was chosen archbishop of Rouen on the death of Gratian; consecrated Jan. 18, 1800, at Paris, and held in his metropolitan church a council of the bishops of his diocese the following October. In 1801 he was elected legate to the Roman council in Paris. After the signing of the Concordat, he gave in his resignation, and in 1802 was appointed bishop of Soissons. He established a seminary in his episcopal city. Being invited, in 1815, to be present at a reception of the emperor after his return from the island of Elba, Leblanc wrote to the minister to give assurance of his fidelity to Louis XVIII. This declaration was published, and the bishop of Soissons withdrew to England. The return of the king recalled him to his diocese, and in 1817 he was appointed archbishop of Arles, re-establishing the Concordat. He resigned in 1822, withdrew to the Seminary of Foreign Missions at Paris, took charge of the Savoyard, and was appointed member of the chapter of St. Denis. He died July 13, 1825. See Hoefer, Nouv. Biog. Générale, s. v.

Le Cancean, a species of divination (q.v.), performed by means of a basin, with wedges of gold or silver marked with certain characters. The wedges were suspended over the water, and the demon formally invited, when he gave the response in a low hissing sound passing through the water.


Lech, John, an Irish prelate, was elected to the bishopric of Dunkeld, Scotland, in 809, and was canon of the Church. In 810 he was promoted to the see of Dubloth, where he was bishop and lord treasurer of Ireland. He died Aug. 10, 813. See D'Alton, Memoirs of the Archbishops of Dublin, p. 120.

Le Courtray, Pierre François, a French theologian, was born at Rouen in 1681. At the age of sixteen he was admitted to the congregation of St. Genevieve, and soon he instructed there in philosophy and theology, was canon in 1701, and librarian in 1711. A dissertation which he published at Brussels in 1725, under the title Sur la Vérité des Ordinations des Anglais, called forth the opposition of Gervaise, Hardouin, and Lequeun, and an assembly of twenty-two bishops who refuted the arguments of M. de Condren, together with Le Courtray's rejoinder to his opponent. Finally he was excommunicated by the abbot of St. Genevieve and cardinal Noailles; but about the same time the Oxford University made him doctor of theology. He intended to write against the ordinaries, but, afraid of being imprisoned, went to England, where he was received by archbishop Wake of Canterbury. Le Courtray died at London in 1776. He published a French translation of Sarpi's History of the Council of Trent, with notes (London, 1736, 2 vols.). See La France Protestante (1786), p. 305. See also the Histoire des Hommes Curieux: Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Le Coq, Claude, a French prelate, was born at Plounevez Paray, Brittany, Sept. 2, 1740. He pursued his studies at the College of Quimer, and was a professor of theology at the time of the suppression of the Order of the Premonstratensians. In 1790 he was elected constitutional bishop of the department of Ille-et-Vilaine, and the same year deputy at the legislative assembly. During the Reign of Terror he was imprisoned and sent to Mont Michel, where he remained confined for nearly two years. In 1795 he resumed his episcopal duties, and adhered to the encyclicals published by the synod of the constitutional bishops reunited at Paris. Le Coq presided over the national council of the same bishops, held at the capitole from Aug. 15, 1797, to Nov. 12 of the same year.
In 1789 he assembled a synod at Bremen, but the priests of his diocese did not all recognise his authority. Being called to the presidency of the council of 1801, he opposed the project of a French sacramentarian. At the time of the Concordat of the first consul with the pope, Le Coz resigned, and was appointed archbishop of Bamberg, which he accepted, known to the Pope by letters on the Inspiration of the Holy Scriptures (1852).

Lecoeur, John, LL.D., a Scotch Baptist minister and missionary, was born at Glasgow, Sept. 2, 1803, and became a Baptist in 1820. He was educated at the Haldane Institution, Grantown, in the north of Scotland, in the Baptist College, Bristol, and the University of Glasgow. He was ordained pastor in India at Edinburgh, July 5, 1825, and sailed from Liverpool on the 25th for the mission station at Serampore. He began work as tutor in the college, and preacher of the gospel. In 1835 he was ordained co-pastor of the church at Serampore. In 1837 he sailed for England for the benefit of his wife's health, and to awaken greater interest at home in the mission in India. In 1838 he was induced to settle as pastor of the church at Irvine, Ayrshire. He removed to London in 1848 as pastor of the Baptist Church in Hammersmith. In 1850 he was sent, with his colleague, James Russell, as a deputation to India and Ceylon, in which they spent some four months. He resigned his pastorate in 1868, and removed to Bath for rest and recuperation. He afterwards engaged in various public labors, and at the close of 1867 accepted the pastorate at Kennington, Kent. He ceased to preach in 1870, and died March 16, 1874. See (Lond.) Bapt. Hand-Book, 1875, p. 284.

Lecoeur, William, D.D., a Scotch divine, was born in 1706, educated at the University of Edinburgh, licensed to preach in 1731, ordained minister of Beith in 1736, elected professor of theology in the University of Glasgow in 1749, principal of that University in 1758, and died in 1785. He was held in high estimation by his brethren in the ministry, having been elected by them, in 1740, to the moderatorship of the Synod of Glasgow and Ayr, and in 1737 of the General Assembly. He was a ripe theologian, a powerful preacher, and a warm advocate of all institutions of a worthy character. A collective edition of his sermons, with a life of the author, by James Wardrow, D.D., was published (Lond. 1789, 2 vola. 8vo; new ed. 1816, 2 vola. 8vo). See The (Lond.) Christian Observer, Dec. 1815, p. 768; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Le Faucheur, Michel, one of the most famous Protestant preachers of the 17th century, was born in the neighborhood of Geneva in 1655. In 1667 he was ordained, and appointed pastor at Annonay. His fame as a pulpit orator was soon made known, and the authorities of Geneva wished him to come there. But Le Faucheur declined, and in 1609 went to Paris. In 1612 he was called to Montpellier, and at different periods represented the churches of Languedoc at the synodical assemblies. He died at Paris in 1657, leaving, Sermons:—Traité de l'Action de l'Orateur (Paris, 1657).—Traité de la Cène du Seigneur (Geneva, 1635). See Bayle, Dict. Historique; Haag, La France Protestant, vi; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. F.)

Legge, John. See LUCIFER.

Legge, Grundy, LL.D., a Scotch Congregational minister, was born at Hougham, Aberdeen, Oct. 10, 1802. He became a student of King's College, Aberdeen, in 1819, completing his curriculum in 1825, and receiving his degree of M.A.; was converted in 1828; entered Highbury College to prepare for the ministry in 1850, and in 1852 became pastor at Bristol. In 1856 he accepted the pastorate of the Independent Chapel, Leicester, and in that capacity continued till his death, Jan. 24, 1861. In 1859 he was chairman of the Congregational Union. Dr. Legge was a man of noble qualities, endowed with a strong intellect, a glow-
ing imagination, a loving heart, and great constancy of purpose. His principal publications were, Principles of Nonconformity:—Christianity in Harmony with Man's Nature, Present and Progressive.—The Range and Limitations of Human Knowledge, besides several sermons. See (Leob.) Cong. Year-book, 1802, p. 247.

Logobien, CHARLES, a French Jesuit, was born at St. Malo in 1658; in 1671 he entered the society of Jesus; shortly after taught at Tours; then removed to Paris, where he became first secretary, and afterwards superintendent, of the missions of his order to China. He visited China 1702, a collection of letters from missionaries in China, etc., entitled Lettres Edifiantes et Curieuses, Écrites des Missions Étrangères. He died March 5, 1708, at Paris. See Hoefer, Nouv. Biog. Générale, s. v.

Le Gouverneur, GUILLAUME, a French prelate, was born at St. Malo. After being canon, then dean of the cathedral of his native place, he became bishop, Jan. 29, 1610. He assisted as deputy of the clergy to the states of Brittany in 1614, founded in his diocese several establishments of charity and religion, and occupied his time in collecting the ecclesiastical regulations laid down by his predecessors. He died at St. Malo, June 25, 1650. See Hoefer, Nouv. Biog. Générale, s. v.

Legras, LOUIS DE MARILLAC, Madame, foundress of an order of nuns, was born at Paris, Aug. 12, 1591. She was daughter of Louis de Marillac, brother of the celebrated guard of the seals, and of the marshal of this name. In 1619 she married Antoine Legras, secretary of the queen Marie de Medicis. Being eventually left a widow, she devoted herself entirely to religious matters. In connection with Vincent de Paul she bore an important part in the establishment of various charitable institutions. They founded the institute of men of charity called les Grèves, on account of the color of their costume. Placed at the head of a community of this order at Paris, Madame Legras devoted herself with great self-abnegation to the care of the sick. She aided Vincent de Paul in bestowing large charities in various ways. Her death occurred at Paris in 1632. See Hoefer, Nouv. Biog. Générale, s. v.

Le Hennuyer, JEAN, a French prelate, was born in 1497 at St. Quentin. He was successively chief almoner of Henry II, Francis II, Charles IX, and Henry III. Appointed bishop of Loudun in 1557, and afterward of Lisleux, he was spiritual director of Catherine de Medici, wife of Henry II. In this position he always showed a disposition to persecute the Protestants, although some acts to the contrary have been falsely attributed to him. He died in 1578. See Hoefer, Nouv. Biog. Générale, s. v.

Lehrli. On the identification of this name Lieut. Conder remarks as follows (True Track in Palestine, i. 276):—"A little way north-west of Zorah, seven miles from Belt 'Atab, is a low hill, on the slope of which are springs called 'Ayn Aphan and Mahbir, or the foundations of the place of baptism. Close by is a little Moslem chapel, dedicated to Shelh Nedhir, or 'the Nazarite chief'; and, higher up, a ruin with the extraordinary title Ism Allah—'the name of God'. The Nazarite chief is probably Samson, whose memory is so well preserved in this small district, and the place is perhaps connected with a tradition of one of his exploits. The Ism Allah is possibly a corruption of Esm Allah—'God's name',—and, in that case, the hill mentioned might be the battle of Hamath Lehrli. Finally, we were informed by a native of the place that the little caravan settlements called Al Kha, in which we supposed the Ism Allah, or 'fountain of the crier' (Judges xiv. 19). To that say this hill certainly represents Hamath Lehrli—the hill of the jaw-bone—would be too bold. It seems, however, clear that a tradition of one of Samson's exploits lingers here; the site is not inappropriate for the scene of the slaughter of the Philistines, with the jaw-bone, and we have not succeeded in finding any other likely site."

Lehmann, WILHELM FRIEDRICH, a Lutheran minister, was born Oct. 16, 1820, in Wittemberg. In 1824 he came with his parents to America. He studied at the theological seminaries of Columbus, O., and Philadelphia, Pa., and was for some time preacher at Somerset, O. In 1846 he was appointed professor at the University of Cincinnati. He died Dec. 1, 1880. For many years he was president of the Lutheran Synod of Ohio. (B. P.)

Lehmann, ADAM THEODOR ALBERT FRANZ, a Lutheran theologian of Germany, was born at Soest, Dec. 2, 1777. He entered the ministry in 1801, was in 1819 dean and pastor at Amagapach, and died Aug. 14, 1857, doctor of theology. He wrote, Die Lehre von der Versuchung des Menschen mit Gott durch Christum (Sulzbach, 1821).—Über die Taufe (Heidelberg, 1867).— Aufsätze theologischen Inhalts, etc. (1853).—Die Rechtsfertigung der evangelischen Kirche in ihren Fragen momentan dargestellt (1856). See Winzer, Handbuch der theol. Lit. i. 439, 450; ii. 19, 65, 75, 100, 166; Zuchold, Bibl. Theol. ii. 780 sq. (B. P.)

Leib Olmaï, in the mythology of the Laplanders, was a deity of the atmosphere, who made the weather favorable to hunting and fishing.

Leifittbus, in Norse mythology, was one of the rivers of hell, which take their origin from the spring Hvergelmer.

Leightoun, HENRY DE, a Scotch prelate, was consecrated bishop of Moray, March 8, 1414, where he continued ten years. In 1424 he was translated to the see of Aberdeen. He was one of the commissioners sent to London for negotiating the ransom of king James I, and returned home with him. He died in 1441. See Keith, Scottish Bishops, p. 118-142.

Leinburg, JOHANN LEHM VON, a Roman Catholic prelate of Germany, was born in 1521. For some time dean at Bregenz and Innsbruck, he was in 1789 appointed prince-bishop of Brixen, and died April 24, 1884. He was a man of peace, and tolerant against non-Catholics. (B. P.)

Leinbach, THOMAS HARTMAN, an earnest and successful minister of the German Reformed Church, was born in Berks County, Pa., Jan. 18, 1802. He studied privately under the Rev. Dr. F. L. Herman; was licensed and ordained in 1822. After serving for several years a few congregations, located partly in Lancaster and partly in Berks County, he accepted the call from the church of Lebanon, where he concluded his long and useful ministry, March 31, 1864. Father Leinbach was celebrated as a "catechist," which eminently fitted him for the particular field to which he was called. He was besides a very able, earnest, and effective preacher, and a most conscientious and successful pastor. See Harbaugh, Fathers of the Germ. Ref. Church, ir, 175. (D. Y. H.)

Leiptr, in Norse mythology, was one of the rivers of hell, which have their source in the spring Hvergelmer.

Leir. See Lethra.

Leitner, SAMUEL B., D.D., a German Reformed minister, was born at Leitersburg, Md., April 19, 1809. His literary and theological training he received at York College, and was licensed and ordained by the Maryland Classis of the Reformed Church in 1835; immediately left for the West, and settled in Ohio, where he successfully exercised his ministry in different sections of the state. Dr. Leitner was a man of good natural parts and extensive learning, which he conscientiously employed in the service of his Master. He died March 31, 1888. (D. Y. H.)

Lejay (Lat. Laius), CLAUDE, one of the fathers of the Jesuit order, was born at Aine, in Faucigny, in the diocese of Geneva, about 1565. He commenced his studies at the College of La Roche, and completed them at Paris. He allied himself in friendship with Peter
Le Mire, See Mirorum.

Lemcke, Heinrich, a Lutheran theologian of Germany, was born Dec. 31, 1601, at Lubeck. He studied at different universities, and died at Bergen, Norway, March 7, 1673. He wrote "Vindiciae Liturgiae Apostolicae, Vitae et Mortis Testimonia; — Vindiciae In- carnatis Veri Messae Promissae ex Thalmod et Rabbinico Scripta Druma; — Schola Populatarum Reformata. See Moller, Cimbria Litteratur; Jocher, Allgemeine Gelehrten-Leckion, s. v.

Lemoine, Jean, a French prelate, was born at Creusy, in the 18th century. Having completed his studies, he took the degree of doctor of theology at the University of Paris, and made a journey to Rome, where he was well received, and appointed auditor of the rota. His commentary upon the sixth book of the Decretals, which he wrote at Rome, gained for him the title of Bonifieur VIII cardinal. Boniface VIII authorized him to legislate to France in 1302, and in this position he strove to re-establish the peace between Philip the Fair and the holy see. He acted with so much discretion that he won the esteem of the king without losing his credit with the pope.

Lemmon, Andre, bishop of Noyon, aided him in the founding of the college which bore the name of the cardinal Lemoine. He died in 1316, and the two brothers were laid in the same tomb. See Hoefer, Nouv. Biog. Générale, s. v.

Lemnos, Johann Canutus, a Lutheran theologian of Germany, was born in 1573, at Lenna, near Upsala. He studied at Wittenberg, Helmstadt, and Rostock, was professor of Greek and Hebrew at Upsala, and died April 26, 1669, doctor of theology, archbishop of Sweden, and pro-chancellor of the Upsala. See Hoefer, Nouv. Biog. Générale, s. v., and Vol. IX of this work. See also Hoefer, Comm. in Evangelium Johannis; — Comm. in Luca Acta Apostolorum; — Comm. in Canonicus Epistulosis Jacobii, Petri, Johannis et Juda: — Brevia Informatio de Veritate et Excellentia Christianae Religionis; — Judicium de Unione a Caesariæ Poeta. See Hoefer, Dissertatio Biographica, s. v.; Jocher, Allgemeine Gelehrten-Leckion, s. v.; Winer, Handbuch der theil. Lit. i. 185. (B. P.)

Lenet, Philippert Bernard, a French monk, was born at Dijon, Aug. 24, 1677. Having been received among the canons regular of St. Genevieve, he soon distinguished himself by his piety and learning. For a time professor at Senlis and at Provins, he became director of the seminary at Rheims, and abbot of Grand-Val-des-Ecolos, in the diocese of Langres. Being accused of Jansenism, Lenet was obliged to retire from his position, and died in 1748. He wrote some works, for which see Index Librorum. See also Hoefer, Encyclopaedia, s. v.

Leneuve, John, an English clergyman and biographer, was born Dec. 27, 1679, and educated at Trinity College, Cambridge. He became rector of Thornton-le-Moor, Lincolnshire, about 1721, and died about 1741. He was an industrious collector of biographical materials, and has given to the world several important collections. They include, Lives of the Most Illustrious Persons who Died in 1711-12 (London, 1718-14, 2 vols. 8vo): — Pauci Ecclesiæ Anglicanae (1718), of which a new edition was published (1854, 3 vols. 8vo) by T. Duffus Hardy, assistant keeper of the public records, with a continuation to the year of publication; the first edi-

Le NEVE, John, an English clergyman and biographer, was born Dec. 27, 1679, and educated at Trinity College, Cambridge. He became rector of Thornton-le-Moor, Lincolnshire, about 1721, and died about 1741. He was an industrious collector of biographical materials, and has given to the world several important collections. They include, Lives of the Most Illustrious Persons who Died in 1711-12 (London, 1718-14, 2 vols. 8vo): — Pauci Ecclesiæ Anglicanae (1718), of which a new edition was published (1854, 3 vols. 8vo) by T. Duffus Hardy, assistant keeper of the public records, with a continuation to the year of publication; the first edi-
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organization contained eleven thousand entries, while the new edition contains more than thirty thousand names of clergymen.
- *Memoriai Concerning Dr. Richard Field* (1716) and *Memoriai Concerning Dr. John Newton* (1708-18, 9 vols. 1831). These works include *Lives of the Protestant Bishops* (1729) and *Lives of the Archbishops* (1725). See *Biographical Notice of Le Neve in Hardy's edition of the Poets.*

**Lenfant, David** (2, P. B.)
French Dominican, who died at
Paris, May 31, 1888, is the author of *Concordaniae As*-summtionis (1720) and *Antiquitates Poste-ramum* (2 vols. 1724).

**Lenfant, Jacques** (2, P. B.)
French writer, born at
Besançon, Oct. 5, 1674. He studied theology at Paris, and took holy orders, but soon exchanged his clerical dress for that of a politician and diplomatist. He died Jan. 16, 1755. Of his numerous works we mention the following, bearing upon theology: *Novum Jesu Christi Testantium Notae Historiae et Criticae Illustratum* (Paris, 1706, 8 vols.; reprinted 1785); *Imitation of Jesus Christ, Traditae et Recut* (1771); *Traité Historique et Dogmatique du Secret Inviolable de la Confession* (1713 and often); *Réfutation des Érroures des Mauvais Hommes des Temps Modernes* (1781).

**Lenfant, Léonce** (2, P. B.)
Travels in上限 and Modernes sur les Apparitions, les Visions et les Songes (1751, 4 vols.). He also edited *Lectiuris Lactantii Opera Omnia* (1746).

**Lenfant, Léonce** (2, P. B.)
Lectures of the most complete edition of Lactantius's works. See Michaud, Mémoires pour Servir à l’His-toire de la Vie et des Ouvrages de l’Abbé Lenglot; Lich-tenberger, Encyclop. des Sciences Religieuses, s. v.; Brockhaus, Conversations-Lexikon, s. v. (B. P.)

**Lengnich, Karl Benjamin** (2, P. B.)
Lutheran theologian of Germany, who was born at Dantzic, Feb. 19, 1748. He studied at Leipzig and Basel, and was second preacher at his native place, and died Nov. 5, 1796, leaving, Predig-ten (Dantzic, 1770); *Der Beitrag zur Kenntniss selten un-merkwiirdiger Bücher* (ibid. 1776, 2 vols.).

**Lemont, Charles** (2, P. B.)
French archaeologist and numismatist, was born in Paris, June 1, 1802. In 1828 he travelled in Egypt, was in 1837 conservator at the national library, and after 1855 acted as Guizot's sub-stitute at the Sorbonne, where his lectures, savoring too much of Romish orthodoxy, often caused disturbances, especially in 1846, when he had to give up his lecturing. In 1848 he was called as professor of Egyptian archaeology at the College of France, and died at Athens, Nov. 24, 1839. Of his works we mention, *Trésor de Numismatique et de Gymnique* (1806-50, 5 vols.); *Éléments du Monuments Chrétographiques* (1844-87, 8 vols.).

**Lenormand, François** (2, P. B.)
Son of Charles, was born in
Paris, Jan. 17, 1857. He pursued the same studies which distinguished his father. In 1862 he was sub-librarian of the Institute, in 1874 professor of archaeology at the l'École des Hautes Études, and died Dec. 10, 1888, leaving;

*Manuel d'Histoire Ancienne de l'Orient jusqu'à ses Guerres Indiennes* (3d ed. 1869, 9 vols. trans. into German, Ber-lin, 1869, 2 vols.; 2d ed. 1871); *Lettres Archéologiques et Épigraphiques* (1871-72, 4 vols.);
*Les Premières Civilisations* (1874, 4 vols.); *Germ. transl. Jena, 1875*;
*Histoire des Miletis* (2 vols.); *Trans. into German, trans. Jena, 1876*; two parts; the first treating of *La Magie chez les Chaldéens et les Origines Accaciales*; the sec-ond of *La Divination et la Science des Prêtres chez les Chaldéens*;

**Leo, Gottlob Eduard**, a Lutheran theologian of Germany, was born in 1808, and died at Waldenburg, May 7, 1881, member of consistory and doctor of theo-lology. He is the author of, *Geschichte der christlichen Religion* (1840), *Kritisches über die Lehren des Georgi-ber's* (Dresden, 1846); *Stimmen aus der Kirche* (1845);
*Paulus Epistola i ad Thimotho* (1846); *Ge-schichte der Reformation in Dresden und Leipzig* (1849); *Das Leben August Hermann Francke's* (1846). See *Zeitschrift für Erziehungswissenschaft* (1846).

**Leo, Zedrich**, a famous German historian, was born at Rudolstadt, March 19, 1759. He studied at Breslau and Jena, and commenced his academic ca-reer at Erlangen in 1820. In 1824 he was at Berlin, accepted a call to Halle in 1830, and died April 24, 1878. Leo was orthodox in religion, and conservative in politics, and from this standpoint wrote his Lehr-buch der Universalgeschichte (Halle, 1832-44, 6 vols.; 3d ed. 1849-58). Liberalism found in him a violent op-ponent, and the liberal tendencies in State and Church he assailed in *Studien und Schriften zur Naturgeschichte des Staates* (ibid. 1833), *Die Hegelgegen* (1838), *Sigmund Tempera* (1840), more especially in the *Kreuzzei-lung, the organ of the political conservatives, and in Evangelische Kirchenzeitung, the organ of orthodoxy.* His political tendencies were acknowledged by king Frederick William IV, and in 1863 he was made a privy councilor. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Brockhaus, Conversations-Lexikon, s. v. (B. P.)

**Leo, Rudolf**, a Lutheran theologian of Germany, was born May 6, 1806, at Rudolstadt. He studied at Jena and Göttingen, was tutor of prince Günther of Schwarzburg-Rudolstadt from 1829 to 1839, and professor at the gymnasium of his native place from 1839 to 1844. In the latter year he was appointed second deacon, in 1851 court-preacher and member of consistory, and in 1852 general-superintendent. He retired from the ministry in 1879, and died Jan. 18, 1883. (B. P.)

**Leonard, Alexander S. T.D.,** a Protestant Episcopal clergyman, was born in New York city, June 29, 1806. He graduated from Columbia College in 1823; was engaged in mercantile pursuits for twenty years; ordained deacon in 1844; assistant at St. Clement's Church, N. Y.; rector of Emmanuel Church, in the same city, from 1849 to 1865, and died there, May 17, 1878. See *Prof. Episc. Almanac* (1879, p. 109; *Church Almanac*, 1879, p. 188).

**Leonhard, Matteo d'Udine,** a famous Domini-can, who died in 1470, provincial of Lombardy, was a doctor of law and divinity. He preached in the principal cities of Italy, especially at Florence, before pope Eugene IV and his court. His *Sermones* have often been printed. See Lichtenberger, Encycl. des Sciences Religieuses, s. v.; *Jöcher, Allgemeines Gelehrten-Lexi-kon*, s. v. (B. P.)

**Leonetti, Ottavio** (called il cors. Podorosco e Podoro-sano), an eminent painter and engraver, was born in Rome in 1578. Among his historical works is *The Virgin and Infant*, in Santa Maria della Minerva; *The Assumption, San Eustachio, and St. Carlo, St. Francesco, and St. Nicholas in San Urbano*. He was chosen director of the Academy of St. Luke, and was appointed knight of the order of Christ, on which occasion he painted the *Martirdom of St. Martin*, for the Church of the Academy. As an engraver, he did not excel very well. He, however, executed a number of prints of works. He died in 1630. See Hoefler, Novis. Biog. Geographia, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

**Leopard-worship**

The leopard is held in great dread by the natives of different parts of Africa, not only on account of its ferocity, but from the superstitious notion that wicked men metamorphose themselves into these animals, and commit all sorts of works without the liability or possibility of being killed. In southern Guineas in small villages are sometimes abo-
doed by their inhabitants, because they are afraid to attack these animals on account of their supposed supernatural powers. In Dahomey, the leopard is accounted so sacred that if any one should kill it he would be convicted of having committed sacrilege, and would be offered in sacrifice to the offended deity. The leopard is there looked upon as an impersonation of the supreme god, whom they call Sch. If any one is killed by a leopard, his relatives rejoice at the event, and treat the animal with great kindness. See Leopard.

Lepcha Version 665 L'ESPIEN

Lepcha Version of the Scriptures. Lepcha is an aboriginal monoincline in the north-east India, near Darjeeling. The first attempt at a translation into that dialect was made by the Rev. W. Start, in 1855 or 1856, who printed the gospel of Matthew at his own expense. The Calcutta Auxiliary Bible Society published, in 1871, the gospels of Matthew and John, Genesis, and part of Exodus.

Lepsius, Karl Richard, a noted German Egyptologist, was born at Naumburg, Dec. 28, 1810. Well prepared by seven years of classical training at Pforta, he went in 1829 to Leipsic and Göttingen to study philology. When he took his degree, he showed at once by his dissertation that he knew how best to utilize the principles of comparative philology by applying them to the so-called Rosetta stone, published by the French scholar, and by the aid of his classical scholarship. He took for his subject the Umbrain Inscriptions, and thus laid the foundation of what has proved in the end one of the most successful achievements of the science of languages—namely, the decipherment and grammatical analysis of the Egyptian hieroglyphics. In 1838 he went to Paris to attend lectures, and study in libraries and museums. In 1834 he published Paleographie als Mittel für die Sprachforschung, for which was awarded by the French Institute the Prix Volney. In 1835 another essay of his, Über die Anordnung und Verwendung der Altegyptischen alphabetischen, dithophonischen, palatalischen und altägyptischen Alphabeta, was read before the Berlin Academy; and in the same year, while still at Paris, he wrote his paper, Über den Uebrigen und die Verwandtschaft der Zahnziffern in die griechischen, semitischen, und der koptischen Sprache. At the time of his residence at Paris, Champollion's star was just rising, but Egyptian studies were only in their infancy. Lepsius felt attracted towards these new studies. Having acquired the first principles of the decipherment of hieroglyphics from Champollion's works, he proceeded from Paris to Italy, which was rich in Egyptian antiquities. He spent some time with Rosellini, at Pisa, and then settled down to steady work at Rome. Here he was attracted by Bunsen, who did everything he could for him. By his Lettre à M. Rosellini sur l'Alphabet Hieroglyphique (1857), Lepsius took his position as one of the leading Egyptologists of the day, and thus entered upon a career which he never left again. But, although Egypt formed the principal object of his studies, his classical tastes, too, found ample food in Italy, as was shown by his work on Inscriptions latine de l'Antiquité. He translated the works of Ovca (Leipsic, 1841), and by his papers on Die türkischen Prasensagent in Etrurien (1842). From Italy he went to England, where he spent two years studying in the British Museum, and shaping plans for future work. In 1842 he found Lepsius established as professor in Berlin. In the meantime he had published some of his best-known works—his Auswahl der wichtigsten Urkunden des ägyptischen Alterthums (1842, fol. with 23 tables), and Das Todtenbuch der Ägypter (cod. with 79 tables). In the same year followed the great expedition to Egypt, projected by Bunsen, and carried out at the expense of the king of Prussia, Frederick William IV. Lepsius was the leader, and he acquitted himself of this most difficult task with perfect success. Every student of Egyptology knows the fruits of that expedition, as gathered partly in Denkmäler aus Egypten und Thracioisch (1849-59, 12 vols., of the largest folio, with 894 tables). In 1849 he published his Chronologie der Ägypter, one volume; the second never appeared. Without enumerating the many works which he published after his return from Egypt, we will state that in 1866 he went to the land of the Pharaohs once more, and this second expedition was crowned by the discovery of a new trilingual tablet, a worthy companion of the Rosetta stone. In 1869 he paid his last visit to the land of his lifelong love, being present at the opening of the Suez canal, and afterwards travelled with the crown-prince of Prussia to Upper Egypt and Nubia. The last years of his life were devoted chiefly to the elaboration of his Uberbau, a work of enormous labor, full not on of new materials, but of new views on the relationship of the numerous languages of Africa. "Taken all in all," says Max Müller, "Lepsius was the perfect type of the German professor, devoted to his work, full of ideals, and convinced that there is no higher vocation in life than to preserve and to add to the sacred stock of human knowledge, which, though it is seen by the few only, has to be carried, like the Ark of the Covenant, from battle to battle, and kept safe from the hands of the Philistines." Lepsius died July 10, 1884, only one day after Dörner and Lange. Like a Christian, he prepared himself for his last journey, being strengthened before his departure by the Lord's Supper, which he received from the hands of the court preacher, Dr. Kögel. Besides having received different orders from the hands of kings, he was made doctor of theology by the Leipsic University in 1859. He also introduced the so-called missionary alphabet, or Standard Alphabetic for Reducing Uncertain Languages and all the Graphic Systems to a Uniform Orthography in European Letters, a system which gained support both by scholars and missionaries. See Max Müller, in the Academy (Lond. July 19, 1884): Ebers, Richard Lepsius, ein Lebensbild (Leipsic, 1884; a list of Lepsius's works is found in Sitzungsber. der philosoph. naturw. Gesellschaft zu Berlin, 1884; reed e auf Karl Richard Lepsius, read before the Berlin Academy of Sciences, July 2, 1885 (Berlin, 1886). (B. P.)

Le Quien, Antoine. See Anthony Le Quien.

Lerad, in Norse mythology, is a mighty tree, standing in Walhalla, in whose boughs the reindeer Eikhyrnr and the goat Heidrun live and find nourishment. From the droppings which fall from the antlers of the forest all the rivers of the world are formed.

Lercari, Nicolaus Maria, an Italian cardinal, was born at Tabia, Genoa, Nov. 12, 1675. He filled various offices at the pontifical court, and afterwards became successively governor of Lodi, of Benevento, of Camerino, of Ancona, of Civita Vecchia, and of Perugia. Being called to Rome in 1724 by Benedict XIII, with whom he had allied himself at Benevento, he was consecrated archbishop in putibus, and two years later appointed prime minister. The foreign ambassadors refusing to treat with him, under the pretext that his position was not sufficiently honorable, he was made cardinal in December, 1726. In his capacity of secretary of state he showed himself an able negotiator, and several times thwarted the purposes of the imperial court. In 1730, on the death of Benedict XIII, he was deposed of his honors, and arraigned before a congregation of cardinals to give an account of his administration. His integrity was established, but his influence was gone. He died March 20, 1757. See Hoefer, Nouv. Biog. Générale, s. v.

Lesches, in Slavonic mythology, were evil spirits of the woods, whose existence is still believed by the Russians and Lithuanians. They were similar to the Fyrians, or Fauns, of the Greeks and Romans, and were brought north probably by the latter.

Lesly. See Lesly; Leslie.

L'Espin (Lat. Spina, or Spinus), Jean de, a
French theologian, was born about 1506. At first a monk, he renounced Romanism in 1561, and joined the Reformed Church. After the Poissy Conquest, he was for some time preacher at Fontenay-le-Comte, and afterwards at La Rochelle. In 1564 he published his De la mort et du devoir de ses sacrificateurs. In 1568 he was pastor at St. Quentin, in 1572 at Paris, in 1576 at Saumur, in 1578 at Angers, and died in 1594 at Saumur. Besides his Discours, he published, Traité de l'Apostasie (1683):—Dialogue de la Cène (cod.), etc. See Maye, Dict. Hist. et Critique, s. v. "Spina." Vincent, Recreations sur les Controverses et du Premier Provinces de la Réformation en la Ville de La Rochelle (Rotterdam, 1693); Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. F.)

**Le Stang, Christophe**, a French prelate, was born at Brives in 1560. When not more than twenty years of age he was made bishop of Lodève, in which position he devoted himself to the destruction of Calvinism, then very rife in Languedoc, and for this he received of Henry III a pension of twelve thousand crowns per month. The League counted him among its most fervent advocates. He had a contest with the duke of Montmorency. Le Stang, lost all the revenues of his bishopric, and the palace which he had built was destroyed. To make amends. Henry III gave to him the episcopal house and the revenues of the bishopric of Carcassonne, which Montmorency had enjoyed. In 1604 he was made bishop of Carcassonne. Louis XIII made him guardian of his orders, and grand master of his chapel, member of his private council, and director of his finances. Le Stang continued to fill important offices until his death, which occurred at Carcassonne, Aug. 11, 1621. See Hoefer, Nouv. Biog. Générale, s. v.

**Le Stonac, Jeanne de**, foundress of an order of French nuns, was born at Bordeaux in 1536. She was the daughter of a councillor of the parliament of Bordeaux, and of Jeanne d'Eyguem de Montagne, sister of the celebrated philosopher Michel de Montaigne. Although her mother was a Protestant, her father and uncle made her adopt the Catholic religion. In 1537 she married Gaston de Montmorand. After the death of her husband she consecrated herself to the Virgin, and entered, in 1608, the house of the Feuillantes of Louise-House. Shortly after, Jeanne de Le Stonac placed herself at the head of a society of young ladies, the greater part taken from Calvinistic families. These new nuns bore the name of Jesuitines. Cardinal de Sorelius opposed the foundation of this order, but the pope favored it and ordered its consecration, which took place, March 23, 1606, and it was confirmed by a brief of Paul V, April 7, 1607. The order grew rapidly in importance. At the time of the death of Jeanne, she had control of twenty-nine houses of Jesuitines. She died at Bordeaux, April 2, 1640. After her death some of her bones were sent to the principal convents of the order, or were used, according to some hagiographers, to perform various miracles. See Hoefer, Nouv. Biog. Générale, s. v.

**Le Strange, Louis Henri de** (dom Augustin), the renovator of the order of La Trappe, was born at Vire in 1574. On his nomination as coadjutor to the archbishop of Vienne in 1780, he retired to La Trappe, in the department of Orne, near Mortagne, the seat of Cistercian monks since 1140, but reformed by the abbé de Rancé in 1662, and which has given its name to all monasteries which have adopted the rigorous rule of Rancé. See Trappists. In 1791 the French government seized the property of the monks of La Trappe, and Le Strange led twenty-four of the religious to Val Sainte, canon of Fribourg, Switzerland, where they were held a few weeks. He was sent back by the king, and Augustine placed at its head. On the invasion of Switzerland, in 1798, by a French army, the Trappists were compelled to flee. They wandered with their leader through various parts of Austria and Bavaria, until Paul I promised them hospitality in his states, and they established themselves in Russian Poland in 1799. In the following year the czar issued a space ordering all French emigrants to leave his territories. Augustine then led his brethren to Protestant Prussia, where he found a temporary asylum. Then it was that a party of them, guided by Urban Guille, embarked at Amsterdam for Baltimore, May 29, 1803. The deliverance of Switzerland, in 1804, soon permitted the monks to return to Val Sainte, and in 1805 Napoleon granted them authority to establish themselves in his empire. Mont Valerian, founded by the gates of Paris, soon beheld a monastery of this austere order arise, but when the emperor began to persecute the pope, the fervent disciples of Rancé and Le Strange resisted him. In 1810 Dom Augustine accordingly made his monks solemnly retrace the oath of fidelity to the constitution of the empire, and Napoleon ordered all houses of La Trappe to be closed, and the abbot Le Strange to be tried by court-martial; but Augustine escaped to Switzerland, and thence traversing Germany, pursued by the imperial police, embarked at Riga for London, and thence for the United States. There (in the city of Boston) he found a second colony of Trappists, under Vincent of Paul, awaiting him. Dom Augustin Le Strange arrived in New York in 1813, to which place he ordered Guille from Missouri, and Vincent from Boston, and concentrated the scattered and feeble forces of the brethren. The energetic Le Strange also founded a community of Trappist nuns. Meanwhile the fall of Napoleon opened France to the Trappists, and Dom Augustine returned to restore the black-robed monks to their home. He embarked for Harve in October, 1814, with twelve monks, the sisters and pupils, when he restored the order to Europe. Le Strange, the indefatigable and heroic successor of Bernard and Rancé, died at Lyon, France, July 16, 1832. See De Courcy and Shea, Hist. of the C. C. Church in the U. S. p. 370.

**Le Stotea, in Norse mythology, was one of the twelve famous Asa-horses mentioned in the Edda.

**Lethe**, in Greek mythology, is the stream of forgetfulness, out of which the souls drank when entering Elysium.

**Lethra** (now Leire), in the island of Zealand, the city of the gods among the ancient Danes. This was the holy place where the nation assembled to offer up their sacrifices, to present their prayers, and to receive the consolations and cures of the gods.

**Lettish Version.** See Slavonic Versions.

**Leuchara, Patrick de**, a Scotch prelate, was invested with the see of Brechin in 1354, and some time after was made lord high chancellor of the kingdom. In 1370 he resigned his office of chancellor. He was bishop, and present at Parliament in 1573. See Keith, Scottish Bishops, p. 162.

**Levi, Giuseppe Emanuele**, a Jewish writer, was born at Venice, Italy, in 1814. In 1848 he was appointed "laureatus" (graduate) professor of literature at the University of Turin, and died June 10, 1874, leaving, Parable, Legende et Pensieri Rucolli dei Libri Tulsiedici:— Christiani e Ebrei nel Medio Ecco (German, transal. by Selligmann, Leipzig, 1863);—Traveller Ateo:—Autobiografia di un Poeta di Fine del Convento per la Cenna o Pasqua:—Dei Preggi della Lingua Ebraica, Discorso Academico. (B. F.)

**Lewis, Isaac, D.D.,** a Congregational minister, was born at Wilton, Conn., Jan. 1, 1773. He graduated from Yale College in 1794, with his twin-brother, Zech-ariah Lewis. Remaining at New Haven, he preached in the pulpit of the Congregational church at Yale, and was ordained pastor of Piscataqua, N. H., on Sept. 30, 1798. He was installed pastor of the First Presbyterian Church in Cooperstown, N. Y., in 1800; in 1806 of the Presbyterian Church in Goshen; and in 1812 preached in Bro- tol, R. I.; subsequently served in New Rochelle and
LEWIS, William Henry, D.D., a Protestant Episcopal clergyman, was born at Litchfield, Conn., Dec. 22, 1803. He was professor of Anatomy in the Church of the Holy Trinity, in Brooklyn, N.Y., until 1861, when he became rector of Christ Church, Water-town, Conn., of which he continued to have charge until 1874. He died at the latter place, Oct. 2, 1877. He published, Sermons for the Christian Year:—Confession for Christ:—The Early Collects, besides several tracts. See Prot. Episc. Alman., p. 189; Allibone, Dict. of Brit. and Amer. Authors, s. v.

LEWIS, Zocharias, a Congregational minister and editor, son of Rev. Isaac Lewis, D.D., was born at Wilton, Conn., Jan. 1, 1773. With his twin brother, Isaac, he graduated from Yale College in 1794, and was studying theology at Philadelphia under Ashbel Green, D.D., was licensed to preach in 1796; and in the same year was appointed tutor in Yale College, remaining in that office until 1799. While a theological student he was a private tutor in general Washington's family. Continued that his health was too much impaired to fulfill the duties of the ministry, he became the editor of the Commercial Advertiser, and New York Spectator, continuing in that employment until 1820. For six years he was corresponding secretary of the New York Religious Tract Society, out of which sprang the American Tract Society. Resigning this position in February, 1820, he was elected, in May, a secretary of the United Foreign Missionary Society, which office he held for five years. For several years he was editor of the American Missionary Register, which he began to publish in July, 1820. Died at New York, N.Y., Nov. 14, 1840. See Sprague, Annals of the Amer. Pulpit, i, 666.

Lha Ma, in Lamaism, is one of the five upper worlds through which the soul of the departed has to wander.

Lhamoghuprul, in Lamanian mythology, was the wife of the Thibetian king, Szanaz, one of the most beautiful, pure, and sacred nymphs of the lower heaven. See Cuo Congu.

Lha-Ssa-Moron, an annual festival observed by the Lamas of Thibet on the third day of the first moon, at Lha-Ssa. It lasts six days, and is designed to give the devout an opportunity to implore the blessings of the Telé-Lama, and to make a pilgrimage to the celebrated Buddhist monastery called Moron, which occupies the centre of the town. See Hse, Travels in Tibet and Thibet.

Lubamen, a name given by the ancient Romans to denote the bunch of hair which was cut from the forehead of the victim about to be sacrificed, and which was thrown into the fire as a kind of first-fruits.

Libanomancy (from Λιβανάς, the frankincense tree, and παυείν, divination), a species of divination (q. v.) which was performed by throwing a quantity of frankincense into the fire, and noting the odor which it emitted. If it burned quickly and gave out an agreeable smell, the omen was favorable; but if the reverse took place, it was unfavorable.

Libelli Pontentiales (certificates of penance), only documents from the Roman pontiffs of the 9th century by the Romish priesthood, granting immediate absolution to those who confessed their sins to the priest, and declared themselves ready to fulfill the appointed penance, even though they were not prepared to partake of the communion. Great opposition was
made to this practice by the reformers in the time of Charlemagne. See PENITENTIAL.

Liber Albus (white book) of the ancient monasteries and guilds contained a personal history of visitors or benefactors, frequently recorded in the handwriting of the persons themselves commemorated.

Liber Albus, a festival observed annually by the ancient Romans on March 17, in honor of Liber or Bacchus. A procession of priests and priestesses, wearing ivy garlands, marched through the city, bearing wine, honey, cakes, and sweetmeats, along with a portable altar, having in the middle of it a fire-pan, in which the flames were burned. Thus borrowed by the Roman youths who had reached the age of sixteen were invested with the toga virilis or dress of manhood. The Liberales were much more innocent in their character than the Bacchanales (q.v.), and continued to be celebrated in Rome after the festival was suppressed.

Libera nos (deliver us) is the amplification of the petition, “Deliver us from evil,” in the Lord’s Prayer, found in almost all liturgies. For instance, that of the Gallican (which is variable) is on Christmas day:—Liber nos, omnipotens Deus, ab omni malo et custodi nos in omni opere bone, perfecta veritas et vera libertas Deus, qui regnas in secula seculorum. Many liturgies contain supplications for the intercession of saints in the Libera nos.

Liberi, Pietro, an eminent Italian painter, was born at Padua in 1605, and studied under Alessandro Varotari, also the works of the best masters, as Michael Angelo, Raphael, Correggio, and Titian. Among his best productions are the Murder of the Innocents, at Venice; Noah just Landed from the Ark, in the cathedral at Vicenza; and The Deux, in the Church of Santa Maria Maggiore, at Bergamo. Others of his grand pictures are the Destruction ofThrasybule's Host, in the cathedral at Vicenza; Moses Striking the Rock, at Bergamo; and the Sufferings of Job. He died in 1687. See Spooner, Biog. Hist. of the Fine Arts, v.; Hoefer, Nouv. Biog. Générale, u. v.

Libnah. Some would locate this place at Beit Jibrin, and others at Ibni, on the coast road, but Tristram (Bible Places, p. 44) and Trelawney Saunders (Map of the O.T.) accept the identification with Ashok vil Menasheh, which the Ordinance Map lays down at six and a half miles west of Beit-Jibrin, and the accompanying Memoirs describe thus (iii, 259): "A mud village on a flat plain, surrounded with arable land, and supplied by three wells. It is of moderate size, with two sacred places. The curious mound north of it is a remarkable feature in the landscape, two hundred and fifty feet high, and consisting of natural rock, but scarped, and appearing to have been artificially made steeper. On the top is a sacred mound, with a few hedges of prickly pear. This site is evidently ancient and important. The hills near it are of very white chalk, and the name Libnah signifies 'milk white.'"

Libra (a balance), the seventh sign of the zodiac. It was supposed that those who were born under this constellation loved equity. There were other kindred superstitions connected with this sign by the ancients.

Libs, in Greek mythology, was the south-west wind. He was represented in Athens, on the tower of winds, as a young man, clothed in a light mantle. In his hands he carries a ship's ornament. See NOTES.

Lichtenstein, Anton August Heinrich, a Lutheran theologian of Germany, was born Aug. 25, 1758, at Helmstatt, where he also pursued his studies. In 1778 he commenced his academic career in his native place, was in 1777 rector at the Johanneum at Hamburg, and in 1782 professor of Oriental languages there. In 1798 he was called to his native place as professor of theology, general superintendent, and first preacher at St. Stephen's. He died Feb. 17, 1816, leaving,Doctrinarum Theologicarum Examen ad 1 Cor. iii,
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to complete his theological studies under Bengstenberg, Staël, Neander, Twesten, and others. In 1842 he was ordained. Liebmann, who removed to Erlangen, and accepted a call from the Jewish Missionary Society at Strasburg. In 1845 he received a call from New York, to act as superintendent of the Jewish mission there, which he accepted. In 1847 he left his position, and in 1848 was appointed to the German Presbyterian Church at Paterson, N. J. From 1851 to 1854 he labored at New Albany, Ind.; accepted a call of the German Reformed Church at Buffalo, N. Y., where he remained till 1852, when the First German Reformed Church of Cincinnati, O., called him as its pastor. In 1856 he exchanged duties for the position of the pastor of the First German Presbyterian Church there, and fell asleep in Jesus, Nov. 3, 1882. (R. P.)

Lichtenstein, Moritz, a Lutheran minister of Germany, brother of Jacob, was born Jan. 3, 1824. Like his brother, he studied theology first at Erlangen, and subsequently at Halle. In 1856 he entered actively upon the ministerial career, by being man was imprisoned as an agent minister at Bürglen, in Franconia. In 1857 he was appointed to the living of Tann. The place proving injurious, Lichtenstein was transferred to Rittersbach, Central Franconia, in 1860, and died Sept. 3, 1876. (B. P.)

Lidov. See Lidov.

Lida, David de, a Jewish writer of the 18th century, is the author of ידיה, or רבי ידיה, as a cabalistic commentary on Ruth (Amsterdam, 1610) — יד實現, homilies on the Pentateuch (ibid. 1719) — ידיה על כל הימים, or a commentary on the daily precepts (1590). His writings were edited and published under the title ידיה על כל הימים, by his son (Frankfort-on-the-Main, 1737). See Finst., Bibl. Jud. ii, 247. (B. P.)

Liebmann, Franz Leonhard Bruno, a Roman Catholic theologian, was born at Molsheim, near Strasburg, in 1759. At the time of the French revolution, to avoid being imprisoned, he fled to Germany, but returned to his parochial work at Ermeloheim in 1795. In 1801 he was called to Strassburg as cathedral-preacher and episcopal secretary, but returned again to Ermeloheim in 1804. Liebmann was imprisoned under the pretext of having relations with the Bourbon family. He was released, however, in 1805, and his friend, the bishop of Mayence, appointed him superior of the clerical seminary and canon at the cathedral of Mainz. In 1806 he was called to Strasbourg as professor of Holy Scripture and theology, and in 1824 returned to his native city. He died in 1844, is the author of Institutiones Theologicae Dogmaticae (1819, 5 vols.), a work still used in the seminaries of France, Belgium, Germany, and America. It has also been translated into French in 1866. See Lichtenberger, Encyclo. des Sciences Religieuses, s. v.; Winter, Handbuch der theolog. Lit. i, 807. (B. P.)


Lieber, Karl Theodore Albert, a prominent Protestant theologian of Germany, was born at Schinkel, near Naumburg, March 3, 1806. He studied at Leipzig, Berlin, and Wittenberg, was in 1822 pastor at Kreisfeld, in 1825 professor of languages at Kiel, in 1831 at Leipzig, and in 1855 general superintendent and court-preacher at Dresden. He died June 24, 1871, at Meran, Switzerland. Lieber is the author of Aug. von St. Victor und die theologischen Richtungen seiner Zeit (Leip- nitz, 1882): — Die christliche Dogmatik aus dem christolo- gischen Prinzip dargestellt (Götterzunah, 1842); Die Reli- gion in Dogmatismus Christianam (Leipsic, 1854). Besides, he published Predigten in der Universitäts-Kirche ge- halten (Götterzunah, 1881; 2d ed. 1856): — Predigt-Be- treife zur Förderung der Erinnerung Christi in der Gemeinde (1845), and contributed largely to the Jahr- bucher für deutsche Theologie. See Zschacht, Bibl. Theol. ii, 794; Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Plitt-Herzog, Real-Encyclop. s. v. (B. P.)

Liemackner, Nicolas (called the Rose), an eminent Flemish painter, was born at Ghent in 1575, and first studied under Mark Gerards, and, after the death of that master, with Ottovens. The name of Rose was given when a boy on account of his ruddy cheeks. He was one of the most eminent painters of the Flemish school, and his works are in almost every town in the Low Countries. He painted sacred and historical subjects. In the Church of St. Nicholas, at Ghent, are two of his best works, The Good Samaritan, and The Fall of the Rebel Angels, which last is considered his masterpiece. Also in the Church of St. James are several of his works, one of which is a grand composition, representing The Last Judgment. He died at Ghent in 1614. See Hoeve, Nouv. Bibl. Générale, s. v.; Spooner, Bibl. Hist. of the Fine Arts, s. v.

Liovens, Liwenus, or Lwynws, Jan, a Dutch painter and engraver, was born at Leyden, Oct. 24, 1607, and was placed under the direction of George van Schooten, but when ten years of age was placed under Peter Lastman, and in a short number of years was so well instructed as to be quite young, which procured him a favorable reception at the court of England, where he resided three years. At Brussels, in the Church of the Jesuits, is his Visitatio of the Virgin, and in the Church of St. James, at Antwerp, a work called The Holy Family. In 1641 he returned to Leyden, where he executed his celebrated pictures of David and Bathsheba and The Sacrifice of Abraham. He died probably in 1668. The following is a list of some of his best prints: The Holy Family; The Virgin Presenting a Pear to the Infant Jesus; St. John the Evangelist; St. John the Baptist; Holding a Crucifix; The Raising of Lazarus. See Hoeve, Nouv. Bibl. Générale, s. v.; Spooner, Bibl. Hist. of the Fine Arts, s. v.

Lif and Lifthrasir, in Norse mythology, are two human beings who hide themselves with Ragnarok (destruction of the world), among the gods, and feed on dew. From them all men are born who will inhabit the rejuvenated earth after the fire of Surtur.

Lifian Version of the Scriptures. Life is a language spoken on the Loyalty Islands. In 1869 the book of Psalms, in the Life language, was printed in the island of Mare. In 1872 the New Tes, was printed in England, under the care of the translator, the Rev. M. Macfarlane, one of the missionaries at Lifu. In 1877 the Pentateuch was issued from the press, under the editorship of the Rev. S. C. Cregagh, of the London Missionary Society. From the report of the British and Foreign Bible Society of 1866, we learn that the completion of the revision of the translation of the Bible was made Aug. 29, 1884. The translator, Rev. S. C. Cregagh, is now copying the corrections made in the parts already printed, viz. Pentateuch, Psalms, and New Testament, and the first part of Isaiah; the whole is estimated at 92,510 lines. The whole is being prepared for publication." The same translator is also preparing marginal references. (B. P.)

Lifur, in Norse mythology, is a dwarf formed of and living in the earth. He was slain by Thor at Baldur's funeral, and came into the burning ship

Ligature (ligatur), ligamentum, lig. "σαρκοθυμίας, etc.) was a kind of amulet worn by the ancient heathen, either upon their own persons or those of their animals, for the purpose of averting evil. Their use.
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is condemned by early Christian writers (Chrysostom, Eusebius, Eusebius, viii. 7; Const. Apostol. viii. 82, etc.).

Lichtenstein, John, D.D., a member of the Cincinnati Presbytery, was born at Hechingen, Hohenzollem, Germany, in 1818. The occasion of his conversion, or rather, his return to the Jewish faith, a companion who had become Christian. At different universities he enjoyed the teachings of such men as Merle d'Aubigné, Heusgenberg, Neander, Stahli, and Schelling. He was ordained in 1842, and was for a time a missionary among the Jews of Alace. He came to New York in 1843, on the invitation of the American Jewish Society for Ameliorating the Condition of the Jews, and was superintendent of their mission-house. He afterwards became pastor of a German Presbyterian Church in Paterson, N. J., and subsequently of a German Reformed Church in Buffalo, N. Y., where he remained eight years. He removed to Cincinnati in 1852, took charge of the First German Presbyterian Church, and continued there until his death, Nov. 3, 1882. He was a ripe scholar, an able preacher, and a thoroughly evangelical man. See N. Y. Observer, Nov. 28, 1882. (P. F. S.)

Lights, Feast of, a name applied by Josephus to the Jewish Feast of Dedication (q. v.).

Lights of Walton, a class of enthusiasts who appeared in the 17th century at Walton-on-Thames, Surrey, England. The story of their origin is related as follows: In the beginning of Lent, 1649, Mr. Fawcett, the minister of Walton, having preached in the afternoon, when he had concluded it was nearly dark, and six soldiers came into the church, one with a lighted candle in a lantern, and four with candles unlighted. The first soldier addressed the people, declaring that he had had a vision of a message from God, which they must listen to and believe on pain of damnation. The message consisted of five lights: 1. The Sabbath is abolished; 2. and here, said he, "I should put out my first light, but the wind is so high that I cannot light it." 2. Titles are abolished. 3. Ministers are abolished. 4. Magna Carter is abolished, repeating the same words as he had uttered under the first head. Then taking a Bible from his pocket, he declared that it is also abolished, as containing only beggarly elements, which are unnecessary now that Christ is come in his glory and full measure of his Spirit. Then taking the lighted candle from his lantern, he set fire to the pages of the Bible, after which, extinguishing the candle, he added, "and here my fifth light is extinguished."

Ligtisch, in Slavonic mythology, was the god of abatement and rest. The wives pray to him after having been angry with their husbands.

Lilekona (Aizvej), a long basket, in which the image of Dionysus was carried in the Dionysia. The Lilekona was the winning fan into which the corn was received after threshing, and was, very naturally, used in the rites of both Bacchus and Ceres. It was also employed to carry the instruments of sacrifice, and first-fruits of the crops. See Bacchus.

Lilenthal, Max, a Jewish rabbi, was born at Munich in 1815. He studied at his native place, and graduated in 1837 as doctor of philosophy. In 1839 he received a call as director of the Hebrew school at Riga, Russia. In 1845 he resigned his position and went to New York city, where he was elected rabbi of three congregations, an office which he, however, resigned to open a Jewish boarding-school. In 1855 he accepted a call to the congregation at Cincinnati, and died April 1, 1882. Besides sermons and addresses, he published, "Uber den Ursprung der judisch-aleumidischen Religionsgeschichte" (Heidelberg, 1839). He wrote several works in German, among others: "De Obligationibus Canonicis: De Prejudiculis Philosophici: De Sanctorum cum Christo Redivivorum Resurrectione; Ex Matt. xxvii., 52, 53; De Proto-Canonico et Deuterocanonico Scriptura Librit: De Ilia que

Lilith, the name of the first wife of Adam, according to rabbinical tradition. She was made of the earth as was Adam himself, and would not submit to be ruled over by her husband. Seeing no possibility of an agreement between herself and him, she fled away to the sea, where she became the mother of a race of demons. She was described by the rabbis as the first Adam, one hundred of her children were to die every day. Lilith became noted in Jewish legend as a destroyer of infants, and for this reason they adopted the custom of writing the names of three protecting angels on slips of paper or parchment, and binding them upon the infant to prevent its destruction. Among modern Jews, when a woman approaches the period of her confinement, the husband inscribes on each of the walls or partitions around the bed, along with the names of Adam and Eve, the words "Begone, Lilith." On the inside of the doors also he writes the names of three angels, which it is believed will defend the child from the injuries which it might otherwise receive from Lilith.

Lillic, Adam, D.D., a Scotch Congregational minister, was born in Glasgow in 1813. He embraced the religious views of his family, studied in the universities, and becoming animated by a strong missionary desire, offered his services to the London Missionary Society, studied three years at Gosport, and in 1826 sailed to India. His health failing caused his return to Glasgow in the following year. He then settled as teacher, soon afterwards as a candidate for the ministry, in 1833. Two years later he was appointed co-pastor at Musselburgh, and in 1834 accepted an invitation to the pastorate at Brantford, Ontario, where he continued during his life. In 1840 Dr. Lillic added to his pastorate the tutorship of the Canadian Institute for the training of local ministry. He died Oct. 19, 1863. Dr. Lillic was an eminent Christian and scholar, and a prosperous worker. See (Lond.) Cong. Year-Book, 1870, p. 305.

Limuru, an article of dress worn around the hips by the ancient Roman popla, or officiating priest, at the sacrifices.

Lincoln, Richard, D.D., an Irish prelate, was promoted to the see of Dublin in 1757. He encouraged his people to a continuance of peaceful and Christian dispositions, and forcibly appealed to those of another communion as to Catholic loyalty and love. He died in 1762. See D'Alton, Memoirs of the Archbishops of Dublin.

Lincoln, Thomas Oliver, D.D., a Baptist minister, was born in Boston, Mass., Mar. 4, 1809. He graduated from Yale College in 1829, and from Newton Theological Institution in 1834; was ordained pastor of the Baptist Church in Kennebunkport, Me., Dec. 10, 1834, and afterwards served the Free Street Church in Portland; Philadelphia, Pa.; Mount Holly, N. J.; Manchester, N. H.; Utica and Elmira, N. Y.; Williamsport, Pa.; and Roadtown, N. J. He died at Bridgeton, Jan. 20, 1877. (J. C. S.)

Linde, Johann Wilhelm, a Lutheran theologian of Germany, was born Jan. 24, 1760, at Thorn, and died Feb. 16, 1840, at Dantzic, superintendent and member of consistory. He is the author of, Sententia Jesu Sui-ricide (Dantzic, 1755); Des Sohnen Struch Stützähren (Leipsic, 1782, 1795); Reinhard und Amonn, oder Prigoten-Parallelen als Beitrag zur Homiletik (Königsberg, 1800). See Winer, Handbuch der theolog. Lit. i, 228; ii, 49, 62; Fürst, Bibli. Jud. ii, 250. (B. P.)

Lindemann, Joachim, a Lutheran theologian of Germany, was born April 7, 1692, at Roestock. He studied at different universities, was in 1684 magistrate in his native city, in 1698 archdeacon, in 1692 professor, and in 1714, 1715, and 1716, professor of philosophy in Rostock. He wrote: Die Obligationen Canonicum: De Prejudicis Philosophici: De Sanctorum cum Christian Redivivorum Resurrectione, ex Matt. xxvii., 52, 53; De Proto-Canonico et Deuterocanonico Scriptura Libri: De Ilia que
Theologia Naturalis Ignorat. See Jocher, Allgemeine Gebrauch-Lexikon, s. v. (B. F.)

Lindsey, David, a Scotch prelate, was preferred to the see of Ross in 1600, and still continued his ministry at Leith until his death, which occurred about 1613. In 1604 he was one of the commissioners for uniting the two kingdoms. See Keith, Scottish Bishops, p. 201.

Lindsey, Patrick, a Scotch prelate, was first minister at St. Tignan's, in Angus. In October, 1613, he was preferred to the episcopal see of Ross, and consecrated Dec. 15 of the same year. From this he was translated to the see of Glasgow, April 16, 1633. He died at Newcastle in 1641. See Keith, Scottish Bishops, p. 292, 294.

Linden, Robert Thomas, a French prelate and politician, was born at Bernay (Eure) in 1748. He was pastor of the parish of St. Croix in that town, when he was elected depute of the clergy of the bailiwick of Evreux to the States-General of 1789. In 1791 he was elected constitutional bishop of Evreux. In November, 1792, he married publicly. In 1793 he resigned his episcopate, and all his offices in 1798, and lived thereafter in obscurity, until finally, by the law of amnesty of 1816, he was obliged to leave France. After staying some time in Switzerland and Italy, he was permitted to come home to France, where he died in August, 1824. He wrote, Lettre Circulaire au Clergé de son Diocèse:—Lettres aux Religieux des Monastères de son Diocèse. See Hoefer, Nouv. Biog. Générale, s. v.

Lindley, Daniel, D.D., a Presbyterian missionary, was born in America in 1800. After receiving his theological education, he was ordained, and went with five others to South Africa in 1844. In 1846 he established a mission on the Allovo river, Port Natal, and commenced his lifelong work of laboring to convert the Zulus to Christ. On account of the numerous wars in that country, his mission was broken up, and for a considerable length of time he was prevented from carrying out his great design. He lived, however, to see a great moral and civil revolution among the inhabitants of that country, and his zeal and perseverance in the great cause in which he was engaged were crowned with success. After tiring for forty years, he was obliged, on account of his wife's illness, to return to the United States. He travelled extensively throughout the country advocating the cause of missions, until 1877, when he was stricken with paralysis, by which he never recovered. Dr. Lindley died in New York in August, 1880. (W. P. S.)

Lindley, Jacob, D.D., a Cumberland Presbyterian minister, was born June 13, 1774, in western Pennsylvania, and was the fifth in descent from Francis Lindley, one of the passengers in the Mayflower. Jacob's father erected a block-house between the Monongahela river and Wheeling, as a defence against prowling Indians, in the winter of 1747 and 1775; and it was long known as Fort Lindley. Young Jacob became a communicant about 1786. For a time he was a student at an academy near his home, and at the age of eighteen entered the institution afterwards known as Jefferson College, at Cannonsburg, Pa. In 1798 he entered Princeton College, from which he graduated in 1800. Having studied theology for a time, he was licensed to preach by the Washington Presbyterian, and in 1805 removed to Beaver, O. The first board of trustees of Ohio University selected him to organize and conduct that institution, for which purpose he went to Athens in 1808. For several years he had charge of the infant college, and was the prime mover in securing the erection of the college buildings, and in founding the Presbyterian Church in Athens. During a part of twenty years labor there he was the only Presbyterian minister in this section of Ohio. About 1828 he was partially relieved by the appointment to the presidency of Rev. Dr. Wilson, of Chillicothe; although he remained about a year longer in the college as professor of moral philosophy and mathematics. Subsequently he spent one year at Walnut Hills, Cincinnati; then a year or two at the Flats of Grace creek; after which he accepted a call from the Upper Ten Mile congregation, within whose bounds was his birthplace. While here, in western Pennsylvania, he was a candidate from his presbytery for ordaining ministers to intercede with the Cumberland Presbyterians. Refusing obedience to the mandate, charges were brought against him, which he showed to be groundless, and then he demanded from his presbytery a letter of dismission. This was granted, and in this way his connection with the Presbyterian Church was severed. He became a Cumberland Presbyterian, but continued his pastoral relation with the Upper Ten Mile congregation for two or three years. Subsequently he took charge of a Cumberland Presbyterian congregation at Beverly (then Waterford), O. In 1837 he moved to Alabama, still preaching and teaching as opportunity offered. From 1848 Dr. Lindley spent his winters in the South, and his summers in the North. He died at Comedelle, Pa., Jan. 29, 1857. In 1846 he published a small volume, entitled Infant Philosophy. See Beard, Biographical Sketches, 2d series, p. 45.

Lindner, Friedrich Wilhelm, a Lutheran theologian of Germany, was born in 1779 at Weida. He commenced his academic career at Leipzig in 1806, was in 1826 professor of catechetics, retired in 1850, and died Nov. 1, 1855. He published, Die wichtigsten Thatsachen und Urtheile für und gegen Missionen- und Hibelgesellschaften (Leipzig, 1825);—Die Lehre vom Abendnachtle (1831). See Zuchold, Bibl. Theol. ii, 800; Winzer, Handbuch der theol. Lit., i, 454, 587. (B. F.)

Lindner, Wilhelm Bruno, a Lutheran theologian of Germany, who died at Leipzig in 1876, doctor and professor of exegesis, was the author of: Di Observationes et Vigilantio (Leipzig, 1839);—Lehrbuch der christlichen Kirchengeschichte (1848-54, 8 vols.);—Bibliotheca Patrum Ecclesiastican Selectissima (1867);—Sermons, delivered in the University Church (1844);—Christological Sermons (1845). See Zuchold, Bibl. Theol. ii, 800 sq. (B. F.)


Lindsay (properly Alexander William Crawford) Lord (known after the death of his father as Count of Crawford and Ballocharran), an English writer, was born Oct. 16, 1812. He was educated at Eton, and at Trinity College, Cambridge, and graduated in 1833 as master of arts. He then travelled extensively, and published in 1888 his Letters on Egypt, Edom, and the Holy Land, in two volumes. In 1844 he published A Letter to a Friend on the Evidence and Theory of Christianity, and in 1846 Progression by Antagonism. In 1861 he issued his Scipio; in 1870 (Eccumenicity in Relation to the Church of England, and in 1872 Euromac Inscriptions. He died at Florence, Dec. 15, 1880. A large work on comparative history of the religions of antiquity, on which he intended to publish under the title of The Religion of Noah, was left incomplete. (B. F.)

Lindsay, Alexander, a Scotch prelate, was preacher at St. Madoes, and bishop of Dunkeld, where he continued until 1658, when he renounced his office, adjured episcopacy, submitted to Presbytery, parted with the Presbyterian party, and accepted from the then rulers his former church of St. Madoes. He acquired the barony of Evelick, in the county of Gowrie. See Keith, Scottish Bishops, p. 98.

Lindsay, David, a Scotch prelate, was minister
at Dundee, made bishop of Brechin, and consecrated at St. Andrews, Nov. 23, 1519. He was translated to the see of Edinburgh, Sept. 17, 1534. He was deposed and excommunicated for reading the liturgy in the High Church of Edinburgh, July 23, 1537. He went to England, and died soon after. See Keight, Scottish Bishops, p. 61.

Lindsay, Ingeram, a Scotch prelate, was bishop of Aberdeen in 1442, and also in 1448, 1452, and 1456, when he probably died. See Keight, Scottish Bishops, p. 114.

Lindsay, James, D.D., an English Presbyterian clergyman, was born and educated in Scotland, where he began to preach. He came to London, and was ordained pastor at Monkwell Street in May, 1783. In 1787 he was appointed afternoon preacher to the Presbyterians at Stoke-Newington, where he fixed his residence, and opened an academy. In 1803 he removed to Old Ford, and received his diploma from Aberdeen University. He published two funeral sermons, and was minister at Monkwell Street in 1811. See Wilson, Diocesan Churches, iii. 215.

Lindsay, John, a Scotch prelate, was promoted to the see of Glasgow about 1325. This prelate was killed in 1385, while returning from Flanders to Scotland. See Keight, Scottish Bishops, p. 244.

Lindsay, William, a Scotch prelate, was minister at a consecrated bishop of the see of Dunkeld. May 7, 1677. He died in 1679. See Keight, Scottish Bishops, p. 99.

Linse, John, D.D., an Irish prelate, was appointed to the see of Dublin in 1734, and held the office until 1739, without being molested in any way. The act of King George William for disarming the Papists was enforced, and this caused some disturbance. He died in 1756. See O'Daly, Memoirs of the Archbishops of Dublin, p. 466.

Lingam. See Linga.

Lingayets. See Jangamats.

Linn, James, D.D., a Presbyterian minister, was born in Sherman's Valley (now Perry County), Pa., Sept. 4, 1763. He graduated at Dickinson College in 1809, and studied theology with Dr. Williams. He was licensed to preach by the Presbyterian of Carlisle, Sept. 27, 1809, visited the congregations of Spruce Creek and Sinking Valley, and was ordained pastor in 1810. He was called to take charge of the churches of Bellefonte, Huntingdon, and Sun Run, but in 1829 was dismissed from the latter, that he might give his whole time to the former. In 1861 Rev. J. H. Barnard was appointed co-pastor, Dr. Linn died at Bellefonte, Feb. 23, 1888. See Presbyterian, March 14, 1888. (W. P. S.)

Linsley, Jocel H., D.D., a Congregationalist minister, was born at Cornwall, Vt., July 16, 1798. Under private tuition, and afterwards at the Addison County Grammar-school, he acquired his preliminary training, and graduated from Middlebury College in 1811. For a year he taught school in Windsor, and in 1812 began the study of law. In 1813 he was appointed tutor in Middlebury College, holding that position for more than two years, still prosecuting his legal studies. He was admitted to the bar in December, 1815, went into a law partnership, and continued in practice until 1822. Previously, in 1812, he was licensed to preach, and for a time studied at Andover Theological Seminary. After engaging in missionary labors in South Carolina he returned to New England, was ordained, in 1824, pastor of the South Congregational Church in Hartford, Conn., and remained until 1828, in which year he was installed pastor of the Park Street Church, Boston. He resigned to assume the presidency of Marietta College in 1835, and held that position for about ten years. Then for two years he was in the service of the Society for the Promotion of Collegiate and Theological Education at the West. In December, 1847, he became pastor of the Second Congregational Church in Greenwich, Conn., and died there March 22, 1868. He published a volume of lectures on the Relations and Duties of the Middle-Aged, besides orations, addresses, reviews, and sermons. See Cong. Quarterly, 1868, p. 380.

Luntner, George A., D.D., a Lutheran minister, was born at Minden, Montgomery Co., N. Y., Feb. 15, 1790. At an early age he was admitted to Union College. After graduation he studied theology, and was licensed to preach in September, 1818. The following year he accepted a call to the pastorate of Schoharie and Colonkill. He was one of the recognised leaders of his synod in opposition to what he called the "Quitting Party." In 1840 he was called to the church at Schenectady, when the other became disestablished with the old synod, and at a convention, in 1830, at Schoharie, the Hartwick Synod was organized, of which he was chosen the first president. In 1837 certain members of this synod withdrew, and formed the Francискan Synod, on the widest lutheran basis. The movement was revolutionary, and led to controversy and contests in the courts. He was pastor of the Church in Schoharie until 1849, a period of thirty years. From 1827 to 1831 he was editor of the Lutheran Magazine. In 1841 and 1845 he was president of the General Synod of the United States. The liberty of the Lutheran Church of America, published by order of the General Synod of 1882, was prepared by him. During his ministry he organized three new churches as the result of his work—one at Resaca- been, one at Middleburg, and another at Central Bridge. From 1857 until the close of his life he was president of the Schoharie County Bible Society. The last years of his life he visited the Lutheran churches in New York and New Jersey in behalf of the Foreign Missionary Society. He died Dec. 21, 1871. See Five Years in the Lutheran Ministry, 1876, p. 206.

Lirrup, Severin, a Lutheran theologian of Denmark, who died March 13, 1781, at Copenhagen, was bishop of Viborg, in Jutland, in 1720, and in 1725 court-preacher and professor of theology. He wrote, Specimen Calamum Populi-Cuarincioni in August, Confes. fve- riatam:--De Synagogis Paulina 1 Cor. c. 32, 32:--De Polymnia, Epiphan Ocarius, Societatis Pauli Apostoli:--Medelomega Ciber in Acta Selecta N. T. Loca, etc. See Moller, Cimbria Literatur; Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Lion-worship was particularly prevalent in the city of Leontopolis, Egypt. The lion was the symbol of strength, and therefore typical of the Egyptian Hieracles, who was also sacred to the Egyptian Mervina. In southern Ethiopia, in the vicinity of the modern town of Shendi, the lion-headed deity seems to have been the chief object of worship. He holds a conspicuous place in the great temple of wady Owistic, and on the sculptured remains at wady Besat, at the former of which he is the first in a procession of deities, consisting of Rê, Neph, and Ptah, to whom a monarch is making offerings. According to Plutarch, "the lion was worshipped by the Egyptians, who ornamented the doors of their temples with the gaping mouth of that beast, and the Nile bore it in its sacred bark, and the sun was in the constellation Leo." Mithras, which is a solar god, was represented with a lion's head. In his mysteries the second degree was that of the lion. Adad, the god of the Syrians, was seated on the back of a lion, which represents his solar nature. In South America the first discovered mound laber, and an image of a lion, to which the natives offered human sacrifices. Dr. Livingstone, in his Travels in Africa, mentions a tribe who believe that the souls of their chief enter into lions, and therefore they never attempt to kill them; they even believe that a chief who wields his tomahawk for the lion's pelt, will be an imposter, and one he chooses, and then return to the human form; therefore when they see one they commence clapping their hands, which is their usual mode of salutation. See Liotx.
LIPOVNICKY

Lipovnicky, STEPHAN VON, a Roman Catholic prelate, who died Aug. 12, 1883, bishop of Gross-Wartenberg, Hungary, took an active part in the political events of 1848. After the suppression of the Hungarian revolution he was condemned to death. Being pardoned by the imperial government of Austria, Lipovnicky, discharged clerical duties, and finally became the incumbent of one of the most important episcopal sees of Hungary. (B. P.)

Lippincott, CALEB ARMORE, a veteran Methodist Episcopal bishop, was born in Pemberton township, N. J., July 26, 1833. His parents were of Quaker descent, and he was brought up a moral youth, but was full of animal spirits. He was called to the ministry of the gospel at the age of 18. He was converted among the Methodists in 1825, commenced circuit work in 1829, and in 1830 entered the Philadelphia Conference, wherein he served Tuckerton Circuit, Warren Circuit, Newton, Frankford, Germantown, Philadelphia, and Asbury (West Philadelphia). He then, in 1842, was transferred to the New Jersey Conference, and was sent in turn to Birmingham Mission, Columbus Circuit, Northampton, Fremont, Bordentown, Morristown, Flanders, Rayleigh District, Stanhope, Hacketstown, Cross Street, Paterson, and Union Church in Swartz; then served Tidewater, and was then sent to Hurntow, Hope, Berkshire, Hurdonian and Longwood, and Chester and Denville, at which latter place he died, June 17, 1871. Mr. Lippincott was a man of remarkable powers of mind. He was a natural orator, possessed of marvellous powers of description; overflowed with wit and good humor, and was pre-eminent a revivalist. See Minutes of Annual Conferences, 1872, p. 84.

Lis (or Lyts), JAN VAN IER, a eminent Dutch artist, was born at Odenburg, Germany, in 1570, but studied at Leiden, under Henry Grisselinck, and afterward went to Italy, where he studied the works of Paul Veronese and Domenico Pieti. His subjects are principally taken from sacred history. The chief of these is a picture of Adam and Eve Mourning over the Body of Abel, and in St. Nicstol, at Venice, is a celebrated painting by him, representing St. Jerome in the Desert. He died at Venice in 1629. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.


Litauoland. There is a curious tradition among the Bechuanas in South Africa, to the effect that a monster of immense size, at a remote period of time, swallowed up all mankind except a single woman, who conceived miraculously and brought forth a son, to whom she gave the name of Litauoland. This son of the woman attacked the monster and was swallowed up alive, but being armed with a knife he cut open an outlet for himself from the belly of the monster, and thus he obtained deliverance, and all the nations of the earth in him. Thus saved, men sought, without success, to destroy their rescuer.

Littén (Arry), in the Greek Church, a procession ap. XII.—23

Littérature clericale (clerical letters), a name given by Cyprian to letters written by a bishop in ancient times to a foreign Church, and which were sent by the hands of one of the clergy, usually a sub-deacon.

Lithomancy (from lithos, a stone, and maevría, divination), divination performed by means of stones. The stone used for this purpose was washed in spring water by candle-light, and the person engaged in divining, having burned himself, covered his face, repeated a form of prayer, and placed certain stones in a certain order. Then the stone was said to move of itself, and in a soft, gentle mumur to give the answer. See DIVINATION.


Litta, LORENZO, a learned Italian prelate, was born at Milan, Feb. 23, 1756. After studying at the Clementine College, in Rome, he was appointed apostolic prothonotary in 1782, in 1793 became archbishop in partibus of Thebes, and the year following departed for Poland as nuncio. In 1797 he went in the same capacity to Russia. He died May 1, 1829, leaving Lettres diverses, etc. (Paris, 1809). See Hoefer, Nouv. Biog. Générale, s. v.

Little, HENRY, D.D., a Presbyterian minister, was born at Boscawen, N. H., March 30, 1800. He was converted at six years of age, graduated at Dartmouth College in 1826, and from Andover Theological Seminary in 1829. The same year he was ordained as a missionary under the auspices of the American Education Society, for labor in the West. In 1831 he became pastor at Oxford, Ohio, and two years later Western agent of the American Missionary Society. In 1839 he was appointed pastor at Madison, Ind., a position which he occupied for ten years. The rest of his life was devoted to home missionary work in the Presbyterian Church. He died at Madison, Feb. 25, 1882. He was remarkably successful in pastoral labor, and in organizing missions and raising funds for their support.

Litttré, MAXIMILIAN PAUL ÉMILE, the leader of positivism in France, was born in Paris, Feb. 1, 1801. He at first chose medicine as his profession, and, though he did not practice, much of his varied intellectual activity was directed to the scientific and historical side of the subject. Indeed, his first work of great importance was his edition and translation of Hippocrates, the first volume of which appeared in 1888, while the last came out on the eve of the appearance of his famous Dictionnaire de la Langue Française. In the same year, when his Hippocrates appeared, he was elected a member of the Academie des Inscriptions et Belles-Lettres, and in 1844 he took Fauriel's place in the company charged by the Academy with the continuation of the Histoire Littéraire, in which he did much good work. A great part of his time and energy was also taken up by his connection with Comte and positivism (q. v.). He himself was, by temperament, inclined not to polemics against religion, but to a kind of ignoring of it in favor of science; and he had translated Strauss's Leben Jesu within four years of its publication. He adopted positivism, as it was then presented, as the great weapon of the Enlightenment, and produced in 1846 an excellent analysis of the Philosophie Positivo. His subsequent refusal to follow Comte (q. v.) in his later excursions gave rise to the acrimonious polemic between the party of which he was the chief, and the younger disciples of the Politique, the Synthèse, the Catholique, and the rest. A very few years before his death, Litttré, in his "testament," expressed his attitude towards Christianity, in words from which it is evident that he had no hostility, nor even indifference, towards Christianity. He simply could not believe in it. It was an extreme
fiability, which his intellect could not overcome, as may be learned from his own words:

"Some plous souls have troubled themselves about my conscience. It has seemed to them, that not being an absolute Thesaurus by nature, and knowing nothing about its internal composition, it possessed grandeur and conferred blessings, there were weak. It was a pattern of faith, they thought, to entertain neither hostility nor contempt for a faith which has reigned for five hundred years among Christians, and which, even now, is the consolation of so many faithful souls. As I never experienced nor expressed repugnance or unreason in the teaching of any subject of the feelings that I have just sketched, and as age and illness warned me of my approaching death, they have never abandoned the hope that I might experience the same effect of divine grace, nor ceased to appeal from the mature man, too proud of his strength to trust in old men's counsel, accessible to the promptings of his weakness—I reply to these solicitations, without wishing to wound their feelings, by saying, I well believe their faith nor experience any misery at being unable to believe. I have questioned myself in vain. It is impossible for me to accept the conception of the whole which Catholicism imposes upon its true believers; but I feel no regret at being outside these creeds, and I can feel within me no desire to enter within their pale."

And yet he died, June 2, 1881, within the pale of the Catholic Church, having shortly before his death been baptized. Besides the works already mentioned, Littre also published, Conservation, Révolution et Positivisme (Paris, 1862);—Sémites en Comparaison avec les Aryens pour l'Équilibre du Monde (Leipsic, 1880). Compare Caro, Littre et le Positivisme (Paris, 1883). (B. P.)

LIVELY, EDWARD, D.D., an English divine of the 16th century, was professor of Hebrew and divinity in the University of Cambridge, a learned Orientalist, and one of the translators of the Authorized Version of the Bible. He died in 1605. He published annotations on several of the Minor Prophets (1687)—and Chronology of the Persian Monarchy (1597). See McClure, Translators Revised.

LIVERANCE, GALFIN, a Scotch prelate, was bishop of Dunkeld in 1295, 1299, 1247, and in 1248. He died at Tippemuir, Nov. 22 of the last-named year. See Keith, Scottish Bishops, p. 79.

LIVENSE VERSION OF THE SCRIPTURES. The Livese is a dialect spoken by a remnant of the Finnish people in the peninsula of north-west Courland, known by the name of Livs, inhabiting Livonia, a name given to them by the western parts of the Baltic provinces of Russia. The Livs number about five thousand souls. The gospel of Matthew was transcribed for them into the Lettish character by the academician Widemann, at the expense of the British and Foreign Bible Society, and carried through the press in 1789. (B. P.)

Living, a term often used in England to denote a benefit (q. v.).

Living, an English prelate, is first met with as bishop of Wells, to which see he was consecrated in 999. In 1013 he was translated to the see of Canterbury. He continued for seven years, but in that time did very little more than to repair the roof of the cathedral. He did not engage in hard work as an operative. An evening-school furnished him with the opportunity of acquiring some knowledge of Greek and Latin, and finally, after attending a course of medicine at Glasgow University, and the theological lectures of the late Dr. W. M. Thomson of the Scotch Independents, he offered himself to the London Missionary Society; by whom he was ordained as a medical missionary in 1840. In the summer of that year he landed at Port Natal, in South Africa. Circumstances made him acquainted with the Rev. Robert Moffatt, himself a distinguished missionary, whose daughter he subsequently married. A Scotchman, Livingstone proved himself a faithful and zealous servant of the London Missionary Society. The two most important results achieved by him in this period were the discovery of Lake Ngami (Aug. 1, 1849), and his crossing the continent of South Africa, from the Zambesi (or Lussemye) to the Congo, and thence to Loando, the capital of Angola, which took him about eighteen months (from January, 1853, to June, 1854). In September of the same year he left Loando on his return across the Continent, reached Linzanti (in lat. 18° 17' south, and long. 25° 50' east), the capital of the great Mabola tribe, and from thence proceeded along the banks of the Leambye to Quimilane, on the Indian Ocean, which he reached May 20, 1856. He then took ship for England, where he arrived Dec. 12 of the same year. The reception accorded him by his countrymen was most enthusiastic. Probably no traveller was ever more affectionately honored. This was owing not merely to the importance of his discoveries, though it would be difficult to overestimate them, but to the thoroughly frank, ingenuous, simple, and manly character of the traveller. In his publications he describes his Travels and Researches in South Africa, a work of great interest and value. "In all his various journeys," said Sir Roderick Murchison, at a meeting of the Royal Geographical Society, held shortly after Livingstone's return, "he had travelled over no less than eleven thousand miles of African territory. . . . By his astronomical observations he had determined the sites of numerous places, hills, rivers, and lakes, nearly all of which had been hitherto unknown, while he had seized upon every opportunity of describing the physical features, geology, and geographical structure of the countries which he had explored, and had pointed out many new sources of commerce as yet unknown to the scope and the enterprise of the British merchant." In 1858 the British government appointed him consul at Quimilane, whether he returned in the course of the year; it also furnished him with a small steamer, that he might pursue his explorations of the Zambezi River and its tributaries. Livingstone started up this river in January, 1859, but after ascending it for over two hundred miles his farther progress was impeded by the mountains. A few months of the Murchison's dying, he started for a second journey up the Shire, a branch of the Zambezi, and on the 18th of April discovered Lake Shirwa. Then followed the discovery of Lake Nyassa on Sept. 16. In 1864 he was ordered by the government to abandon the exploration of the lakes and, returning to England, he published his second book of travels, entitled A Narrative of an Expedition to the Zambezi and its Tributaries. In August, 1865, Mr. Livingstone left England on his third journey to Africa; discovered Lake Liemba in April, 1867, south of Tanganyika, and was afterwards heard of no more. Lake Mweru was found Lake Maero on the 8th of September. But after eight years of lonely wandering in a previously unknown region, and after achieving discoveries which will permanently benefit mankind, the heroic traveller was overtaken by death. Having made repeated attempts to follow the sources of the Nile, and being thwarted every time, in the last instance by severe illness, he requested his followers to take him to Zanzibar, as he was going home. After suffering intensely for several days, he died, May 1, 1873. His body was brought to England and interred in Westminster Abbey. See (Lond. Cyclopedia) "Lake Nyassa," and (Lond. Cyclopedia) "Lake Mweru," Jan. 1875, p. 14; Life, by Blaikie (Lond. 1878); Walker, Last Journals (ibid. ed.).

Livingtown, James, a Scotch prelate, was first rector of Fortriev and Weems, then dean of Dunkeld, and archbishop of Dunkeld in 1476, bishop of Dunkeld in 1482, and constituted lord chancellor, Feb. 18, 1483, and died at
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LOFTUS

Edinburgh in the same year. See Keith, Scottish Bisdoms, p. 90.

Livy, *Saint*, called the apostle of Brabant, was born in Ireland, it is said of noble parents, and received his education there. He was bishop of Dublin in 656. Being actuated by religious zeal, he intrusted his diocese in Ireland to the management of its archdeacon, and went to Ghent with three of his disciples, and, for a month, laid up mass at the tomb of St. Bavvo every day, and afterwards went to Esca and preached the gospel, and converted numbers. He was murdered by some of the pagan inhabitants, Nov. 12, 656. See D'Alton, Memoirs of the Archbishops of Dublin, p. 16.

Livonian Version of the Scriptures. See Lettish in the art. Slavonic Versions.

Ljada, in Slavonic mythology, was a god of war among the Poles, to whom, before and after battle, human sacrifices were offered.

Llewellyn (or Llwyelyn), Thomas, LL.D., a Welsh dissenting minister, was born at Penallant-in-Isaf, Glamorganshire, about 1724, and having secured a liberal education, became the principal of an academical institution in London. He died in 1788. Although never the pastor of any church, he preached extensively, and was recognised as a minister of the gospel. He was a ripe scholar and a judicious writer. His works are, Historical Account of the British or Welsh Versions and Editions of the Bible (Lond. 1768, 8vo);—Historical and Critical Remarks on the British Tongue, etc. (1769, 8vo). See *The (London) Theological and Biblical Magazine*, Nov. 1806, p. 457; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Lloyed, Humphrey, D.D., etc., an eminent English divine and scientist, was born in Dublin in 1800. He entered Trinity College in 1815, was elected scholar in 1818, and graduated in 1820. In 1824 he was made fellow of (tutor) of Trinity College, and was soon ordained a minister of the United Church of England and Ireland. In 1831 he resigned the office of tutor, and was elected to the chair of natural philosophy, and afterwards gave his attention almost wholly to scientific investigations. He died Jan. 17, 1881. Dr. Lloyd was a fellow of the royal societies of London and Edinburgh, and honorary member of the philosophical societies of Cambridge and Manchester, and other scientific societies of Europe and America. In 1846 he was elected president of the Royal Irish Academy; in 1856 he was elected a fellow of Oriel College, Oxford; and in 1857 was chosen president of the British Association. His works are chiefly scientific. See Men of the Time, s. v.

Loane, Elias ben-Moses (surnamed Baal Shem), who died at Worms in 1596, rabbi, is the author of a cabalistic commentary on the Song of Solomon, entitled *משנה רבה* (Rabah, 1589), and on Koheloth or Ecclesiastes, entitled *משנת רבה* (258; 360; Ginsburg, Commentary on Koheloth, p. 74). See Zunz, Chrestomathia, *ibid.*

Löber, Christian, a Lutheran theologian of Germany, was born Feb. 2, 1688, at Oetlartinde, in Thuringia. He studied at Jena, was in 1705 adjunct of the philosophical faculty, in 1711 superintendent at Ronneburg, in 1717 doctor of theology, in 1721 general superintendent at Altenburg, and died Dec. 25, 1747. He wrote, *Diss. Super 2 Tim., iii., 16: De Statu Animarum Credentium Post Mortem*:—An Judas Prodigior Interferent Sacra Cena:—De Potestate Legitimi et Secondis Morti, etc., vii., 16: *De Natura Humana in Filio Dei Nativitatis Tempore Assumpta*:—De Origenis Mundi etc. See Moser, *Lobethalischen Gemeindebuch*, Koblenz, *Allgemeines Getreidbuch*, s. v. See *B. P.*

Locàliâ, a name anciently given to ecclesiastics who were ordained to a ministerial charge in some fixed place. At the Council of Valencia, in Spain, a decree was passed that no priest should be ordained unless he would give a promise that he would be a loco. Indeed, ordination at large was not considered valid.


Lockwood, Samuel, D.D., a Congregational minister, was born at Norwalk, Conn., Nov. 30, 1721. After graduating from Yale College in 1745, he studied theology under the direction of his brother, Rev. James Lockwood, of Wethersfield. A society having been formed in Andover, in 1747, embracing Coventry, Lebanon, and Hebron, he was called to preach, as a candidate, in the beginning of the following year. Of this parish he was ordained pastor, Feb. 25, 1749, O. S. He died in New Lebanon, N. Y., June 18, 1791. His manner in the pulpit was marked by gravity rather than vivacity; but he was very popular with his people. See Sprague, *Amills of the Amer. Puritans*, i., 405.

Locutius, a name given to a place for a coffin among the ancient Romans.

Loeb, Tristram remarks (Bible Plate, p. 829), "may be placed near Jerash, where I found a fine ancient fountain and other remains."

Loder, Paris, a German prelate, was born about 1570 at the castle of Loderone, in the Italian Tyrol. He was the youngest of a nobleman's family, and was destined for the ministry. In 1619 he became prince-archbishop of Salzburg. In the midst of the excitement of the Thirty Years' War, he determined to preserve in that country a complete neutrality, and assured to the adherents of both creeds equal protection, which certainly was a singular example at that time. In 1629 he founded the University of Salzburg, which occupied a very distinguished place among all the other ones. After that he commenced the reconstruction of the cathedral, and founded several establishments for the public benefit. Loderone died at Salzburg in March, 1638. See Hoefer, *New Biog. Générale*, s. v.

Loebenstein, Altor, D.D., a Methodist Episcopal minister, came to America in 1852, and located at the Femme Osage. In 1853 he established a school in the Osage country, and soon was employed as pastor in one of the Evangelical churches. The year succeeding he joined the Methodist Episcopal Church. He was appointed successively to Belleville, Ill.; Newport, Ky.; Buckeye Street, Cincinnati, O.; Indianapolis, Ind.; professor of theology at Wallace College, Berea, O., which position he held for eight years; Lafayette, Ind.; Toledo, O.; Walnut Street, Detroit, Mich.; Beaubien Street, East Saginaw. He died at the last appointment in 1881. He was a member of the Central German Conference. *Minutes of Annual Conference*, 1881, p. 8.

Loftus, Adam, D.D., an Irish prelate, was born at Swinseahead, in Yorkshire, and was educated at the University of Cambridge. In 1651 he was rector of Pains town, in the diocese of Meath. In 1652 he was appointed to the see of Armagh, and was consecrated by Hugh, archbishop of Dublin, at the end of that year. In 1654 he was elected dean of St. Patrick's. In August 1657, he was promoted to the see of Dublin. In 1658 this prelate consecrated Dr. Lancaster as his own successor in Armagh, at Christ Church. In 1673 he was appointed chancellor. In 1682 Loftus was one of the lords justices of Ireland. In 1683 he was the unjust judge that illegally sentenced the Roman Catholic archbishop of Cashel, Dermot Hurley, to the cruelties of death on Osmantown Green. In 1597 Loftus was again one of the lords justices of Ireland, and also in
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1599. At the close of that year he was named as one of the three assistant bishops to the archbishop of Munster, and in 1603 had pardon of intrusion and alienation in reference to the manors, etc. He died April 5, 1605. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 240.

Lohengrin, in British fable, was the famous guard and protector of the sacred Grail. He saved Elsa, the princess, from a magician by coming to her as a swan. She married the valiant knight, but on condition that she would not inquire as to his ancestry. Finally she asked about this, and Lohengrin fled on his swan back to the sacred Grail.


Loll (or Lull), in German mythology, was a frightful god of the Franks, who had a sacred grove containing a brazen image in the region of Schweinfurt.

Lollards of Kyle. See LOLLARDS.

Lommatsch, Karl Heinrich Eduard, a Lutheran theologian of Germany, was born Sept. 22, 1802, at Grosschönau, near Zittau. He commenced his academic career at Berlin in 1822, was in 1822 professor of theology at the theological seminary in Wittenberg, and died Aug. 19, 1882, doctor of theology. Lommatsch is especially known as the editor of De la Rue's edition of *Origens Opera Omnia* (Berlin, 1861-68, 25 vols.). (B. P.)

Long, Clement, D.D., LL.D., a Congregational minister, was born in New Hampshire in 1807. He graduated at Dartmouth College in 1828, studied theology for two years in Andover Theological Seminary as a member of the class of 1834, and was ordained. He was a tutor in Western Reserve College, and became professor of intellectual and moral philosophy in that institution in 1834; professor of theology in 1844; professor of theology in the theological seminary at Auburn, N.Y., in 1855; professor of intellectual philosophy and political economy in Dartmouth College in 1854. He died at Hanover, N.H., Oct. 14, 1861. See *Tien. Cat. of Andover Theol. Sem.*, 1870, p. 112.

Longstreet, Augustus Baldwin, LL.D., a Methodist minister, was born at Augusta, Ga., Sept. 29, 1775. He studied in the Litchfield (Conn.) Law School, and settled in his native state. In 1823 he represented Greene County in the state legislature, and the following year was made judge of the Superior Court of the state. During the Nullification excitement he established the Augusta Sentinel. In 1838 he entered the ministry, and from 1839 to 1848 was president of Emory College, in Oxford. He was then for a short time president of Centenary College, Jackson, La., and from 1849 to 1856 president of the University of Mississippi. Still later he was president of South Carolina College. He died Sept. 9, 1870. He was a frequent contributor to Southern periodicals, and published many separate works, among the best known of which is his humorous collection of Georgia Scenes. See *Obituary Record of Yale College*, 1872.

Longueil, Richard Oliver de, a French prelate, was born about 1410, of an illustrious family of Normandy. He was archdeacon of Eu, and became, in 1458, bishop of Coutances. Having been designated among other commissaries, by the pope, in 1455, to revise the proceeding in the case of Joan d'Arc, he exhibited, by elucidating the memory of that female hero, King Charles VII sent him as ambassador to the duke of Burgundy, and placed him at the head of his council. He also obtained for Longueil from the pope, Calixtus III, the cardinal's hat, in 1458. In his devotion to the Church that prelate ventured to propose in the parliament the Pragmatic Sanction, for which he was fined not less than 10,000 livres. Pius II gave him the bishoprics of Oporto and of St. Rufina, also the legateship of Umbria, and made him archpriest of the basilica of St. Peter. He died at La Fèreuse. Aug. 15, 1470. See Huetter, *Nouv. Biog.*, iii. 40, a v.

Locus, Moses, d.v., a Jewish writer of the 17th century, is the author of *Yiddishe Melamat*, or critical work on the text of the Pentateuch (Amsterdam, 1659 and often). He compared ten MSS, chiefly Spanish ones, with the text of Bomborgo's quartto Bible, published in 1544, some of them being five or six hundred years old. See Furst, *Bibl. Jud. ii.*, 255 sq.; *De Rossi*, *Diction. Marcan. Oecum.*, p. 184 sq. (B. P.)

Loochoverian Version of the Scriptures. See TEXT OF THE BIBLE.

Loomis, Harmo D., a Congregational minister, was born at Georgia, Vt., Oct. 26, 1805. He received his preparatory education at St. Albans' Academy, and at a high-school in his native place; graduated at the University of Vermont in 1827, and in the same year entered Andover Theological Seminary, where he remained two years. He was licensed by the North-western Congregational Association of Vermont, Oct. 10, 1834. In 1835 he entered Princeton Seminary, but left in January, 1836, and became stated supply of the Union Presbyterian Church, New York city. He was ordained by a Congregational Council at Vergennes, Vt., Aug. 31, 1836. Soon after he accepted the position of chaplain for the American Seaman's Friend Society of New York, and began preaching to seamen in New Orleans, Jan. 8, 1837. This he did four years, spending his summers in the North and raising funds for the society. From 1841 to 1843 he preached as stated supply to the Presbyterian Church at Mount Joy, Pa. In the last-named year he entered upon the duties of corresponding secretary of the American Seaman's Friend Society, in New York, and continued in that office till 1871. He died in Brooklyn, Jan. 19, 1880. Dr. Loomis published a number of volumes and pamphlets, and did much to promote the temperance cause. He was a man of sincerity and earnest piety. See *Necrol. Report of Princeton Theol. Sem.*, 1880, p. 25.

Lorck, Johann, a Lutheran theologian of Copenhagen, was born Jan. 8, 1723, at Flensburg, and died Feb. 8, 1785. He published, *Die Bibelgeschichte in einigen Beibträgen erläutert* (Copenhagen, 1779) — *Beiträge zu der neueren Kirchengeschichte* in den kaiserlichen dänischen Rheinern (1757-62, 2 vols.). See *Winer*, *Handbuch der theol. Litt.*, i. 69, 839. (B. P.)

Lord, Jeremiah Skidmore, D.D., a Reformed Dutch minister, was born at Jamaica, N. Y., May 10, 1812. He graduated from the University of the City of New York in 1836, and from the Union Theological Seminary in 1839; was ordained Aug. 20 of the same year, becoming pastor at Montville, N. J.; went to Gringsown in 1848, to Herrick, New York city, in 1848, and died there, April 2, 1849. See *Gen. Cat. of Union Theol. Sem.*, 1876, p. 14; *Corwin*, *Manual of the Ref. Church in America*, p. 336.

Lord, John Chase, D.D., a Presbyterian minister, was born at Washington, N. H., Aug. 9, 1805. He studied at Plainfield Academy, and Madison and Hamilton colleges, from the last of which he graduated in 1825. After two years' editorial experience in Canada he went to Buffalo, N. Y., began the study of law, and was admitted to the bar in 1828. He united with the First Presbyterian Church of Buffalo in 1830, and soon after entered Auburn Theological Seminary, from which he graduated in 1833, and was called to the Church at Geneseo, where a wonderful revival occurred. In 1835 he became pastor of the Central Church at Buffalo, and
remained until he gave up effective work in the ministry in 1873. He died there, Jan. 21, 1877. Dr. Lord was the author of Lectures to Young Men (1838)—Lectures on Civilization (1851), besides sermons and pamphlets. See (N. Y.) Evangelist, April 26, 1877; Gen. Coun. of the Church, Truth, 1888, p. 265; Nevins, Presb. Encycl., s. v. (W. P. S.)

Lord, William Hayes, D.D., a Congregational minister, son of President Nathan Lord, was born in Amherst, N. H., March 11, 1824. He graduated from Dartmouth in 1843, and three years after from Andover Theological Seminary; was ordained pastor at Montpelier, Vt., Sept. 20, 1847, and afterwards at Burlington, March 18, 1877. He was a trustee of the Washington County Grammar School from 1853, and president from 1865. From 1847 to 1875 he was director of the Vermont Bible Society, and held the same relation to the Domestic Missionary Society from 1853 to 1877. After 1870 he was president of the Vermont Historical Society, of which he had been for some time previously a member. In 1856 he was appointed first commissioner of Vermont. He was moderator of the General Convention of Vermont in 1861; was corporate member of the American Board of Commissioners for Foreign Missions from 1873; and the following year became editor of the Vermont Chronicle. See Cong. Quarterly, 1875, p. 445.

Lore, Dallas Dayton, D.D., a Methodist Episcopal minister, was born at Mauricetown, N. J., in 1815. He was converted at the age of fifteen, and at twenty-one was a school teacher. As an editor he was one of the most important charges. In 1847 Mr. Lore sailed for South America as a missionary, and for seven years was the pastor of a large and intelligent congregation in Bueno Ayres, proving himself eminently successful both among the foreign and native population. Upon his return he was sent on a tour of exploration to New Mexico to inspect the condition of the mission field. In 1856 he was transferred to the Newark Conference, and after serving several prominent charges within its bounds, received a transfer to the Genesee Conference, and was appointed to Grace Church, Buffalo. In 1854 he was elected editor of the Northern Christian Advocate, in which office he continued till his death, at his residence near Auburn, Jan. 20, 1875. As a theologian, Dr. Lore was diligent and comprehensive in his researches, and careful in his conclusions. As a preacher he was popular and practical. As an editor he achieved success by his strong and forcible style, by the boldness and wisdom of his conclusions, and by his devotion to the truth. His zeal in the cause of Christian missions was truly marvellous, and highly exemplary. See Minutes of the Annual Conference, 1875, p. 119; Simpson, Cyclop. of Methodist, s. v.

Loretz, Andrew, one of the early pioneer ministers of the German Reformed Church in America, a Swiss by birth, was educated in Europe, and emigrated to America towards the close of the last century. About the year 1789 he commenced preaching and ministering in a wide field, embracing a large part of both the Carolinas, from Orange County, in North Carolina, to beyond the river Saluda, in South Carolina, a distance of two hundred and fifty miles. He died in 1812. Mr. Loretz was a man of superior natural ability, extroverted, and great zeal, and the preachers of the Reformed Church in America, and in his day, regarded as one of the best pulpits orators in the Carolinas. See Harbaugh, Fathers of the Germ. Ref. Church, iii, 15. (D. Y. H.)

Lorimer, Peter, D.D., an eminent English Presbyterian divine, was born in Edinburgh, Scotland, in 1812. He graduated from the university there, was ordained in the Episcopal clergy, though he was a Presbyterian pastor of the River Terrace Church, London, which was then in connection with the Church of Scotland. He was at one with those who, in 1843, formed the Free Church of Scotland, and along with his congregation became a constituent part of the Synod of Berwick in 1844, which, until recently, was known as the Synod of the Presbyterian Church of England. From that time forward the first desire of his life was the advancement of that Church to a position worthy of its name. He was connected with the London Theological College from the date of its establishment in 1845, when he was elected to the chair of Hebrew and Biblical criticism. He was the first principal in 1878, and died suddenly, July 29, 1879. He was the author of several valuable works, among them, The Life of Patrick Hamilton:—The Life of the Scottish Reformer, John Knox:—And A History of the Edinburgh Church, a work on which he had spent years of diligent research, but which he was only able to complete in part.

Loriquet, Jean Nicolas, a French Jesuit, famous on account of his historical falsifications, was born Aug. 5, 1760, at Epernay, Champagne. He was professor at the Seminary of Argentiere, which was closed by Napoleon in 1807. The events of 1814 made the Jesuits come forward in great numbers, and their colleges were multiplied. Loriquet was intrusted with the direction of the schools at Aix, Provence, and St. Acheul, Picardy, and the pupils who were under his charge were imbued with that spirit of patriotism which had been fostered by the society. In 1830 the people of St. Acheul destroyed the school there, and the reverend fathers had to quit the place. Loriquet went to Switzerland, where he worked in behalf of his order. Under Louis Philippe he returned to France, and died at Paris, April 9, 1846.

Loriquet was a prolific writer. For a list of his works, see Lichtenberger, Encycl. des Sciences Religieuses, s. v. (B. P.)

Lorraine (or Golfe), Claude, an illustrious French painter, was born in a small town of Champagne, in the diocese of Troyes, Lorraine, in 1600, and went to Rome early in life, where he made great improvement in his studies, and met with many reverses, and was almost penniless. Godfrey Waal admitted him into his academy, where he remained probably two years. Agratino Tassi became interested in Claude, took him into his bosom of his family, and made him his familiar companion. Claude, naturally of a religious disposition, feeling profound gratitude for the many benefits he had received, soon after leaving Tassi and quitting Rome, about 1625, performed a pilgrimage to the holy Virgin of Loreto, where he remained some months. After that he went to Florence, where he made a tour through Italy, traversing Romagna, Lombardy, and on to Venice, where he practised his profession for some time. In 1627 he returned to Rome, and soon found abundant employment. One of his earliest patrons was cardinal Bentivoglio, for whom he painted two pictures which established his reputation. About this time he was employed by cardinal Crescentzi to decorate the rotunda of his palace; he was also similarly engaged in the Muti of the Holy Apostles, and of the Medici alla Trinita de' Monti. These were succeeded by commissions from the duke of Bracciano, the duke de Bouillon, and the prince de Luxembourg, for each a picture. The fame of Claude now extended to every part of Europe, and he received commissions from the most distinguished persons. His works were not confined to Rome, Milan, Parma, Lom bardy, and Venice, but extended also to Paris, Lyons, Montpellier, Avignon, Antwerp, Amsterdam, and Madrid. He died Nov. 21, 1682. See Spooner, Bng. Hist. of the Fine Arts, s. v.

Losing, Herbert, an English painter, was born probably at Hoxon, Suffolk, his father being an abbot, vicars in that age not being absolutely forbidden the order, and his father married the daughter of the abbess, when of old age. Herbert bought a better preferment for himself, however, giving £1000 to king William Rufus for the bishopric of Thetford. Simony was a fashionable sin at that time. He afterwards went to Rome, returned to England, removed his bishopric from Thet-
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foot to Norwich, built the fine cathedral there and five beautiful parish churches, and died July 22, 1119. See Fuller, Worthies of England (Nuttall), iii, 136.

LOTTO, LORENZO, an eminent Italian painter, was probably born at Bergamo in 1490, and apparently studied at Venice under Giovanni Bellini. His principal works are in the churches at Bergamo, Venice, and Re- canati. His picture of the Virgin and Infant is consid- erable among the best performances. In the Church of Santo Spirito is another exquisite picture of the Virgin and Infant, with St. John Standing at the Foot of the Throne, Embracing a Lamb. Other masterpieces are to be seen at Bergamo in the churches and private collec- tions, and place him almost upon a level with the first luminaries of art. He died in 1560. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

LOTZE, HERMANN RUDOLF, a philosopher of Ger- many, was born May 21, 1817, at Bautzen, Saxony. He studied medicine and philosophy with such success that, five years after his entrance to Leipzig University, he was able to qualify as a teacher in both faculties. In 1844 he was called to Göttingen as professor of philosoph- 1, before going there, however, he had published his metaphysics in 1844, and his logic in 1845. In 1881 he was called to Berlin, and died the same year. Lotze was a strong opponent of materialism in philoso- phy. "It is the glory of Hermann Lotze," says Joseph Cook, "to have broadened, by exact and not mystical methods, the philosophical outlook upon human nature, to have taken the emotions in all their ranges into view, as well as the intellectual faculties; and thus, gradually, through the direct methods of modern research, to have risen to a philosophy of the soul and of the whole composite nature of man, in harmony with the truth of all the sciences—mental, moral, aesthetic, and physical. Others, however, see in the philosophical system of Lotze a decided tendency to that insidious form of idealistic pantheism which comes near to deny- ing the objectivity of matter, or at least to resolving all phenomena into pure dentity. See NISCHMIDT, RECENT PHENOMEN OF LOTZE published, Metaphysik (Leip- zig, 1841); Allgemeine Pathologie and Therapie als mechani- schische Naturwissenschaften (1842; 2d ed. 1849); System der Philosophie (2 vols.; vol. i, Logik, 1843; new ed. 1874; vol. ii, Metaphysik, 1878; 2d ed. 1884; Engl. trans. edited by B. Bosanquet, Oxford, 1883, 2 vols.); Uber die durch die Leere bedingte (1850); Geschichte der Aesthetik in Deutschland (Munich, 1860); Allgemeine Physiologie des körperlichen Lebens (Leip- zig, 1861); Medizinische Psychologie (1862); Mikro- kosmus (1866-63, 3 vols.; 4th ed. 1884); Grundzüge der Psychologie (1881). See Caspari, Hermann Lotze, eine kritisch-historische Studie (Breslau, 1883); Pfeiferer, Lotzes philosophische Weltanschauung (Berlin, 1882; 2d ed. 1884); Cook, Spiritual Religion in Lotzes Philosophy (Boston Monday morning's lecture, published in the [N. T.] Independent, March 20, 1884); Gardiner, Lotze's Theistic Philosophy (Fresh Review, October, 1885).

LOUIS, BISHOP OF TOULOUSE. See TOULOUSE.

LOUIS, BISHOP OF LYONS. See LYONS.

LOUIS, BISHOP OF LENS, Sept. 25, 542. He began as a monk in the monastery of the Isle of Sainte- Barbe, on the Saône, near Lyons. He became the su- premec of it, and Saint Virentiul, in the see of Lyons, in 528. He presided at the third council of Orleans, May 7, 538, at which there were passed thirty-three canons to restore discipline in the Church of France. He died Sept. 25, 542, and is said to have been buried in the her- mitage of the Isle of Sainte-Barbe. See Hoefer, Nouv. Biog. Générale, s. v.

LOUPS, SAINT, OF TROYES. See LUPUS.

LOW, DAVISON, an Anglican bishop, was born in the neighborhood of Brechin, in Scotland, in 1768. He received his education at the University of Aberdeen, then studied with bishop Gleig at Stirling, and was settled in charge of the congregation at Pittenweem in 1799, where for more than half a century he fulfilled the duties of the pastorate with unusual success. Dr. Low was consecrated bishop of the united diocese of Argyle, Ross, and Moray, in 1819. Some years subse- quently he effected a separation between the dioceses of Ross and Moray and that of Argyle, retaining the
superintendence of the former. He resigned the see in 1850, and died at Pettenwee, Jan. 26, 1855. He was especially intimate with Scottish traditions and historical lore, and was a captivating conversationalist. See Amer. Quart. Rev. 1848, p. 315.

**Löw, Leopold**, a Jewish rabbi, was born in 1811 in Moravia. He studied at Prague, and was in 1843 chief rabbi of Great Kazanica, Hungary. He took an active part in the revolution of 1848, and after its suppression was imprisoned and condemned to death. He was, however, pardoned, and in 1851 became chief rabbi at Szegedin, where he died, Oct. 13, 1873. Löw was a voluminous writer, his essays having been published in several volumes, under the title: *Denkblätter* (Szegedin, 1876). Still valuable are his *Beiträge zur jüdischen Alterthumskunde* (Leipzig, 1870) — *Allgemeine Einleitung und Geschichte der Schriftanalyse* (Great Kazanica, 1865). See First, *Bibl. Jud. II* (d. ii.), 265. (R. R.)

**Lowder, Charles Flower**, an Anglican clergyman, of the Church of England, and a man of high morals, and of English ritualism, was born at Bath, Jan. 22, 1816, and graduated at King's College School, London, and Exeter College, Oxford. He served his apprenticeship to London church-work under Skinner, at St. Barnabas, Finsbury, from 1831 to 1836. It was a time of vehement dispute in the Church, the ritualism of Skinner and Lowder consisted in (1) Procession of clergy and choristers from and to the vestry; (2) Obeisance towards the altar on entering and retiring from the sanctuary; (3) The eastward position; (4) Colonial coverings varied for the season on the altar. Bishop Blomfield allowed some of these, but disapproved of others. These troubles dragged on until the Lushington judgment disheartened the High-Church party, and the first decision of the privy council in December, 1855, was well-meant as a delivery by hearts which could not foresee the very different treatment which the Rubric on ornaments was to receive from that same body in the Ridgale judgment. Yet, at the beginning, the ritualism of St. Barnabas "roused such a storm and provoked such outrage that towards the end of 1850 the religious people of the district were so horrified by the blasphemous cries of the mob that they were fain to keep within their houses." In 1856 and 1857 Lowder took charge of mission congregations at Ratcliff Highway and Wellclose Square, where, amid many physical discomforts, and among the rough population of that way of life, recording among his parishioners a very noble life, full of unconscious greatness, to which the term heroic would be misapplied. He was not a man of brilliant abilities or social attractiveness, by no means eloquent as a preacher, not always a good judge of character, his asceticism impaired his health and his working force, yet one could speak of his calm, unexcited courage, his splendid patience, his unswerving laboriousness, his habitual, far-reaching charity, his burning love of souls, his intense loyalty to Christ as a personal Saviour. In 1858 Lowder welcomed a complex of the last tribe of the Egyptian Diakonia, since so conspicuous in the English Church. In 1859 six clergy were laboring in the parish, with a large staff of lay assistants, fifty-four services were held weekly, and six hundred children were under instruction in the six schools which had been set up. This outburst of missionary energy, with services so ritualistic, excited opposition. In September, 1859, Lowder came near being murdered by a mob lashed into fury, and in the beginning of 1860 the "whole service was interrupted by hissing, whistling, and shouts of "Bravo" were shouted out during the services and sermon; cushions and books were hurled at the altar... the clergy were spat upon, hustled, and kicked within the church, and only protected from greater outrages by sixty or eighty gentlemen who, unasked, came to the rescue." The mob-gutted St. George's Church of everything savoring of the Roman service, and the bishop (Tait) for the most part gave way to the rioters. After the storm had passed, the patience and Christian spirit of Lowder and his associates began to make itself felt upon the rough zealots. Some of them became converts, others in church in other areas, and priests in mission work. New agencies for good sprang up, one of which was the Working Men's Institute. The Church of St. Peter's, London Docks, was consecrated June 31, 1866, Lowder being its first vicar. Then came the visitation of cholera, which conquered the people and heeded their heart's allegiance for all to the pastor who gave himself up with such absolute devotedness to the work of helping them. Lowder did not set up a system in place of a Person, or his own office as the substitute for an absent, instead of the witness for a present, Lord. The root-ideas of concern was the heinousness of sin and the promise of pardon through the blood of Christ, and confession and absolution were freely offered to all those who needed it. He had rituals, because he thought it his duty to put before the eyes of the people the image of the worship of heaven, and his churchward appointments could be called to give an air of comfort and dignity—a lesson for the people to take back to their squalid homes. As the result, not only was open sin swept away from the streets of St. Peter's, where before streets were crowded by houses, but disconsolate cus-tomants of St. Peter's were lifted above the suffering life into joy and peace. Lowder's health, undermined for a long time, broke down in 1874 or 1875. In August, 1880, he went abroad, never to return. In the Tyrol, at Zell-am-See, at the age of sixty, among strangers, Sept. 9, 1880, this great and heroic spirit passed away. See *Charles Lowder, a biography*, by the author of the *Life of St. Teresa* (2d ed. London 1882; N. Y. ed.); *Church of England Quart. Rev. April, 1882, p. 57 sq. Twenty-one Years in St. George's Mission*, by REV. C. F. WELSH (London, 1888). **Löwenthal, Issidor**, a famous missionary and translator of the Bible, was a native of Poland, and of Jewish parentage. At the age of twenty he had to flee his country, being suspected by the government of conspiracy. He came to America, and at Princeton, N. J., went about as a pedlar, hawk- ing jewels and stationery. In or near Princeton, living a life of retired though literary habits, was a much-repected clergyman, who had more than one conversation with the eloquent pedler. Receiving in him the talent of no common order, he was ordered, with a bar in the prosecution of his studies. He appeal to some princely merchants of New York speedily procured the funds necessary to send the young man to Princeton College. At this time he was a bishop, but his course of studies, his intercourse with tutors, brought about his conversion, and he received baptism. Having completed his studies, he offered himself as a missionary to the American Presbyterian Board. To India he directed his steps, and fancying from what he had read that among the Afghans might be found traces of the lost tribe of the Israelite, he provisioned himself for a journey to the Afghan Pashawar, as a missionary to the Afghans. There, in 1836, he commenced his work. With rare ability and perseverance, he had so perfected himself in the difficult language of the Afghans as to prepare a translation of the entire New Testament, and although the work of translating the Old Testament had been discussed, and as the importance of giving the Afghans a complete Bible was deeply felt. Mr. Löwenthal had expressed his willingness to undertake this great and responsible task. But the Great Master had otherwise appointed, and before he had fairly entered
upon the duty, he was assassinated, April 27, 1864. See

LUBERSAC, JEAN BAPTISTE JOSEPH DE, a French
prelate, was born at Limoges, Jan. 15, 1740. He be-
came first grand master of the archbishop of Arles,
in 1758 abbot of the king, and in 1775 bishop of Treignier.
In 1780 he was transferred to Chartres. Having been
sent by the clergy to the States-General, he refused to
recognise the constitution of the clergy, and March 15,
1791, was forced to emigrate. In 1801 he resigned his
bishopric and returned to France, was appointed a
canon of the chapter of St. Denis. He died Aug. 80,
1822, leaving, Journal de l’Émigration du Clergé de
France en Angleterre (Lond. 1802) : Apologie de la
Religion et de la Monarchie Réunie (ibid. ed.). See

LUCAS, ANTONIO DE, cardinal-bishop of Palestrina
and vice-chancellor of the Church of Rome, was born Oct.
28, 1605, at Bronte, Sicily. In 1683 he was made car-
dinal, and died Dec. 29, 1688. He was one of the most
prominent members of the college of cardinals, chief of
the apostolic censure, and with the cardinals Pitra
and Bembo, had charge of the archives and the
Vatican library. (B. P.)

LUCAIRINO, REGINALDO, an Italian Dominican, who
died Oct. 10, 1671, is the author of, Episcopus Regularis :
—Manuale Controversiarum Thomistiarum: —Hermes
Biblica: —Biblicographia Scriptorum Ordinis Praedisci-
natorum: —Scripturis Ordinis Dominici norum: —Ugelli, Italia Sacra: Jochber, Allgemeines Ge-
lehrten-Lexikon, s. v. (B. P.)

Lucatelli (or Locatelli), PIETRIO, a distinguished
Roman painter, was born in 1660, and studied under
Ciro Ferri. He was elected a member of the Academy
of St. Luke in 1688, and executed some works for the
papal court, including the decoration of the Church of
St. Agostino, and in the Collegio Fucellii, are high-
ly commended. He died in 1741. See Spooner, Biog.
Hist. of the Fine Arts, s. v.

Lucchi, MICHELE ANGELO, an Italian prelate, was
born at Brescia, Aug. 20, 1744. He made his profession
at Monte Cassino, where he was appointed to teach
philosophy and theology. He visited the principal
libraries of Italy, and collected a number of ancient
 MSS., now in the Vatican. Pius VII called him to
Rome, made him cardinal, Feb. 28, 1801, and intrusted
him with the censorship of books. He died at Subiaco,
Sept. 9, 1820, leaving several works in the Greek and
Latin classics. See Hoefer, Nouv. Biog. Générale,
s. v.

Lucena, LORENZO, a Spanish Roman Catholic the-
ologian, was born in 1807. He was ordained deacon
by the bishop of Cordova in 1830, and priest in 1831 by
the suffragan bishop of Seville. For eight years he acted
as professor of theology at the College of St. Pelagius,
in the University of Seville, and for three years held
the office of provisional president there. In 1842 he
was appointed honorary canon of Gibraltar Cathedral,
and reader in the Spanish language and literature in the
Taylour Institution at Oxford in 1861. He as-
isted in preparing the new edition of the Spanish Bible,
generally known as that of Cipriano de Valera, and pub-
lished by the British and Foreign Bible Society. He
died at Oxford, Aug. 24, 1881. (B. P.)

Lucian, in Mongolian mythology, is a mighty
dragon, inhabiting the great sea, constantly growing,
and destined finally to devour the universe.

Lucius, Saint, of Britain, lived in the 2d century.
Bede, in his Ecclesiastical History, says that in
154, under the Roman emperors, Marcus Aurelius and Verus,
and during the pontificate of Eleutherus, a British king
Lucius wrote to the pope, announcing that he wished
to hand over to the Roman Church Eleutherus occasioned the
communication, and sent priests to instruct the
Britons in the Christian faith. A similar account may
be found in a number of other traditions. See Smith,
Dict. of Christ. Biog, s. v.

Lucius, Johann Gottlieb, a Lutheran theologian
of Germany, was born Sept. 3, 1665, at Dresden.
He studied at Leipsic and Recklinghausen, was
made licentiate in 1698, licentiate in 1708, and in 1712 superin-
tendent at Pirmi. Lucius died April 27, 1722. He
wrote, De Lege Aeterna: —Vindiciae Dissertationum Car-
sovanicae de Deo Christiani ad Infanes: —De Alieni-
tate Des: —De Concursiones Fidelium cum Christo ex
Hos. vii. 2: —De Catholico Eucharistiae Fide
cum Christo ex Joh. xvi. 24. See Jöcher, Alge-
meines Gelehrten-Lexikon, s. v. (B. P.)

Lucius, Ludovico, a German Protestant theo-
lagian, was born at Baden, Feb. 9, 1577. For some
time professor of Hebrew, in the place of Buxtorf, he
was called as deacon and rector to Baden, and died June 10,
1642. He wrote, Historia Jescuita: —Notae in Apos-
footier de Causa Meritoria Justificationis Nostre Coram
Deo: —Anti-Christi Occiduentalis in Hungaria Pernici-
—Symphonia Anti-Societatis: —De Fide et Moribus Chri-
stimorum: —Dissertationum Novum Testamenti: —Compo-
ndium Theologio: —Semi-Pelagianismus Remonstrantium:
—Historia Augustini ex Operibus Eius Collecta. See
Winer, Handbuch der theol. Lit. I, 581; Jöcher, Alge-
meines Gelehrten-Lexikon, s. v. (B. P.)

Ludger, Sài, a German prelate, was born in Fries-
land and died on December 24, 889. He was
prominent in the discipline of St. Gregory, who governed the school as well as the Church of Utrecht.
In 802 he is noticed at Rome, and next at Monte Cassino, where he stayed two years: finally returning to the barbarians, he preached the gospel to the Saxons and the Frislanders, where, about the same period, he became chief of the Church of Mün-
ster. He died March 26, 899, leaving a single work,
The Life of St. Gregory, Abbot of Utrecht (published in the
rale, s. v.

Ludi Funèbres (funeral games) were celebrated at
the funeral pyre of distinguished persons among the
ancient Greeks and Romans. They were private en-
tertainments, given by survivors in honor of their de-
deceased friends, and were sometimes continued for two
or three days.

Ludi Martiales (martial games) were celebrated
every year among the ancient Romans in the circus
Augustus, in honor of Mars Feretrius.

Ludski (Polish Ludski) were conceived by the
Wends to be earth-spirits. At night they have feasts:
they come into houses by way of subterranean passages,
do not allow themselves to be disturbed, and avenge
every provocation by a knavish trick. German super-
stitions also attest such ghost-like beings.

Ludlow, GANULPH D.D., a Reformed (Dutch) mi-
nor, was born at Acquackanock, N. J., April 29, 1737.
He graduated from Union College in 1817, from New
Brunswick Theological Seminary in 1829, and was li-
censed by the Classis of New Brunswick probably the
same year. He was stated supply at Albany for six
months thereafter, and at Neshanic, Somerset Co., N. J.,
from 1821 until his death, Feb. 19, 1878. He was gen-
eral in sympathy, strong in thought, as well as inde-
pendent. He published several sermons. See Corwin,

Ludovici, CHRISTIAN, a Lutheran theologian
of Germany, was born at Landschat, Silesia, in 1683. He
studied at Leipsic and Leipsic, commenced his academ-
ic career in 1687, was professor of Oriental languages
in 1699, doctor of theology in 1724, and died in Leipsic.
Jan. 15, 1738. He wrote, Izazoge in Accentuacionem
Hebraicum: —Hebraismus, Chaldaismus, Targumico-
Talmudico-Robinsonicum: —Compendium Compendii
Redacti: —Diss. 'n Robb Libri ben Geron Commentarius Robinsonicum in Iludum: —Scholasticum
of Georgia, was born in Pittsylvania County, Va., Nov. 4, 1875, but went, when a child, to Georgia, and was reared in Oglethorpe County, where he spent his whole life. Socially, his relations were of a high character. One of his brothers, Wilson Lumpkin, was governor of the state three terms, and another brother, Joseph Henry, chief justice of the Supreme Court of Georgia. His ordination took place in 1809, and his ministry was exercised in different parts of the county in which he lived. Three new churches were formed during his life, through his personal efforts. He died, greatly lamented, Aug. 27, 1889. See Catlarc, Baptist Encyclopedia, p. 724. (J. C. S.)

Lund, Johann, a Lutheran theologian of Germany, was born Sept. 11, 1638, at Flensburg. He studied at Leipsic, was in 1672 deacon at Tundern, Schleswig, and died Sept. 13, 1688. He is the author of Beschreibung des Leipsicums Gotthenlenches, which was published by his son under the title, Judische Heiligschatz. An edition, with notes, was published by Job, Christ, Wolf (Hambrum, 1738). See Moller, Cimbria Letterata; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.; Winner, Handbuch der theolog. Lit., i, 105. (B. F.)

Luciny, D., D.D., is a Protestant Episcopal clergyman of the diocese of New York, became assistant minister of St. Paul's Church, Newburgh, in 1867, and died April 7, 1886, aged fifty-three years. See Prot. Episc. Almanac, 1889, p. 109.

Luperollina, a noted Roman festival, was celebrated annually on Feb. 16, in honor of Lupercus, the god of fertility, or, as is alleged by many, in honor of Pan. Plutarch calls it the feast of violets, and declares it to have been of a lustral or ceremonially purifying character. Whatever may have been its origin, it was in some way connected with the legend that Romulus and Remus were suckled by a she-wolf, and accordingly the rites of the festival of Lupercalia were observed in the Lupercal, the place where this nursing was supposed to have occurred. On the appointed day the Luperci (q. v.) assembled and offered sacrifices of goats and young dogs. A peculiar ceremony then followed. Two youths of high rank were led forward to the priests, who, having dipped a sword in the blood of one of the victims which had been sacrificed, touched their foreheads with it; after which some of the other priests came forward and wiped off the blood with a piece of woolen cloth which had been dipped in milk. The youths now burst into a fit of laughter, and the priests, in imitation, laughed. The fact characterized this festival began. The priests having feasted themselves, and indulged freely in wine, covered their bodies over with the skins of the goats which they had sacrificed. Thus fantastically dressed they ran up and down the streets, in the sound of the beating of goat-skin leather, with which they struck all they met, particularly the women, who hailed the infliction of the sacred lash as a species of ceremonial lustration. This festival was long observed in commemoration of the founding of Rome, but having been neglected in the time of Julius Caesar, it was revived by Augustus, and continued to be celebrated until the reign of the emperor Anastasius.

Lupercoli, the most ancient order of priests among the Romans. They were sacred to Pan, the god of the country, and particularly of sheepfolds, whose flocks he protected. Pan derives his name from apo, a shepherd, and traces their origin to the fabulous she-wolf which suckled Romulus and Remus. They formed originally a college, consisting of two classes: the Fubi, or Fubian, and the Quinabili, or Quinabillin. Julius Caesar instituted a third class, the Serapidi, but this is mentioned by neither Plutarch nor Julius. At first the Luperci were taken from the higher classes of society, but in course of time the whole order fell into disrepute.

Lupold of Besenburg (or Egoifstein), a learned German prelate, after having studied jurisprudence at Bologna, under the direction of John Andreas, be-
LUPUS 682 LUTHERANS
came canon successively at Mayence, at Würzburg, and at Bamberg, of which place he had been elected bishop in 1532. He died July 20, 1538, leaving, De Zelo Veterum Principium Germanorum in Religionem (Brahe, 1647); De Juribus et Translatio Imperii (ibid. ed.). See Huet, Nouv. Histoire Générale, s. v.
Lupus (originally Wolf), Christian, a Roman Catholic, was born June 12, 1612, at Ypern. He joined the order of the Augustinians, was in 1568 doctor of theology and professor primarius at Louvain, and died July 10, 1681. He wrote, Dias de Meletii et Arii Personae, Moribus Atque Erroribus: — De Syndro Apostolici: — De Zelo Veterum Principium Germanorum in Religionem (Brahe, 1647); De Juribus et Translatio Imperii (ibid. ed.). See Huet, Nouv. Histoire Générale, s. v.; Winer, Handbuch der theolog. Lit. i, 659, 664, 913, 920. (B. P.)

Luther's (Two) Catechisms. By way of supplement to the article Luther (q. v.), we add that both the smaller one in the form of a continuous exposition, and the smaller one arranged in questions and answers, appeared in 1529, although the preparatory work dates back to the very beginning of Luther's reformatory activity. In 1518 John Schneider collected and published the various expositions of the Lord's Prayer which Luther had given in his sermons and lectures. This induced Luther to publish his exposition in an authentic form. In the same year he published a Latin exposition of the Ten Commandments, and in 1529 these sporadic efforts came to a preliminary consummation in his Enarrationes in Psalterium Germanicum, the Germ. version: — Enarrationes in Psalterium Germanicum: — Enarrationes in Psalterium Germanicum (Luther, 1529). After 1524 Luther's attention was very strongly drawn to the school. His An der Weltlichen Kirchen und Kloster’s life’s work in the Roman Catholic churches, consists of, I. The Ten Commandments; II. The Creed; III. The Lord's Prayer; IV. The Sacrament of Baptism; V. The Sacrament of the Altar; to which is added, in the editions since 1545, a sixth part, Confession and Absolution, or the Power of the Keys. Considering the smaller catechism as a whole, it is indeed the ripe fruit of many extenuations, full expression after many trials. Wherever Lutherans are found, this catechism too is used. See Flitz-Herges, Reel.-Encyklopaed., s. v. (B. P.)

Luther's Hymns. It was a saying among the Roman Catholics in the time of Luther, that "by his songs he has done more harm to the Romanists than by his sermons." And such is the fact. "For," says Mr. Coleridge, "Luther did as much for the Reformation by his hymns as by his translation of the Bible. In Germany the hymns are known by heart by every peasant; they advise, they argue, from the hymns, and every soul in the Church prays God, like a Christian, with words which are natural and yet sacred to his mind." Luther was intensely fond of both music and poetry, and his

poetical talent we best perceive in his hymns. Altogether he wrote about thirty-six hymns, which may be divided as follows: (a) Translations of Latin hymns; (b) Amplifications of German hymns from the Latin; (c) Correction and revision of German hymns; (d) Hymns based on the psalms; (e) Hymns based on other passages of the Bible; (f) Original hymns. Spangenberg, in his preface to the Cithara Lutheri, in 1545, speaks thus of Luther's hymns, "One must certainly let this be true and remain true, that, among all Meister-singers, from the days of the apostles until now, Luther is and always will be the most and most accomplished; in whose hymns and songs one does not find a vain or needless word. All flows and falls in the sweetest and neatest manner, full of spirit and doctrine, so that his every word gives outright a sermon of its own, or, at least, a singular reminiscence. There is nothing forced, nothing foisted in or patched up, nothing fragmentary. The hymns are easy and good, the words choice and proper, the meaning clear and intelligible, the melodies lovely and hearty, and in sum all is so rare and majestic, so full of spirit and power, so cheering and comforting, that, in sooth, you would not find his equal, much less the counter." The most famous of Luther's hymns is the Reformation hymn, Ein feste Burg ist unser Gott, which has been translated into very many languages. A collection of the translations of this hymn in nineteen languages was published by B. Pick (Rostock, 1799), and in an enlarged edition, comprising twenty-five languages (28 English; 2 Dutch; 1 Danish; 1 Swedish; 5 Latin; 3 French; 1 Spanish; 1 Russian; 1 Polish; 1 Bohemian; 1 Wendish; 1 Lettish; 1 Lithuanian; 1 Finnish; 1 Estonian; 1 Hebrew; 1 Accra; 1 Tahiti; 1 Zulu; 1 Hungarian; 1 Italian), was published by the same author in 1888. But this is not the only hymn which has been translated into English. In fact, all his hymns are translated, as may be seen from Pick's Luther's Hymns as a Hymnbook (Philadelphia, 1875). An edition giving the German text, with the English translation and notes, was published by Scribner's Sons (New York, 1885). (B. P.)

Lutherans, Separate. When, in 1817, the union between the Lutheran and the Reformed churches was established in Prussia, the protest of G. F. Scholtz, professor of theology at Breslau, found much sympathy among the Lutherans. For several years, however, the movement was confined within the boundaries of simple literary polemics, especially between Scheibl and David Schütz, also professor at Breslau. But when the bimonthly periodical Die Kirchenlinie was introduced, and the administration of the Lord's Supper by a cabinet order of 1830, Scheibl refused to obey, and asked permission to continue administering the Lord's Supper after the old Wittenberg agenda. The permission was not granted, and Scheibl was suspended. Soon he saw himself at the head of about two or three hundred families, who left the State Church and organized themselves into a new Church. They petitioned the minister of public worship to be acknowledged as a Church organization, but this he refused to do. The many reactions which Scheibl's stand induced him to take were very

in the meantime the party had progressed very rapidly under the leadership of professor Huchke. A synod was convened at Breslau in the year 1834, and it was declared that nothing but complete separation from the State Church, and the formation of an independent organization was acceptable to the Lutherans. The persecutions then began. Several ministers were kept in prison for many years. A number of well-to-do laymen were reduced to poverty by money fines. Not a few emigrated to America, among others, Grabau (q. v.) and Von Rohr, who formed the second Buffalo Synod. With the succession of Friedrich Wilhelm IV, in 1840, a change took place, and July 28, 1845, the concession for the foundation of a free Church was given, and in 1850 the Church numbered fifty pastors and about fifty thousand members. Similar movements took place
also of Prussia, in Saxony, Hesse, and Baden. Perhaps no separation from the State Church made a deeper impression than that of Theodor Harms (q.v.) at Hanover-Bernburg. The reason for his separation was neither dogmatic nor constitutional, but a few changes which were introduced by the government in the marriage formalities. Harms refused to consent to these changes, and was suspended, Jan. 22, 1728. He immediately formed an independent society, which soon absorbed the majority of the old congregation. Meanwhile the relation between the Separate Lutherans and the State Church Lutherans was often very unpleasant, and bitter clerical disputes were not uncommon. To bring peace among the Separate Lutherans them- selves, and a party headed by pastor Dietrich, of Jabbel, organized the so-called Immanuel Synod in opposition to the party headed by Huschke of Breslau. This was in 1862. A similar split was caused in Saxony by the Misouri Synod. This synod was organized by a certain Stefan, who had emigrated in 1840 to America. Stefan, who was deposed of his office on account of gross immorality, was succeeded by the still living professor Walther of St. Louis, Mo. Some of the Missourians had returned to Saxony, and formed a Lutheran Synod, which soon occupied a prominent position, under the leadership of professor Ruhland. The latter soon made war against the Immanuel Synod as being un-Lutheran, and so likewise against the Separate Lutherans of Breslau. The Lutheran churches of the State Church and the Missouri Synod finally split, and a cause was caused among the Missourians themselves. The Separate Lutherans of Germany are now again against each other. See Pietz-Hertzog. Real-Encyklop. s. v.

* Lütken, Franz Julius, a Lutheran theologian of Germany, was born Oct. 21, 1860. He studied at Witt- genberg, in 1873, at Magdeburg, in 1878, and at Breslau, in 1879. He was the author of a treatise on the history of the State Church in Germany. See Lütken, Franz Julius, s. v.

* Lütten, Adolf, a Roman Catholic theologian, was born in 1854. He studied under Hirsch in Gießen, and at the University of Rome, in 1878, and at the University of Freiburg, in 1880. He was the author of a treatise on the history of the State Church of Germany. See Lütken, Adolf, s. v.

* Luterbeck, Johann Anton Bernhard, a Roman Catholic theologian of Germany, was born at Minden. In 1849 he was professor of Catholic theology at Gießen, but after the determination of bishop Ketteler, in 1851, to ordain no candidate who had pursued his theological studies at Gießen, Luterbeck became a member of the philosophical faculty. After the Vatican Council he joined the Old Catholic Church. In 1852 he was the author of a treatise on the history of the State Church of Germany. See Luterbeck, Johann Anton Bernhard, s. v.

* Luxembourg, Baudoin de, a French general, born in 1829. He was the author of a treatise on the history of the State Church of Germany. See Luxembourg, Baudoin de, s. v.

* Luz (Judg. i, 26), Lieut. Conder suggests (Memoirs to the Ordnance Survey), in 89, may be the present Lusteri el-Luxweiziyeh, a ruined site four and a half miles north-west of Banias, and consisting of basaltic stones scattered and in rough walls (Ibid. p. 125).
LYCEA 084  LYNGWE

Present Appearance of Lydda. (From Thomson's Southern Palestine and Jerusalem.)

Abo-Jumayy Hudaiki Ibn-Shapouri (1852). While on his travels he was taken sick, but at length arrived at Paphos, and died Jan. 25, 1854. The Mémoire sur les Jujifs d'Antioche ou Pelasgus, was published after his death in the Archives Israélites de Paris. (B. P.)

Lycca, a festival among the Arcadians, was celebrated in honor of Zeus Lycaon. It is said to have been instituted by Lycaon, the son of Pelasgus, who sacrificed a child on the occasion, and sprinkled the altar with its blood. Pausanias says that the Lyceas was celebrated in a manner similar to the Roman Lupercalia.

Lydda. Lydus, the modern representative of this place, is briefly described in the Mémoires accompanying the Ordnance Survey (ii. 252), and its traditional Church of St. George in detail (ibid. p. 267).

Lyell, Thomas, D.D., a Protestant Episcopal clergyman, was born in Virginia in 1775. While quite a young man he became a minister in the Methodist Episcopal Church; and during that time he was one of the chaplains to Congress. In 1804 he was ordained deacon in the Protestant Episcopal Communion, and became rector of Christ Church, New York city, which position he occupied until his death, March 5, 1848. Dr. Lyell was elected secretary of the convention of the diocese of New York in 1811, which office he continued to hold annually until he declined re-election in 1816. Chosen a deputy to the General Convention in 1818, he was elected successively to the position during twenty-six years. He was a powerful extemporaneous speaker, and a preacher of more than ordinary ability. See Amer. Quart. Church Rev. 1848, p. 502.

Lynch, Patrick Niskan, D.D., a Roman Catholic prelate and scholar, was born at Clones, County Monaghan, Ireland, March 10, 1817. In 1819 his parents came to America, and settled at Cheraw, S.C. At that time there was but one priest in the state, Dr. Gallagher, though Dr. England arrived next year to be the first bishop of Charleston, and opened St. John the Baptist's Seminary, at which Patrick Lynch was one of the earliest pupils. He was sent to the College of the Propaganda, Rome, where he was one of the most brilliant students, and was ordained priest and graduated doctor of divinity. In 1840 he returned to Charleston, and became assistant pastor of the cathedral, of St. Mary's Church, principal of the Collegiate Institute, and vicar-general. On the death of bishop Reynolds, in 1855, Lynch became administrator, and on March 14, 1858, he was consecrated bishop of Charleston. The civil war soon came, and with it the destruction of his cathedral, house, and other Church property in Charleston and throughout the state. The rest of his life was a constant toil with debt, which was too much for his naturally robust constitution and vigorous mind, and brought him prematurely to his end. He died in Charleston, Feb. 26, 1882. Bishop Lynch was noted for his quiet benevolence and literary activity. In 1848 he took charge of a hospital during the yellow fever, and in 1871, on another outbreak of the disease, was never absent from his post. He was a thorough scholar, and a devoted student of applied science. He was a contributor to magazines, author of letters to the Catholic World on the Vatican Council, articles on the Blood of St. Januaries, in the same, now published anonymously in book form, contributed to the American Catholic Quarterly Review, and edited and revised Delarue's Series of Catechisms. He was pleasant and affable in social intercourse, and a fine orator. See (N. Y.) Catholic Annual, 1883, p. 37.

Lynd, Samuel W., D.D., a Baptist minister, was born at Philadelphia, Pa., Dec. 23, 1796. He was baptized by Rev. Dr. William Stoughton in 1820; was well educated, and in 1824 was called to the pastorate of a church in Philadelphia, from which he was soon laid aside by severe illness. For a time, he, with his wife, conducted a female institution in Baltimore. In 1831 he began his labors as pastor of the Sixth Street Church, Cincinnati, O., his ministry being eminently successful. He remained here until 1843, when he removed to St. Louis, Mo., and became pastor of the Second Church in that city. About 1848 he was elected president of the theological institute in Covington, Ky., and remained in this position until 1854, when he took up his residence on a farm near Chicago. His other pastorates were at Lockport, Ill., the North Church, Chicago, and the Mt. Auburn Church, Cincinnati, O. He died at Lockport, Ill., June 17, 1876. See Minutes of Ill. Annuals, 1876, p. 14. (J. C. S.)

Lyng, Grogo Wilhelm, a Lutherlain theologian of Norway, was born in 1827. In 1869 he was professor at Christiania, and died May 19, 1884. Lyng is the author of Helensakobets Leonakob, i.e. a history of heathenism (1886). (B. P.)

Lyngwe, in Norse mythology, is an island in the
sea Amtsverwalt, where the wolf Fenus is held by the chain Gleipner.

LYON. George Armstrong, D.D., a Presbyterian minister, was born at Baltimore, Md., March 1, 1806. He graduated from Dickinson College, Pa., in 1824; spent one year in Princeton Theological Seminary, and was ordained by the Erie Presbytery, Sept. 9, 1829, pastor of the First Church, Erie, Pa., which office he held until his death, at Avon, N. Y., March 24, 1871. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 54.

LYON. James Adair, D.D., a Presbyterian minister, was born near Jonesborough, Tenn., April 19, 1814. He graduated from Washington College in 1822, and afterwards from Princeton Theological Seminary; was ordained as an evangelist by the Holston Presbytery, and after serving, for five years, as a stated supply, the churches of Rogersville and New Providence, became pastor of the Columbus Church, Miss., where he remained six years. He then spent a year in foreign travel, and after his return was installed pastor of the Westminster Church, St. Louis, Mo. In 1830 he established a select high-school for young ladies there, which he taught three years, and returned to his old charge at Columbus. In 1830 he was elected professor of mental and moral science in the University of Mississippi, at Oxford, where he held for ten years, when failing health compelled him to resign. As a writer, he contributed largely to the Southern Quarterly Review. He was moderator of the General Assembly, and repeatedly elected to important positions in connection with literary and theological institutions, among them to the presidency of Washington College, and the chair of didactic theology in Danville Seminary, Ky. He died at Holly Springs, Miss., May 15, 1882. See Necrol. Report of Princeton Theol. Sem., 1888, p. 31. (W. P. S.)

LYSART, a name common to a number of eminent Lutheran theologians of Germany, of whom we mention:


2. Friedrich, who died in 1645, doctor of theology, is the author of Dis. Inauguralis de Dicto Apostolico Rude. in, 22, 23.

3. Friedrich Wilhem, son of Polycarp III, was born at Leipzig, Sept. 4, 1622. He studied at different universities, was in 1650 in Spreuer at Leipzig, in 1651 dean at Halle, in 1662 superintendent at Langensalza, in 1664 cathedral-preacher at Magdeburg, and died Aug. 25, 1691.

4. Johannes, brother of Friedrich Wilhelm, was born Sept. 30, 1631. In 1664 he was inspector and pastor at Pforta. Being an advocate of polygamy, he was dismissed, and on account of his books about Holland, Denmark, Sweden, Italy, and France. In the latter country he died, in 1684.

5. POLYCARP I (q. v.).

6. POLYCARP II, son of Polycarp I, was born Nov. 20, 1586, at Wittenberg, where he was also promoted as doctor of theology. He wrote, Centuria Quatominum Theologorurn de Articulis Christianarum Concordia:—

An Apolegasmus in Rebus Fidei cum Calvinismis colli Posteri, et in Polissia Concordatione:—Comment. in Augustanum Confessioinem et Formulam Concordiam:—

Analytica Scholastica et Theologica in Epistolam ad Galatas:—Disert. de Sacramentis. Lyster died Jan. 15, 1833.

7. POLYCARP III, was born at Halle, July 1, 1656. He studied at Jesus and Leipzig, and commenced his academic career at the latter place in 1662. In 1665 he was pastor at Magdeburg, in 1677 superintendent, in 1690 doctor of theology, in 1695 general superintendent, and died Oct. 11, 1725.

8. Wilhelm, born at Dresden, Oct. 26, 1594, studied at different universities, and died at Wittenberg, Feb. 8, 1649, doctor of theology, the son of the last, Trifodium Vero Religiosis Veteris Testamenti Adomianica, Abruhaminica et Ierusalimica:—Summariurn Lociorum Theologorum:—Systema Theo-Monotheisticum:—


LYSITUS, Johann Heinrich, a Lutheran theologian of Germany, was born June 29, 1704, at Königsberg, Prussia. He studied at Halle, was in 1728 professor of Oriental languages at his native place, in 1730 doctor of theology, and died May 29, 1745. He wrote, Disert. II de Historia et Urbe Lingua Syriaco:—De Siliceno Sacra Scriptura:—De Commodo Christi Juge ad Math. vi, 59:—De Christo Homine Davani perjs, et 1 John iii, 5:—De Angelo Natura:—

See Arnold, Historie der Königsgerschen Universität: Götter, Jettelelbendorf, gelehrten Europa; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

M. Macarath. For this site Mr. Tyrwhitt Drake proposes (Quar. Statement of the "Pal. Explor. Fund," April, 1874, p. 76) the Mons Marden where St. Ethynius found ruins (Acta Sanctorum, i. 304), now Kilbrer Mire, near Mar Saba, on a round, isolated hill, containing the remains of an aqueduct, wells, and cisterns (Memorials to the Ordnance Survey, iii, 212); but Lait. Conder suggests (Quar. Statement, Jan. 1875, p. 13) an ancient site near Beit Aïrum, where a valley has the convenient natural name, Wady el-Moghair. This latter ruin is laid down on the Ordnance Map, two miles north-east of Hebron, without any name attached. Later, however, Lait. Conder suggests (Trav. Work, i, 338) Beit Ummar, six miles north of Hebron, probably the Bethuvat of Ezechias (Onomast, s. v. Bathulaham). It is "a small but conspicuous village, standing on the watershed, and visible from some distance on the north. An ancient road passes through it. Half a mile north-east is a good spring, Ain Kufin. The mosque has a small tower to it. The surrounding neighborhood is covered with brushwood" (Memorials to Ordnance Survey, iii, 305).

Mab, in poetic art, is queen of the fairies (q. v.).

Macarian. See Macarius Zosimus, and Macarians of Alexandria.

Macarites is the name of a Jewish sect, whose founder is believed to have been Benjamin Nahavedi (q. v.), a Karait, who flourished about the opening of the 4th century. Their most peculiar doctrine was that God is too elevated to reveal himself directly to man, and that revelation was therefore made by messenger—an angel, a vice-god. If the Bible speaks of God's manifestation to man, it refers, they held, to the manifestation of the divine being in the person of his messenger, not to God himself. This angel was the creator of the world, not God himself. (Quite like the evolution theory in our day, advocated by Miavart, who likewise held that God was only indirectly the creator of the world.) In this and many other respects the Theacitee much resemble the Mohammedan sect of Mochaites. See Fürst, Gesch. d. Kardinalthons, i. 28 sq.: Rule, Karaite, p. 105, 109; Grätz, Gesch. d. Juden, v. 280 sq., 518 sq.

Macassar (and Bugis) Version of the Scriptures. The Bugis and the Macassar dialects are the most prevalent of those spoken among the various native states comprised in the large island of Celebes. They both resemble the Malay; the Bugis being the most cultivated of the two, and possessing a separate alphabet. A translation in each of these dialects was be-
MACBETH
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MACHIR

Plan of Machearns, and the Ravines round it.

Castle-mound of Machearns. (From a Photograph by the Editor.)

patriots of the Jewish revolt. The outline of the fortress may still be traced very clearly, and in it two dungeons, one of them deep, and its sides scarcely broken in. One of them must have been the prison-house of the Baptist.

MacHale. See McHale.

Macchatus, scint, a Scotch prelate, was bishop of the Isles in 498 and 518. To this saint there are many churches dedicated in Scotland. See Keith, Scottish Bishops, p. 295.

Macbichor. See Machhor.

Machir of Toledo, who flourished towards the end of the 14th century, is the author of א""ש א""ש א""ש, or an eschatology of Judaism, in three parts—the first treat of the sufferings in the Messiahian time, of the advent of the Messiah, resurrection, last judgment, and world to come; the second treat of reward and punishment, paradise and hell; the third of the oral law (Kimini, 1256 and often); a Judeo-German translation appeared at Furtth in 1659, and the first part was translated into Latin by Hulianius, Tractatus de Messia (reprinted in his Theologia Judaica, Breda, 1658). See Fürst, Bibl. Jud. ii. 285; De' Rossi, Dizionario Storico (Ierome, transl.), p. 190 sq., and his Bibliotheca Judaica Antichristiana, p. 61. (B. P.)
Mack, Martin Joseph, a Roman Catholic theologian of New York, was born Feb. 17, 1805. In 1832 he was professor of New Test., exegesis at Tübingen, and in 1839-40 rector magnificus of the university. His publication, The Church of the Israelites (Tübingen, 1840) brought him into conflict with the government. He was deposed from his office, and relegated to the Ziegelschäf parish in Württemberg. He died Sept. 24, 1845, leaving Bericht über Straßburgs kritische Beurtheilung des Lebens Jesu (Tübingen, 1857); — Commentarius in libros Prophetarum by Antiqua Poeta (2d ed. 1841). See Winse, Handbuch der theolog. Litt. i, 552. (B. F.)

Mack, William D.D., a Presbyterian minister, was born at Flushing, L. I., July 29, 1807. He graduated from Union College, Schenectady, in 1831, and from Princeton Theological Seminary in 1834. He was licensed by the Presbytery of New York, Feb. 4 of that year; ordained at Rochester, Feb. 5, 1855; and subsequently was pastor at Knoxville and Columbia, Tenn. In 1866 he became a volunteer evangelist, devoting half his time to the Presbytery of Columbia, and the other half later on to the Presbytery of Alabama. From the time of the division of the General Assembly, in 1861, he adhered to the southern portion. He was for some time president of Jackson College at Columbia. He died Jan. 10, 1879. See Necrology Report of Princeton Theol. Sem. 1879, p. 81.

MacKenzie, Murdoch, a Scotch prelate, was born in 1599, received an Episcopal ordination, and was chaplain to a regiment under Gustavus Adolphus. After his return from Germany he became minister at Contin, next at Inverness, and afterwards at Elgin. He was made bishop of the see of Moray, Jan. 18, 1662. From this he was translated to the see of Caithness in 1667, where he continued until his death, in February, 1688. See Keith, Scottish Bishops, p. 152-228.

Maclean, John Finlay, D.D., a Presbyterian minister, was born at Manilus, Onondaga Co., N. Y., Feb. 7, 1803. He graduated from Union College in 1825, studied three winters (1825-28) in Princeton Theological Seminary, was licensed in 1828, and ordained pastor of the Church at Geneva in 1830. He edited the Christian Magazine at that place, afterwards settled at Hagerstown, Md. (1845), and Pittsburgh, Pa. (1845). He was president for a time (1855-58) of the Western University of Pennsylvania. He died at Pittsburgh, March 14, 1883. See Necrology Report of Princeton Theol. Sem. 1883, p. 18.

Maclean, a Scotch prelate, was early minister at Morven, Dunoon, and Eastwood, from which last charge he was advanced to the see of Argyle in 1660. He died there in 1687. See Keith, Scottish Bishops, p. 292.

Maclean, Rosker, a Scotch prelate, was probably bishop of the Isles about 1549. See Keith, Scottish Bishops, p. 307.

Macleod, Norman D.D., a Scotch Presbyterian minister, was born June 3, 1812, at Campbellton, a seaport of Scotland, and educated at a school in Morven, and at Glasgow University, where he was exceedingly popular. In 1837 he obtained his first ministerial charge, the parish of Loudoun, in Ayrshire, which he served for five years. About this period the disruption of the Scotch Kirk took place, and in the controversy which preceded and followed, Mr. Macleod took an active part. He adhered to the Established Church of Scotland, and in 1843 was appointed to the parochial of Dalkeith. In July, 1851, he was inducted minister of the Barony parish, Glasgow, which contained 97,000 souls. At this time he assumed the editorship of Good Words, designed as a popular periodical, with a spirit and aim decidedly Christian. Of his journey to the Holy Land in 1867, he gave a full account in his Eastward. He was also the author of several other popular works. In 1862 he was chosen by the General Assembly to represent the Church in India; and his reception, when he returned, was very warm. He was unanimously elected by the General Assembly to the office of moderator, in 1869. From 1871 his health gradually declined, and he died June 16, 1872. Dr. Mack was a genial, large-hearted man, whose untiring energy and Christian philanthropy placed him in the first rank of public benefactors. See (London) Christian Observer, December, 1876, p. 907; Memoir, by his brother (Loinds). 1876.

MacMahon, Bernard, D.D., a Roman Catholic divine, was born in Ireland in 1816. He studied for the priesthood in France, and about 1842 went to Africa with the first vicar apostolic of Cape Colony, Mgr. Griffith, and he continued until the last to labor among the English-speaking Catholics of the colony. He was soon after made vicar-general, holding that position under bishops Grimley and Leonard, or to his death. He was a hard worker, a close student, and a model priest. Pius I appointed him domestic prelate. He died at Cape Town, Feb. 1, 1882. See (N. Y.) Cath. Annual, 1883, p. 117.

Macnaughton, Donald, a Scotch prelate, was elected bishop of Dunkeld in 1436, and died on his way to Rome the same year. See Keith, Scottish Bishops, p. 87.

Madagascan Version. See MALAGASI.

Madhavias, an order of Hindi mendicants, founded by Madho, an ascetic. They travel up and down the country soliciting alms, and playing on strung instruments.

Madhavacharia, a division of the Vaisnavas of the Hindu, founded by Madhavacharya (q. v.). They have their headquarters at Udipi, where their founder erected a temple, and deposited an image of Krishna. Their appearance is thus described: "The ascetic professors of Madhavacharya's school adopt the external appearance of the Daordes, laying aside the Brahmatical cord, carrying a stick, a gourd, and a water-pot, going bare-headed, and wearing a single wrapper stained of an orange color with an ochre clay; they are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. The marks common to them and the lay votaries of the order are the impress of the symbols of Vishnu upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with Gopuchandana, and joined at the root of the nose like that of the Sri Vaisnava; but instead of the red lines on the centre, the Madhavacharies make a straight black line, with the charcoal from incense offered to Narayana, terminating in a round mark made with turmeric."

Madmannah. For this site Lien. Couder suggests (Tent Work, ii, 338) Um Dinmeh, twelve miles north-east of Beersheba, consisting of "heaps of stones, foundations, and two or three caves" (Memoria to Ordinance Survey, iii, 399); but the name has little resemblance.

Madon is perhaps the modern ruin Khurbet Madin (Couder, Tent Work, ii, 338), a quarter of a mile south of Hattin, near Lake Tiberias, consisting of "heaps of ruins, some dressed stones" (Memoria to Ordinance Survey, i, 403).

Madrasias are colleges in Mohammedan countries, for the training of priests who are to officiate in the mosques.

Madraso, José MADRADO Y AGUDA, a Spanish painter, was born at Santander, April 22, 1781. He studied at the Academy of Madrid, under David in Paris, and in Rome, where he was born in 1818, became director of the Academy, and afterwards of the museum. He died there, May 8, 1859. Among his principal paintings are Jesus in the House of Ammania; The Sacred Heart of Jesus; and The Settling of Becket.

Maduva, the place in which the Buns, or sacred books of the Buddhists, are publicly read. It is usually
Present Appearance of Magdala. (From Thomson's *Central Palestine and Phenicia*.)

A temporary structure, the roof having several breaks or compartments, gradually decreasing in size as they approach the top, in the form of a pagoda, or of a pyramid composed of several platforms. There is one of these structures in the precincts of nearly all the "specials" (q. v.). In the centre of the interior area is an elevated platform for the convenience of the priests, and the people sit around it upon mats spread on the ground. The platform is sometimes occupied by several priests at the same time, one of whom reads a portion of the sacred books, in a tone between singing and reading. The Maduwa is also used for other purposes. In it there is a labyrinth made of withes ornamented with the coconut leaf; and the people amuse themselves by finding their way through its intricate mazes. In some instances lines are drawn upon the ground in an open space, and these lines are regarded as the limits of the regions assigned to particular demes. Dancers approach these lines and defy the demons, receiving the applause of the people for their boldness.


**Magaw, Simeon**, D.D., a Protestant Episcopal clergyman, graduated from the University of Pennsylvania in 1837. Having received ordination, he became a missionary of the Society for the Propagation of the Gospel in Foreign Parts, and served as such in Dover and Duck Creek, Del. In 1879 he was invited to St. Paul's Church, Philadelphia, but did not accept the rectorship until January, 1881. In 1878 the Rev. Joseph Filmore became his assistant, and Dr. Magaw continued rector until 1884. He was vice-provost of the University of Pennsylvania from 1872 to 1891. About 1880 he aided in founding the Philadelphia Academy, which had a brief existence. He was secretary of several of the early conventions of the Protestant Episcopal Church in Pennsylvania. His death occurred in Philadelphia, Dec. 3, 1892. See Sprague, *Annals of the Amer. Pulpit*, v. 246.

**Magdala.** The present site, St.-Michel, is merely a mud and stone village, containing eighty Moslems; situated in the plain; of partly arable soil; no gardens;* (Memoirs to Ordnance Survey, i, 361, comp. p. 369).

**Magdala.** See Magi.

**Magra, James, D.D.**, a Presbyterian minister, was born in Bart Township, Lancaster Co., Pa., Jan. 1, 1775. He graduated from Franklin College, Lancaster, about 1799. After studying theology, he was licensed, Dec. 16, 1801, by the Presbytery of Middletown; preached as a missionary for a year or two; and was ordained April 4, 1804, pastor of the Church in West Nottingham, Cecil Co., Md. Here he remained till 1810, when a church was formed in Upper West Nottingham, which he also served till 1821. In 1822 he organized a church at Charlestown, of which he was pastor till his death, Oct. 20, 1885. Besides preaching, Dr. Magraw was engaged for many years in teaching. (J. C. S.)

**Magner (Lat. Miner), Dominico**, a Roman Catholic prelate, was born March 28, 1604, and died March 4, 1672, at Viterbo. He is the author of *Novitii de Vu-<br>Caboli Eccezistici* (Rome, 1650); Lat. translation, by himself and his brother Cardinal, *Hieronemis*, etc., 2d ed. 1677 fol.; latest edition, Venice, 1712). See *Winer, Hand-<br>buch der theol. Lit.*, i, 608. (B. F.)

**Magyar Version.** See Hungarian Version.

**Mahan, Milo, D.D.,** a Protestant Episcopal clergyman, was born at Suffolk, Va., May 24, 1819. He was educated at St. Paul's College, Flushing, N. Y.; entered the ministry in 1845; in 1851 became professor of ecclesiastical history in the General Theological Seminary, New York city; in 1864 removed to Baltimore, Md., as rector of St. Paul's Church, and in this parish continued to serve until his death, Sept. 8, 1870. He published several religious works, including *Palmoi*, a curious chronological treatise, which were collected, with a memoir, by Rev. J. H. Hopkins, Jr. (N. Y. 1872-75, 3 vols.). See *Prot. Episc. Almanac*, 1871, p. 118.

**Mahn, Ernst August Philipp,** a Lutheran theologian of Germany, was born Oct. 18, 1876. In 1818 he was professor of Oriental literature at Rostock, and died in 1827. He is the author of *Brückigungen in den vorchristlichen Wörterbüchern und Kommentaren über die hebräischen Schriften* (Göttingen, 1817): — *Brückingungen*

Mahratna Version. See Marathi.

Michel, Daniel, a Lutheran theologian of Germany, was born Aug. 14, 1580, at Stuttgart. He studied at Tübingen, and travelled through Switzerland, France, England, Holland, and Germany. In 1724 he was appointed professor at Tübingen, and in 1730 was made doctor of divinity. He died Jan. 20, 1752. He wrote, De Fide Harpastri Sermonis (ibid. 1741–42). — De Locau Eccles. iii, 19–21 (ibid. 1743). See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Mallin, François de, a French prelate, was born at Paris, Mar. 4, 1558. In 1700 he was appointed archbishop of Aries, and in 1710 he succeeded the famous Le Tellier in the archbishopric of Rheims. Mallin distinguished himself by his ardent zeal for the Roman see. When the bull Unigenitus was promulgated, he forfeited much of his influence. His pastoral epistles were often suppressed by the parliament. Pope Clement XI, in consideration of his great services, made Mallin cardinal without consulting first the court of France, and the latter forbade the archbishop to wear the insignia of his new dignity. But these prohibitory measures were not always carried out, and Louis XV allowed him to wear the cardinal's hat. Mallin died in the abbey of St. Thierry, Sept. 18, 1721. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Malin, Thomas, D.D., moderator of the Free Church of Scotland, was ordained pastor of the High Church in Edinburgh in 1832, which position he held until his death, May 23, 1881. In 1880 he was a delegate from the Free Church Assembly to the General Council of the Presbyterian Church held in Philadelphia. He possessed five talents as a preacher, and proved himself a successful pastor.

Maisonn, Johann Georg, a Lutheran theologian of Germany, was born at Neu- stadt-on-the-Aisch, May 24, 1730. He studied at Erlangen and Halle, and acted for some time as an assistant at different schools. In 1779 he was appointed to the pastorate at Dottenheim, and died Jan. 29, 1784. He wrote, Expositio Psalmorum Sacrorum (Culmbach, 1771); — Super Matth. xvi, 18 (ibid. 1772); — De Miscellanea (ibid. 1774); — De Loco Rom. iv, 13 (ibid. 1776); — De Immortalitate (ibid. 1779); — In Philipp. iv, 13 (ibid. seq.). See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Majal, Mathieu (called Denys, from his birth-place), a young Huguenot minister, "the martyr of Vence," was a pastor at Vivaneau, who, having attended the national synod of Besançon, Aug. 19, 1744, was arrested for treason Feb. 1, following, and despite the entreaties of his parishioners, was executed Feb. 2, 1746, on the esplanade of Montpellier, at the age of twenty-six years. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.

Major, Johann Tobias, a Lutheran theologian of Germany, was born at Jena, Feb. 2, 1615. After completing his studies at Leipsic and Jena, he travelled through Holland, France, and Italy, was made in 1645 doctor of theology, and elected professor at Jena in 1646. He died April 23, 1655. Major wrote, Commentationes in Epistolam ad Hebraeos: — De Naturae et Caelestium Angelorum: — De Oratione pro Infantiis: — Disputationes de Potestate Claritatis. See Witte, Disputationes de Potestate Claritatis. See Witte, Dictionnaire Biographique; — Jécher, Allgemeine Gelehrten Lexikon, s. v.; — Winer, Handbuch der theolog. Lit., li, 427. (B. P.)

Majuma, a little town on the sea-shore of Palestine, seven stadia from Gaza, and considered as its sea-port (Strabo, vii, 270); now represented by the little village en-Melch (Van de Vealle, Narrative, ii, 186).

Majus. See May.

Makkedah. "El-Mughir ('the Cave'), the site which captain Warren proposes for Makkedah, is a remarkable place, and one of the most conspicuous sites in the plain. A promontory of brown sandy rock juts out southwards, and at the end is the village, climbing up the hillside. The huts are of mud, and stand in many cases in front of caves; there are also small excavations on the north-east, and remains of an old Jewish tomb, with Kokim. From the caves the modern name is derived, and it is worthy of notice that this is the only village in the Philistine plain at which we found such caves. The proximity of Gederoth (Katrak) and Naannah (Na'aneh) to El-Mughir also increases the probability that captain Warren's identification of El-Mughir with Makkedah is correct, for those places were near Makkedah (Josh, xvi, 41)" (Corder, Early Work, ii, 174). This position is defended at length by the same writer in the Quarr, Statement of the "Pal. Explor. Soc." 1875, p. 165. The place is situated nine miles north-east of Ashdod, and is briefly described in the Memoirs accompanying the Ordinance Survey, ii, 41, and its antiquities, ibid. p. 427.

Makos, a god of the ancient Slavonians, who was represented partly as a man and partly as a fish. At a later period he presided over rain, and was invoked when the fields were in want of water.

Malagasi Version of the Scriptures. Malagasi is the language spoken on the island of Madagascar (q. v.). The gospel was not proclaimed to the people.

Makos, a god of the ancient Slavonians, who was represented partly as a man and partly as a fish. At a later period he presided over rain, and was invoked when the fields were in want of water.
of this issue till 1818, when the Rev. Messrs. Jones and
Beaver were sent to labor among them; the Church
Missionary Society, the British and Foreign Bible
Society, and the Bible Socieity of New York,
occupied the greater part of the time of the missionaries
during eleven years. The New Test. was completed in
1825, and, after having been revised twice, was printed in
1830. Parts of the Old Test. was printed in 1828
and 1830, and about the latter year the whole of the
Old Test. was printed at Madagascar. The persecution,
well known in history, commenced about this
time, and lasted till 1841. The Rev. Messrs. Freeman and
Jones (formerly missionaries in Madagascar) had,
in anticipation of the day when they might be enabled
to resume their labors, employed the press therein
return to England in the complete revision of the Malagasi
Scriptures. This revision has been accomplished,
and, in the immediate prospect of the island becoming
again open to the efforts of the Christian ministry, the
British and Foreign Bible Society determined to print
an edition of five thousand copies of the Malagasi Bible
from the revised MS. This work was accordingly
completed, under the editorial care of the Rev. Mr. Griffi-
thus (formerly a missionary on the island), with the aid of
the Rev. Mr. Hext, who, after seeing the Malagasi
the completion of the New Test., with the Old Test. as
far as the 10th chapter of Judges, it had been deemed
advisable to suspend further progress. The revision of
the text had advanced as far as the end of Job. This
work given up in 1856 was again resumed, and the
completed parts of the Old Test., left by the late
Rev. Mr. Griffiths, together with a profusion of MS.
corrections, very difficult to decipher, was happily
brought to an end in 1864, through the able assistance
of Mr. Sauerwein and the editorial superintendent of
the British and Foreign Bible Society. A revised edi-
tion of the Malagasi New Test., with marginal refer-
ces, was printed at London in 1869, under the care of
the Rev. R. G. Hartley, of the London Missionary
Society, while the Old Test., under the editorship of
the Rev. R. Toy, was published in 1871. For a long
time the need of a thorough revision of the entire Bible
in the Malagasi had been felt. From the report for 1873
we learn that a joint board, representing all the mis-
sions on the island, has been formed for the purpose of
securing, as far as possible, a thoroughly accurate and
idiomatic standard version of the Bible text in the
language.
This board has ever since been at work, and from
the report for 1885 we learn that the preliminary
revision of the Bible was completed Sept. 15, 1884. See
Bible of Every Land, p. 386. For linguistic purposes,
see Parker, A Concise Grammar of the Malagasy Lan-
guage (B. F.).

MALAY VERSION OR THE SCRIPTURES. The Script-
tures, either in whole or in part, were translated into
Malay several times. The first translation was made
by John Van Hassel, a director of the East India Com-
pany, formed in 1602. When he had completed a ver-
sion of the gospel according to Matthew, he handed over
the MS. to Peter de Carpentier, the general of the
company, and soon after, in 1612, another version, prepared
by Albert Cornelisoon Ruyl, was delivered to the same
individual, in order that the two versions might be com-
pared. Ruyl's was preferred, and he was devoted him-
self to the completion of the New Test.; but only lived
to translate as far as the close of the gospel of Mark.
His MSS. were sent to Holland, and were printed with
the Dutch version at Enkhuizer in 1625, and again at
Amsterdam in 1639. Van Hassel, far from being dis-
couraged at the preference with which Ruyl's version
was regarded, persevered with his translation, and com-
pleted a version of the four gospels, of which Luke and
John were published at Amsterdam in 1640. Van Has-
set also translated the Psalms, in concert with Justus
Heinsius, for four years, previous to the Dutch
Church in India. The first portion of this version was
printed at Amsterdam in 1648, and the entire Psalter
appeared in 1649. Heurn likewise translated the Acts
of the Apostles into Malay, and revised the gospels
of Van Hassel and Ruyl, according to the text of the
Low or Belgie version of 1637. This revision, together with the Acts,
and the Dutch version in the margin, was printed at
Amsterdam in 1651. This was reprinted at Oxford in
1677, at the expense of the Hon. Robert Boyle, and un-
der the superintendence of Dr. Hyde, keeper of the
Bodleian Library. A second impression of the same
work, in every respect similar to the first, was printed
at Oxford in 1704, and the copies were sent to the East
for distribution. These, and all the editions above men-
tionedin, were printed in the character of large type,
length, in 1668, the whole New Test. was printed at Amsterdam
in Roman letters, translated by Daniel Brower. He
lived and died in the East, he also prepared a version
of the book of Genesis, which was printed in 1662, and
again in 1667, at Amsterdam. A standard Malay ver-
sion of the Old and New Test. was com-
enced by Dr. M. Leidekker, a Dutch minister of
Batavia in 1685. He translated most of the books of the
Old Test., twice; and in the New Test., had advanced
as far as the 5th verse of the 6th chapter of the epistle
to the Philippians when he died. The work was
completed by his pupil, the Rev. Mr. Voon der Vorm, who
in 1702 was sent to Java in 1702, and there completed the
work. After his death Petrus Van der Vorm was appointed
complete the work, which he did before the close of the
year. In 1722 the Dutch government appointed four
ministers to examine and correct the work. Be-
sides Van der Vorm, there were Arnoldus Brandts, Op-
fine, and Heinrich Monschau, who completed the
work in 1728. Two copies appear to have been made,
one in Roman, and the other in Ara-
bic characters. The former was printed at Amsterdam
(1731-35), under the care of the Rev. G. H. Wessely and
Dr. Bermath, aided by two Malay chaplains. The
latter was published at Batavia in 1758, under the
direction of the Dutch governor, Jacob Monck.
In 1813 George Livett, Esq., resident at Amboyna, addressed
the Calcutta Bible Society in behalf of the Amboynese
Christians, who were almost destitute of Bibles. The
society had three thousand copies of the Malay
New Test., printed at Serampore in 1814, the text being that of
1731. This edition was in Roman characters. But
as there were Malay districts where the Arabic
was still in use, the same society determined upon printing
two editions of the Scriptures, one in Roman, the other
in Arabic letters. The former was completed in 1817,
when the entire Bible from the text of 1731-33 left the
press; the latter was not published until 1822, the text
of 1758 having been carefully revised and corrected for
that purpose by the Rev. Mr. Hutchings and major
McClintock. These editions were printed in London,
other supplies of the Malay Scriptures were prepared
in London, at the earnest request of the Auxiliary Bi-
ble Society at Amboyna. In 1819 the New Test. in
the Roman character, from the text of 1735, was printed
by the British and Foreign Bible Society, under the
care of professor Lee, and in 1822 the entire Bible from
the same text was issued. In 1820 the Netherlands
Bible Society supplied the Malays with the New Test.
which was printed at Haarlem, and in 1824 the whole
Bible was published for the Malays by the same soci-
ety, in an edition of five thousand copies. These editions
were printed in Arabic characters from the edition
of 1758, under the superintendence of professor Wittern.
In 1822 the same society printed an edition of New
Tests and Bibles in the Roman character from the
text of 1735. In 1830 the Calcutta Society printed, at Ser-
ampore, an edition of two thousand five hundred copies
of Matthew's gospel, in Arabic characters, as the first step
forward giving a fresh edition of the entire New Test.
This measure was adopted in consequence of the desire
manifested among the Western Malays themselves to
read the Scriptures—and a careful study of the facts
before, for the Bible had previously been urged upon them
rather than freely accepted, and their Mohammedan
prejudices had been deemed impregnable. In conse-

MALAYALIM VERSION

fluence of their increased demand for the "Englishman's Koran," the Calcutta Society published, in 1833, a revised edition of one thousand copies of the Gospels and the Acts, and one thousand five hundred copies of the entire New Testament, from the edition corrected by Mr. Hume, and the first English version was undertaken under the care of the Rev. Messrs. Thomson and Burn, of the London Missionary Society. Another version of the New Testament, less literal and more idiomatic than former translations, was executed by the agents of the London Missionary Society and of the American Bible Society, at Calcutta. It was translated by the Arabic and Roman characters were printed in 1836, under the care of the Rev. B. P. Keasberry. The latter had also undertaken a translation of the Old Testament, of which he had already prepared a considerable part, when his death, in 1825, put a stop to the work. Since 1814 the Java Auxiliary Bible Society has contemplated the plan of publishing the New Testament in Low Malay, which is spoken in the lower parts of Java. An edition of the New Testament in the Low Malay, which was commenced by Mr. Robinson, a Baptist missionary, and completed by Dr. Stedman, was published at Singapore in 1838. Some Christians at Sourabaya prepared a translation of the Psalms, which was printed at Amsterdam in 1847, under the care of professor Vetti, by the Netherlands Bible Society. In 1877 the British and Foreign Bible Society took possession of the translation of Exodus of Mr. J. L. Marten, which the Rev. E. W. King, who brought it to England from Java, superintended. See Bible of Every Land, p. 860.

Linguistic Helps.—Dennys, A Handbook of Malay Colloquial, as Spoken in Singapore; Maxwell, A Manual of the Malay Language (1882); Stedman, Vocabulary of the English and Malay Languages (Singapore, 1881, 2 vols.); Favre, Grammaire de la Langue Malaisie (Paris, 1876); Dictionnaire Malais-Francais (1875, 2 vols.); Dictionnaire Francais-Malais (1860, 2 vols.)

MALAYALIM VERSION OF THE SCRIPTURES. The Malayalam is spoken along the western coast of Peninsular India, from cape Comorin to the borders of Ceylon, and from the sea to the western Ghats. This region, sometimes distinguished by the general name of Malayala, comprises the British district of Malabar, under the Madras presidency, and the territories of the several rajahs of Travancore, Cochin, and Coorg. The natives in general are Hindoos. When Dr. Buchanan, at the beginning of the present century, visited the Syrian Christians at Malaya, he found that several attempts had been made to render the different stages of the languages, without success, to effect a translation of the Scriptures into Malayalam, their vernacular language. At the suggestion of Dr. Buchanan the design was carried into execution, and the bishop, Mar Dionysius, engaged to superintend the translation. On his second visit to Travancore, in 1807, Dr. Buchanan found that the translation of the four gospels had been completed by Timapah Pillay and Rembar, a catamar or priest of the Syrian Church. The translation had been made from the Tamil version of Fabricius, and an edition of the thousand copies of these gospels was printed at Bombay at the expense of the British and Foreign Bible Society. Timapah Pillay was subsequently placed under the superintendence of the Rev. Mr. Thompson, at Madras, in order to complete the translation of the New Testament, which was accomplished in 1813. This version, however, did not prove satisfactory, and Mr. Spring, chaplain at Tellicherry, proposed to enter upon a complete revision of Timapah Pillay's version, so as to render it acceptable to the natives of Malabar; while Mr. Bailey, who was stationed at Cottayam, endeavored to execute a new translation for the benefit of the inhabitants of Travancore. Both these translations were completed in 1819, and on examination Mr. Bailey's version was preferred by the Madras Bible Society, at whose expense the New Testament was published at Cottayam, in 1820. The translation of the Old Testament was likewise completed by Mr. Bailey the same year, and this work was submitted to a sub-committee, formed in 1822, in connection with the Madras Society, for the publication of a Malayalam version of the Old Testament. In 1836 some of the New Testament was published in Madras, under the care of Mr. Bailey, who had been compelled to visit England on account of his health. The remainder of the New Testament was printed by him at the mission-press in Cottayam. Complete editions of both the Old and New Testaments in Malayalam have since been issued from Cottayam press. The language is now in current use, but, however, admitted to stand in need of further revision, and a publishing committee was appointed for the purpose. In the report for 1866 we read that the revision of the New Testament has been completed, together with that of the first three texts of the Pentateuch. In 1868 the revision had proceeded as far as the end of the second book of Samuel, while in 1866 we are told that the Old Testament had been reprinted, with a few corrections. In 1871 we read that "the New Testament, in this southern Indian language, is about to be revised," but that the results of the committee has not yet been fully decided upon. The bishops and pastors in the Syrian Church of Malabar have undertaken to aid the English and German missionaries in the work." The meeting of delegates appointed for that purpose took place, according to the report of 1872, in 1871, at Cannanore. The delegates present were the Rev. Messrs. Baker and Justus Joseph, of the Church Missionary Society; and Fritz and Miller, of the German Base Mission. The work of the delegates progressed very slowly. In the report for 1871 we read that the revision of the New Testament was carried on as far as Hebrew, and that the Rev. H. Baker, convenor of the delegates, "I trust in a few months to see the end of the New Testament, and shall hope to praise God for enabling me to do the little I have done towards this edition." His wish, however, has not been fulfilled, for to use the words of the report for 1878, "the Malayalam Revision Committee has lost its senior member, the Rev. H. Baker, of the Church Missionary Society, Cottayam. This, together with the dialectical differences in the language as spoken in North and South Malabar, has made the task very difficult. The revision has been carried on, however, in the New Testament, to the end of James, the first two gospels having undergone a second revision." From the report for 1883 we learn that the revision of the New Testament had been brought to a close in 1882, and that an edition of eight thousand copies has been printed. The Old Testament is now in course of preparation. See Bible of Every Land, p. 145. For linguistic purposes, see Gunter, A Malayalam and English Dictionary. (B. P.)

Malbin, Meir Libish, a Jewish author and rabbi, was born in Russia in 1810. In his early youth his intellectual powers fired the utmost admiration; in his sixteenth year his fluency in the Talmud was extraordinary, his memory enabling him to repeat folio after folio. When eighteen years of age he became rabbi at Wewschen, in the province of Posen. From Wewschen he was called to Kempen, and after a long residence there, to Bucharost. Being obliged to leave Rosmania on account of his opposition to the Jewish Reform party, he returned to Russia. After a short residence there he went to Könsberg, in Prussia. Malbin died Sept. 8, 1879, at Kiev, on his way to a new position at Eestotschau, in Russia. He wrote commentaries on the Pentateuch, the five Megilloth, and Isaiah, for which see Libermann, Encyclopaedia Biblica (Vienna, 1881), s. v. In his expositions he proved himself not only an elegant Hebrew writer, but also a deep thinker. (B. P.)

Malcolm, a Scotch prelate, was bishop of Caithness at the time of the parliament in Scone, April 8, 1637. He died in 1641. See Keith, Scottish Bishops, p. 218.
Malcolm, Howard D., LL.D., a Baptist minister, was born in Philadelphia, Pa., Jan. 19, 1799. He graduated from Dickinson College in 1815, entered Princeton Theological Seminary in 1818, and remained two years; was licensed to preach at Sampson Street Church, in Philadelphia, June 8 of the same year; became pastor in Hudson, N. Y., May 14, 1819; first general secretary of the American Sunday-school Union, and travelled widely in its service, but resigned this position in 1823. He soon after became pastor of Federal Street Church, Boston, Mass. In 1833 he went abroad as a deputy of the Baptist Triennial Convention, to visit its foreign mission stations in India, China, Siam, and Burmah, and on his return published, in two volumes, an account of his travels. Next, he was pastor of Sampson Street Baptist Church, Cincinnati, Ohio, Nov. 23, 1849. He was president respectively of Georgetown College, Ky., and of the University of Lewisburg, Pa., which latter position he held, Aug. 5, 1857. On account of an affection of the throat the later years of his life were devoted to the Baptist Historical Society. He died March 25, 1879. Dr. Malcolm was president of the American Peace Society, and vice-president of the American Foreign Bible Society. Among his published volumes are, Bible Dictionary (1829, 1838),-Travels in Southern Asia (1839),-Extent of the Abolition (1838),- Theological Review (1827, 1828). He also edited many volumes. See Necrol. Report of Princeton Theol. Sem. 1879, p. 18.

Maldivian Version of the Scriptures. The Maldivian language is a very mixed one, containing more Cingalese, Hindustani, Sanscrit, and Arabic words than the Malay. The nation has two alphabets of their own, one very peculiar, the other resembling the Persian. The four gospels were translated into Maldivian by Dr. Leyden, for the Calcutta Bible Society, but for various reasons had not been printed up to 1869. See Bible of Every Land, p. 150.

Malek-taun, a deity adored by the Yezedeis (q.v.), in the Lebanon range. He was represented either as a cock, or a man with a cock’s head.

Malgrin, John. See Algorn.

Maliseet Version of the Scriptures. The Maliseet is a dialect spoken by the Indians of New Brunswick. In most parts of the province, and in the possession of the gospel of John, which was translated by the Rev. S. T. Rand, and published by the British and Foreign Bible Society. Before the publication of this gospel they were only acquainted with such brief references and quotations of Scripture as are found in the Roman missal. (B. P.)

Mallet, Friedrich Ludwig, a distinguished Reformed theologian of Germany, was born Aug. 4, 1703, at Braunschweig, near Wetzlar. He studied at Herborn and Tubingen, and was in 1725 appointed assistant to pastor Buch of St. Michael’s, at Bremen, whom he succeeded in 1717. In 1727 he was called to the pastorate of St. Stephen’s, and died May 5, 1805. Mallet was a most excellent preacher, and a prolific writer. His publications, however, are mostly polemic, caused by the rationalism and infidelity which he sought to combat. See Zuchli, Bibl. Theol. ii, 849 sq.; Hufeld, Friedrich Ludwig Mallet (1665); Meurer, Zur Erinnerung an Friedrich Ludwig Mallet (1666); Wilken, Friedrich Mallet, der Zeuge der Wahrheit (1872); Plitt-Herzog, Real-Encyclop. s.v. (B. P.)

Malinkrodt, Pauline von, founder of the Seminary for Christian Women, was born Minden, Westphalia, June 3, 1817. She was the sister of Hermann von Malinkrodt, the eminent leader of the Catholic party in the Prussian legislature, a speaker and politician of great power, who died suddenly in Berlin, May 26, 1874, aged fifty-three years. When living with her father in Minden, Pauline set up a little asylum for blind children. She resolved to secure a permanent organization for carrying out her designs, Aug. 21, 1843. In November, 1850, she took her vows, and soon the sisters of Christian Charity was established. For twenty years the new institution enjoyed the favor of both civil and ecclesiastical authority. In May, 1872, the laws against the Catholic Church were passed by the Prussian government, and every house not devoted exclusively to nursing the sick was closed, and its inmates dispersed. In April, 1878, mother Pauline yielded to her last illness in America. She died after two years’ residence in America, and with her a detachment of sisters, and founded a house in New Orleans. In order to make proper provision for the American undertaking, she established another house at Wilkesbarre, Pa., which is for America what the house at Paderborn had been for Germany. In 1874 laws of red tape were introduced in the American government to make a foundation in their country. In 1876 she went to Rome, and received the pope’s approval of her congregation and the erection of two provinces for North and South America. She sailed for America in October, 1878, by way of Cape Horn, and visited every house in the two Americas. She then set out to visit her houses in Belgium, Germany, and Bohemia, returning to Paderborn in March, 1881. There she died, April 30 of that year. There were then (1881) twenty-eight houses of the sisters of Christian Charity in the United States, and four in South America. See (N. Y.) Catholic Annual, 1882, p. 94.

Maltese Version of the Scriptures. The Maltese spoken by the natives of Malta is a curious mixture of Arabic and Italian, the grammar being Arabic, but a large number of Italian words have been grafted into the vocabulary. Many years ago the four gospels were translated into Maltese by Dr. Vargali, and printed at the expense of the Church Missionary Society. Afterwards the Society for Promoting Christian Knowledge had the work revised, and the remainder of the New Testament, translated by Dr. Camilleri, a native of Malta, and a clergyman of the Church of England. The book, however, did not meet with that acceptance which had been hoped for, owing not so much to any defects in the translation as to the awful ignorance of the people, and their benighted adherence to the priests. A deep interest having been taken by a few Englishmen living on the island in the spiritual welfare of this people, the question was again raised of printing a gospel in the Maltese, as there are about 10,000 Maltese, principally women and children, country people and villagers, who read their own language. In 1870 a translation of Matthew’s gospel was made by a native, and sent over to England, and finally, in 1873, the MS. had been examined and revised by the editorial superintendent and by the Rev. Dr. Camilleri, it was printed under the editorship of the last-named gentleman, and the orthography was made as simple as possible, so as to present no difficulties to those who were able to read at all in their mother tongue. This was in 1871. In the report for 1872 we read: “The edition of Matthew in this language having proved a great boon to religious inquirers among the Maltese, it was resolved that the Acts of the Apostles should be printed. A third portion, namely the gospels proper, was sent to John, who, has now begun the work, and is about to be printed. The services of the Rev. Dr. Camilleri have proved exceedingly valuable in aiding the preparation of these works.” The two gospels and the Acts are the only parts of the New Testament which the Maltese people at present see. See Bible of Every Land, p. 33. (B. P.)

Maluk Dais, a subdivision of the Ramavadri Vaishnavas of Hindustan, founded by Maluk Dais, who lived in the reign of Akbar the Great, in the 16th century. They worship Vishnu, in the character of Ram, and accept as their chief authority the Bhagavata Gitā. The adherents of this sect are said to be numerous, especially among the laboring and trading classes, to the latter of which their founder belonged. The principal
estabishment of this sect is at Kara Manikpur, the birthplace of the founder, and still occupied by his de-
scendants, which makes this establishment they have six other Satka at Allahabad, Benares, Hindustan, 
Ayahula, Lucknow, and Jugmuth, which last is of 
great repute, because rendered sacred by the death of 
Maluk Dha.

Malumigists, a sect of Mohammedans who teach that 
God may be known perfectly in this world by the 
knowledge which men have about it under the name of Malum.

Malvolias, William, a Scotch prelate, was con-
secrated bishop of the see of Glasgow in 1290. See 
Keith, Scottish Bishops, p. 236.

Manamura, a kind of bracelet worn by the na-
tives of the Moluccas or Spice Islands, particularly 
Ambon, and which the women regard as preservative 
as against all enchantments.

Mamiani (della Rovere), Trincuzzi, count, a fa-
nous Italian philosopher, was born Sept. 16, 1729, at 
Perugia. He studied at Rome, but had to leave his 
county on account of his participation in the insurrec-
tion of 1813. He went to France, but returned to Ita-
lia in 1848. In 1857 he was professor of philosophy at 
Turin, and in 1866 he was made minister of public in-
structions. He took up his abode in Rome, and 
published the philosophical journal, La Filosofia della 
Scuola Italiana. Besides, he wrote, Ricerche della 
Filosofia Antica Italiana (Paris, 1834; 2d ed. Florence, 
1885); Discorsi di Scienze Prima (Paris, 1842); 
Confessioni di Metaphisica (Florence, 1862, 2 vols.); 
Psicologia di Kant (Rome, 1877);—Religione dell' 
Arsenale (Milan, 1879);—Critica della Rivelazione 
{ibid. 1880};—Questioni Sociali (Rome, 1882). Mami-
iani died May 20, 1885. (B.P.)

Man, Alexander, a Scotch prelate, was bishop of the see of Caithness in 1189, and was witness to a char-
ter of the exil of Sutherland the idol was a large stone, the 
worship of which consisted of the slaughter of camels 
and other animals. Though the idol was destroyed by 
order of Mohammed, the rite is still continued.

Man of Sin. See SIN, MAN OF.

Manabooza, a deity worshipped by the Chippewa 
Indians, concerning whom legendary stories are told 
which closely resemble those related of Litsalade (q. v.).

Manah, the tutelary god of the Hadhali and other 
tribes of ancient Arabia, occupying the country between 
Mecca and Yathrib. The idol was a large stone, the 
worship of which consisted of the slaughter of camels 
and other animals. Though the idol was destroyed by 
order of Mohammed, the rite is still continued.

Manchoo (also Manchoo, Manchadaw) Ver-

tion of the Scriptures. The Manchob belongs to 
that region of China, an extreme region lying north of Corea 
and north-east of China proper. It is also the court 
language of Pekin. An imperfect and very unfaith-
ful translation of part of the Scriptures into Manchob is 
said to have been executed by some Jesuit mis-
sionaries; and in 1818 an abortive attempt towards 
the production of a version was made under the su-
novation of the governor of Irukata. The execution 
of this important work ultimately devolved upon Lipoff-
rozoff, a learned member of the Russian Bible 
Society, who had resided fourteen years at Pekin, by ap-
pointment of the Russian government, with the view 
of studying the Chinese and Manchob. The transla-
tion was carried on under the superintendence of Dr. 
Pinker, and in 1822 an edition of the gospel of Mat-
thew was printed at St. Petersburg, at the expense of 
the British and Foreign Bible Society. The awful flood 
that has swept over all in that city has precluded the 
greater part of this edition. The entire New Text was 
published by the same society in 1883, the translation 
of Mr. Lipoffrozoff having been revised by Mr. George 
Borrow, of Norwich. This edition, which is beautifull-
ly printed, was forwarded to London, and there it pro-
\n
Manco Capac, the founder of the ancient Peru-
vian empire, was deified after his death, and altars were 
erected for his worship. Both he and his wife were re-
garded as children of the sun, who had been sent from 
earth to earth, that they might found a kingdom.

Mandar, in Hindu mythology, is the great 
mountain which the gods carried into the milky 
sea, wound the snake Asliseschen about it, and by churning it 
produced the food of the gods, Amrita.

Mandingo Version of the Scriptures. The 
Mandingo is the most important language of modern 
Negroland, and predominates in many powerful states 
on both sides of the Gambia. The Rev. Mr. Macbrair, 
Professor Atkinson, a Wesleyan missionary, was the first to undertake 
the translation of the Scriptures in this widely extended 
language. He translated a portion of the Bible 
accurately into Mandingo, in London under his superintendence, in 1838, 
by the British and Foreign Bible Society. The translation 
of the other three gospels is still in manuscript. See 
Bible of Every Land, p. 406. (B.P.)

Mansa is a term by which the ancient Romans 
used to designate the souls of the departed. Sacrifices 
were often offered in their honor, and a festival called Fere-
lia (q. v.), dedicated specially to the Mansa, was cele-
brated annually on Feb. 19.

Manger, Samuel Hennin, a Lutheran theo-
logian of Germany, who died at Franeker in 1788, doctor 
and professor of theology, is the author of, De Saphe 
Depe Nomina 299 (Utrecht, 1781).—Commentarius 
in Librum Propheta Hosea (Franeker, 1765). See 
Winer, Handbuch der theol. Lit. i. 235; Fürst, Bibl. Jud.
ii, 290. (B.P.)

Man-lo-po, the Great Spirit, worshipped by the 
North American Indians, whom they propitiate by pre-
sent, and by fastings and lamentations during the space of 
from three to five days. Their traditions state that the 
great waters divide the home of the Great Spirit 
from the abode of the red man; but there is a very 
general belief among them that he resides in the 
extreme west.

Maniple (Lat. manipulem). Doubtless this was 
nothing more than a strip of the finest linen, attached 
to the left arm of the priest by a loop, with which to 
wipe the chalice previous to the abula, and finally 
became merely an ornament worn by the 
and his assistants, just above 
the left wrist, at the celebration of the eucharist. 
It is now of the same width and color as the stole and the 
vestment or chasuble, fringed at the ends, and gen-


Manza (or Manx) Version of the Scriptures. 
This language is spoken to some extent on the Isle of 
Man, the ancient Mona. It is characterized by the in-
corporation of many Scandinavian words, which were 
doubtless introduced during the continued sway of the 
Danes and of the Norwegians, who succeeded the Sax-
ons in the government of the island. The present ver-

Ancient Manza (also Sanskrit).—Life of the 
Blessed John of Swinemünde. (A.D. 1500.)—Life of the 
Blessed John of Swinemünde. (A.D. 1600.)
MANN, Samuel, LL.D., an English Baptist minister, was born at Leicester, Nov. 26, 1821. He was educated at Bristol College, and spent a few terms of study in the Glasgow University. In 1846 he accepted the pastorate of the Church at Shepparton, Victoria, where he remained fifteen years. His labors were marked by his industry and influence was widely felt. He contributed to the Eclectic Review, the Christian Spectator, and other periodicals; and in 1857 took the entire editorial management of the Baptist Magazine. In 1861 he became book editor of the Religious Tract Society, an office which he held in a high degree of efficiency. His talents for the next fifteen years were devoted to the elevation of literature to the Christian standard. In 1876 he became secretary of the same society, and remained an efficient officer until the close of his life, Sept. 18, 1901. Among his publications may be mentioned his Sermon to the Parliament, a work of six sermons, and his other works are his Ray of Light, a treatise on the Bap- tism of Jesus, and his London of the Pharisees. See (London) Baptist Hand-book, 1882, p. 561.

Manners, George B., D.D., a Protestant Episcopal minister, was born at New Haven, Conn., Aug. 8, 1883. He graduated from Dartmouth College in 1877; studied law; for several years was secretary of civil and military affairs, but afterwards entered the ministry; and for about nine years was rector of the parish in Montpelier, Vt., where he lived and organized. In 1884 he was charge of St. Peter’s Church in Bennington, where he remained until death, Nov. 17, 1886. See Amer. Quart. Church Rev., April, 1888, p. 151.

Mansfield, Richard, D.D., a minister of the Protestant Episcopal Church, was born at New Haven, Conn., in 1724. He graduated from Yale College, and devoted two years to study as a resident graduate. For three years, from 1744, he was principal of a grammar school in New Haven. In 1748 he was ordained in London by the archbishop of Canterbury, and received an appointment from the Society for Propagating the Gospel in Foreign Parts. Returning to America in 1749, he began his missionary work in Derby, Conn., in connection with West Haven, Waterbury, and Norbury, a position which he retained until his death, in April, 1820. In 1775 he was compelled to flee for a time from his churches and family to the town of Hempstead, L.I., where he was kindled to the English crown. See Sprague, Annals of the Amer. Pulpit, v. 181.

Mantelhau Version. See MANCHU.

Mantelletum. A large capsule of silk reaching from the neck to below the waist, with open spaces for the arms on each side. It is commonly worn over the coat, and is doubtless the foreign equivalent to the English chimeter. Anciently it was of scarlet satin in England. Foreign bishops commonly wear mantelletum of blue, with aum of purple silk, lined with silk of the same color, only lighter in shade. Abroad, in some places, monsignori, canons, vicars-general, apostolic prothonotaries, and other doctors in canon law wear the mantelletum; in which case it is usually of black, though sometimes of scarlet or brown silk. The mantelletum is by some affirmed to be of the same origin.

Mantle, The Praying, an insect said to have been worshipped formerly by the Hottentots. It derives its name from the erect position and motion it assumes when alarmed. It was regarded by the Hottentots as
a creature of bad omen, and to kill, or even to injure it, was looked upon as in the highest degree unlucky.

Mantra, a secret, the communication of which forms the chief ceremony of initiation in all Hindu sects. It generally consists of the name of some deity, or a short address to him: it is conveyed by the teacher to the disciple in a whisper, and is carefully concealed from all the uninitiated. The word mantra is also employed generally to denote a spell or enchantment, and also a hymn or a prayer.

Manuscripts, Hebrew. That Hebrew MSS. exist at a very early time may be seen from the following passage in the Mishnah (Sopherim, vi, 4): "B. Simon ben-Lakish says, three codices (of the Pentateuch) were found in the court of the temple, one of which had the reading דב, the other דב, and the third different in the number of passages wherein נא is read with a yod. Thus in the one codex it was written יבנ, in the other דב, while the two other codices had נא; the reading of the two was therefore declared valid, whereas that of the one was invalid. In the second codex, דב was found (Exod. xxiv, 11), while the other two codices had יבנ; the reading in which the two codices agreed was declared valid, and that of the one invalid. In the third codex there were only nine passages which had נא written with a yod (as it is generally written נא with a yod), whereas the other two had eleven passages; the readings of the two were declared valid, and those of the one invalid."
The minae prescriptions contained in the Talmud concerning the material, color, letters, writing instruments, etc., for the manuscripts, only prove the fact that such manuscripts existed, otherwise St. Jerome could not have written "Yeterim librorum fidel de Hebraico voluminiibus examinando est." (Epist. ad Lucian. III.) The greatest care was exercised in writing the MSS., and three mistakes were sufficient to make a copy worthless (Men. 109a, col. 2).

When the study of the Talmud was no longer attractive amid the disorder and frequent closing of the Babylonian academies, and ulterior development of the traditions became exhausted, attention was more directed to Scripture. The number of MSS. increased, and to them the various systems of vowel-points and accents, together with the first elements of grammar, were appended. But not all of these MSS. are now extant, some of them being quoted, or quotations made from them by different writers. In treating, therefore, of the different MSS., we shall have to speak of two kinds—of such as are lost, and of such as are extant.

A. Lost Manuscripts.
1. The Codex Hebraeus. Concerning the צ"ש Лиљיאן Элла Левски writes thus: "The Pentateuch of Jericho is doubtless a correct codex of the Pentateuch derived from Jericho. It discusses the plains and desertors as נטנש, the abominations (Lev. xlii, 27), which is the Pentateuch without the second and the third verse twice in the same chapter (Num. xii, 13, 12), of which the first is plains (in the Jericho codex), and the second desertors."
2. The Codex Sinaiticus. Life Moses ben-David Naphtali, a contemporary of Ben-Asher, published about A.D. 680-682. He distinguished himself by his edition of a Hebrew text of the Hebrew Scriptures in opposition to Ben-Asher, in which he had no great success, inasmuch as the general opinion was that his Text was not very significant, and was almost entirely confined to the vowel-points and accents. The codex itself is lost, but many of its readings are preserved, e.g. by Kimchi in his Grammar and Lexicon, while a complete list of these different readings is appended to Ben-Asher's edition of the Hebrew Bible. It is noted that, in his Commentary, p. 137, sec. 46, it has also given the variations between these two scholars.

The most important difference between Ben Naphtali and Ben-Asher is the reading of מ"ע כ"ב in Song of Songs, vii, as two words, while Ben-Asher reads it as one word, מ"ע כ"ב, both readings having the same meaning.

In a very evident form these various readings are traced by Bar and Delitzsch in their edition of the different parts of the Old Testament, on Genesis, p. 81, Job, p. 60, Psalms, p. 118, Proverbs, p. 156, Isaiah, p. 139, Jeremiah, p. 106, Ezra, Nehemiah, and Daniel, p. 91, 195, Ezech., p. 112.

Our printed editions have for the most part the readings of Ben-Asher, and Ben Naphtali very seldom. However, however, when Ben Naphtali is found, with the exception of such codices as have the Babylonian system of punctuation, and which always follow Ben-Asher, the editor is in the edition in which the reading מ"ע כ"ב (i.e. Ben Naphtali's) is found: Bomberg's Rabbinic (1617) and his fourth edition (1518); Stephen's (1563); Minnigerode's (1546); Hutter's (1587); Antwerp Polyglot (1570); Henry's Hebrew Bible (1676-1682); John's (1694); Bickersteth's (1839); Basle edition (1897); Hahn-Rosenmüller's (1868).

B. Extant Manuscripts.
1. In order to have a correct opinion of the codices extant, the following points must be observed:

   1. Whether the MS. was written for public or private use.
   2. Whether the MS. was written for public or private use.
   3. Whether the MS. was written for public or private use.
   4. Whether the MS. was written for public or private use.

The Jews themselves distinguish in the synagogue roll (1) the Talmud, with sharp corners and a peculiar ornament, used by the Rabbinical and Samaritan sects; (2) the Bible, ancient and modern, used by the Roman Catholic and Eastern, German and Polish Jews; (3) the Mishna, more modern than the Talmud, and written in a different hand from the former, known only in the sacred copies of the Spanish and Oriental Jews.

2. Whether the copyist, in writing and correcting the MS., had regard to some version or not.

What is the date of.

The Jews employed different dates in their MSS. Some used the "Solecistic" or "Greek" era (סיקסレビュー), called also סולוקס or סולוקוס, which was employed until the 11th century, and caused entirely in the year A.D. 1611. Another computation was the reckoning from the destruction of Jerusalem (A.D. 90), as 2149 B.C.

3. What is the date of.

In order to find out to which year A.D. one of the dates of the Seleucid or Greek era, or of the Jewish computation, either from the creation or from the destruction, corresponds, it must be borne in mind that the Jewish civil calendar commences with the month תשרי, corresponding to our September or October, and the Seleucid era with the first of October, 315 B.C.

In Jewish MSS. we frequently find the small era, or קנה כ"נ, and in one codex of Kennicott's is an epigraph which states that it was written in the year 64, that is 5064.

By adding to this number the number 240 (i.e. the difference between the Hebrew and Christian calendars) the year 6644 is obtained. This is the date according to the era of the destruction of Jerusalem, which is 307 B.C. from the given figure, then the year 700 after the destruction would be 900-700 = 200, or A.D. 1905 would be the year 1917 after the destruction (i.e. 1965-5064 = 1917).

4. Where the codices were written, as there is a difference between the Spanish and the German, the Eastern and Western codices.

(a) As to the Spanish and German codices, there is a great diversity of opinion. Kennicott and Den Rosel speak of
the German very highly, while Jewish authorities prefer the Spanish codices. Thus Elia Levi tells us, "Most of the conclusions I shall be able to base is upon the one that I relied on, and it is their method which I followed.

... The Spanish codices are more correct than all other

... (b) As to the Eastern and Western codices. At the beginning of the Christian an there were two rival academic, one in the other in Babylon. Both had their
talmud (e. q. v.), respectively known as the Palestinian and Babylonian Talmud, but also their codices, which they
differed from each other. And thus we find in Biblical
as well as in Biblical codices marginal notes, giving the
Western Talmud in the one and the Eastern Talmud in the other.
These codices were first collected by Jacob ben-Chayim in
the Rabbinc Bible (Venice, 1699), under the title, ספירות
Chayim does not give the source from which he took
these variants, but Morinus (Exeget. Biblic. p. 499, Paris, 1699 ed.) testifies that he saw a list of these variations in
some MSS.

As to the Eastern and Western readings, which were
published by Chayim, we must observe (1) that some occur in
the Pentateuch; (2) that those readings only refer to letters
and words with two exceptions, viz. Jer. vi. 6, where the
Eastern write ר"ש, י, &c.; with a mappik, and
Amos iii. 6, where they note י, י, i.e. ר"ש
with a mappik; (3) they seldom change the sense, as for the
most part they are the same; and (4) they are used in
permutation or transposition, of quiescent letters (Lamen, v.
31, מ"ס is read by the Occidentals, while the Oriental
have מ"ס; (4) there are two hundred and sixteen various
readings in Chayim's Bible (and in all Rabbinc Bibles which
follow, viz. Job, xxii; Judges, xii.; Sam., x.; Kings,
ii.; Isa. xvi; Jer. ii.; Ezek. xxiii; Minor Prophet,
xxiii; Chron. ii.; Prov. vi.; Ruth, vii.; Song of
Songs, vi.; Ecclesiastes, vi.; Esther, iv.; Ezra, t.
vi.; and the Western Jews follow the reading of the Western
ומ"ס, and thus it happens that in the one or the other
codex we find another reading from that of the Eastern codices.
Thus, in 5 Kings viii. 17, 18, (q. v.) remarks on the reading ר"ש, י, &c.;
that those codices which read ר"ש follow the Babylonian
ומ"ס, but the Palestinian codices, which we follow,
give in the list of variations ר"ש.

II. After these preliminaries, we will speak of the ex-
ample

1. The Codex Asher. See Asher Manuscripts.

2. The Codex Cabilia. This codex contains the proph-
estics in Cabilia, at the monastery of thekartes.
It was written in 1688 after the destruction of the
temple, or in the year 4618 of the creation.

3. Codex Kennic. 126. This codex contains the last
preserved, and is preserved in the British Museum (Stowe,
4195). See Stowe Codex.

4. The Codex of Damascus and Gaster. The latter
codex the first and most valuable among Damascus belonging
to the family Gaster. It is regarded as very sacred, and the
Jews themselves are only allowed to look at it once a
year, that on the feast of ה"ס (i. e., the "Joy of the
Law"), which takes place at the termination of the
Feast of Tabernacles. Dr. Margulion, who saw it, says that
this codex "deserves the palm for beauty and execution."
According to a notice added later on the title-page, it
should belong to the 5th century. Another codex, Dr.
Margulion, and Judges, is at the Monastery of
near Damascus. There is a synagogue at that small place which is
considered the most ancient in the world; and, moreover,
Hebrew writers affirm that it is built over the cave of
Eliah. The MS. has by no means a fine master-
script, and is much more modern. A most odious
anathema is written on the cover, against any one selling or
stealing it" (Pilgrimage to the Land of
my Patrons, i. 35).

5. Codex Kennicottian. Of these we enumerate the
following:

(a) Codex 56—containing the Pentateuch and Haphtoroth,
written about 1018 or 1019, now in the Imperial Library
at Vienna.

(b) Codex 566—containing the Pentateuch, Haphtoroth,
and Megilloth [1, e. g. Song of Songs, Ruth, Lamentations,
Esther, and John the Baptist, etc.] written by the hand of
D. Franc. Convent. (p. 29, xiii. 399, ed.) of the end of
the 10th century. It commences with Gen. 11, 13.

(c) Codex 61, Judges, Samson, and Ruth Biblioth.
Laurent, pl. ii, pars ii, cod. 45, of the beginning of the 18th
century.

4. Codex 154—Prophet, with both Targums (Carlela,
Biblioth. pubbl.), A. D. 1106. This is the famous Codex
Brutschinian, which has the epithet—"in the year 866
A. M. and 1256 since the destruction of the
Synagogue, the Targum, according to this codex, has been published by

Besides these we may mention:

5. Codex 156—Protestant, without points (Mediolan Bibl.
Ambros. 1671). A very rough and poor copy. Of various
readings, the following are marked by De Rossi:

Exod. xl, 31, a/29, as also Sept., Vulg., Syr.
Lev. xi, 12, a/29, as also Sept., Vulg., Syr.

xxv, 5, q/29, as also Sept.

6. Codex 201—Prophet, and Haphtorot, of the 19th
century (Hamburg Bibl., Komer). Jewish follows the
book of Samuel, and 1 Kings, Ezekiel, and Isaiah follows
Jeremiah.

7. Codex 292—Bible of the 18th century (Parisi Bibl.
Reg. 10).

8. Codex 294—Prophet and Haphtorot, of the 19th
century (Regiomontal Bibl. Reg. 48)

9. Codex 296—Rabbin's Codex. Of these we particularize the following:

(a) Codex 256—fragments of Leviticus and Numbers, 40,
4th century, containing Lev. xxii, 19 to Num. i, 20.
Lev. xxi, 4, a/29, as also Sept.

(b) Codex 268—Pentateuch, in 4to, 9th or 10th century,
commencing with Gen. xiii, 14 to Deut. xv, 12.
Exod. xxv, 5, כ/29, as also Sept.
Lev. xxvii, 29, as also Sept.
Exod. xxviii, 29, as also Sept.
Lev. xi, 29, as also Sept.
Deut. i, 40, כ/29, as also Sept.
Lev. iv, 14, כ/29, as also Sept.
Lev. iii, 14, כ/29, as also Sept.
Deut. i, 40, כ/29, as also Sept.
Lev. vi, 2, כ/29, as also Sept.
Deut. xxi, 40, כ/29, as also Sept.

(c) Codex 274—Pentateuch, Megillah, Haphtoroth, in 4to,
11th or 12th century

(d) Codex 274—Pentateuch, with points, 4to, 11th or 12th
century: it ends with Deut. xxxii, 51, and has the Manu-

(e) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(f) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(g) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(h) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(i) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(j) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(k) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(l) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(m) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(n) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(o) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(p) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(q) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(r) Codex 274—Pentateuch, with points, 4to, 11th or 12th

(s) Codex 274—Pentateuch, with points, 4to, 11th or 12th
but are enumerated by Bähr and Delitzsch in the different parts of their Old-Test. edition, have been made use of by the latter, and are given in a very convenient form in the *Appendices Critica et Museum*, viz. Geneva, p. 74 sq.; id. p. 53-56; Psalms, p. 83-129; Proverbs, p. 30-44; Isaiah, p. 60-82; Ezekiel, p. 79-107; Minor Prophets, p. 59-85; Daniel, p. 62-85; Ezra-Nehemiah, p. 99-119 (these last three books printed together).

Of the St. Petersburg manuscripts, professor Delitzsch has also made use in his commentary on Song of Songs (p. 178-184) and Ecclesiastes (p. 425-435), published at Leipzig in 1872. A comparison of the *Codex Babylonicus* from the year 916, and of the MS. from the year 1009, with Hahn's edition of the Old Test., which in the main is a reprint of Van der Hout's, has been made by Strock with reference to Isaiah, and the result was published in the *Zeitschrift fur Literatur, Theologie*, 1877, p. 17-52. All these various readings do not essentially impair the authority of the Masoretic text, nor materially alter the meaning of any important passage. (B. P.)

**Manwantara**, a great period of time in Hindu chronology, including seventy-one *maha-yugas*, or divine ages, being the reign of one Manu (q. v.), with his posterity and grandsons. The name is derived from the fourteen Manus who reigned in succession extended to one thousand *maha-yugas*, or one dya. (B. P.)

**Manx**. (See MANNA.)

**Maori or New Zealand Version** of the Scriptures. The Maori is the most cultivated of all the Polynesian dialects. See New Zealand. The first copies of portions of the New Test. were printed in 1829, having been translated by the Rev. Mr. Yate, but the first complete edition of the New Test. did not appear till 1840. A second was printed in 1842, and a third in 1844, all at the expense of the British and Foreign Bible Society. A revised edition by bishop William Williams of the Rev. T. W. Meller was published more recently. The Old Test. was completed in 1866, the translation being that of the Rev. R. Maunsell. In 1859 a revision of the Bible was undertaken, which was completed in 1867. This revised edition has also been printed since. See Bible of Every Land, p. 503. (B. P.)

**Maphrida**, the second dignity of the Jacobite Church (q. v.) in the East.

**Maracana, idols of the Brazilian Indians.** The word is a corruption of *Tamarauc*, which is the name of a certain fruit about the size of an ostrich's egg, and shaped like a gourd. These idols, indeed, were nothing more than the fruit Tamarauc dressed up in beautiful feathers, and fixed on a staff, which the priests stuck in the ground and ordered the people to bring food and drink before it.

**Maraca** is the name given in the South Sea islands to a heathen temple. All were uncovered, and resembled oratories rather than temples. The form of the interior or area was frequently that of a square or parallelogram, the sides of which extended forty or fifty feet. Two sides of this space were enclosed by a high stone wall; the front was protected by a low fence, and opposite, a solid pyramidal structure was raised, in front of which the images were kept and the altar fixed. These piles were often immense. Within the enclosure, the houses of the priests and keepers of the idols were erected. Ruins of these temples are found in every situation; on the summit of a hill, on the extremity of a point of land extending into the sea, or in the recesses of an extensive and overgrowing grove.

**Maramba**, an idol of the negroes of Angola, Congo, etc., in Africa. It stands erect over against the temple dedicated to some particular service, in a basket formed like a bee-hive. To this divinity the negroes make particular application for success when they go hunting or fishing, and for the relief of such as are sick. Those also charged with crime are obliged to plead their cause before it. In order to do this the accused prostrates himself at the feet of the idol, embraces it with the profoundest veneration, and says, "Behold, Maramba, thy servant is come to justify himself before thee." If the defendant is guilty, he is said to fall dead on the spot. The devotees usually carry little images in small boxes about with them, which they hang at the head of their armies, and he is presented with the first morsel, and the first cup of wine served at the king's table.

**Marathi Version of the Scriptures.** The Marathi, which is spoken by the Marathas or Mahrrattas (q. v.), may be regarded as a branch between the Sanscrit dialects of northern India and the languages of the Deccan. Some of the words and idioms are obviously of equine origin with the Bengalee, while in others a notable approximation may be detected to the Tamil, Telinga, and the other languages of the South. Two different characters are used in writing Marathi, the Mahrui Mohdeh, a kind of running hand, which is derived from, and still retains a strong resemblance to the Devanagari (or Sanscrit character), and the Balbouch or Balbouck, which appears to be almost, if not quite, the Devanagari itself. The former, vulgarly termed Modi, is most generally understood, being employed in all translations of sacred books; but the latter is preferred for printing, because it possesses several letters in which the Modi is deficient; it is, besides, uniform and regular in appearance, while the Modi varies as much in style as the handwriting of different individuals in Europe.

A version of the Scriptures in Marathi was commenced at Serampore in 1804. The first few copies of the gospel of Matthew were printed in the Devanagari character, but this character was soon replaced by the Modi, as the more generally intelligible to the natives. This latter character was employed in all the subsequent Serampore editions. In 1811 the New Test. was completed, and in 1820 the Old Test. left the press. A second and revised edition of the New Test. appeared about the year 1825.

Another version of the Marathi Scriptures was commenced in 1817 by American missionaries, and in 1826 the entire New Test. was published by them, with the aid of the Bombay Auxiliary and the British and Foreign Bible Society. An improved and carefully revised edition of this Test. was printed in 1850. In 1844 the Bombay Bible Society undertook another revision of the Marathi New Test. and determined upon issuing an edition in the Balbouch character. The printing of this edition was commenced in 1853, but in the same year it was found necessary to print a separate edition of the Modi, or current character, for the use of the lower class of natives.

While these editions of the New Test. were in course of preparation, the American missionaries, together with the Rev. J. Dixon of the Church mission at Namack, zealously prosecuted the translation of the Old Test. into Marathi, which was completed at the American mission press in 1855. Mr. Dixon, by whom the greater part of this important version was made, did not live to see the completion of this edition at press. From the report of the British and Foreign Bible Society for 1863 we learn that the entire Bible has been revised, published, and put into circulation. In the report for 1881 it is stated that the revision of the entire Bible has again been inaugurated, with the assistance of Rev. Baha Padmanji. The revision work is still in progress.

See Bible of Every Land, p. 136.

**Marbury**, Alexander M., M.D., D.D., a Proteas...
tast Episcopal clergyman, was rector in Petererville, Mi., for seven years preceding 1858, when he became rector of St. Paul's, Aquasoo, in which relation he remained until his death in 1874. See Protop. Episc. Al- monor, 1874, p. 138.


Marcello, Benedetto, an eminent Italian composer of sacred music, was born at Venice, July 24, 1680. He made a thorough study of music under various masters, and at the same time studied law and became an advocate, holding several offices under the government. He was a member of the Council of Forty, and treasurer at Treviso, where he died, July 17, 1739. His most esteemed work is his music for Giuntiniani's version of Fifty Psalms, of which a fine edition was published in London, in 1707. The copies are printed in Latin and Italian, with English words. His other works consist of oratorios, masses, cantatas, madrigals, and different parts of the Roman Catholic service. He also left a MS. treatise on music.

Marchant, Jacques, a Roman Catholic theologian, who died in Convent, Belgium, in 1648, is the au- thor of Rationale Evangelicisum (transl. into French by Ricard, Le Rational des Pâtiheur de l'Ecclesié, Paris, 1876, 4 vols.): — Hortum Pastorum (French, Le Jardins des Pasteurs), a treatise on faith, hope, and charity: — Virgo Aurosa Flores (French, La Vergé d'Auroze), an ecclesiastical life: — Continuationis Mar- cianis, on the seven sacraments. Marchant's works were published in French by Ricard and Berton, in nine volumes. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Jocher, Allgemeine Gelehrten-Lexikon, s. v. (II. P.)

Marcus, a Scotch presbyte, was a native of Gallo- war, in Scotland, and was promoted to the see of the Isles in 1275, and consecrated the same year. He was also lord high-chancellor of Scotland. He held a synod at Kirk-Bradden in December, 1291, where thirty-nine canons were made. He died in 1308. See Scottid Bisexps, p. 300.

Marenah. The ruined site, Khurvet Marenah, is three quarters of a mile south-west of Beit-Jibrin, and consists merely of "traces of ruins, cisterns, and caves" (Memoirs to Ordnance Survey, iii, 284).

Margadon, James, D.D., an Irish presbyte, was born in 1600, at Driqghilton, in Yorkshire, and re- ceived his education in Peterhouse College, Cam- bridge; was promoted to the parish of Watlass, in 1635 was advanced to the deanship of Waterford; in 1637 to that of Derry, and in 1639 was made dean of Christ Church, Dublin. Throughout the troubled period of 1641 has charity succeeded to the duties of pasto- ral office. In July, 1647, he joined in a re- monstrance to the commissioners of the English Parlaiment, praying liberty for the use of the common prayer in their respective churches, and rejecting the directory ordered to be used instead. Soon after, the was obliged to flee to England, where he was thrown into pris- on. He finally was released, and sought refuge in Lon- don. When Charles II was restored to the throne, Margadon was selected to fill the metropolitan chair of the province of Dublin, and was consecrated Jan. 27, 1660. He was placed in the diocese of the Alvyde: but we cannot catalogue his archiepiscopal achievements. The Bolak Museum, and the many magnificent volumes in which he has recorded the re- sults of his labors, are, after all, the noblest monuments to his memory. His De Venerabilibus (1673-75, 5 vols.); his Monuments Divers (1872); his Abode (1870);
dained deacon, and took charge of St. David's Church, Cherasaw, S. C. Having been ordained to the priesthood, March 14, 1890, he continued there until 1891, when he was called to the organization and care of a city mission, worshipping in St. John's Chapel, Charles- town. He died in that city, Nov. 7, 1876. See Obituary Record of Yale College, 1877.

Marshall, George, D.D., a Presbyterian minister, was born in Pennsylvania in 1806. He graduated from Jefferson College, and entered upon his ministry at Bethel in 1832, in which relation he continued until his death, April 30, 1872. Dr. Marshall was well known in western Pennsylvania as one of the leaders of the Presbyterian Church. In the councils of his church he was always heard with respectful attention, and his words were direct and weighty. See Presbyterian, May 18, 1872.


Märten, Karl Andras August, a Lutheran theologian of Germany, was born April 18, 1774, and died March 17, 1882, at Halberstadt, doctor of theology and first preacher. He wrote, Über die symbolischen Bücher der evangelisch-lutherischen Kirche, etc. (Halberstadt, 1830).—Über Petrusmän, sein Wesen und seine Gesehichte (ibid., 1826).—Theophanes oder die göttliche Offenbahrung (ibid., 1819).—Kleistereos oder Untersuchung über die Freiheit des menschlichen Willens (Magdeburg, 1825).—Jesus auf dem Gipfel seines inneren Lebens (Halberstadt, 1811). See Winer, Handbuch der theolog. Lit., i, 655, 180, 596, 689, 500; ii, 125; Zuchold, Bibliothek der theolog. Lit., ii, 585. (B. P.)

Martensen, Hans Lassen, one of the most prominent Danish Lutheran theologians, was born Aug. 9, 1806, at Flensburg. He studied at Copenhagen, and in 1822 passed the ecclesiastical examination and received a gold medal. The same year he was called from the government a travelling scholarship, and visited Berlin, Munich, Vienna, and Paris, giving particular attention to the study of the philosophy of the Middle Ages. On his return to Denmark, in 1836, he became a licentiate in theology, submitting a thesis on the Autonomy of the Human Conscience, which was afterwards translated from the Latin into Danish (1841), and into German (1845). The next year he began to lecture to the younger students in the University of Copenhagen on moral philosophy. The material of these lectures was published as Outline of a System of Moral Philosophy, in 1841. His lectures on Speculative Dogmatics, from 1840, when he became professor ordinarius, awakened extraordinary interest. "It was a new and unheard-of gospel, in charming language, that flowed from his inspired, enrapturing lips. Never did philosophy begin with one more promising for his lecture-room, but men advanced in years, of various callings, were found regular hearers." His popularity became greater still when, in 1845, he became court-preacher, and his Hegelianism began to give a coloring to the thoughts of his generation. The public was thoroughly prepared to receive his doctrines gladly when, in 1849, he published the most successful and famous of his contributions to theological literature, Christian Dogmatics, which has been translated into most European languages, even into modern Greek, and has exercised as wide an influence on Protestant thought as any volume of our century. In Germany it has enjoyed a popular reputation even wider than in Scandinavia, and has been honored by a formal refutation from the propaganda at Rome. It was not, however, unchallenged at home, a severe attack upon it having been made by Nissen in 1851, and supported secretly by Kirkegaard (q. v.). In 1854, when bishop Myntset died, Martensen, who had refused the bishopric of Slesvig, accepted the primacy of Denmark, and began his administrative labors in the Church with acts of great heroism and determination. In consequence cordially detested, and violently attacked by all those sections of the Danish Lutheran body which wavered to this side or to that from a hierarchic orthodoxy. A great part of Martensen's time and energy henceforth was taken up with polemics against Grundtvig, Nielsen, the Catholics, and the Irvingites. Many of his later writings are of this purely controversial character, his Exposition of the So-called Grundtvigianism, which he styled "a leaven, but not a principle," his Catholicism and Protestantism, against the teachings of the Vatican Council, his Den Catholicisme and Christendom. The time at his command, after faithful administration of his duties, was, during his earlier years, devoted to the preparation of his System of Christian Ethics (1871–79; German, 1878–79; English, 1873–89) and his plans to execute the work in the line of his early studies of the mystics, on the Mystics (1879; German, 1882; English, by T. Rysh Evans, 1885).

As a fitting conclusion of his literary activity, he published his Autobiography (1888). Dr. Martensen died, Feb. 8, 1884, and was buried with great solemnity in his own cathedral of Our Lady. The king and the Conservative party knew what they owed to the rigid Tory prelate, whose face was set like a dint against the modern spirit in politics, in literature, in philosophy. He was a great man, a man who did honor to Denmark. It is not the critics of his own country only, it is the more impartial Germans, who have declared Hans Lassen Martensen to be the greatest Protestant theologian of the present century. See Zuchold, Bibl. Theol., ii, 585; Quarterly Review (London, April, 1884); Lutheran Church Review (Philadelphia, Pa., July, 1884; Expositor (London, Nov. 4, 1884); and Zuchold, Bibliothek der theolog. Lit., ii, 585. (B. P.)

Martigny, Alexandre, a French archeologist, was born April 22, 1806, at Sauverny, France. He received holy orders in 1832, and died Aug. 19, 1860, at Bayeux. He is the author of the famous Dictionnaire des Antiquités Christiennes (Paris, 1864; 2d ed. 1877). In 1855 he published a French translation of De Rossi's Bulletin de la Société d'Études Cristianes (B. P. G.)

Martin, better known as abbé Chaffrey, a Roman Catholic French writer, was born at Abries in 1818. In 1830 he received holy orders, and was appointed professor at the seminary in Embrun. He was honorary canon of different chapters, and died at Paris in 1872. He published, Le Panorama des Publications (1861–55, 5 vols.; 1861–68;—La Bibliographie des Précédéateurs (1867–68, 4 vols.);—Théologie Morale en Tableaux (1857);—Rapport de la Doctrine Chrétienne (1857; 2d ed. 1859–63, 3 vols.);—Portraits Litéraires des Plus Célèbres Précédéateurs Contemporains (1859);—Mémoires de Précédéateurs (4 vols.; 1861–64);—Mémoires Nouveaux sur les Mystères de Notre Seigneur Jésus-Christ (1860, 2 vols.);—Vies des Saints à l'Usage des Précédéateurs (1861–68, 4 vols.). See Lichtenberg, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Martin, Benjamin N., D.D., a Presbyterian minister and educator, was born at Mt. Holly, N. J., Oct. 20, 1816. He graduated from Yale College in 1836, and from Yale Divinity School in 1840. After serving the Congregational Church in Hadley for five years, he was installed pastor of the Fourth Presbyterian Church in Albany, N. Y. In 1839 he was appointed professor of
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logic, intellectual and moral philosophy, in the University of New York city, which position he held until his death, Dec. 26, 1883. Among the clergy and literary circles professor Martin enjoyed a large acquaintance. He was very popular among the students, and gave up his whole time to the university. He contributed largely to many religious journals, and was the author of several books. One of his many lectures was delivered before the Yale Theological School, entitled The Theology of the Doctrine of the Forces. See N. Y. Observer, Jan. 3, 1884; Cong. Year-book, 1884, p. 93. (W. P. S.)

Martin, Bon-Louis Henri, a celebrated French historian, was born at St. Quentin, Feb. 20, 1810. He studied at Dijon, Paris, and all the young men of his epoch, fell under the influence of the romantic school, and commenced his literary career with writing verses for periodicals. But he soon betook himself to his life-long study of the history of France. Paul Larroux suggested that Martin should help him in preparing an immense historical work in forty-eight volumes. It was not to be a history of France, but a collection of extracts from chronicles and histories, extending from the earliest period to 1830. The first volume appeared in 1833, when Martin's colleague deserted him, and he encountered difficulties in 1836. He wrote the first volume of a history of Sciences; and believing his studies had fitted him for the task, he commenced the prodigious labor of writing a complete history of France. His interest in the history of the Gauls makes his first volumes more attractive of all. As successive editions were called for, he spent his time in adding to, revising, and completing, his book. He published, in 1870, entirely an extension of the knowledge of the time. In 1878 and 1879 he published a history of France from the oldest times to 1600, in four volumes, and added in 1886 to his great work. In 1878 he was elected a member of the Académie Française, in place of Thiéry. Martin died Dec. 14, 1888. With him expired the last of the great historians bred in the school of Thiéry. See Hambouz, Henri Martin (Paris, 1865). (B. P.)

Martin, Conrad, a Roman Catholic prelate of Germany, was born May 18, 1812, at Grisemar, Prussia, and studied under Allioli and Dollinger, as well as under Genesius, Tholuck, and Tuch. For some time religious instructor at Cologne, Martin was, in 1844, appointed professor and inspector of the clerical seminary in that city. In 1856 he was elected bishop of Paderborn, and from that time was the obedient servant of the papal see. As a member of the Vatican Council, he belonged to those bishops who advocated the infallibility of the pope. He was the first who openly protested against the Prussian Magistracy of 1873, and thus he came into conflict with the government. He was fined, and finally imprisoned at Wesel. He escaped into Belgium, and died in exile, July 19, 1879, at St. Guibert. He was buried at Paderborn. He wrote, Lehrbuch der katholischen Religion für höhere Lehranstalten (5th ed. Mayence, 1873);—Lehrbuch der katholischen Moral (5th ed. ibid. 1865). —Die Wissenschaft von den göttlichen Dingen (2d ed. ibid. 1869). —Die Arbeiten des vatikanischen Konzils (Paderborn, 1870). —L'actuïmi Comitéi Documentarum Collecto (ibid. 1871). —Drei Jahre aus meinem Leben (Mayence, 1875), describing his imprisonment and escape.—Niekerk bei Jesu- seits (ibid. 1877). —Zeitbilder (ibid. 1879, posthumous). (B. P.)

Martin, Jacques, a Protestant theologian of Geneva, was born in 1794. While yet a student, he was obliged to take part in the campaigns against Germany; in the first Napoleonic invasion. He fought in the battles at Leipzig and Waterloo, and in 1815 went to Geneva. For two years he followed commercial pursuits, and then betook himself to theological study. In 1818 he was enrolled as a student, and in 1822 graduated, presenting for his thesis, L'Unité de la Foi.

Martin soon distinguished himself both as an instructor and pulpit orator, and his writings were not only reprinted, but some of them, as L'Oratio Dominica- cole, were even translated into other languages. He died in 1874. See Bouvier, Jacques Martin, Publicateur Pastorale, in the Etudes Religieuses (1877), and the same author's Encyclop. des Sciences Religieuses, a. v. (B. P.)

Martin, James, D.D., an Associate minister, was born at Albany, N. Y., May 2, 1796. He graduated from Union College, Schenectady, in 1819, and after a course in theology in the theological seminary of Philadelphiana, commenced preaching on Sept. 2, 1822, and was soon after called to charge of an Associate Reformed congregation at Albany. He edited the Religious Monitor in 1833. In 1842 he was elected professor of didactic theology and Hebrew in the theological seminary at Cannonsburg, Pa. He died June 15, 1846. See Sprague, Annals of the Amer. Pulpit, IX, iii, 112.

Martin, Johann, a Reformed theologian, who died at Gruiningen in 1665, is the author of, Analyxis Popula- ris in Malachium Prophetaem: —Analyxis Populairis in Epistolas ad Philippenses et Thessaloniciens. See Bentheim, Holländischer Kirchen-Staats- Jocher; Algetz, Kirchen-Staats- Jocher. (B. P.)

Martin (Parchot), Joseph, a Protestant theologian, was born at Ivrea, Oct. 14, 1802. He studied at Geneva, was for some time pastor at Lumenay, and in 1829 at Lyons, where he labored with his former class- mate, Adolphe Monod. In 1837 he was called to Paris, but after two years of work was obliged to retire from the active ministry for a time on account of an incurable disease. In 1839 he commenced publishing a monthly journal, entitled Le Disciple de Jésus Christ. In 1853 he founded L'Alliance Chrétienne Universelle. On the following basis he set up the Crenc and Father of all men; love of all men, the immortal creatures and children of God; love of Jesus Christ, the son of God and Saviour of mankind." Adolphe Monod was the first who wrote against the principles of this journal. In 1861 the consistory of Paris appointed the younger Athanasé Coquerel as his assistant, and made him retire, under the pretext of beryc, in 1864. In spite of the protests of his medical advisers, Martin resumed his ministerial functions. In 1868 he succeeded Athanasé Coquerel, the father, as president of the presbytery. He died May 14, 1873, at Lyons, in the 71st year of his age. See Lichtenberg, Encyclop. des Sciences Religieuses, a. v. (B. P.)

Martin, Samuel, D.D., a Presbyterian minister, was born at Chesterfield Level, Lancaster Co., Pa., Jan. 9, 1767. He was converted in his twenty-second year, graduated from the Union University of Pennsylvania in 1790, was licensed by the Baltimore Presbytery in May, 1788, and soon after was installed pastor of the congregation at Slateridge, York Co., laboring there faithfully for five years, and then accepted a call from the congregation of Chamesfors, where he remained until 1812. He died June 29, 1845. Dr. Martin published several ser- mons: two in which the doctrine of election is proved and illustrated (1806); one on Regeneration, printed in the Synod Street Lectures; and one entitled Children are an Heritage of the Lord. See Sprague, Annals of the Amer. Pulpit, IX, iii, 292. (B. P.)

Martinet, August, a Roman Catholic divine, who died Oct. 11, 1877, at Hamburg, doctor and professor, is the author of, Hebräische Sprache-Schule für Universitäten (Bamberg, 1835): —Christomathie aus modernen wahrheitlichen Schriften entnommen (ibid. 1857). See Winter, Geschichte der theol. Lit. i, 117; Fürst, Bibl. JDB. i, 1292. (B. P.)

Martini, Christian David Anton, a Lutheran theologian of Germany, was born Jan. 22, 1761. He studied at Göttingen, and for some time acted as teacher at his native place. In 1789 he was made professor of theology at Hosterow, in 1791 doctor of theology.
1804 he was called to Würzburg, in 1807 to Altdorf, and in 1809 to Munich. Martin died Sept. 1, 1816. He wrote, Commentario Philologico-Critico in Locum Enni Lit., 13; libri, 12 (Rostock, 1791):—Eusebii Caesareaeae de Deificatio Christi Sententia, etc. (ibid. 1793):—Persecutionis Christianae sub Imperatoribus Romanis Causa et Efectos (ibid. 1802-1803):—Über die Eisenführung der christlichen Religion als Staatsreligion, etc. (Munich, 1814). See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theolog., Bd. i, 219, 357, 574, 590, 597, 588. (B. F.)

Martini, Jacob, a Lutheran theologian, was born at Langenstein, near Dresden, Saxony, Oct. 16, 1570, and died at Wittenberg, May 30, 1649, doctor and professor of theology. He wrote, Disputationum de Memoria Decora:—De Caussa Peccati:—Libri iii de Eloquio:—Vindicatione Ecclesiae Lutheranae contra Valerianum Magnam:—Systema Theologicum:—Collegium Anti-Calvinismum:—Collegium Anti-Pelagianum:—Questions Biblicae in Generalibus:—Particiones et Questiones Metaphysicae:—De Theologia Constitutione et Verbo Dei Scripturae:—Quaestiones Sola Fides Judicant. See Witte, Memoriam Theologorum:—Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Maruta (Saito), Lieutenant, one of the twelve lieutenants of the ship Asama, which was sunk in the jissoo of the Maronites, published at Rome in 1892.

Marx, Jacob, a Roman Catholic theologian of Germany, was born Sept. 8, 1803. In 1829 he received holy orders, was in 1836 professor of Church history and canon law at Trier, in 1838 doctor of theology, and in 1839 member of the chapter, and died Feb. 15, 1874. He is the author of, Ursachen der schnellen Verbreitung der Reformation zunächst in Deutschland (Mayence, 1848):—Der Bildungsstätte der durchschnittlichen Kirche (Trier, 1839):—Das Wallfahrtsort in der katholischen Kirche (Mayence, 1842):—Geschichte des heiligen Rochus in der Domkirche zu Trier (1844):—Die Ausstellung des heiligen Rochus (1845):—Carissimi Olearium oder der Calculismus in Trier im Jahre 1859 (1891):—Geschichte des Erzstifts Trier bis zum Jahre 1816 (1856-6), 5 vols. See Zuchold, Bibl. Theol. ii, 838. (B. F.)

Massa. The ruins of this strongtown, now called Seebach, are minutely delineated in the Memoire accompanying the Ordinance Survey (iii, 417 sq.). See also Tristram, Land of Moab, p. 46 sq. The following, from Conder's Tent Work (ii, 140), embraces the chief points:

"The rock of Massa measures 550 yards east and west, by 450 yards north and south, and its cliffs are 1000 feet in height above the plain on the east. Two paths lead up to the plateau on the top, that on the east being a winding ascent, now almost impassable, but by which Captain Warren went up; this is apparently the path called the 'Serpent's' by Josephus. The second path on the west, ascends from a narrow sloping bank of white marl, which is about 1000 feet high, and which Josephus calls the 'White Promontory;' upon this rises the great ramp, about 800 feet high, which the Roman piled up against the rock during the siege. The reason why it seems almost incredible that human efforts could have accomplished it in so short a time. At the top of the ramp the masonry wall which the builders have built as a foundation for their engines, before discovering the great tragedy that had been connected within the fortress, where the garrison had fallen by one another's swords. "A fatiguing climb brought me to the plateau at the top. Here is a polished arched archway, indicated by masons, and scored with the tribe-marks of the Jews and Roshbelden Arabs, which were on a former occasion mistakes by a distinguished Frenchman for planetary signs. "We fell to work at once with tape and compass to plan and describe the masts. The buildings are principally on the north-eastern part of the rock, and there are of various dates. The most ancient appear to be the long rude walls, resembling the buildings at Herodion (debel Petreul), but the majority of the masonry is to be ascribed to the Christians of the 6th or 13th centuries. There is a chapel on the plateau, and also a cave, in which I found a curious inscription with crosses, which is, apparently, a new discovery. It is painted in red, and resembles some of the 12th and 13th century inscriptions near Jericho. "The most extraordinary feature of this most remarkable place has yet to be noticed. The Romans to their attack on Massa followed the same method which had reduced Jerusalem. On the south-eastern part of the unhappy mountainous wall of circumvallation. Looking down from the summit, the ruins of the wall—a dreary precipice, running across the plain and up the southern hill, could be distinctly traced. "Two large camps, also walled with stone, lay spread out behind this line on the west and east, and six smaller ones, like redoubts, on the low ground; the entire length of the wall was not less than 2000 yards, as on our plan, and the whole remains almost as it was left eighteen hundred years ago."

Massbeathans, the disciples of Masbeathus, who is said by some of the ancients to have been a follower of Simon Magus (q. v.).

Masius, Hector Gottfried, a Lutheran theologian, was born April 13, 1653. He studied at different universities, went to France in 1682 as chaplain to the Danish embassy, and was made in 1685 doctor and professor of theology at Copenhagen. He died Sept. 27, 1709, leaving, Defensae de Religion Lutheranae:—Re- vicius de dem Unterschied der lutherischen und reformierten Lehre:—De Profanatione Iustitiae Constantin:—De Pauli Pauli:—Scholasticum Trivia Sacra, Schleicht 1, 2, Condatum Conciliis Tridentinis; 2, De Polymathia Scripturum Sacrorum; 3, De Synagoga, Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit., 845, 858. (B. F.)

Mason, Charles, D.D., a Protestant Episcopal clergyman, was born July 29, 1812, at Portsmouth, N. H. He graduated with honor from Harvard College in 1882; studied theology at the General Theological Seminary, New York city; was ordained deacon and priest by Bishop Griswold; became rector of St. Peter's Church, Salem, Mass., in May, 1837; and of Grace Church, Boston, in 1847, which position he held until his death on March 23, 1862. For a long time he was a member of the standing committee of the diocese, and was prominent in various missionary enterprises. See Amer. Quart. Church Rev., 1862, p. 735.

Mason, Cyrus, D.D., a Presbyterian minister, was born at Nasse, N. Y., July 19, 1798. He graduated from Union College in
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1824; spent two years in Princeton Theological Seminary; was ordained by the Presbytery of New York, Dec. 7, 1826, pastor of Cedar Street Church, New York city; in 1835 became pastor of the Beneficent Congregational Church, Providence, R. I.; in 1836 professor of political economy and ethics in the University of New York, which he resigned which 1850. He died in New York city, May 28, 1865. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 50.

MASON, Sumer R., D.D., a Baptist minister, was born at Cheshire, Berkshire Co., Mass., June 14, 1818. He was for two years a member of Yale College (1839-1841). He became a member of the Baptist Church in New Haven, and devoted the next seven years to teaching, most of the time in Nashville, Tenn., where he was licensed to preach, Sept. 7, 1844; and studied theology under Rev. Dr. Howell. He was ordained pastor of the First Baptist Church, Lockport, N. Y., Aug. 22, 1849; then became pastor of the First Baptist Church in Cambridge, Mass., March 4, 1855, where he continued an able and successful minister until his death, Aug. 26, 1871. A volume of his sermons and essays, edited by Rev. A. Hovey, D.D., with a sketch of his life and character (by G. A. Storrs, D.D.), was issued by the Riverside (Cambridge) press in 1874. (J. C. S.)

Massaro, Robert, D.D., an Irish Methodist preacher, was born at Londonderry in 1790. He joined the Methodist society in his eighteenth year, and in 1811 entered the ministry of the Irish Church. He was a pious, prudent, intelligent, and devoted Methodist preacher for nearly fifty years, and in 1859, from failing health, became a superannuumary, but as a scholar and gentleman he continued to labor as treasurer of the Methodist Annuitant Society and Auxiliary Fund, and closed his useful life in Dublin, March 3, 1871. He filled several official positions in Irish Methodism, was an able advocate of the British and Foreign Bible Society, and a useful guide to young ministers in studying the original text of the Holy Scriptures.

Massoch, Stephen C., D.D., a Protestant Episcopal clergyman, first appears in the records as a missionary in St. Louis, Mo., in 1857, and remained there until 1859, when he was appointed to the "Mission of the North-west," which was then under the jurisdiction of Joseph C. Talbot, D.D., missionary bishop. Dr. Massoch was especially to minister to the Germans and Bohemians in Osage, Neb. Shortly after, he removed to Fort Leavenworth, and in 1854, from failing health, became a superannuumary, but as a scholar and gentleman he continued to labor as treasurer of the Methodist Annuitant Society and Auxiliary Fund, and closed his useful life in Dublin, March 3, 1871. He filled several official positions in Irish Methodism, was an able advocate of the British and Foreign Bible Society, and a useful guide to young ministers in studying the original text of the Holy Scriptures.

Math, the residence of a monastic community among the Hindis. It consists of a number of buildings, including a set of huts or chambers for the Mathiast or superior, and his resident Chela or disciples; a temple sacred to the deity whom they worship, or the Samadh, or shrine of the founder of the sect, or some eminent teacher; and one or more sheds or buildings for the accommodation of the mendicants or travellers who are constantly visiting the Math, both ingress and egress being free to all. The number of permanent pupils at a Math ranges from three or four to thirty or forty; besides whom there is also a considerable number of out-door members. Most of the Mathas have a small endowment of land, which they either let at a fixed rental, or cultivate on their own account. Besides this they receive generous contributions from lay votaries, alms gathered by members who go out to seek them, and the profits arising from traffic covetiously carried on.

Matahna (ματάθνα, a lesion), a name usually given in the ancient Greek writers to the creed, probably because the catechumens were obliged to learn it.
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R. Cotton, LL.D., an English Congregational minister, was born at New Windsor, Manchester, Nov. 8, 1606. He graduated from Glasgow University, studied two years at Homerton Theological College, was ordained June 11, 1633, and the same year proceeded to India in the service of the London Missionary Society, settling in Benares, where he resided till May, 1838, then left for Mizapore, in order to establish a new mission in that city, laboring there the rest of his missionary life with great success. He wrote tracts, theological treatises, and works of a varied character, both in Hindú and Urdu. He died April 21, 1787. See (Lon.) Evangelical Magazine, July, 1877, p. 220; (Lon.) Cong. Yearbook, 1876, p. 925.

Mathieu, Jacques Marie Adrien Césaire, a French prelate, was born at Paris, Jan. 28, 1798. He studied law, but afterwards betook himself to the study of theology, entered the seminary of St. Sulpice, was ordained priest, and became secretary to the bishop of Evreux in 1823. In 1833 he was appointed bishop of Langres, and in the following year he was raised to the archbishopric of Besancon. In 1860 he was made cardinal. As a member of the senate he was a zealous defender of the rights of the Church, and, in spite of the interdict of the government, he published the papal encyclical of Dec. 8, 1864. Mathieu died at Besancon, 1875. Of his brochure on the mission of France see the Encyclopédie de la Vie Chrétienne (1888). See Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Matsyavatara, in Hindu mythology, is the incarnation of Vishnu as a fish, the Majádha, with the surname Cesá. The facts are told as follows: Brahma had fallen asleep, the giant Hayaitsa stole from the sleeping god the four Vedas, the laws of the world, and the lawless world now sank into the kingdom of night. Then Vishnu saved the world in the form of a fish, by following the giant, who hid under the sea, and compelling him to surrender the books.

Mattheson, L. J., D.D., a Baptist minister, was born at Laurens, Otsego Co., N. Y. He pursued his studies at Hamilton, graduating from the college there in 1858, and from the theological seminary in 1860. His pastorates were at Watertown and Sing Sing, Brattleboro., Vt., and Troy and Cortland, N. Y., where he died, May 5, 1878. (J. C. S.)

Matthews (or Machabebus), a Scotch prelate, was consecrated bishop of the see of Ross in 1272, and, while attending a council at Lyons, died there in 1274. See Keith, Scottish Bishops, p. 186.

Matthiél, Georg Christian Rudolph, a Lutheran theologian of Germany, was born in 1728 at Hameln, and died at Göttingen, Nov. 20, 1872, professor of theology. He published, Synopse der vier Evangelien nebst Krüft ihrer Wunderzählungen (Göttingen, 1820); Der Religionspiele der Apostel Jesu (ibid. 1826-30, 2 vols.);—Die Lehre vom Geiste selber ihre Gegner (ibid. 1824);—Die Abgängen oder Geburten des Christus (ibid. 1831);—Der Mysticus nach seinem Begriff, Ursprunge, und Unserheit. (ibid. 1822);—Die Auslegung des Evangeliums Johannes (ibid. 1837);—Die Macht und Würde des Fürsten, auf christlichen Stumpfmänner (Leipzig, 1841);—Doctrina Christi de Jurisprudence (1847);—Das Leben und Thätigkeit des Christen-XXII.

Mather, a Scotch prelate, was formerly archdeacon of Lothian, and became bishop of Aberdeen in 1164. See Keith, Scottish Bishops, p. 103.

Matthew's (Saint) Liturgy, one of the twelve liturgies of the Maronites, contained in their missal.

Matthew, John, D.D., a Presbyterian minister, was born in Spring Garden, N. C., Jan. 19, 1772. He was licensed to preach in 1801, by the Presbytery of Orange, and crossed the desert country to Natchez, Miss., acting as a missionary there. In April, 1803, he returned to North Carolina, and shortly after received a call to the churches of Natchez and Grassy Creek, where he continued till 1806, then removed to Martinsburg, Va., and after a year resigned this for the charge at Shepherdstown. Here he continued till 1836, preaching as stated supply of this Church and that of Charlestown, and frequently also at Harper's Ferry. He next took a charge at Martinsburg and Charles town, and when the theological seminary was established at Hanover, Ind., he was invited to become professor. He died at New Albany, May 19, 1848. His publications are, Letters on the Divine Purpose, and The Influence of the Bible.

Matthew, John Daniel, D.D., a Presbyterian minister, was born at Shepherdstown, Va., June 9, 1805. He graduated from Jefferson College in 1827, and from Princeton Theological Seminary in 1831. He was ordained an evangelist by the Presbytery of Georgia, became a stated supply of St. Mary's in 1832, and subsequently of the First Presbyterian Church, Philadelphia. In 1835-36 he was installed pastor of Opequon and Cedarville churches. He became pastor of the Church at Norfolk in 1837, and after five years removed to the McChord Church, Lexington, Ky. After this he supplied the churches of Hopewell, Paducah, and Henderson. For six years he was superintendent of public instruction in Kentucky, after which he supplied the churches of Jackson Street, Mobile; Second Church, Baltimore; New York Avenue Church, Washington City; Portland Avenue Church, Louisville, Ky., and Demorest, Tex. He died at Dallas, March 7, 1884. See Necrol. Report of Princeton Theol. Sem., 1884, p. 18.

Matthews, Joseph M'Dowell, D.D., a Methodist Episcopal minister, was born in Augusta County, Va., Dec. 8, 1804. At the age of ten he removed with his parents to Kentucky, and, settling on a farm, was given a thorough private academical education, which he increased by personal effort. He joined the Church at the age of eighteen, was licensed to preach in 1825, in 1827 began a school or academy for boys in Hillsborough, O., which he continued till 1831, when he entered the Ohio Conference. In 1831-32 he served the Church in Chillicothe, and in 1833 in Cincinnati. There his health failed, and he retired to a farm, where he spent nearly six years. In 1839 he opened the Oakland Female Seminary, where he did noble work until 1856, when he took charge of the Hillisborough Female College. In 1860 he became president of Jessamine Female College, Nicholasville, Ky., but in 1863 returned to Hillsborough, and opened a private boarding-school. In 1872 he again accepted a call to the presidency of Hillsborough Female College, where he remained until ill-health led him, in 1877, to resign his office, and retire to his home in the vicinity of Hillsborough. He died, Aug. 5, 1879. See Minutes of Annual Fall Conferences, 1879, p. 15.

Matthews, Robert C., D.D., a Presbyterian minister, was born at Shepherdstown, Va., April 2, 1822. He was educated in Illinois, where he practiced law until he was converted, then, after two or three years in the theological seminary, was ordained and installed pastor of
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the Presbyterian Church in Monmouth, Ill., Dec. 20, 1852. His labors in this Church were attended with great success; he died there, Nov. 15, 1881. See N. P. Obser., Dec. 1, 1881. (W. P. S.)

Matthiä, Christian, a Lutheran theologian of Germany, was born in 1854. He studied at Strasburg and Giessen, was in 1814 rector at the gymnasium in Durlach, in 1818 professor of theology at Altoldorf, in 1829 professor at Sora, in Denmark, in 1820 at Leyden, and in 1842 pastor of the Lutheran congregation at the Hague. In 1845 he resigned his position, retired to Utrecht, and died Jan. 22, 1855. He wrote, Exeretatis Metaphysicae zii.—Methodica Scripturae Sacrae Loca Vindicandi Ratio.—Historia Pastoricae.—Antiqua Typoi Evangelii Matthii.—Epistolologica Bibli- co,-etc. See Moller, Cimbria Litterarum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Matthiä, Wolf Christian, a Lutheran theologian of Denmark, was born Jan. 28, 1734. He studied at Kiel, was in 1762 military preacher, in 1770 pastor at Rendsburg, in 1778 member of consistory, and died Jan. 29, 1787. He wrote, Dias. Historia Samuela, Sauli et Davida, ad Amorum rationes Digesta (Kiel, 1752)—Beschreibung der Kirchenverfassung in den Herzog- thümern Schweflcy und Holstein (Flensburg, 1776-86, 2 vols.)—Schriftstellerische Betrachtungen über das Leiden und Sterben der Marteryen (Kiel, 1786). See Dorner, Die celebri- ten Theologen Deutschlands, s. v.; Wiener, Handbuch der theol. Lit., i, 833. (B. P.)

Matthä, in Roman mythology, was originally an ancient Italian goddess of day-dawn, and later confounded with Lenoea (q. v.), and with Alburna (q. v.). Her festival was celebrated June 11, at which mothers took the children of their sisters on their arms, because Ino (Leucothea) had brought up her sister's son, Bacchus.

Mauchart, Immanuel David, a Lutheran theo- logian of Germany, was born June 2, 1754, at Tübingen, was in 1783 dean at Nürtingen, in 1806 superintendent at Neuen, Württemberg, and died Feb. 6, 1806. He wrote, Aphorismen über das Erinnerungsengel in Berührung auf den Zustand nach dem Tode (Tübingen, 1792) Kirschliche Statistik des Königreichs Württemberg evangelisch lutherischer Antheile (Stuttgart, 1812) — An- wandtliche für Confraternen und Neuenfimtert (Tü- bingen, 1795). See Wiener, Handbuch der theol. Lit., i, 477, 489, ii, 974. (I. P.)

Maai fata (altar-raising), a religious ceremony in Polynesia. Numbers of figs, with abundance of plant- tains, were placed upon the altars, which were newly ornamented with branches of the sacred mirco, and yellow flowers of the cocoyam-tree. These rites extended to every marae in the island, and were designed to se- cure rain and fertility for the country gained by con- quest or recovered from invasion.

Mauksch, Johann, a Lutheran theologian of Ger- many, was born Aug. 14, 1817. He studied at Leipsic, and died at Danzic, June 8, 1868, doctor and professor of theology. He wrote, Nota Philologic-Theologic Notitiae Dei Naturaeem Dei Selecta Scripturae Dictata Explicatae—Paulus anti-Calciniani, Absolutum De- cretam per Tatum Epistolam ad Romans Eludens:—Scripta anti-Papistica:—Exeretatis de Univer- sitatis Greciae:—De Ecclesia in Oecumenicae Progrommate de Propagatione Mensis ex Ps. I. de Altemut Mosaicz en Ps. ex. 7, etc. See Witt, Memoria Theologorum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Maulavi, the name usually given to a Moham- medan priest in India.

Maupertuis (or Maupertusts), Jean-Baptiste Didier de, a French ecclesiastical writer, was born at Paris in 1750. He was educated at the Jesuit college of Louis-le-Grand, and for a time dedicated himself to poetry and literature. In spite of his talents he did not achieve anything, owing to the life of dispara-

Maurer, Franz Joseph Valentin Domink, a Protestant theologian of Germany, was born at Rothen- well, Feb. 14, 1755. In 1820 he received holy orders, but in 1821 joined the Evangelical Church. For some time he was collaborator at the Thomas School in Leipzig, but afterwards retired to Stuttgart, devoting himself entirely to literary work. He died in 1856. He published, Commentarius über das Buch Josua (Stuttgart, 1831) Commentarius Grammaticus Criticus in Loc. Testamentum (Leipsic, 1853, vol. i contains all the historical books, Isaiah, Jeremiah, and Lamentations; vol. ii, Ezekiel, Daniel, and the minor prophets; vol. iii, Psalms and Proverbs). There is great disproportion in the mode of treatment. All the historical books from Genesis to Esther are comprised in two hundred and fifty pages, and it is only after Isaiah that the treat- ment of the minor prophets is commenced, and then very valu- able. Maurer's work was continued by August Heil- igstedt. Besides, Maurer published, Praktischerer Cursus über die Formenlehre der hebr. Sprache (Leipsic, 1855):— Kurzerfasseter bekräftiger u. chalädischer Wörter- buch (Stuttgart, 1851). See Wiener, Handbuch der theol. Lit., i, 14, 194, 203; Zuchold, Bibl. Theol., ii, 861 q.; Fürst, Bibl. Jud. J., iii, 385 q. (B. P.)

Mauritian Creole Version of the Script- urs. This version is intended for the mixed popula- tion of Mauritius. A translation of the gospel of Mat- thew was made by the Rev. S. H. Anderson, who was born in Mauritius, and spent thirty-two years on the island, ten of which he was minister to the Protestant negroes. The same gentlemen also states that the Mauritian Creole is spoken by 550,000 of the 600,000 inhabitants of the island, and that it is the only medium of communication among all the languages and dialects of the island. Mr. Anderson's translation was published during the year 1884 by the British and Foreign Bible Society, and as the report of that society for 1885 states, "the whole consignment was bought up before it was even unpacked, and that half of it was secured by the bishop Royton for the inhabitants of Seychelles." (B. P.)

Mauritii, Friedrich Maximilian, a Lutheran theo- logian of Germany, was born at Basle, Aug. 17, 1724. He studied at Halle, was for some time private tutor, in 1757 rector at Minden, in 1769 professor of theology and member of consistory at Biszow, and died March 1775. See Per, P. Theologorum, xii, 21. Peters, Des perennium et floridae creditum ex Psal. 7, etc. See Witt, Memoria Theologorum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Mauritius, Caspar, a Lutheran theologian of Ger- many, was born March 2, 1615. He studied at Rostock and Königsberg, was in 1644 professor at Rostock, in 1650 doctor of theology, in 1662 pastor at Hamburg, and died April 14, 1675. He wrote, Exercitatio Colocientissimae, Logique, Politique;—In Formulacre Conformatio;—Theses de Confessional et Absol- lutione Priscac:—Disertationes de Gratia Irresistibilis: 
Maurus, a Scotch prelate, was first abbot of Inchaclaire, a rural and remote bishop of the see of Dunblane in 1319. He was bishop there in 1333. See Keith, Scottish Bishops, p. 175.

Mauro ura (the red sash), a very sacred relic, held in the highest estimation by the natives of Tahiti, one of the Society Islands. It was a piece of network, about seven inches wide and six feet long, upon which the red sash of the sacred image of the deified god was fastened. It was used in the inauguration of their greatest kings, just as the crown is with us, and the most honorable appellation which a chief could receive was Ariti mauro ura, King of the Red Sash. A new piece, about eighteen inches in length, was attached at the inauguration of every sovereign; to accomplish which several human victims were required. The first was for the mua reni, or the stretching it upon pegs in order to attach to it the new piece. Another was necessary for the fastu reni, or attaching the new portion; and a third for the paio reni, or stretching the sacred image over the new sash. This not only invested the sash itself with a high measure of solemn importance, but also rendered the chiefs who wore it most noble in public estimation. See Williams, Narrative of Missionary Enterprises in the South Sea Islands.

Mausoleum, a name originally applied to the magnificent sepulchre erected by Artemisia, at Halicarnassus, B.C. 582, to the memory of her husband, Mausolus, king of Caria. The term now designates this costly tomb.

Maut (or Mut), a chief Egyptian goddess, the wife of Amen-Ra, and the second member of the great Theban triad. She was considered as the mother goddess par excellence, or the great receptive female principle; and she was generally represented as seated upon a throne, wearing either the Pahtet, or sacred double crown, or else the body and plumes of a vulture as her head-dress. She was dressed in a long robe, often richly ornamented, and she held in her right hand the usual Oraz-ansata, and in her left the papyrus staff of the goddesses. Her chief titles were, “The Mother,” “The Lady of Heaven,” and “The Regent of all the Gods.” The vulture was both her symbol and her sacred bird. Her analogues were in some of her attributes, the Coele and Cabele and Thermisia of the Greeks, and possibly the Bone Dea of the Romans.

Maxwell, John, D.D., a Scotch prelate, was first minister at Minnich, and then in the city of Edinburgh in 1620. He was advanced to the see of Ross in 1633; deprived in 1638, and fled to England for protection. He died Feb. 14, 1644. See Keith, Scottish Bishops, p. 209.

Maxwell, Robert, a Scotch prelate, was rector of Forbolton in 1521, and soon after provost of the collegiate church in Dunbarton. He was bishop of Orkney till after 1536. He built the steeple in his cathedral, and furnished the steeple with a set of bells. See Keith, Scottish Bishops, p. 229.

Maxwell, John Heinrich (1), a Lutheran theologian of Germany, was born Feb. 5, 1658. He studied at Wittenberg, where he was professor of Oriental languages at Giessen, and after Sept. 3, 1719, doctor of theology. He published, De Canone Veteris Test. (Giessen, 1689) — Annales mundi apud uulgares Coclevi Lexem (Frankfort, 1689, fol.; 2d ed. 1714) — Dissertatio IV de Sacra Scriptura (ibid. 1690) — Selectiv. Vet. Testamenti Oracula Explicata, etc. (ed. 1692) — Biblia Hebraica (ibid. 1692) — De Lustrationibus et Purificationibus Hebræorum (ibid. ed.) — De Sylva Ura Symbolica (ibid. ed.) — Theologia Dorstina (ibid. 1693) — Liberatus Logica Eiusque Accumulationibus Necestis et Utilibus (ibid. 1696) — Theologia Jeremiana (ibid. 1708) — Theologia Structura (ibid. 1704), etc. See Doring, Die gelehrten Theologen Deutschlands, s. v. (where 105 titles of his writings are given); Lichtenberger, Encyclop. des Sciences Religieuses, s. v. Maust; Joücher, Allgemeines Gelehrten-Lexicon, s. v. "Maxus." (B. P.)

May, Johann Heinrich (2), a German theologian, son of the foregoing, was born at Durlach, March 11, 1688. He studied at Altdorf and Jena, was professor at Giessen, and died June 13, 1732. He published, De Jure Anni Seculi Christi Gregis (Giessen, 1707) — Monumen. Trott. de Jure Anni Septimi et Jubilei (1708) — Juris Funda- tura (1710) — D. Isaacii Abenbolnii de legislanturius (1712) — Observationes Sacrae (1719-18) — 1716-27) — Diss. de Scheuchsz (1728) — De Turra Pontificiæ Maxi- timi (1728) — De Aria et Altiviria Veteran (1732). See Doring, Die gelehrten Theologen Deutschlands, s. v. Joücher, Allgemeines Gelehrten-Lexicon, s. v. "Mauzel." (B. P.)

Mayan Version of the Scriptures. Mayan is the vernacular of a tribe of Indians inhabiting Yucatan, a peninsula to the east of Mexico, projecting northward between the gulf of Mexico and the Caribbean sea. In 1654 only a part of the gospel of Luke was published by the British and Foreign Bible Society in this dialect. In 1859 the gospel of John was published in England, the translation having been made by the Rev. R. Fletcher. See Bible of Every Land, p. 468. (B. P.)

Mayer, Georg Karl Wilhelm, a Roman Catholic theologian of Germany, was born in 1807 at Aschaffenburg, Franconia, where he received his holy orders in 1837, was cathedral chaplain at Bamberg in 1836, in 1842 was appointed professor of theology at the lyceum, in 1862 member of the chapter, and died July 22, 1868. He wrote, Geist und Natur im spezifischen Systeme Giessers (Bamberg, 1842) — Der Mensch nach der Glaubenslehre der alten Kirche (1854, 5 vols.) — Commentator über die Briefe des Johannes (Vienna, 1851) — Aechttheit des Evangeliums nach Johannes (ibid. 1854) — Die patriarchalischen Verhältnisse und die messianischen Pfaltzen (Nördlingen, 1859) — Menologische Prophethethi (Vienna, 1868-66, 2 vols.). (B. P.)


Mayrthai, a future Buddha, who is said to appear at the end of five thousand years from the death of Gotama Buddha, and will continue for ages to be the teacher of the human race.

Mayronius, François, a Franciscan, and doctor of the Sorbonne, styled doctor illuminatus, who died in 1525, is the author of, Commentaris in Genesis: — De Articulis Fidei, Compendium Librarum S. Augustini de Civitate Dei: — Comment. in Augustini Librum Contra Julianum: — Comment. in Dionysium Areopagitetum de Mystica Theologia: — 1500 Questions de Variâ Locis Sacrorum Scripturarum et Dubia Theologiæ: — Comment. in Orationem Didaci, etc. See Gasdill, De Scriptoriis Ecclesiasticiis; Joücher, Allgemeines Gelehrten-Lexicon, s. v. (B. P.)

McAll, Robert Stephens, LL.D., an English Congregational minister, was born at Plymouth, Aug. 2, 1792. He was educated at Hoxton Academy and at the University of Edinburgh, studying medicine chiefly. At the age of twenty-one he became pastor at
Macleod. In January, 1827, he accepted the charge of the Mosley Street Church, Manchester, where he died, July 27, 1838. He was a preacher of rare eloquence. See (Lowd.) Erang. Magazine, January, 1839, p. 1.

Macleay, Catherine, foundress of the Sisters of Mercy, was born in Edinburgh, Scotland, Sept. 29, 1737. When of age she formed a regular system for the distribution of food and clothing to the needy, and called in the lame and blind to partake of her bounty. She also erected, in 1824, a large building in a fashionable quarter of Dublin. She made a novitiate at the Presentation Convent in Dublin, professed Dec. 12, 1831, and was appointed by the archbishop superior of her order, the objects of which were, the education of the poor and the protection of good women in distress. When the cholera visited Dublin, in 1832, she and her sisters nursed the hospital patients until they recovered. The women admitted into her houses of refuge were taught various useful employments, and, as soon as possible, provided with good situations. Her order developed rapidly. Many ladies of distinction joined it. Houses were established in New York, and houses were founded in Ireland during her lifetime, and two in England, and in the course of forty years there were over two hundred convents of the order in Great Britain, United States, Newfoundland, South America, Australia, and New Zealand, with more than three thousand sisters. She died in Dublin, Nov. 17, 1845. Her life was written by Mother Austin of New Orleans (New York, 1866). See (N. Y.) Cath. Almanac, 1882, p. 73.

McBride, John, a very prominent minister of the Presbyterian Church in Ireland during its early history, who suffered persecution from the Established Church because he boldly advocated the rights of independence, was a native of Ireland, educated at the University of Glasgow, where he was enrolled in 1666. About 1670 he was ordained by the Presbytery of Tyrone to the pastoral charge of the congregation of Clow, in the county of Armagh, where he officiated nearly twenty years. In 1694 he succeeded Rev. Patrick Adair as minister of the Belfast congregation, where he labored until his death in 1718. He was a popular preacher, and an able and expert disputant. See Reid, Hist. of the Preb. Church in Ireland.

McCabe, Edward, a Roman Catholic prelate, was born in Dublin in 1816. In 1866 he was appointed parish priest of St. Nicholas, one of the poorest and most populous localities in Dublin. Archbishop Cullen appointed him one of his vicars-general in 1863, transferring him to the important parish of Kingstown. In 1873 he was appointed bishop of Galway. In 1876 he was appointed bishop-auxiliary. He was confirmed cardinal by the pope, March 24, 1879, and died Feb. 18, 1885.

McCabe, James D., D.D., a Protestant Episcopal clergyman, was rector of a church in Wheeling, Va., in 1853; in 1857 he was serving in Baltimore, being rector of St. Stephen's; in 1861 he was rector of St. James' Parish, Travey's Landing, Md., where he remained until 1867, when he was chosen rector of Zion Church, in Urbana; to this charge he was added the pastorate of St. Peter's, Montgomery County, in 1871. In 1878 he was elected in Baltimore without regular charge. He died Apr. 1, 1875, in his forty-seven years. See Prot. Epic. Almanac, 1876, p. 149.

McCabe, John Collins, D.D., a Protestant Episcopal clergyman, ordained deacon in 1847, was rector for many years in Hampton, Va., until 1855 or 1856; then he became rector of the Church of the Ascension, Baltimore, Md., remaining until 1860, when he accepted the call to the rectorate of St. James' Church, West River, and remained until 1863. Subsequently he went to Virginia, and, immediately after the civil war in the South, became rector of St. Matthew's Church, Bladensburg; in 1868 he was rector of St. Ann's, Middletown, Del.; in 1876 rector of Trinity, Chambersburg, Penn. He died Feb. 27, 1875, aged sixty-five years. See Prot. Epic. Almanac, 1876, p. 149.

McCaffrey, John, D.D., a Roman Catholic scholar and divine, was born at Emmitsburg, Md., Sept. 6, 1806. He was educated at Mount St. Mary's College and Theological Seminary, which was founded in 1828, at which time he was ordained priest in 1831, priest in 1838, and was almost immediately made president of that college, a position which he resigned in 1871. He was twice offered the mitre, but declined. He died at the college, Sept. 25, 1881. See (N. Y.) Cath. Almanac, 1882, p. 64.

McClure, Alexander, D.D., a Presbyterian minister, was born at Hanover, Washington Co., Pa., Sept. 22, 1817. He graduated from Washington College in 1841, after which he entered upon a course of theological training. He was licensed by the Presbytery of Washington in 1845, and ordained an evangelist; served for a time the churches of Wolf Run and Unity as a stated supply, and afterwards at Clayville, where he was installed, Dec. 6, 1852. He died there, April 18, 1881. See Nevin, Presb. Encyclopedia n. v. (W. P. S.)

McClinktock, John David, D.D., a Presbyterian minister, was born in Nicholas County, Ky., Feb. 24, 1838, and was graduated from Hanover College, Ind., in 1858, and from Princeton Theological Seminary in 1862; was licensed by Philadelphia Central Presbytery the same year, and ordained an evangelist, April 11, 1864, by Ebenezer Presbytery, at Augusta, Ky. He first supplied the Church of Flemingsburg in 1862; in November, 1865, he was called by Mother of God, and was transferred to the Western (now Huntington) Church, doing evangelistic work until April, 1865, when he took charge as stated supply of Catlettsburg Church, Ky., in connection with Huntington Church; was installed pastor of the latter Church, June 7, 1873, by Greenbrier Presbytery, and released May 15, 1876; installed pastor of Columbus Church, Miss., by the Presbytery of Tombeckbee, April 29, 1877, a relation which he held until his death, Dec. 12, 1881. See Necrolog Report of Princeton Theol. Sem. 1882, p. 54.

McCluskey, John (1), D.D., a Roman Catholic prelate, was born at Brooklyn, N. Y., March 20, 1810. He studied at Mount St. Mary's College and Seminary, Emmitsburg, Md.; was ordained priest, Jan. 9, 1834; studied two years in Rome, and one in France, and on his return became pastor of St. Joseph's Church, New York. He became first president of St. John's College, Fordham; in 1842 resumed the rectoryship of St. Joseph's Church; in 1843 was coadjutor of Bishop Hughes; in 1847 first bishop of Albany; in 1866 archbishop of New York; in 1875 cardinal-priest; and in 1878 cardinal of the Catholic Church. He died Oct. 10, 1886, at New York, as a very zealous prelate, establishing religious and charitable houses in his diocese, and actively promoting the interests of his Church.

McCluskey, John (2), D.D., a Roman Catholic divine, was born at Carlow, Ireland, in 1817, soon after which his parents settled in Brooklyn, N. Y. In 1830 he entered Mount St. Mary's College, Emmitsburg, Md., where he was ordained, Dec. 13, 1840, and at the solicitation of the college authorities was allowed to remain as professor. He was made vice-president in 1841, and on the retirement of Dr. McCaffrey, in 1871, he became president, which position he held until his death. On the appointment of Dr. Watterson to the episcopate of Columbus, in 1880, he once more resumed the presidency. He was connected with the college for thirty-five years, devoting heart and soul to its work, and never taking a vacation. He was kind to all, generous and beloved by all. He died at Emmitsburg, Dec. 24, 1880. See Catholic Annual, 1883, p. 61.

McCluskey, John, D.D., a Presbyterian minister, was born in Lancaster Valley, Chester Co., Pa., June 17, 1799. He received his early education at the common schools in Washington County, and graduated from Me-
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McCOWN, John W., D.D., a Baptist missionary, was born near Fayetteville, N. C., in 1808. He united with the Church in 1827, and soon after began to preach. Chiefly through his instrumentality the Church in Fay-

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McFarland, Francis, D.D., a Presbyterian minister, was born in County Tyrone, Ireland, Jan. 8, 1788. His parents came to America in 1739. He graduated at Washington College, Pa., in 1818, and spent over one year thereafter at Princeton Theological Seminary. He was ordained evangelist by the Presbytery of New Brunswick, N. J., Aug. 1, 1822; became pastor at Bethel, Va., and died at Staunton, Oct. 10, 1874. He was for six years secretary of the Board of Education of the Old-school Presbyterian Church. See *Presbyterian*, Oct. 28, 1871; *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 344.

McFarland, Francis Patrick, D.D., a Roman Catholic priest, was born at Franklin, Pa., April 6, 1819. He studied at a private academy in his native town, and then at Mount St. Mary's Seminary, Emmitsburg, Md. He was ordained priest in St. Patrick's Cathedral, New York, by Archbishop Hughes on May 18, 1845, and was for one year thereafter professor at St. John's College, Fordham. Thence he went to St. Joseph's Church, New York city, where he remained three months, when he was transferred to the pastorate of the church at Watertown, N.Y. In 1851 he was appointed pastor of St. John's Church, Utica, and remained there until his election to the episcopacy of Hartford, March 14, 1858. This diocese then included Connecticut and Rhode Island, and Providence was the seat; but in 1872 Hendrickson was appointed to the see of Providence, and McFarland removed to Hartford, where he died Oct. 12, 1874. Bishop McFarland was modest, dignified in office, zealous, and studious. See (N. Y.) *Cath. Almanac*, 1875, p. 105.

McGill, John, D.D., a Roman Catholic priest, was born in Philadelphia, Pa., Nov. 4, 1809. During his childhood his parents moved to Baltimore, Ky., where, at the College of the Holy Cross, he was educated in law, and was admitted to the bar, and practiced his profession there and at New Orleans. He then embraced the Catholic faith, studied and was ordained priest, June 13, 1830. He subsequently studied at Rome, became missionary in Kentucky, and was the zealous colleague of Dr. Spalding. His *Conferences* on the dogmas of the Church, at Baltimore, made him distinguished as a controversialist. He was editor of the *Catholic Advocate*, pastor at Lexington, Ky., and on the division of Virginia into two dioceses, and the translation of bishop Whelan to Wheeling, Dr. McGill was appointed bishop of Richmond, and consecrated, Nov. 10, 1850. His labors were great. As a learned and convincing preacher he was pre-eminent. His controversial sermons were, it is said, unsurpassed. He took an active part in the councils of Baltimore for twenty years, and was an earnest member of the Council of the Vatican. While attending its sessions his health failed him, he returned home, and died at Richmond, Va., Jan. 14, 1872. See (N. Y.) *Cath. Almanac*, 1873, p. 42.

McGuire, Edward C., D.D., a Roman Catholic priest, was born in the borough of Winchester, Va., in 1793. In 1818 he officiated for one year as lay-reader in the Church at Fredericksburg, when he was ordained deacon, and after a rectorate of forty-five years at St. George's Church in that city he died there, Oct. 8, 1858. Dr. McGuire was a very successful minister of the gospel. See *Amer. Quart. Church Rev.* 1859, p. 680.

McHale, John, a Roman Catholic priest, was born in 1791 at Tubber-narive, County Mayo, Ireland. After completing his education, he became lecturer and professor of dogmatic theology at Maynooth, holding the position of assistant professor for several years. He was also archbishop of Killala, "cum jure successionem," and consecrated with the title of bishop of Monama "in partibus infidelium." On the death of Dr. Kelly he was promoted to the archiepiscopal see of Tuam, which he held until his death, Nov. 7, 1881. He published *Essays on the Doctrines of the Catholic Church*, which was translated into French and German. He translated sixty of Moore's *Irish Melodies* into the Irish language, retaining the same metre as the originals. In 1861 he produced a large octavo volume, comprising six books of Homer's *Iliad*, with an Irish translation in heroic metre. (B. P.)

McJilton, John N., D.D., a Protestant Episcopal clergyman, was born at Baltimore, Md., in 1805. He was ordained deacon in 1841: for a long time chaplain of the Maryland Hospital, in that city, and subsequently he held the rectorship of Mount Zion Church, added to his labors; in 1867 he was rector of that Church and of the Church of the Messiah; in the following year he went to New York city, officiating there until 1874, after which he resided, without special work, in that city until his death, April 13, 1875. See *Proc. Episc. Abs. Me*., 1875.

McKean, Silar, D.D., a Congregational minister, was born at Corinth, Vt., March 16, 1791. He received his preparatory studies at Haverhill Academy, and his theological studies were conducted by Rev. Stephen Fuller at Berkshire. He was ordained pastor of the Church in Bradford, Vt., May 18, 1815, and remained there two years; the following year he was reinstated, remaining there twenty-four years. Subsequently he became acting pastor of the Church at Fairlee, and four years thereafter returned to Bradford, where he died, Dec. 10, 1877. He was moderator of the General Convention of Vermont in 1846. Dr. McKean published several sermons and addresses. (W. P. S.)

McKinley, Daniki, D.D., a Presbyterian minister, was born at Carlisle, Pa., Dec. 7, 1800. He graduated from Dickinson College in 1824; spent more than a year thereafter in Princeton Theological Seminary; was ordained deacon at Carlisle, Pa., Oct. 30, 1827; was pastor at Bedford, 1827-31; Carlisle, 1833-38; agent for the Board of Foreign Missions, 1838-41; pastor at Chambersburg, 1841-47; pastor of Sixth Church, Pittsburgh, 1850-52; agent for the Board of Domestic Missions, 1852-54; and died at Chambersburg, Dec. 7, 1878, aged 78. See *Gen. Cat. of Princeton Theol. Sem.*, 1881, p. 39.

McKinney, Samuel, D.D., a Presbyterian minister, was born in 1805. Many years before removing to Texas he resided in Tennessee, where the early part of his ministerial life was spent. He became a member of the Convention in 1851, and a leading minister of the Southern Presbyterian Church, indefatigable in advancing all its interests. He was the first president of Austin College, Texas. He died at Huntsville, Nov. 7, 1879. (W. P. S.)

McKown, J. Le Grange, D.D., a Methodist Episcopal minister, was born at Guilderland, N. Y., Aug. 15, 1824. He was of Scotch-Irish descent, and reared in the Reformed Church, but at the age of fourteen united with the Methodists. At seventeen he entered Troy Conference Academy, and later graduated from Wesleyan University, Middletown, Conn., in 1849. He was an assistant to the Quarterly Conference the same year, but ill-health soon obliged him to retire from regular pastoral work, though not from active duty. For eight years he gave his energies to the education of youth, during which time he was professor of Newark Wesleyan Seminary, president of Richmondville Union Seminary, of
McLain, William, D.D., a Presbyterian minister, was born in Ohio, and served several churches as pastor. His last charge was the First Presbyterian Church of Washington City, D.C., which position he resigned to become financial secretary of the Colonization Society, with which he was identified for many years. He died in Washington, Feb. 15, 1873, aged sixty-six years. See (N. Y.) Observer, Oct. 1, 1873. Hence he was V. P. S.

McLean, Daniel Veatch, D.D., a Presbyterian minister, and member of the Presbytery of Monmouth, N.J., who died at Red Bank, Nov. 23, 1869, was an able preacher, a good scholar, and a friend of temperance, education, the Bible cause, and every Christian and benevolent enterprise. (W. P. S.)

McLeod, Alexander, D.D., a Protestant Episcopal clergyman, was rector for a number of years at Huntington, Pa.; in 1857 at Clearyfd, having charge of St. Andrew’s Church, and subsequently serving, in addition, as missionary at Philippi. In 1864 he was chaplain in the United States Hospital, Wilmington, Del., whence he was sent, in 1866, to Fort Delaware, as army chaplain. In 1871 he was removed to Fort Leavenworth, Kan., serving in the same position. He died at Meadville, Pa., Feb. 9, 1877, in his seventy-seventh year. See Prot. Episc. Almanac, 1878, p. 169.

McLeod, John Niel, D.D., a Reformed Presbyterian minister, was born in New York City, Oct. 11, 1806. He graduated at Columbia College in 1826; studied theology under his father, with whom he was associated in business. He was ordained in 1833. He died in New York, April 27, 1874. He had been for many years stated clerk of the synod of his denomination, and professor in the theological seminary then at Philadelphia.

McMaster, Alexander N. D.D., a Presbyterian minister, was born at Mercers, Pa., Nov. 17, 1807. He graduated at Union College, and, after completing his theological studies, was ordained pastor of the Presbyterian Church at Galway in 1833, whence he went in 1838 to Pittsburgh, subsequently to Westfield, and finally to Poland, O., where he labored with zeal and success for twenty-four years, until failing health obliged him to resign. He died at Leetonia, Oct. 2, 1892. See (N. Y.) Observer, Oct. 12, 1892. (W. P. S.)

McMaster, Sterling Y., D.D., LL.D., a Protestant Episcopal clergyman, was born at Guilford Court House, N. C., Dec. 13, 1813. He graduated at the State University, was ordained in 1846, and officiated in 1853 as rector of a church in Altamont, Ill. In 1858 he removed to Palmyra, Mo., as president of St. Paul’s College in that place, and remained in this position until 1861, when he became chaplain of the 27th regiment of Illinois Volunteers, United States army; in the following year he officiated as rector of Christ Church, in that place, where he remained until his death. He died Nov. 5, 1875. See Prot. Episc. Almanac, 1878, p. 150.
He died March 28, 1840. See Sprague, Annals of the Amer. Pulpit, iii. 322.

McSparran, JAMES, D.D., an English clergyman, graduated M.A. at the University of Glasgow, Scotland, in 1709, and was selected by the Society for the Propagation of the Gospel in Foreign Parts as a missionary over the Narragansett Parish, R. I. He was ordained Aug. 21, 1720, as deacon, by the bishop of London, and Sept. 25 following, as presbytery, by the archbishop of Canterbury. Besides officiating in Narragansett, he was required to preach at Bristol, Freetown, Swansea, and at Little Compton. In 1726 he assisted in establishing the Church in New London, Conn. In 1736 he visited England, and again in 1754. He died at South Kingstown, R. I., Dec. 1, 1757. He published a work entitled America Dissected, etc. (Dublin, 1738). See Sprague, Annals of the Amer. Pulpit, v. 44.

McVicker, William Augustus, D.D., a Protestant Episcopal clergyman, was born in the city of New York, April 24, 1857. He graduated from Columbia College in 1846, and from the General Theological Seminary in 1849; became successively rector of Morris-town, N. J., and of Dobbs Ferry and Irvington, N. Y.; then of the American Church at Nice, France, and for nine years previous to his death was rector of Christ Church, New York city. He died Sept. 24, 1877. See Prot. Episc. Almanac, 1878, p. 169.

McWhir, William, D.D., a Presbyterian minister, was born in Ireland, Sept. 9, 1759. He was prepared for the ministry in a tutor in Middlebury, and at nineteen years of age entered the University of Glasgow. He was licensed by the Presbytery of Killyleagh in 1782. In 1783 he sailed for America, and in 1792 settled near Savannah, and took charge of an academy, in connection with his pastoral duties. He died Jan. 31, 1831. See Sprague, Annals of the Amer. Pulpit, iii. 459.

McWhorter, Alexander. See MACKWORTHER.

Mead, Edward N., D.D., a Protestant Episcopal clergyman, graduated from the General Theological Seminary, and resided for some time, without regular charge, first in New York city, and then in Tarrytown, being ordained in 1869, on the board of trustees of the General Theological Seminary, an office which he held for eighteen years. In 1864 he ministered at St. Mary’s Church, Beechwood, N. Y. He died at Sing Sing, Oct. 19, 1877. See Prot. Episc. Almanac, 1878, p. 109.

Mead,iram, D.D., a Congregational minister, was born at Cornwall, Vt., May 10, 1827. He studied at Burr Seminary, Manchester, and graduated from Middlebury College in 1850. The next two years he was engaged in teaching at Flushing, N. Y. From 1852 to 1854, he was a tutor in Middlebury College. In 1857 he graduated from Andover Theological Seminary. He was ordained pastor of the Church in South Hadley, Mass., Sept. 29, 1858, from which he was dismissed, Nov. 15, 1867. From Dec. 17, following, to Sept. 22, 1869, he was pastor at Nashua, N. H. From 1870 until his death he was professor of sacred rhetoric and pastoral theology in Oberlin College. He died in Oberlin, O., May 18, 1881. Among his publications is the Manual of Prayers, for Sunday and Social Worship (1880). See Cong. Year-book, 1882, p. 34.

Mead, William Cooper, D.D., LL.D., a Protestant Episcopal clergyman, was born at Greenwich, Conn., and ordained deacon in 1824 by Bishop Coxe. Previous to 1836 he was rector of Christ Church, Reading, Pa., and of Trinity Church, Philadelphia, and from that date of St. Paul’s Church, Norwalk, Conn., until his death, July 17, 1879, at the age of eighty years. For more than forty years he served on the standing committee, and in the general convention. See Prot. Episc. Almanac, p. 171.

Means, John Oliver, D.D., a Congregational minister, was born at Augusta, Me., Aug. 1, 1822. He graduated from Bowdoin College in 1843, and from Andover Theological Seminary in 1845, having meanwhile served four years as purser in the navy. He was ordained Dec. 8, 1851, pastor at East Medway, Mass., a position which he held for four years, and in 1857 became pastor of the Vine Street Congregational Church, at Roxbury, where he remained for eighteen years. In 1873 he resigned his position to become secretary of the Massachusetts Sunday-school Publication Society, but was soon called into a wider sphere of usefulness, the secretarship of the American Board of Commissioners for Foreign Missions, which he held at the time of his death, Dec. 8, 1883. Dr. Means also served on the Boston School Board. He was president of the Roxbury Athenaeum, and held other trusts. He was also a member of the Royal Geographical Society of England. He visited Europe in the interest of the missionary society, and was highly esteemed by all denominations.

Meara, John William, D.D., a Presbyterian minister and educator, was born at Reading, Pa., Aug. 10, 1825. He graduated from Delaware College at the head of his class in 1844, and from Yale Divinity School in 1851. He was ordained, in 1852, pastor at Camden, N. J.; in 1854 became pastor at Elkton, Md.; in 1857 at Millford, Del.; in 1860 became joint editor of the American Presbyterian, at Philadelphia, and later sole editor and proprietor until 1870, when that paper was merged in the Evangelist. In 1871 he was elected professor of metaphysics in Hamilton College, a position which he retained until his death. Nov. 10, 1881. Dr. Meara took great interest in the questions of the day, and in 1878 he organized the movement against the Oneida community which gained such force that they were compelled to abolish the objectionable system of complex marriage. He was prominent as a prohibitionist, and was the candidate of that party for governor in one campaign. He was the author of several well-known religious works, among them The Bible in the Workshop, and The Martyrs of France.

Medeba. The ruins of this site are extensively described by Tristram (Land of Moab, p. 321 sq.) and Merrill (East of the Jordan, p. 292). They consist especially of two columns, still standing, with their archi-
true, the remains of a temple, and a stone reservoir, one hundred and twenty yards square, still perfect, with the usual signs of an ancient town.

MEDICO, SIXTO, a Venetian Dominican, was born about 1501. He was professor of philosophy at Venice, in the year 1488, and in that of 1489, Dec. 15, 1561. He is best known as the author of De Fomiem Jdeorum (Venice, 1561). See Forst, Bibl. Judi. ii, 376; Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

MEDINA, SAMUEL DE, a Jewish writer of the 16th century, was born at Medina del Campo. He was a philosopher, jurist, and teacher of repute, and became the professor of jurisprudence at Salamanca. He published his Sefer ha-Binah, a collection of answers to legal decisions, and left a volume of homilies, which were published under the title of Kitab ush, by his grandson, at Antwerp, in 1622. See De Rossi, Dizionario Storico (Germ. transl.), p. 215; Linde, History of the Jews in Spain and Portugal, p. 359; Rayseley, Gesch. d. Juden in Portugal, p. 89; Fürst, Bibl. Judi. ii, 359. (B. F.)

MEEßLEHURSR, JOHANN, a Lutheran theologian of Germany, was born at Columbia, in the year 1726. Oct. 8, 1750. He studied at Wittenberg, was preacher and teacher at different places, and died Dec. 8, 1840, at Ansbach. He is the author of: Manuale Lexicis Hebraici (Leipzig, 1817);—Clara Lingua Hebraea, etc. (Nurnberg, 1739);—Compendium Grammaticae Hebreae (Ansbach, 1797);—Jensa, 1829;—Synopsis Instruct. Hebr. (Leyden, 1842);—Vindiciae Evangelicae:—Vindiciae Apostolicae, etc. See Fürst, Bibl. Judi. ii, 340; Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

MEEßLEHURSR, RUDOLPH MARTIN, a Lutheran theologian of Germany, was born at Ansbach. He studied at different universities, and was made a licentiate of theology. In 1712 he joined the Reformed Church, but returned to the Lutheran Church again in 1725. He then went to Gotha and Holland, and while on his way home was imprisoned by the imperial government, and retained at Eger. When Meeßlehrsr died is not known. He wrote: Comenius Veterani Hebraeis cum Ecclesia Christiana (Frankfort, 1701);—Causa Synagogae Errantia (Altorf, 1702);—Jesus in Talmud (ibid. 1699);—De Versiumivas Talmudicae;—De Merita Hebraorum in verum Literarum;—De Impedimentis Verborum Hebraicorum (ibid. 1695);—Handbuch der hebr. Lit. (Halle, 1763);—Fürst, Bibl. Judi. ii, 340 sq.; Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

MEGAS, JOSEPH IBL. See MIAOS.

MEGIDDO. Liet. Conder (Tract Work, i, 128 sq.; and still more extensively in the Memoirs to the Ordnance Survey, ii, 90 sq.) impugns the grounds of identity between this place and Legio (now Lejib), and prefers Khurbet el-Muqadda, a ruin three miles southwest of Beisan; but this is too far from the Kishon.

MEHARRY, ALEXANDER, D.D., a Methodist Episcopal minister, was born in Adams County, O., Oct. 17, 1831. He was carefully and religiously trained; was converted in his thirteenth year; in 1838 entered into mercantile business; received license to preach in 1841, and in the same year joined the Ohio Conference. His fields of labor were Blended, Barbour Circuit, Jacksonsville, Deer Creek, Frankfort, and Augusta Circuit, Ky. In 1846 and 1847 he founded New Street and East Cincinnati missions. He then acted as agent for the Ohio Wesleyan University, for six years, as well as part of the time as agent for the Springfield High School. His next appointments were Franklin, Middle tow, Finley Chapel, Cincinnati, and Wilmington. In 1865 and 1867 he was agent for the Cincinnati Wesleyan College; from 1868 to 1870 was pastor at Eaton; in 1871 served as presiding elder of Ripley District; in 1873 and 1874 of Springfield District; from 1874 to 1877 held a superannuated relation; and in 1878 was appointed financial agent of the Ohio Wesleyan University. He died in German town, Nov. 18, of that year. Dr. Meharry was a plain, practical, bold, and uncompromising preacher; a man of great energy, an indefatigable worker. See Minutes of Annual Conference, 1878, p. 16.

MEDÍAVIA, a Mohammedi sect in India, who take their name from Meda, the 'Son of the Wolf of Mecca,' the well known Medhí or Mahádhi. A pretender arose, who claimed to be the twelfth Imam. He was born at Benares, in the year A.D. 1448, and declared himself to be the Mahádi, at the black stone of Mecca, about A.D. 1488. He died at Khurasan, in the year A.D. 1505, but his followers disavowed the deed, without, however, giving up their belief in the reappearance of their leader as the long-expected Mahádi. They were subjected to a severe persecution by Aurungzebe, but are still found in small communities in various parts of India.

MEHRING, HEINRICH JOHANN FRIEDRICH, a Protestant theologian, who died at the age of eighty-one years, May 3, 1879, at Papendorf, near Pasewark, where he occupied one and the same pastorate over fifty-six years, is the author of: Das Sündenregister im Römerbrief; oder neue Erklärung der Stelle, Rom, i, 8-32 (Wessen-ns-on-the-Oder, 1864)—Der Brief Pauli an die Römer (Stettin, 1866, 1 part). See Zachold, Bibl. Theol. ii, 864. (B. F.)

MEIER, CHRISTOPH PAULUS (originally Solomon ben-MEIER), a rabbi at Frankfort, who embraced Christianity, and was baptised Aug. 5, 1873, at Northhausen, is the author of: Judischer Narrsprüng (Wittenberg, 1865);—Jüdischer Gelehrten (ibid. 1878);—Troostnus de Brevi et Ridiculae Judorum Expositio Comici (Dantzic, 1878), etc. See Wolf, Bibl. Hebr. i, 1010, iii, 982; iv, 967; Jocher, Allgemeine Gelehrten-Lexikon, s. v.; Schott, Jud. Denkwürdigkeiten, iv, 124; Diefenbach, Judische Conformität, p. 169 sq.; Fürst, Bibl. Judi. ii, 841. (B. F.)

MEIER, FRIEDRICH CHRIST. (originally Israel MEIER), a Jew who embraced Christianity, and was baptised with his daughter, at Altona, near Hamburg, Sept. 21, 1701, wrote, Licht zu erleuchten die Juden (Leipzig, 1711; Halle, 1715);—Der gütliche Leuchter im A. T. (Hamburg, 1718);—Bolwerk des Lebens und der Gemeinnützigen und Mohammedi, etc. See Winer, Handbuch der theolog. Lit. i, 810, 624, 666, 694, 904; Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

MEIER, GEBHARD THEODOR, a Lutheran theologian of Germany, was born at Hanover, May 16, 1835. He studied theology at Halle, and was ordained in 1860 as a theological professor, and later became a member of the Confessional Society, and died Dec. 22, 1895. He wrote, Einstudien in Univeram Theologia Moralia Studium (1761);—Politica Ecclesii Prima, et Politica Civilem Formatam:—Historia Religione Christiana, Judœœœ, Gentilis et Malummedern, etc. See Winer, Handbuch der theolog. Lit. i, 810, 624, 666, 694, 904; Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. F.)

MEINER, JOHANN WERNER, a Lutheran theologian, born at Römershoven, Franconia, March 5, 1723, was rector at Langensalza, and died March 23, 1789. He wrote, Die wahre Eigenschaften der heidnischen Sprache (Leipzig, 1745);—Analyst et Etymologia Oraculorum Biblicalium (ibid. 1751);—Allerfeinsteit der hebräischen Sprache (Langensalza, 1757);—Progr. II de Hebraorum Oraculis (1764—66)—Beitrag zur Verbes- serung der Bibelübersetzung (Ratisbon, 1781). See Fürst, Bibl. Judi. i, 340 sq.; Winer, Handbuch der hebr. Lit. i, 115. (B. F.)

MEINERTZHAGEN, GUSTAV, a Protestant theologian, who died at Bremen in 1856, is the author of: Predigten (Bremen, 1884)—Die Hoffnung der Gläubigen (ibid. 1842)—Vorlesungen über die Christologie des Alten Testaments (ibid. 1845)—Die religiöse Bedeutung der Bib- lischen Wand (1845)—Ueber Werth und Bedeutung der Bib-
Meinhardt. Johann Georg, a Protestant theologian of the 18th century, is the author of "Notae Sibyriacae.

Meinwerk, bishop of Paderborn from 1009 to 1010, was not only a noble descendant of Halberstadt and Hildesheim, but became royal chaplain under Otto III. Henry II made him bishop, and took him to Italy in 1013. Meinwerk also accompanied Henry's successor, Conrad II, to Italy in 1026, and by the composition of Meinwerk thus reduced by a great deal the power of the church. By the abuse of the royal patras he was enabled to devote much of his time in the interest of the school and in founding new monasteries. He died June 5, 1036, but was not canonized until 1756. His life is found in Pertz, Monumenta Germaniae, viii, 104-161. See also Wattenbach, Deutsche Geschichtsquellen (Berlin, 1878), ii, 29-33, 279; Otto, De Henrici II in Artes Literaturae Merita (Bonn, 1848); Hirsch, Jahrh"ubcher des deutschen Reiches unter Heinrich II; Breismuth, Jahrh"ubcher des deutschen Reiches unter Heinrich II; Flitt, Herzog, Real-Encyclop. v. (B. P.)

Meff, Friedrich Ernst, a Lutheran theologian of Germany, was born June 26, 1598. He studied at Jena and Leipzig, in 1699 converted to Chelesingen, in 1699 converted to pastor, and in 1699 converted to theology, and died Dec. 20, 1747. He wrote:——De Sanguine Veri ex Genes. iv, 9, 4;——De Morte ex Rom, v, 2, 12;——De Restitutorum Mortuiorum ex Joh. v, 28, 29;——De Extrema Judici ex 2 Cor, v, 10;——De Infarno ex Matt, xxvii, 41;——De Deo Unum ex Exa, xv, 27;——De Deo Unum ex Genes. exa, xxvii;——De Spirituala Scrip. ex 2 Tim., iii, 16, 17;——De Angelis ex Ebr, i, 14;——De Provocatilia Des i ex Pet, v, 7;——Explanatio Prioris Hemiaïch i ex Cor, xvii, contra Spinazz;——Explanatio Jer, xxii, 17, contra Spinazz, etc. See Ludovici Notitia Epigraphiae Scholasticæ; Neubauer, Jeltelendas Theologie; Jo'cher, Allgemeines Gelehrten-Lexicum, v. (B. P.)

Meiner, Johann, a Lutheran theologian of Germany, was born at Torgau, April 4, 1615. He studied at Wittenberg, was rector at his native place, afterward director and professor of theology at Wittenberg, and died in 1691. He wrote:——De Traditio Naturæ Tribus Dissertationibus:——Compendium Theologiae Disputationum xzii:——Facultati Disputationum Theologiae ad Genes, i, 6, 7;——De Proteriarii Porosolacico ad Genes. iii, 12;——De Confusione Linguarum Bibliolacica ad Genes. iii, 12;——De Christo Redemptor ex Joh. xvi;——De Phræophoria Hiob in Gelem Redakt. xvi, 25, sq;——De Origenis et Progresso Arianaïsmo:——De Persecutionibus et Martyribus Veterum Christianorum:——De Vetera Novæ Homie:——De Mariae Dei Gene- trae:——De Tradita Substantiatione et Misa:——De Spiritu Sancto contra Socismo:——Num Christus in Triduo Mortis versus Permanerit Homo?——De Pecato in Spí- ritum Sanctum. See Witte, Dierici; Jo'cher, Allgemeines Gelehrten-Lexicum, v. et al.; Winer, Handbuch der theol. Lit. i, 425. (B. P.)

Meinander, Johann Heinrich, a Lutheran theologian, was born at Leipzig, Dec. 11, 1766, and died there, April 10, 1818, doctor and professor of philosophy. He published, Nova Vésia Testamenti Claris (Leipsic, 1800, 2 vols.):——In Carmine Davidi 2 Sam. xxiii, 1-7 (1796):——Economia Cup. zii Hecone (1798). In connection with Döderlein he published Biblia Be- brillsca (Leipsic, 1798). See Winer, Handbuch der theol. Lit. i, 89, 120; Furst, Bibl. Jud. ii, 347. (B. P.)

Meijackson. This is held by Lieut. Conder (Tent Work, i, 200) to be the Nahル el-Aujah, a steam turbid with yellow sand, running into the Mediterranean a few miles north of Jaffa.

Meinlerburg, Jacob Hirsch, a Jewish writer, who died at Kösnigsburg, April 6, 1665, is the author of Ḥoneqim be'ahavot, or Die Schrift und die Urheerlieferung (Leipsic, 1839), etc. See Furst, Bibl. Jud. ii, 348; Zuch- old, Bibl. Theol. ii, 867. (B. P.)

Melcher, Johann Wilhelm, a Protestant theologian of Germany, who died at Freienwalde, Feb. 19, 1880, is the author of, "Erklärung der vier kanonischen Evangelien" (Berlin, 1847):——"Das Verständnis der Heilsgeschichte" (1850). See Zuchold, Bibl. Theol. ii, 869. (B. P.)

Melcher, Joseph, a Roman Catholic prelate, studied and took his doctor's degree at Modena, was ordained in 1808, and became chaplain to the court. In 1843 he came to Rome, where Bishop Rosati, and was stationed at Little Rock, Ark., whence he was transferred to St. Mary's Church, St. Louis, Mo., of which diocese he became vicar-general. He remained pastor there until he was made the first bishop of Green Bay, Wis., July 22, 1888. He introduced several working orders, such as the Passionists, the Franciscan Teresians, Servites, etc. Dr. Melcher died Dec. 20, 1878, at the age of sixty-six, leaving a flock of 60,000 and sixty-nine churches. See De Courcy and Shea, Hist. of the Catholic Church in the United States, p. 598.

Meiliades. See Multies.

Melchor, Johann, a Reformed theologian of Germany, was born in 1546. He studied at different universities: was in 1567 pastor at Frech, in the duchy of Jülich, in 1672 at Kattekirchen, in 1677 at Düsseldorf, in 1682 doctor of theology, and died at Dillenburg, Oct. 15, 1693. He wrote, Clara Propositioni Codicis Canicorum Salomonis Subcomitata in Propriis Quatuor Paralipem. Lectorium Veterei Timeation in Novo Co- tutorem:——Analysis Epistola ad Romannas:——Explanatio Epistolas ad Colossensias:——Commentarius in Epistolas ad Hebræos:——Questiones in Apocalypsin:——De Religione ad Arn. et Principe contra Sphærum:——De Economia Dei circa Gentes et Judæas ex Paralip. Luca xvi, 11-12. Melchior's Latin writings were published at Franeker in 1706, with a biography written by Johann Heinrich Florinus. See Jo'cher, Allgemeines Gelehrten-Lexicum, v. (B. P.)

Melchior, Solomon Inz, a Jewish writer of the 16th century, was a resident at Constantinople, where he published, in 1564, his "P." "The Perfection of Beauty," scholion on the Hebrew Bible. It has been repeatedly edited, but the best edition is that of Amsterdam (1666, fol.), with Abendana's additions. It is a very valuable contribution to grammatical exegesis, since it is brief and condensed, giving almost exclusively grammatical observations, for which there are no other sources from Kimchi's writings. It has been highly valued among Christians, and several parts of it have been translated into Latin; that on Ceniteles, by Chr. Molitor (Altdorf, 1659); on Joshua and Malachi, by Nik. Köppen (Gießen, 1797); on Numbers, by J. B. Conrad, 1751, 1761; in his Collegium Rubanicco-Biblicum (Leipsic, 1766); on
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In the Christian Church, Conditions of. We may premise in general that, with the exception of the Quakers or Friends (q.v.), the one essential and universal mode or sign of admission to Church communion is baptism (q.v.), and that all bodies of Christians except those of the Baptists (q.v.) administer the rite to infants as well as to adults, the parents or friends of the former engaging, either formally or presumptively, as sponsors (q.v.), the future assumption of the baptismal vows on the part of the children baptized, who meanwhile occupy a subordinate or preparatory stage of membership as catechumens (q.v.).

I. Basil Principles—1. Of an Ideal Character. The Church of God, in its broadest sense, consists of all who, whether on earth or in heaven, have been redeemed by Jesus Christ, and quickened by the Holy Spirit, and have no character of the same or better God’s favor. The visible Church is the whole number of those who, on earth, participate, in some degree, in the common Christian life, faith, and organic fellowship. The conditions of church-membership will vary according as the visible Church, in the forms or modes designed to be regarded as one, universal, unchangeable, and divine, or otherwise. Again, the Church may be viewed as uniform in its standard of ethical and spiritual life, but diverse in its dogmatic and organic fellowship. The dividing lines of membership must, therefore, depend largely upon the following ideals:

1. The Christian Life. What is it? And when does it begin? Here comes in the question of infant or adult membership. See PREDICATION. The term “life,” like the term “death,” is ambiguous, meaning both the hidden force which renders spontaneous action possible, a favorable environment, in forms of existence above the mineral, and the activity resulting from that force. When a man loves God and his neighbor he is said to be spiritually alive, but this must mean that he exhibits in action a force, the existence of which must have preceded the display of it. Unless we arePelagians, we must attribute the origin of spiritual life, the capability of spontaneous religious activity, to the influence of God’s Spirit on the human mind. Accurately to determine the beginning when life begins is impossible, the spiritual as in the physical realm: all that can be done is to fix a period beyond which it is not reasonable to believe that the life-giving contact is delayed.

Put that period of death, or birth from above, at baptism, and the conditions of membership will assume one aspect: put it at the moment of conscious self-surrender and faith, and they will assume another.

“Life,” however, means not merely capacity for spontaneous action, but, also, action itself—living. He is alive who acts holily. He is dead who lives in sin. On our conceptions of what the divine standard of living is, and of the time when and the means by which the transition from mere capacity for living to actual living, the moral change, renewal, or conversion, occurs, will depend the conditions of membership in our churches. Is there such a divine and unchangeable standard? Does it, if it exists, cover principles only, or overt acts alone, or motives also? How far are motives capable of being tested by Church authorities? Is the beginning of Christian living coincident with such faith as secures reverence of obedience to known divine law, or with the faith that gives assurance of acceptance? To what extent is individual liberty in the application of fundamental principles of holy living admissible? If the relation of Christian love to amen-
ments or business is doubtful, have Church authorities the right to excommunicate him in whom spiritual life may still exist, and whom God may still, in a measure, approve? A just separation from the Church of Christ is separation from Christ. Is it right to enforce, in what profession he may be, that the Church of Christ should be legitimate only in a voluntary club, organized for special purposes within the Church, but not cotermi-
nous with the Church? On the decision given here will greatly depend the conditions of membership in Christian organizations.

(2) The Ideal of Doctrine. — One department of church work is, by the application of truth, to lead into action the latent spiritual capability implanted by the Spirit of God. This implies the instruction of those formally enrolled in the organization. What shall they be taught? Has Christianity any one, universal, unchangeable, and divine standard of doctrine? If so, is it confined to facts, or does it embrace theories, also? What are the facts? How much, if any, of this code of doctrine must be demanded of members of the Church? On the answer to these questions will also depend the conditions of membership.

(8) The Christian Ideal of Organic Fellowship. — Is there a divinely authoritative standard of organic Church relations? Are divine blessings promised to Christians in their organic capacity, or in their individ-
al capacity alone? If a divinely approved standard of life and truth are universally imperative, and if failure to reach that standard is an object of mercy only when circumstances have rendered perfection impos-
ible in him who, nevertheless, sought conformity to that standard, can the preservation, propagation, and enforce-
ment of life and truth in the world be left to purely voluntary religious organizations, guerilla warfare, and
free-lances? Or is there one visible organism, superior to all clubs and societies, the heir of special promises, as long as it is faithful to its obligations, and one, a just expec-
tation of which is excitation from within? Our Lord did not condemn him who cast out devils, even when he followed not the disciples, were not his preparatory instructions, his special commission, and his peculiar promises given to the disciples whom he was organizing? Let covenant blessings, with correspond-
ing obligations, be attached, even when they are not exclu-
sively so, to a visible organism; and introduction into that organism must bring at once, if they have not been received before, the promised blessings; and these blessings are then to be retained, not sought for, unless after a period of amenity, when they have been for-
given. Let covenant blessings be the inheritance of individ-
uals only, apart from all organic connection, on the occa-
sion of personal acts; then, prior to those acts, it can-
not be assumed that such blessings are ever given, even when the individuals concerned are the infant children of believers; while the discredit thrown upon any or-
ganic connections possible prior to the personal actions must react on the conditions of membership assumed subsequently to these acts.

2. Principles of a Practical Character. — (1) The title of Church membership further depend upon the source whence we derive our knowledge of the constitution of the Christian Church. The life of one of the original apostles continued beyond the date of the "Acts of the Apostles," and of the Epistles: must the form of the Church which existed prior to the writing of these books be authoritative, and the form which history shows to have probably arisen with his sanction be ignored? Is the constitution of the Church one of cast-iron? When was it cast? At the close of the New-Test. canon? After the first three general coun-

cils? After the first seven? Or is there a living, spiri-
tual, ever present with the Church, guiding it by Scripture, by reason and common-sense, by history and the evident necessities of spiritual life in changing cir-
cumstances? Is our knowledge of the constitution of the Church gained from the Bible alone, or from the
Bible and something else? The conditions of member-
sip will be determined by the answers given to these questions.

(2) These conditions are affected, also, by principles of Scriptural interpretation. What language did the apostles use? Was Hebrew or Greek the language used? Is his word to be interpreted by Hebrew or by Greek analogies? If he uses the term "hagios," or if his re-
porters use it in rendering the word he may have em-
ployed, must the Church limit her conduct by the latest edition of Liddell and Scott? Or are the words of New-
Test. Scripture to be regarded as so much the product of the Holy Spirit that all modifying hu-
man literary elements are eliminated from them? Is there a development of practice indicated even in the New Test., and must any given passage be interpreted as of perpetual obligation by etymology, apart from the light thrown upon it by this principle of de-

development? Have we any right to say that the gov-
erning office of the apostolate was to be changed, but that the introduction of Christian families, as well as adult converts, into the Church was to lead to no change? In a word, must the practices which are legitimate in the Church be limited by a system of inter-
pretation based upon a bald literalism? Or may rites and ceremonies vary when interpretation judges of the obligation of such forms by the light thrown upon them from the living, perpetually-speaking Providence, so long as the decision is not contrary to the spirit and principles of the New Test.? These questions will suggest the bear-
ing of harnemoneus on membership in the Church.

II. Illustrations of these Principles in the Practice of Different Denominations. — 1. Ancient Episcopalian Churches. — These include the Greek or Eastern Church, with its various branches, the Roman Church, the English or British Church, and the National Churches of Den-
mark, Sweden, and Norway.

(1) The Greek Church. — "Previous to baptism, the child, though not two months old, must be solemnly initiated into the Church, as a catechumen, through the medium of its sponsors, when exorcism is used." Four prayers, with blowing on the child's mouth, forehead, and breast, and commands to the evil spirit to depart and return no more, precede the true immersion or affusion of baptism. In Alexandria and the Syrian, or Jacobite, Church affusion exists. Among the Armenians both forms are united. The Copts, in exorcism, make the sign of the cross thirty-seven times.

(2) The Reformed Church. — An infant is not baptized when less than three months of age; baptism is administered immediately after baptism, and answers to confirmation in the West-
ern Church. Within seven days after this another washing occurs, followed by tonsure, or cutting the hair in the form of a cross. Confession four times in the year is prescribed, but is generally practiced but once, as is also communicant. In the absence of a priest or a deacon, lay baptism is recognized, if it has been admin-
istered in the name of the Trinity. Chirstian only is enforced where such baptism has taken place. The Montenegrin Church in South Albania, however, re-
applies some of the Catholic doctrines. The church of the Greek Church recognizes the baptism of no other Church is denied by Archbishop Platon, in his supplement to M. Duten's (Evres Milles, ii, 170: "Baptismum aliarum ecclesiarum Christianarum non e ritu eis putamus, at qui ex ritu genuino et iterato baptizate, sed solo sacrisce baptismate, recipimus." ("We do not consider the baptism of other Christian churches invalid; and we receive those who come to us from them only by anointing them with the holy chrism, without repeating their baptism.") Submission to the will of the Church is demanded. The com-
munion is administered in both kinds, even to infants, bread and wine being mixed together, and given in a spoon by the officiating priest. Adult candidates then reverentially salute the clergy by hand-kissing, and are congratulated by their friends as orthodox Christians.
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No Russian who has been educated in the Greek Church can lawfully depart from it.

(2) The Roman Church.—The leading conditions of membership in this Church are involved in her definition of the term “Church,” as “the society of the faithful who are baptized and united, by the profession of the faith, in the sacraments, in the same worship, to each other, and who are under one head in heaven, viz. Christ, and one head on earth, viz. the pope, his vicar.” “The Church, though it consists of good and bad members, does not include heretics, schismatics, or (at least in the full sense of membership) persons severed from her unity by the greater excommunication.” “Whether ‘pure schismatics’ (i.e. persons holding the full faith of the Church, but separated by schism) may still be called members of the Church” is a question “agitated in the theological schools.” Baptism is believed to be “the origin of spiritual life, and the door of entrance into the Church.”

The candidate is presented at the door of the church-building, receives catechetical instruction, submits to exorcism, has salt put into his mouth, and the sign of the cross made upon different parts of his body, is washed with water, and anoints his head. baptism by affusion with water is performed by the bishop and his assistants. Baptism is attended by more or less solemn ceremony, and is followed by profession of faith, baptism by immersion, and profession of faith. The sign of the cross is made on the forehead.

(3) The Church of England.—This Church regards the spirit and principles of the Bible as forever binding; but she refuses not the guidance of subsequent providential direction. Her terms of membership are founded upon the following principles. The Church’s ideal of life, doctrine, and order, as given by Christ and his apostles, is divine and, wherever possible, imperative. Life is most important; and, while order is not indifferent, it may be subject to the demands of truth and life. The Church, by its own nature, claims the whole of the human society that have joined her in the name of the Trinity, follows either immediately or, as is usual, at from seven to twelve years of age. Confession at least once a year is imperative. The greater excommunication reserved is only for the most heinous offences.

(4) The Church of Scotland.—This Church regards the spirit and principles of the Bible as forever binding; but she refuses not the guidance of subsequent providential direction. Her terms of membership are founded upon the following principles. The Church’s ideal of life, doctrine, and order, as given by Christ and his apostles, is divine and, wherever possible, imperative. Life is most important; and, while order is not indifferent, it may be subject to the demands of truth and life. The Church, by its own nature, claims the whole of the human society that have joined her in the name of the Trinity, follows either immediately or, as is usual, at from seven to twelve years of age. Confession at least once a year is imperative. The greater excommunication reserved is only for the most heinous offences.

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(6) The Church of England.—This Church regards the spirit and principles of the Bible as forever binding; but she refuses not the guidance of subsequent providential direction. Her terms of membership are founded upon the following principles. The Church’s ideal of life, doctrine, and order, as given by Christ and his apostles, is divine and, wherever possible, imperative. Life is most important; and, while order is not indifferent, it may be subject to the demands of truth and life. The Church, by its own nature, claims the whole of the human society that have joined her in the name of the Trinity, follows either immediately or, as is usual, at from seven to twelve years of age. Confession at least once a year is imperative. The greater excommunication reserved is only for the most heinous offences.

(7) The Church of Ireland.—This Church regards the spirit and principles of the Bible as forever binding; but she refuses not the guidance of subsequent providential direction. Her terms of membership are founded upon the following principles. The Church’s ideal of life, doctrine, and order, as given by Christ and his apostles, is divine and, wherever possible, imperative. Life is most important; and, while order is not indifferent, it may be subject to the demands of truth and life. The Church, by its own nature, claims the whole of the human society that have joined her in the name of the Trinity, follows either immediately or, as is usual, at from seven to twelve years of age. Confession at least once a year is imperative. The greater excommunication reserved is only for the most heinous offences.

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(11) The Church of England.—This Church regards the spirit and principles of the Bible as forever binding; but she refuses not the guidance of subsequent providential direction. Her terms of membership are founded upon the following principles. The Church’s ideal of life, doctrine, and order, as given by Christ and his apostles, is divine and, wherever possible, imperative. Life is most important; and, while order is not indifferent, it may be subject to the demands of truth and life. The Church, by its own nature, claims the whole of the human society that have joined her in the name of the Trinity, follows either immediately or, as is usual, at from seven to twelve years of age. Confession at least once a year is imperative. The greater excommunication reserved is only for the most heinous offences.

(12) The Church of England.—This Church regards the spirit and principles of the Bible as forever binding; but she refuses not the guidance of subsequent providential direction. Her terms of membership are founded upon the following principles. The Church’s ideal of life, doctrine, and order, as given by Christ and his apostles, is divine and, wherever possible, imperative. Life is most important; and, while order is not indifferent, it may be subject to the demands of truth and life. The Church, by its own nature, claims the whole of the human society that have joined her in the name of the Trinity, follows either immediately or, as is usual, at from seven to twelve years of age. Confession at least once a year is imperative. The greater excommunication reserved is only for the most heinous offences.
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nominal expression of evil and good, and attend "the ordinances of God." The communion is not re-

fused to godly persons, though they belong to the con-

gregation only, and not to the society. Baptized chil-

dren are not members of the Wesleyan organism, and

are sometimes sent, for confirmation, to the Church of

England.

(5) *The Methodist Episcopal Church of the United

States of America.*—*The conditions of membership in this

Church are: first, that the candidate be an adult;

a member of a Wesleyan church by the transition from a voluntary society of

adults formed for a special purpose to a self-governing

Church. Membership begins by reception as a pro-

rator, on giving evidence of desire for salvation from

sin. After six months, on recommendation of the lead-

ers and stewards, baptism having been received, and

satisfactory assurances of faith and loyalty having been
given to the preacher in charge before the Church,

full membership is conferred. Members of other bodies

are received, on recommendation from the proper

authorities, and on renunciation of loyalty to the principles

and practices of the M. E. Church. Baptized children

of Methodist parents, though regarded as in visible

covenant relation with God, and as objects of the

Church's care, do not seem to be in any sense members

of the Methodist Church until, after having attended

class-meetings, and being publicly confessed, they are

in regular form. After reception into full membership, attendance

upon class-meeting, while strongly recommended, is no more imperative

than attendance upon other useful services. For crimes duly proved, members may be

expelled; after removal to parts unknown, the name may be dropped; on transference by certificate to another

denomination, and on withdrawal while character is

unimpeached, membership ceases.

(6) *The Methodist Church of Canada.*—This conforms

to the conditions of membership among the Eng-

lish Wesleyans. Usually, attendance upon class-meeting being

essential, dancing and similar amusements being for-

bidden, and children, though baptized, not being members

of the organization.

(7) *The Wesleyan Methodist Church of the United States*

(dating from 1842).*—*This adds to the usual Methodist

conditions of membership special rules against secret

societies, as Freemasons, Odd-Fellows, etc., intoxicants

and tobacco.

(8) *Apostolic Catholic Church* (dating from 1832).*—

In addition to baptism, "the conditions under which a mem-

ber of this Church is received are: residence within the

congregations gathered under the restored apostleship" are

that he should fully and boldly recognize the au-

thority of this apostleship, so that he can sincerely

work with it, submit to the commandments of the ap-

ostles, recognize the grace of Christ in them, and all the

ministries authorized by them. Should any, after more

or less time, lose their confidence in these restored min-

istries, and separate themselves from the congregations, they are still remembered and prayed for as negligent or

lapsed members, and their names are kept on a sepa-

rate register.

(9) *Reformed Episcopal Church.*—*Baptism and

confirmation admit to this Church persons born of

parents within its pale. Communicants of other de-

nominations are received by letter or other satisfactory evidence of membership, confirmation being optional with them. As no discrimination between denominations is made, there seems to be no guarantee that even baptism has been duly received. Assent to the prin-
ciples, doctrine, discipline, and worship of the Church is

demanded. Membership may cease during life by pre-

scription, or when written off the roll by the Court of

Ordination, or by withdrawal, or by exclusion by the Church courts for offence. Some differences of practice exist in different localities.

3. *Presbyterian Churches, in which the Right of

Ordination Resides in a Body of Presbyters.*—*These

churches are governed by principles which do not differ fundamentally, though they differ in details and in ver-

bal expression, from those of episcopal churches. The basis of Church membership is the covenant of grace which Christ condescends to make with his people, of which covenant faith is the essential condition, and baptism the visible sign, and, as children of the Church, and own person exercise faith, their membership must in the first instance rest upon the faith of their parents, until they come to an age intelligently and voluntarily to embrace and profess Christ themselves. Every child of the parents of his birth a citizen of God's kingdom and an heir of its privileges, in the condition of subsequent personal faith.

One parent, at least, or one guardian, in the absence of paren-
tal custody, if "presumptively believing," must make "an express engagement to train the child to godli-

ness." Children are to be taught the Catechism, the

Apostles' Creed, and the Lord's Prayer, to pray and to

obey Christ. Baptized children are under the govern-

ment of the Church. In baptism, there is a grace "conferred by the Holy Ghost," yet the grace of regenera-

tion is not necessarily connected with baptism, but is in so many of "such as that grace belongs unto."

The first element in the process of regeneration is the quickening power of the Holy Spirit exerted directly on the soul. These principles differ not sub-

stantially from those of the Church of England, which

can be professed without any change in the relation to Pelagianism.

Hooker defines regeneration as "that infused divine virtue of the Holy Ghost which gives to the powers of the soul their first disposition towards future newness of life;" and he says that "grace is not absolutely tied to sacraments," but that, in sacraments, "God imparts the saving grace of Christ to all that are capable thereof." Though differences of opinion may exist as to the appropriateness of words to the representation of facts, yet, on the facts themselves, both Presbyterians and the Church of England seem to agree. Another cause for the separation of these baptiz-

ated adults are received on profession of faith in Christ and on baptism. The enforcing of doctrinal conformity to the theological standards is not necessary or univer-

sal. The faith in Christ demanded is not necessarily such as brings assurance of forgiveness. Proper letters from other evangelical churches are admitted to membership. Censures are given for offences against lawful authority, nature, and Christianity, and excommunication awaits contumacy. These principles generally apply to Pres-

byterian churches in all lands, the Reformed Presby-

terian Church, the Associate Church, the Cumberland Presbyterian Church, the Dutch Reformed Church makes confirmation the public reception of members after examination in Bible and Church history and doctrines. Presbyterian Lutherans consider confirmation to be the public recep-

tion of candidates, with the blessing of the minister, after a doctrinal examination; but variety of practice arises from the large congregational liberty allowed. The United Presbyterians of the United States pre-

scribe rules against the use of hymns, secret societies, and open communion.

4. *Congregational Churches, or those in which each

Congregation is Supreme over its own Affairs.*—(1)

Orthodox Pseudoepiscopalian Churches.—Credible personal faith in Christ and consecration to his service are the sole conditions of entrance, the individual Church being the judge of such credibility. Child baptism, personal faith and consecration, are in no sense members, but are to be watched over, that they may become such.

Opinions and practice differ as to what children are eligible for baptism, whether those of members only, or of members of other congregations. Some may be baptized to other churches, and, in some instances, resignation without transfer, lead to erasure of the name from the church roll; and contumacious offences lead to exclu-

sion by the Church. The Evangelical Union, or Mor-

sonians, differ from other Congregationalists chiefly in the Arminian doctrines professed, and in making saying
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faith, on which members are accepted, to be such that it is not only invariably accompanied by assurance of acceptance, but that it renders prayer before it, and for it, an offence.

(2) Orthodox Antipasobpist Church.—"The Church should not baptize persons in whom the divine life has been begun by regeneration, and who have been baptized on profession of their faith in Christ as their Saviour." Hence, on profession and immersion, if the profession satisfies the local Church, membership is conferred. Excision is similar to that in the other churches. Some Baptists in England do not regard baptism with water as essential to membership. Free-Wil Baptists receive baptized persons of other evangelical churches on testimony of a letter of recommendation by vote of the local Church. Some Denominationists have similar conditions of membership: a trine immersion, with laying on of hands and prayer, and the observance of the seventh day of the week, instead of the first. "Disciples of Christ" demand immersion on profession of faith in Christ, and acceptance of the Bible as the rule of life. "An ordinan capacity of the congregation, on conduct judged by them intolerable. Mennonites baptize none before eleven or twelve years of age, and then by pouring water on the head. Strict Mennonites prohibit head-dresses, fine clothing, and rich furniture, and advocate the separation of the excommunicate from society in course.

(8) Unitarians.—These are generally Congregationalists, though in Transylvania they are Episcopal, and in Ireland Presbyterian. In the United States the authority that receives into membership is, in many cases, a circle of persons known as the "Church," inside of a larger organization known as the "Society" or parish. Baptism, and the signification to the pastor of a wish to join with, in some churches, a public recognition by giving "the hand of fellowship," usually admits to membership; but intimation to the pastor of a desire for membership, and consent of his advisers, is probable, would admit to fellowship, even without baptism or public reception. In many congregations the renting of a sitting, and qualifying for a vote in parish business by accepting the by-laws of the congregation, entitle to all the privileges of membership. There is no form of exclusion. Simple forms of covenant sometimes exist. "An unformulated consensus of opinion, a fidelity in public worship, a reverential support of the Lord's Supper, a deep interest both in piety and ethics, and a readiness in benevolent work," are not always absent,

(4) Universalists.—Persons, whether baptized in Universalist churches or not, of years of discretion, usually sixteen, are received by a majority vote of the congregation, after application has been made one month previously, in open meeting of the Church, in person, by a friend, or by letter. Strangers must present evidences of Christian faith and character. The only profession of faith authorized by the whole body is given in three articles, which recognize (a) the Bible, as containing a revelation of God's character, and man's duty, interest, and the conditions of the kingdom of God, and the work of Jesus Christ, by one Holy Spirit of grace, who will finally lead all men through holiness to happiness; and (c) the obligation of good works arising from the inseparable connection of holiness and happiness.

5. Miscellaneous.—(1) European Protestant Churches.

(1) National Reformed Churches of France and Switzerland.—(a) Children, after baptism, are first instructed, then examined before the pastor, or the presbytery assembly (conseil presbytéral), or consistory, then received publicly, often after profession of personal faith, and finally admitted to communion.

(2) Adults from without, on introduction, declare to the assembly and the pastor adherence to the general principles of the Church, bear a share in the expenses, and, unless in the case of foreigners, must enjoy civil and political rights. Excommunication is pronounced from the pulpit, in general terms, with a particular application. ii. Lutheran National Church.—Nearly the same system exists here.

(3) Free Churches.—Admission is said to be by public profession of faith. Uniformity of practice does not exist among the Reformed churches. In some cases, in Free churches, rebaptism of converts exists, generally by affusion, but, in the case of Baptists, by immersion.

(2) New Church, orSwedenborgians.—Baptized infants receive full membership by confirmation on arriving at years of discretion. Members coming from without are usually baptized, though opinions and practice on rebaptism are not uniform. In excluding members, in addition to the directions in Matt. xviii, 17, the following principle prevails: "He who differs in opinion from the minister ought to be left in peace, so long as he makes no disturbance; but he who makes disturbance ought to be separated."

(8) Friends, or Quakers.—Membership for persons native to the body is a birthright, but it confers rights of work and service on committees only after proved usefulness. In恳eness, the assumption of personal responsibility in request, examination by a committee of similar sex with the candidate, and acceptance by the following monthly meeting. Excision is only after contumacious resistance of official efforts for reform, the final one of which is the presentation of a written "testification" before the monthly meeting. This follows a failure of two official interviews between the offender and the committee appointed in the case. Only after a second failure to secure reform is official record made of offences.

(4) Plymouth Brethren.—Application must first be made through one of the brethren to a Saturday meeting of the leaders of the various assemblies of the place. The candidate is then visited by leading men, and rigidly examined on doctrines and separation from all other Christian bodies. Satisfactory examination results in recommendation to the Saturday meeting; and, if approved, the person enters next Lord's Day by communion. The mode of baptism is an open question. Fellowship or excision, among "Close Brethren," relates not to one assembly, but to all in the world. From decisions of the Saturday meeting there is no appeal.

(5) The Reformed Church in America.—This demands baptism, profession of faith before the consistory, composed of pastor, elders, and deacons, or a letter of recommendation from some other church.

(6) The Evangelical Association.—This body holds, in addition to the ordinary rules of admission to Methodist churches, that traffic in liquor is unlawful.

(7) The "Church of Christ."—This adopts, as necessary terms of membership, belief that Jesus is the Son of God, repentance and a righteous life, profession of faith by word of mouth, and immersion in the name of Father, Son, and Holy Spirit.

(8) The "Work of God."—This body, believing that immorality and incorruptibility arise from the likeness of Christ's resurrection, which, with them, means being immersed, make immersion, with the ordinary demands of Congregational churches, imperative for membership.

(9) "Christians" (or the Christian Connection).—This demands no more than a profession of Christian faith and a corresponding life, the congregation being the judge of the life, and the person himself of the faith. This list of organizations, calling themselves, as a whole, or in part, the Church, is by no means complete; but a sufficient number has been given to show on what comparatively unimportant grounds the majority of sectarian differences are based, and to suggest the question whether, in our reaction from corporate
intolerance, we have given due weight to the calm statements of Christ, and the earnest pleadings of St. Paul, on the subject of the unity of Christ’s body, the Church. For further particulars, see each religious body in its alphabetical section. (A.R.)

Memmi, Simone (called also Morisi), an eminent Italian painter, was born in Siena in 1285, and was probably a pupil of Giotto. He was invited by the pope to Avignon to do some work for him. His great picture in St. Peter’s has perished, but there are several copies of it in the churches at Florence, Pisa, and Siena. In the Campo Santo of Pisa are several frescoes of the history of St. Ranieri, and the far-famed Assumption of the Virgin amid a Choir of Angels. His large pictures may be seen at Florence, among which are several of Christ, of St. Peter the martyr, and St. Dominico. There are some more of this class of pictures in the churches of Siena. Memmi died at Avignon in 1344. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Memra (the Word), a name employed in theTar gum of Onkelos, and later Hebrew books, for the expression of the name of the deity in all his relations to man. See Word.

Menachem di Fano. See Fano, Menachem.

Menachem ben-Jacob. See Saruk.

Menachem ben-Jehuda Longano. See Longano.

Menachem da Nola. See Nola.

Menachem di Riacanati. See Riacanati.

Menchen, Salomo, of France, a rabbi who lived in the 12th century, is the author of יד יד, a dictionary of the Hebrew language, written about 1170. Specimens of this lexicon were published by Dukes in יד יד (Eisenberg, 1846). He also wrote a commentary on the Pentateuch, entitled יד לברא, a specimen of which, under the title יד לברא, was published at Hamburg in 1784 (in a Latin translation by Delitzsch, in his Jeshurun eine Insgang [Grimm, 1838], p. 184–188). See Fürst, Bibl. Jud. ii, 438; De Rossi, Dizionario Storico (Germ. transl.), p. 218; Zunt, Zur Geschichte und Literatur, p. 71 sq., 108. (B.P.)

Menagenot, François Guillaume, an eminent historical painter, was born in London, July 9, 1744, and was instructed under Deshayas, Boucher, and Vien. He carried off the grand prix of painting in 1766, and visited Rome with the royal pension. In 1780 he was chosen an academician, and afterwards appointed professor. In 1814 he returned to Paris, and became professor of the Academy of Painting. He has a fine picture in the sacristy of the Church of St. Denis. He died Oct. 4, 1816. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Menche, Heinrich Gottlieb, a Lutheran theologian of Germany, was born April 24, 1796. He studied at Marburg, entered the ministry in 1820, was pastor at Rüdesdau, Hannover, from 1851 to 1882, and died June 21, 1884, at Mitten, doctor of theology. (B.P.)

Mende Version of the Scriptures. The Mende is spoken by a considerable population to the south and south-east of Sierra Leone. A version of Matthew had been prepared at an early period by American missionaries, who had settled on the border of the Mende country. A translation of the four gospels was made by the Rev. J. P. Schon, of the Missionary Society, and the standard alphabet of Prof. Lepsius (q. v.) being adopted for the version, Schon was aided in the work of translation by Harvey K. Ritchel, of the Mende country. In 1871 the Acts of the Apostles were printed by the British and Foreign Bible Society; the translation having been made by the Rev. H. Johnson. In 1872, an African clergyman, in 1873, the Epistles to the Romans was published. The remainder of the New Testament is still in manuscript. (B.P.)

Menga, Antonio Raphael, a distinguished painter, was born at Anzio, in Bohemia, March 12, 1728, and studied the works of Raphael at Rome when but thirteen years of age. In 1744 he was appointed painter at Dresden by the Elector Augustus, with a salary. His first great work was The Holy Family, which was exhibited at Rome, and gained him great reputation. In 1745 he received the direction of the new academy at Rome, and in 1757 was employed by the Celestines to paint the ceilings of the church of Santissima Trinità dei Monti. In 1761 he went to Madrid by Carlos III, and granted a liberal pension. He executed, among other works, The Descent from the Cross and The Council of the Gods, for the king’s court. He returned to Rome, where he was engaged by Clemens XIV to paint in the Vatican a picture of James the St. to History, and The Holy Family. After an absence of three years he returned to Madrid, where he commenced his celebrated work in the dome of the grand saloon of the royal palace at that place. But his health was failing, and he died at Rome, June 23, 1778. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Menzert, Johann, a Lutheran theologian of Germany, was born at Jahnem, in Upper Lusatia, July 27, 1658. He studied at Wittenberg, was in 1681 preacher at Merseburg, in 1686 at hauswolde, in 1696 at Kemsitz, near Bernstadt, and died Feb. 24, 1764. He wrote about fifteen books, some of which are translated into English, as Lob sei dir, treuer Gott und Vater (in Chorals Book for England, No. 8, “I praise Thee, O my God and Father “); O dus ich tumend Zungen kätte (by Mills, in Horae Gemanicae, p. 183, “Oh that I had a Thousand of Tyres, which is coloured in Lyra Germanica, ii, 222, “He would make the Prize his Own”). See Otto, Lexicon der oberlausitzischen Schriftsteller, i, 851–854; Koch, Geschichte des deutschen Kirchenlebens, v, 320 sqq. (B.P.)

Menzel, Karl Adolph, a German historian, was born at Rödtenburg, Dec. 7, 1778. He studied at Halle, was in 1802 professor and in 1814 pro-rector at St. Elizabeth’s, in Breslaw. He died Aug. 19, 1855. He is the author of Staats- und Religionsgeschichtliche der Königreiche Israel und Juda (Breslaw, 1853):—Religion und Staatsidee in der vorchristlichen Zeit (edited by Wustke, Leipzig, 1872) (B.P.)

Menzel, Wolfgang, a German historian and critic, was born at Waldenburg, June 21, 1778. He studied at different universities, was for some time teacher at Aarau, went in 1824 to Heidelberg, in 1825 to Stuttgart, and died April 23, 1873. Of his many works we only mention, Christliche Synkretistik (Mayence, 1854, 2 vols.):—Kristenernes Zerfall (2 vols. ed. 1873):—Die vorchristliche Unsterblichkeitsfrage (1869, 2 vols.). His Denkwürdigkeiten were published by his son Karl (Bielefeld, 1877). (B.P.)

Mepeham, Simon, archbishop of Canterbury, was born at Meapham, in Kent, and educated at Merton College. He derived himself chiefly to the study of the sacred Scriptures, and became a Biblical divine. He was ordained priest at Canterbury on St. Matthew’s day, 1257, and became rector of Tunsall, in the diocese of Norwich. He was elected archbishop Dec. 11, 1257, and received the temporalities from the King at Lynn on Sept. 19, 1258. His attention was chiefly directed to the state of morals and discipline in the Church. We occasionally find him interposing his good offices to effect a reconciliation between parties at variance. His endeavor to compel diocesan synods to attend, and to rendred him all things but popular among his suffragans. Notwithstanding, he was in all things respectable, in nothing great. But the age demanded something more than respectable mediocrity, and Simon Mepeham, by confining himself to his religious duties, was regarded as meaner than those who looked, in his position, for one who could lead them in temporal as well as in
Messianic Hope.

By way of supplement to the article Messiah (q.v.), we give in general outlines a history of the expectation of the Messiah as developed in the apocalyptic writings.

Of the deepest influence upon the development of the messianic prophecies were the tendencies of Daniel, the essence of which is the reign of the pious (see ii, 44; vii, 14, 27). The apocrypha of the Old Test. contain but few messianic allusions, because, for the most part, they are historical or didactic, and not prophetic. But this does not mean that the messianic idea was not entertained by the authors. Besides the hope of a return of the dispersed of Israel (Baruch, iv, 87; v, 5-9; 2 Macc. ii, 18), of a conversion of the Gentiles (Tobit, xiii, 11-18; xiv, 6, 7), and the perpetual existence of the Jewish nation (Eclus. xxxvii, 25; xlv, 13), we also find the idea of an everlasting kingdom of the house of David (Eccles. xlviii, 11; 1 Mac. ii, 67).

The richer, however, flows the stream of messianic prophecies in the oldest Jewish Sibylline Oracles (q.v.), especially iii, 682-794. Very few messianic comments are found in the groundwork of the Book of

MERRICK, or Moryek, Rowland, an English prelate of the 16th century, was born at Collingham, Angliæ, was educated at Oxford, where he became principal of New Inn Hall, and afterwards a dignitary in the Church of St. David's, and here he and others, in the reign of Edward VI, violently prosecuted Robert Farrar, his diocesan, and prevailed so far that the latter was imprisoned, Acts and Monuments, an. 1556. Dr. Merrick was consecrated bishop of Bangor, Dec. 21, 1559, and died Jan. 24, 1566. See Fuller, Worthies of England (ed. Nuttall), iii, 509.

Messeburg, Messaem. See MESSAEM OF MESSERBURG.

MESSIAH, See MESSAEM.

MÉRODE, François Xavier Marie Frédéric Ghislain de, a Roman Catholic prelate, was born at Brussels in March, 1820. He was descended from a noble Spanish family, and entered the Belgian army in 1841, serving with distinction as a volunteer in Algeria under marshal Bugeaud. He began the study of theology at Rome in 1848, and took priest's orders in 1850. He was then appointed chamberlain to the pope and canon of St. Peter's, and in 1860 was made minister of military affairs. He resigned this office in 1865, in consequence of his disagreement with cardinal De Sales, but was appointed archbishop of Mélitene, June 22, 1866, and private almoner to the pope. He opposed the dogmas of papal infallibility in 1869, but in 1870 accepted the decision of the Vatican Council. He died at Rome, July 24, 1874. His wealth was largely devoted to the founding of charitable institutions, to the improvement of the streets and squares in Rome, and to archaeological excavations.

MEROOTH. It has been suggested (Memoirs of the Ordinance Survey, iii, 814) that this may be represented by Kharbet Marra, a ruined site seven miles north of Hama.

MEROS. Tertullian (Bible Praise, p. 280) identifies this site with that of Merooses, about four miles north-west of Bethanah, remarking that "it would command the passage from the plain of Jezreel to the Jordan;" but there do not seem to be any traces of antiquity there. Memoirs to the Ordinance Survey (ii, 85).

MERRICK, John Austin, D.D., a Protestant Episcopal clergyman, was a missionary in 1855, in Fort Ripley, Minn.; in 1857 he was rector in Paris, Ky., being pastor of St. Peter's Church, and professor of Oriental and Biblical literature in Shelby College. In 1860 he became rector of St. Luke's Church, Hastings, Minn., in 1865 president of the Sewanee Mission and Training School, in Winchester, Tenn. The next year he went to St. José, Cal., as a missionary. The year following he was a professor in St. Augustine College, Benicia. In 1870 he was officiating in Martinez; in

1872 he removed to West Farms, N.Y., where he resided without charge until his death, July 16, 1877, aged fifty years. See Prot. Episc. Almanac, 1878, p. 169.

MERE, Lord, the name of several distinguished English nobles, of whom the most celebrated is Sir Edward Mere, restraining the insolence of the Earl of Derby, 1480, and being rewarded by the earldom of Shrewsbury, 1500.
MESSIANIC HOPE

Enoch (q. v.; see xcm, 16–38), but more in the Psalter of Solomon (q. v.; see Ps. xvi, 11; xvii, 6–9), and in the Assumption of Moses (q. v.). The messianic time is also depicted in the Book of Jubilees (q. v.). All these documents prove sufficiently that the messianic hope had not been dead in the last centuries before Christ, and this is corroborated by the Targum of Onkelos and Jonathan. Another important witness is Philo, who, in De Exegeese, § 8, 9 (ed. Mang. ii, 425 sq.), and De Legem et Fatis, § 13–20 (ibid. ii, 421–428), speaks of the messianic hope.

But, aside from these witnesses, we have the New Test., which fully proves that the messianic idea in the time before Christ was by no means extinguished in the consciousness of the people (see Matt. xi, 3; xvi, 13–27; Luke vii, 20; xvii, 19; xix, 18, 35 sq.; John xii). For the time after Christ we need no evidence. Many political events prove, beyond the shadow of a doubt, that the people expected the beginning of the kingdom of God on earth. Josephus himself confesses that the messianic hope was one of the most powerful instruments in the insurrection against Rome, although, to please the Romans, he referred the messianic prophecies to Vespasian.

As for the messianic hope after the destruction of Jerusalem, the apocalyptic of Baruch and Ezra give ample proof that it was preserved. While Ezekiel finds its reflection in the Jewish prayer called Shemoneh Eshreh (q. v.), especially in the 10th, 11th, 14th, 15th, and 17th petitions. Thus far the historical outline. We come now to the systematic arrangement of messianic dogmas.

1. Signs of the Last Times.—Almost everywhere, where reference is made to eschatology, we meet with the same thought, that the beginning of the time of salvation is to be ushered in by great tribulations. The basis for these speculations was no doubt Dan. xii, 1, "There shall be a time of trouble, as never was from the beginning of the world unto that same time." Thus originated in the rabbinic dogma the doctrine of the hebrew יְהִי בְּיְמֵי יַהֲדוֹתֵךְ בְּזָרַע בִּרְאוֹת אָדָם, "the birth-pains of the Messiah" (see Matt. xxiv, xvi, 8; וּלְאֵת הַנַּעַרְתֵּי אֱנוֹךְ). Glowing descriptions of the signs of the last times are found in Orac. Sibyll. iii, 795–807 (comp. 4 Ezra vi, 18–19; vi, 18–28; ix, 12–13; xxii, 38–31; Apocrypha of Baruch, i, 22, 24–26; Book of Jubilees (see also Ewald's Jahrhundert. iii, 23 sq.); Misha, Sota, x, 15; xvi, 17; Mark xv, 27; Luke xvii, 20; xxiii, 22; John xx, 27; comp. Schöttgen, Horae Hebraicae, ii, 509 sq.; Schürer, Christol. Judaiz., p. 121–123; Gföhr, Das Jahrhundert der Hebr., ii, 225 sqq.; Oehler, in Herzog's Real-Encyclop., i, 436 sq. (2d ed. i, 666); Hamburger, Richt-Evangel. art. "Messianische Leidenzeit," p. 735–738.

2. Elijah the Forerunner of the Messiah.—From Mal. iii, 1 (A. V. iv, 5, 6) it is inferred that the prophet Elijah was to return to prepare the way for the Messiah. This idea is most forcibly presented in the Apocalypse of Baruch, xi, 10 (see also Matt. xvi, 10; Mark xi, 11; Matt. xiv, 16, 14; xvi, 14; Mark vi, 15; vii, 28; Luke ix, 18, 19; John x, 21). The object of his message is to make peace on earth (see Misha, Elyoth, vii, 1, sq.; and to harmonize differences (Boeb. Mem., iv, 5, 4; xiv, 4, 6). Besides these things, he was to anoint the Messiah (Justin, Dial. cum Tryph. c. 8, 49), and to raise the dead (Sota, ix, 5, 1 sq.). Besides Elijah, some also expected the prophet like Moses (Deut. xviii, 15; comp. John i, 16, vii, 14; vii, 40, while still others thought that Jesus (Matt. xvi, 14) was to be the forerunner of the Messiah. In Christian writings, Enoch is mentioned as one who was to come back (Ec. Niceorn., iv, 2; see also Thilo, Codex Apocryph. Nov. Testamenti, p. 756–768). On the forerunner of the Messiah, comp. Schöttgen, u. a. p. 585 sq.; Lightfoot, Horae Hebr. on Matt. xviii, 10; Bertheau, u. a. p. 49–55; Gföhr, u. a. p. 227–229; Alexandre, Orac. Sibyll. i, ed. ii, 513–516; Der Prophet Elias in der Legende (Frankel's Monatsch. 1868, p. 241–255, 291–296; Elias who was to Come (Journal of Sacred Literature and Biblical Record, nov., 1867, 9; Daniel xii, 7; Maimonides secondo gli Ebrei, p. 196–201; Weber, System der allsumgogiellen polvitischen Theologie, p. 387–389.

3. Appearance of the Messiah.—After these preparations, Messiah comes. It is by no means correct to say that pre-Christian Judaism expected the Messiah only after the judgment, and that through the influence of Christianity the idea had become prevalent that the Messiah himself was to judge his enemies. For in the books of Baruch and Ezra, Enoch, and in the Targums, in the Psalter of Solomon, and in Philo, Messiah appears everywhere as conquering hostile powers.

As to his name, the common one is the Anointed, the Messiah (Enoch xlviii, 10; iv, 13; Baruch xxii, 3; xxxi, 1; xxxiii, 7; xl, 1; lx, 9; lix, 2; Ezra vii, 28; 29, where the Latin translation is interpolated; xxv, 12: "unctus"); Greek, αὐξημέρις ἐπίστολος (Psalt. of Sol. xvii, 86; xviii, 68); Hebrew, מַשְׁחַט (Mishna, Sota, xix, 15); μασχατος (Luke xx, 37; xix, 15), or נַעַרְתֵּי אֱנוֹךְ (in the Targums). Peculiar to the Book of Enoch are: "the Son of man" (xlvii, 1–4; xlviii, 2; lx, 7; 9, 14; x, 11; lix, 28; lx; 25, 17, 17); and the "Elect One" (xlvii, 3, 4; xlviii, 2; li, 3; lii, 6; liii, 4; lixiv, 1); Very seldom is he called the "Son of God" (cv, 2; 4 Ezra vii, 28; 29; xli, 92; 93; xlii, 9); and only once he is called "Son of the woman." (Enoch lixi, 5). He was to come from the tribe of David (Psalt. of Sol. xvii, 5; 23; Matt. xxvi, 32; Mark xii, 35; Luke xx, 41; John vii, 42; 4 Ezra xii, 32; Targum on Isa. xi, 1; Jer. xxiii, 5; xiii, 15). Hence "Son of David" is the common designation of the Messiah (in the New Test. after Luke, in the Targums, 15th petition, תּוֹדָה לִיהוָה). As belonging to the tribe of David he must also be born at Bethlehem, in the city of David (Micah vi, 1, and the Targum in loco; Matt. ii, 5; John vii, 41, 42).

Whether the pre-Christian Judaism thought of the Messiah as a mere man or as a being imbued with higher power, especially whether it ascribed to him pre-existent, cannot be decided with certainty. Eschatolog- ical it can be said that he was expected as a human king and ruler, but endowed with special gifts and powers by God. This is especially evident from the Psalter of Solomon (xvii, 28, 47, 48, 46, 42). The same idea we find also in the Targum of Enoch 49, but his place is also described in the Book of Enoch, xlvii, 1, 2; lxii, 7; xlviii, 8, 6; xlv, 8; xxiv, 2–4; comp. also 4 Ezra xxi, 82; xiii, 28, 52. And this idea of pre-existence cannot be ascribed to Christian influences, because it fully harmonizes with the Old-Test. idea concerning the Mess- ich (comp. Micah vi, 1; Daniel vii, 13, 14).

4. The Last Enemies.—On the appearance of the Messiah the enemies of the Israelites and of God will muster their forces for a last decisive conflict. The picture which Ezekiel drew of the armies of Gog and Magog, and the relations given in Daniel, is not dissim- ilarly reproduced in Orac. Sibyll. iii, 668 sq.; 4 Ezra xxii, 38 sq.; Enoch xx, 16, except that the conflict does not concern the Messiah, but the congregation of God. In general, it is supposed that the leader in this conflict is the antichrist, who is called in rabbinic writings Armilla (דָּרָק עַל מָאתָ).

6. Destruction of the Enemies.—From the dangers which will attend that movement the Israelites are to be delivered by the signal destruction of their foes. Comp. Assumptio Mosia x; Enoch xx; Orac. Sibyll. iii, 652 sq.; Psalt. of Sol. xvii, 27, 28; Apoc. Baruch xxxix, 7–21, 2; lx, 9; lix, 2–6; 4 Ezra xxi, 32, 33; xiii, 27, 28, 58, 58.

7. Renunciation of Jerusalem.—Since the messianic
With this kingdom of glory in Palestine the eschatological expectation generally closes; indeed, many regard it as without an end. But afterwards the messianic kingdom is described as of a limited period, and in the Talmud the duration of this time is a matter of debate (Soncino, b. 90, col. 1). The same view is taken in the Baraita (b. 16), and the Baraita in the Targum of the twenty-sixth verse, viii, 29, 28. Wherever, therefore, a temporal duration is ascribed to the messianic kingdom, at the end of the time a renovation of the world and the last judgment is still expected.

9. Renovation of the World.—The hope of a renovation of heaven and earth is founded on Isa. lxx, 17; lxvi, 22 (see also Matt. xix, 28; Rev. xx, ii, 1; Pet. iii, 13). Accordingly, a distinction was made between the present world and the world to come, ἐν παρακάνειν τῷ θανάσι καὶ ἐν παράκανειν τῷ ἐκ πρωτοκόλλου. But there was a difference of opinion. Some would make the new world commence with the beginning of the messianic time (Enoch xiv, 4), others with its end (4 Ezra vii, 80, 3; x, 31). In accordance with these different views the messianic time is either identified with the world to come, or is still reckoned to the present world. But the older and more original view is the one which identifies the days of the Messiah with the world to come. On the "world to come" cf. Maimon, Bembach, i, 8; Sos., i, 1; Kedebiah, iv, 14; bar Samuel, x, 1-4; Abot, iv, 16; v, 19; Apoc. Baruch xiv, 15; xlvii, 50; lxiii, 8; 4 Ezra vi, 9; vii, 12, 18, 42, 48; viii, 8. Comp. also Rhenferdus, De Seculo Futuro (in Maimon, u. s. p. 1116-1117); Wisians, De Seculo hoc et Futuro, u. s. p. 1171-1188; Schottiger, u. s. 1183-1158; Lichtfoot, ad Matth., xii, 32; Wetein, ad Matth., xiii, 32; Koppe, Novum Test. vii, Epist. ad Ephas. Exc.; Bembach, u. s. p. 88-88; Gfrörer, u. s. ii, 213-217; Bleck, Hebräerbrief, i, 190 sqq.; Oehler, in Herzog’s Real-Encyklop. ii, 344 sqq.; 2d ed. i, 604 sqq.; Geiger, Jüdische Zeitschrift, 1866, p. 124; Weber, u. s. p. 854 sqq.

10. General Resurrection.—Before the last judgment is held, a general resurrection of the dead occurs. In general, there was a firm belief in the resurrection of the dead, which is for the first time intimated in Dan. xii, 2; and this belief was held by all who were more or less influenced by Chaldaism. Only the Sadducees denied the resurrection (Joseph. Ant. xviii, 1, 4; War, ii, 8, 14), and the Alexandrian theology substituted for it an immortality of the soul (Wisdom of Solomon iii, 1 sqq.; iv, 7; v, 16). The time between death and resurrection is for the righteous sufficiently long to await the wicked a provisional state of misery. The literature on this subject is very rich. See Bembach, u. s. p. 176-181, 203-206; Gfrörer, u. s. 275-285, 808 sqq.; Herrfeld, Gesch. d. Volkes Israel, iii, 307-310, 328-335, 349-351, 356-356; Langen, Das Judenthum in Politik, 338 sqq.; Roth, Dogmatik, ii, 67-72, 298-308; Oehler, Theologie des Alten Testaments, ii, 241 sqq.; Hermann Schultz, Altenmittelalterliche Theologie, 2d ed. p. 718 sqq.; Hamburger, Real-Encyklop. ii, 58 sqq. (art. "Belebung der Toten"); Stachelin, Jüdische Theologie, 1874, 1875, 1876, 790 sqq.; Weber, u. s. p. 28-33; Geiger, Die Augen, u. s. p. 33-38. The Anschauungen über Untertanigkeit und Aufstehung in der jüdischen Literatur der beiden letzten Jahrhunderte, vor Christus, in Studien und Kritiken, 1879, p. 651-700.

11. Last Judgment, Eternal Bliss and Damnation.—A last judgment after the end of the world and of man’s period can only be thought of when the messianic kingdom is of a finite duration (see Baruch i, 4; 4 Ezra vii, 33-35). God himself in the judge of all men (Baruch ii, 4, 5; 4 Ezra vi, 2). In general it may be said that all Israel have a part in the future world (Soncino, x, 1), with the exception of the wicked, who are malice in their midst. Hence they are all holy (Psal. of Sol. xvii, 29, 29, 38, 48, 49; xviii, 9, 10). The life in the messianic kingdom is a perpetual λατρεύοντας τοῦ ἐν κοινωνίᾳ καὶ δικαιοσύνης ἰδίων θεοῦ (Luke i, 74, 70).
acquires a limited duration of hell-punishment (Mishna, Edapoth, ii, 10). The righteous and pious will be received into paradise, and will behold the majesty of God and of his holy angels. Their face shall shine like the sun, and they shall live like lions (Baruch ii, 8, 8; 4 Ezra vi, 1-3, 68-73; Assumptio Moyses ii, 9, 10).


Messmer, Joseph Anton, a Roman Catholic theologian of Germany, was born Oct. 17, 1829, and died at Munich, Dec. 23, 1879, doctor and professor of theology. He died a martyr in the struggle against the Church, and the dignity of the Holy Priesthood. (Leipsic, 1854).—Johannes Michael Soiller (Mannheim, 1873):—Dr. Joseph Hubert Reisikau, katholischer Bischof (Linz, 1874). (B. P.)

Metatron, an angel frequently mentioned by rabbinical writers, and to whom they ascribe superior prerogatives. He is said to be "the king of angels," and to "ascend to the throne of glory above every hundred firmaments to carry up the prayers of the Israelites." He is supposed by some to have been the angel who conducted the Israelites through the wilderness, and by others to have been Enoch.

Motaawilah, a heretical Mohammadian sect, who maintain that the allegorical and not the literal meaning of the Koran is binding on the faithful. They are found principally in the district lying to the south and east of Tyre, in the regions contiguous to the sources of the Jordan, and in Cade-Syrus proper. They are an exclusive sect and recognize the supreme Imamite of Ali (q.v.).

Motez, Kenderick, D.D., a Protestant Episcopal clergyman, devoted nearly the whole of his active life to educational work. For many years he was Hobart professor of the Greek and Latin languages and literature in the Hobart Free College, Geneva, N. Y. For some time he was a member of the standing committee of his diocese. In 1867 he was elected professor of rhetoric, and chaplain of the college. The following year he was Horace White professor of rhetoric and English literature, a position which he retained until his death, Oct. 80, 1872. See Proc. Episc. Alumnae, 1878, p. 134.

Metricon Cycle. See Cycie.

Meurer, Moritz, a Lutheran theologian of Germany, was born Aug. 8, 1806, at Pretzschach, on the Elbe. He studied at Leipzig, was in 1833 teacher at the seminary in Weissenfels, in 1834 deacon at Walsenburg, and in 1838 pastor at Lichtenberg, and in 1841 pastorate at Calenberg, May 10, 1877. He is the author of biographical sketches on Luther, Catharine von Bora, Melanchthon, Bugenhagen, Myconius, etc. Besides he published, Musae, der Erzfeind Gottes (Walsenburg, 1868): Der Tyg zu Schleiden (Leipsic, 1857): Der Kirchenmantel der Strengsten und nach der Buvez des Lutherischen Kirchen (ibid. 1877). See Zuchold, Bibliol Theol. i, 876; Lichtenberger, Encyclop. des Sciences Religieuses, v. (B. P.)

Movieva, an order of rigid Mohammedan monks. Their novices receive his preliminary training in the convent kitchen during the period of a thousand and one days, after which he is received into the order. Their doctrines are chiefly those of the Persian Soga (q.v.). Contrary to the teachings of the prophet they have introduced music and dancing into their worship. They are the best endowed of all the orders of Islam and use more perfume than any other sect; they drink coffee, and the plainest raiment, while they distribute much of their revenue in alms to the poor. They are the Dancing Dervishes of Turkey, and consist chiefly of the higher class of Turks. See Dervish; Mohammebander.

Mexican Religious Beliefs and Fables. The wondrous country lying between North and South America was long inaccessible, and much too wild, until A. von Humboldt and some modern travellers lighted up the darkness which hung over the country. The Mexicans accepted four world periods, according to the creation of the Greeks and the Romans: the first is called Atomia, the period of water; it began with the creation of the world, and its destruction by the flood; the second, Teotlania, the period of fire, the period in which we live, and which will end by a universal destruction by fire. At the end of each period the world was destroyed except a few pairs; they died not, but were changed into fish, and afterwards, into birds. The Noah of the Mexicans was called Cooxoz, and his wife Xokiquetzal. They saved themselves in a small ship, and landed on the mountain Cohuanin. Their children learned from wise birds languages so different that they could not understand
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Meyboom, Ludwigo Toscón Pateros, a Dutch theologian, was born at Amersfoort, April 2, 1817. He studied at Groningen, where he also took his degree as doctor of theology. In 1854 he was called to Amsterdam, in spite of the protest of the orthodox party, and died November 18, 1874. Meyboom belonged to no-called party, and his belief was that Christianity, the historic Christ, the immortality of the soul, and the inexpressible energy of the Holy Spirit in the Church. He published, De Ida et Rebis in Facto Positis, in re Christiana aperte Conjectura (Groningen, 1849); — De Francisci Hemsterhazii Meritio (ibid. ed.); — History of the Kingdom of God (ibid. ed. 1854); — God of Jesus (1854 ed.); — Principles of the Neo-Christian Tendency (2nd ed. 1874). See Lichtenberger, Encyclopaedia des Sciences Religieuses, v. 1.; Zochold, Bibl. Theol. ii, 877. (B. F.)

Meyer, Christian Gottlob, a Lutheran minister of Germany, was a convert from Judaism. From the preface of Prof. Semler, given to the German translation of Levita's Masoroth ha-Masoroth, we learn that Meyer, who was a native of Posen, was admitted into the Church by the Rev. Dr. Schultz of Halle. After his baptism Meyer studied theology at Halle, and here it was that he translated Levita's work, at the instance of Semler. After having completed his studies Meyer was admitted into the ministry, and in 1788 was called to the pastorate at Dasseneece, in the duchy of Grubenhagen. Besides Levita's work, he also published Semantica Sacrae Scripturae de Supplementis Et Testamentarum (Halle, 1775). See Fürst, Bibl. Jud., i, 870; Levita, Masoroth ha-Masoroth (Ger. transl. 1772). (B. F.)

Meyer, Gottlob Wilhelm, a Lutheran theologian of Germany, was born at Lübeck, November 29, 1768. In 1801 he was university preacher at Göttingen, in 1804 professor of classics and preacher at Altona, and in 1818 doctor and professor of theology at Erlangen. He died May 19, 1816, leaving, De Notione Opii apud Hebraeos (Lübeck, 1788); — De Fidei cum Jehovah (Göttingen, 1797); — Versuch einer Hermeeneutik des Alten Testaments (Lübeck, 1800); — Grundriß einer Hermeeneutik des Alten und Neuen Testamentes (Göttingen, 1801); — Geschichte der Schriftenverhältnis und des Wiedereinsetzungs der Wissenschaften (1802-1806, 3 vols.); — Apologie der geschickten Aufklärung der historischen Bücher (Stuttgart, 1811). See Fürst, Bibl. Jud., ii, 871; Winer, Handbook of the O. T., i, 104, 106-111, 294-335, 588; ii, 96, 177. (B. F.)

Meyer, Heidelich August Wilhelm, a famous German exegete, was born at Gota, January 10, 1800. He studied at Jena, passed his candidate's examination in 1821, and in 1823 was installed pastor at Osthaven. In 1829 appeared the first part of his work on the New Testament, including the Greek text and a German translation. In 1830 followed his Liber Symboli Sacratissimi Lutharianorum. In the same year, having previously obtained citizenship in the kingdom of Hanover, Meyer was appointed pastor at Harste, near Göttingen. In 1832 appeared the second part of his work on the New Testament, containing the commentary on the epistles and gospels. The original design was to embrace the whole commentary in two large volumes, but this he soon found to be impracticable; besides, he discovered that his own strength and time would not be sufficient to complete the work without assistance; accordingly he secured the services of Drs. Lüneburg, Huther, and Düsterdieck. In 1837 he was called as superintendent to Hoya, where he remained only four years. In 1841 he was called to Hanover, where he spent the rest of his life as member of consistory, superintendent, and head pastor. John's Custer, in 1841, he received the degree of doctor of theology from the faculty of the University of Göttingen. In 1848 he gave up his pastorate, retaining only his position in the consistory. In 1861 he was made member of the superior
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consistent, but in 1865 he retired from public life on a pension, which he received from the government. He died June 21, 1873.

Meyer's reputation beyond Hanover rests upon his contributions on the New Testament, and the excellence of his work was acknowledged not only on his own land, but in England and America, through Clark's translation. Meyer lived to see many editions of his work appear, and continued, down to the time of his death, to work diligently, making improvements. He grew with his task, and in each stage of his growth he expressed himself in his commentaries just as he felt. His study of the New Testament produced in him a more perfect experience of the saving grace and truth of the Gospel. As is the case with most scholars, Meyer became somewhat more dogmatical in his old age. The student who compares the last editions of the commentaries with the first will find wide differences: Meyer was constantly correcting himself, and with relentless honesty removing from his work what he had come to regard as defective. Since his death, the continuation of Meyer's commentary in new editions has been intrusted to Prof. Weiss in Berlin, who has associated himself with such scholars as Wende, Henrici, Sieffert, and others. See a biographical sketch of Meyer by his son, in the fourth edition of the Commentaries on the Philippian and Colossian Epistles, in the New Testament, 1735, and 1783, by R. Lichtenberger, etc. Nowell, in the Bibliothek der Aufklärer, ii, 58.

Meyer, Johann Andreas Georg, a Lutheran theologian of Germany, was born in Hildesheim in 1768, and died March 28, 1841, doctor of theology. He wrote, Luther das Verdenst des Christenthums (Erfurt, 1795); De charitate et caritate amabilis (Hanover, 1797); Versuch einer Verstehung und Erläuterung der Geschichte Jesu (1805); - Natur- Analogien, etc. (Hamburg, 1813). See Winer, Handbuch der theol. Lit., ii, 896, 899, 900; Zuchold, Bibl. Theol., ii, 875. (B. P.)

Meyer, Johann Matthias von, a Lutheran theologian of Germany, was born at Aschach in 1814. In 1839 he was vicar, in 1843 director of the teacher's seminary at Schwalbach, in 1844 preacher at Nordlingen, in 1845 at Munich, and in 1855 dean there. In 1872 he was made member of the superior consistory, and became its president at the death of Harless (q. v.). Meyer was born in 1815, died in 1889, doctor of theology, and member of the council of the Bavarian empire. He published a few sermons, for which see Zuchold, Bibl. Theol., ii, 880. (B. P.)

Meyer, Louis Georg Frédéric, a Lutheran minister of France, was born at Montbeliard, Jan. 1, 1839. He sailed from Liverpool to Switzerland, in 1859, became professor of French at Leipsic, and in 1863 he accompanied two young men to Paris, and took up his abode in the house of John Monod. In 1867 he succeeded Mr. Boissart as pastor of the Lutheran Church at Paris, and in 1857 president of consistory and ecclesiastical inspector, and died Oct. 11, 1867. Meyer advanced the cause of home missions within his church, and originated many institutions. After his death were published Sermons, Leiters et Proverbes. See Lichtenberger, Encycl. des Sciences Religieuses, s. v. (B. P.)


Meager, Karl Ludwig Albrecht, a Lutheran theologian of Germany, was born at Schonborn, March 18, 1810. In 1848 he was professor at the seminary in Schonborn, and died Oct. 16, 1885, doctor of theology. He is the author of, Liber Rech zu Hebraeos in Latinum Versus Perpetuam Interpretationem Illustratus (Teubner, 1858); - Die Uebersetzung zum Verständnis der Bibel (1879). (B. P.)

Mezzachulana, a Mohammedan sect who believe that those who have any knowledge of God's glory and essence in this world may be saved, and are to be reckoned among the faithful.

Miell, Edward, an English Independent minister and journalist, was born at Portsmouth in 1809. He was educated at the Dissenters' College at Wymondley, Herts, and served for three years an Independent congregation at Ware, and afterwards one at Leicester. In 1841 he went to London, and established the Non-conformist, a paper in the interests of religious equality, becoming proprietor and editor, a position which he continued to occupy until his death, April 30, 1881. He was several times a representative in Parliament, and wrote numerous works on political and ecclesiastical subjects.

Mic-Mac Version of the Scriptures. The Mic-Mac, or S couriaguie of French writers, are a North American Indian tribe, inhabiting the peninsula of Nova Scotia. Since Edward's Island, a portion of New Brunswick. A version of the Bible into that language is of recent origin. The gospels of Matthew and John were the first portions issued in 1854, by the British and Foreign Bible Society. In 1856 the book of Genesis and the gospel of Luke were also published, the translations being made by the Rev. S. T. Rank, who continued the work. Several portions of the Old Testament, and the entire New Testament, are at present published. The language has been treated by Maillard, Grammar of the Mic-Mac Language (1846). (B. P.)

Michel Angelo. See Caravaggio; Michael Angelo.

Michmas. On this interesting locality, Lieut. Conder remarks as follows (Test Work, ii, 112 sq.):

'The site of the Philistine camp at Michmash, which Jonathan and his armorer-beard attacked, is very minutely described by Josephus. It was, he says, a precipice with three toes, ending in a long, sharp tongue, and protected by overhanging cliffs. Exactly such a natural fortress exists immediately to the west of the village of Motza, and it is still called "the fort" by the peasantry. It is a formidable escarpment rounded knobs above a perpendicular crag, ending in a narrow tongue to the sea, with cliffs below, and having an open valley behind it, and a saddle away from the central ridge. Opposite this fortress, on the south, there is a crag of equal height and seemingly impassable; thus the description of the Old Testament is fully borne out—a sharp rock on one side, and a sharp rock on the other' (1 Sam. iv, 4).

'The southern cliff, as we have noticed above, was called Seneb, or the saela, and the same name still applies to the modern valley, dip to the saela-trees which dot its course. The northern cliff was named Beaze, or 'shelter,' and the true explanation of the name only presents itself on the spot. The great vase is thus partly due east, and thus the southern cliff is almost entirely in shelter of the sea. The contrast is surprising and picturesque, between the dark, cool colliery of the cliff on one side and the rocky or tawny tints of the northern cliff, crowned with the gleaming white of the upper chalkly strata. The picture is unchanged since the days when Jonathan looked over to the white camping-ground of the Philistines. The trees have still not only been in existence for ages, but heightly as it does now, in the full light of an Eastern sun' (See illustration on following page).

Michon, Jean Hippolyte, a French abbot and religious writer, was born at La Roche-Françoise in 1806, and became a Benedictine, theological studies at the seminary of St. Sulpice in Paris, accompanied by the French Legation to the East in 1850 and 1860, and was honorary canon of Angoulême and Bordeaux. He died in 1881, leaving, La Fôrme et la Famille dans le Catholiquisme (1845): - Apologie Chrétienne du Dieu-Naître Stéphano.


II. HALACHIC MIDRASH, viz. SHEMOT (i.e. questions) of Rabbi ACHA of SABBA (about 230), on laws and usages, as contained in the Pentateuch. Best edition is that published at Dyhrenfurth in 1786, with the commentary of JESASIAH Berlin or PICT (q. v.). See ZUNZ, p. 56, 96, 343; STEINSCHEIDER, p. 4930.

III. HISTORICAL HAGGADOT, viz.

1. SEDER OLMON (q. v.).


3. JONAH (q. v.).


5. Midrash VAGAI, a work of the sons of Jacob with the Canaanites and the ENSA, printed in *Bet ha-Midrash* (ed. Jellinek), iii. See ZUNZ, p. 145.

6. PASECH-HAGGADA, for the Passover festival. See ZUNZ, p. 128; STEINSCHEIDER, 2671.

7. Midrash PETRAIRAH AARON, and 8. Midrash PETRAIRAH MOSE, on the last days of Moses and Aaron. See ZUNZ, p. 145; STEINSCHEIDER, p. 3996-4000; BET ha-MIDRASH, i, vi.

8. KEBHi ELIAD HAD-DANI (i.e. the Book of Eldad the Dane), towards the end of the 9th century, and containing the fable of the Jews beyond the river Sambation. See BET ha-MIDRASH, ii, iii, iv, STEINSCHEIDER, p. 4954; ZUNZ, p. 198.

9. Sopher ZEREBBABEL (q. v.).

10. ABBE GOMIN's treatise of the narrative as contained in the Book of Esther, printed in *Bet ha-Midrash*, i. See ZUNZ, p. 279.

11. *Megillath ANTIACHOS*, on the War of the ASSIMMONAI. See ZUNZ, p. 194. The Hebrews was often printed, see STEINSCHEIDER, p. 1382-1388. The Aramaic text was first published by FIIPOPSKI at the end of his *Choice of Pearls* (London, 1851); then by SZUZKI.
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(Varaw, 1863), and by Jellinek in *Bibl. hsm.-Mährak. vi*.

A new edition is in the course of preparation by Charles H. H. Wright, *The Megillath Atochotock, a Jewish Apocryphal*, with the *Chaldee Text*, etc.

13. *Midrash Ezer Etkrash*, so called from the first words, “These will I remember.” *Ps.* xlii, 5 (Hebrew text), describes the martyrdom of ten eminent teachers.

See Zunz, p. 142; Steinlechner, p. 3780-3792; *Bibl. hsm.-Mährak*. ii, vi.

IV. Of a purely legendary character are: 1. *Midrash Voguzah*, the tradition about Arminius (the Roman anti-


See Zunz, p. 142; Steinlechner, p. 3751-3850; *Bibl. hsm.-Mährak*, iii.

3. *Chabbah Maasoh* (i.e. story-books). See Zunz, p. 180; Steinlechner, p. 3855 sq., on the numerous Hebrew and Judaeo-German story-books, see ibid. p. 3868-3894.

V. Ethical Midrashim, *viz.* 1. The *Alphabet of Ben Sira*. See *Sira*.

2. *Derek Erets* and *Derek Erets Sutta*. See *Talmud* (vol. x, p. 194).

3. *Divrei Be-Elyah*, a medungle from the Bible, Talmud, and Prayer-books, thrown into the form of instructions by the prophet Elyah. See Zunz, p. 112-117; Steinlechner, p. 4111, 4112.


V. Coboblic, Myric, Metaphyric, etc., *Midrashim*. *viz.* 1. The *Book of Jirnah*. See *Jirnah*.


3. The Great and Small Halachoth. See *Zunz*, p. 166, 167; Steinlechner, p. 3457-3459.


Translations of Midrashim.—In Latin many are found in Ugo of Zanobi’s *Theatrum ad juvandum Sororarum*; in German, Wünsch’s *Bibliotheca Rabbinicae* comprises the Midrash Rabboth (on the Pentateuch and five Megiloth, i.e. Esther, Song of Solomon, Lamentations, Ecclesiastes, and Ruth), *Proverbs*, and *Penit. de Rob Kahnas* (Leipzig, 1880 sq.). See *Plitt-Herzog*, Realency.*

MIECZYSLAW AND THE CHRISTIAN CHURCH IN POLAND.

See Poland, *Ecclesiastical History of*.

*Migas*, Joseph, *Ben-Moḳ Ben-Hal-Leri* (also called *Hasan* [*Bassean*], from the initials of *Ben-Moḳ Ben-Hal-Leri*), one of the greatest Talmudic scholars of his time, was born at Granada in 1077. When twelve years of age he went to Cordova to attend the lecture of Isaac ben-Jacob Alfasi (q.v.), with whom he stayed for fourteen years. The master who gave him the ordination (*Badek*) was very proud of this scholar, of whom he used to say, that even in the age of Moses none could be found like him, and he appointed him as his successor in the presidency of the College of Cordova, which post he held for thirty-eight years (1108-41), until his death. It is said that many students, even from Egypt. From all parts his Talmudical decisions were sought for, and the greatest ornament of his school was the celebrated Moses Maimonides (q.v.),


Migdal-ed. *Meljebel*, with which Tristram (Bible Places, p. 274) and Conder (Test Work, ii, 338) identify this place, lies three and three quarter miles north-west of Tiberias, and is a considerable village, with ancient wine-presses, sarcophagi, cisterns, etc. (Memosirs to the Ordnance Survey, i, 157).

Migdal-ed. was the supposed modern representative of this site, ed-Migdal, three miles north-east of Ascalon, is an important place of 1500 inhabitants, but without signs of antiquity (Memosirs to the Ordnance Survey, ii, 410).

*Migne*, Jacques Paul, a Roman Catholic theologian, was born at St. Flour, Cantal, France, Oct. 25, 1800. He was educated at the theological seminary in Orleans, acted for some time as professor at Châtillon, and after his ordination served as curate in the diocese of Orleans. In consequence of a controversy with his bishop respecting his (Migne’s) book upon the subject, he went to Paris, and started *L’Univ. Religieuse*, later called simply *L’Univers*. In 1833 he sold his interest in the paper, and went to Petit Montrouge, near Paris, where he soon built up an enormous printing establishment, to which he gave the name “Imprimerie Catholique.” From this proceeded the famous Patriarche Curamus Completus sive Bibliotheca Universialis, Integra, Uniformis, Commoda, *Economica Omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum qui ubi apv Apostolico ad Unum Incomitum 11 Tempora Flurerunt* (Latin series, 221 vols. 1844 sq.). 2d. ed. 1944 sq. 1st Greek series, 194 vols. 2d ed. 59 vols., both since 1857: — *Collection des Orateurs Sacrés* (100 vols., 1846-48), etc. In 1868 this immense establishment was burnt to the ground. Migne died Oct. 25, 1873, at Paris. See Lichtenberger, *Encyclop. des Sciences Religieuses*, a. v.; Tavenre, *Dictionnaire des Contemporains*, ed. 1880, p. 1290. (B. P.)

*Mikulas*, William S., D.D., a Baptist minister, was born in Orange County, N. Y., May 16, 1820. He graduated at Madison University in 1843, and from the theological department of the same institution in 1845; soon after became pastor in Rondout, N. Y., remaining there for four years; then he was Sun Sin Sing six years; next at the Sixteenth Street Church, New York city, and had a successful ministry for seventeen years; and finally of the East Church, in the seventh ward of the same city, where he died, June 20, 1883. See Cathari, *Baptist Encyclop.* a. v. (J. C. S.)

Miles, Henry D., an English Presbyterian clergyman, was born in 1699, and entered the ministry in early life. He was the minister of a church at Tooting, Surrey, for many years; a learned and ingenious man of considerable ability, and an eminent Christian. His skill in natural science led to his being elected a fellow of the Royal Society. In 1737 he was chosen assistant minister at the Old Jewry Church, where he preached once on the Lord’s Day for seven years, but resigned in 1744, and confined himself to Tooting, where he died, much regretted, Feb. 10, 1763. See Wilson, *Dictionary of National Biography*.

Miles, James Brownson, D.D., a Congregational minister, was born at Rutland, Mass., Aug. 18, 1822. He graduated from Yale College in 1849, and from Yale Divinity School in 1854, having one year (1852) attended the Theological Seminary at Andover; also, from 1862 to 1874, acting as pastor in Yale College. He was admitted to the First Church, Charlestown, Mass., Jan. 2, 1855, from which he was dismissed in October, 1871, to become secretary of the American Peace Society. About the same time he became secretary of the International
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Millan, Saint. See Emiliani.

Millennial Association, American. See Adventists, Evangelical.


Miller, Josiah, an English minister, who died Dec. 22, 1880, at London, where he had for a long time been secretary to the London City Mission, is best known for his writings on hymnology. His first volume in this branch of religious literature, Our Hymns, their Authors and Origins, appeared in 1866; three years later a second edition was published, under the altered title of Singers and Songs of the Church (Loud. 1869), which has also been reprinted in New York. (B. P.)

Miller, Samuel, D.D., a Presbyterian minister, was born at Princeton, N.J., Jan. 23, 1816, being the son of professor Samuel Miller of Princeton College. He graduated from the college in 1832, and the theological seminary in 1844, having been tutor in the college for several years in the meantime. He studied law, and while engaged in its practice prepared a full report of the great suit between the Old and New School branches of the Presbyterian Church at the time of the disunion. He was ordained in 1844, and after serving as stated supply at the Presbyterian Church at Mount Holly, N.J., for many years, became pastor in 1850. He also established a classical school of a high order, which continued there from 1845 to 1857. From 1858 he was pastor successively at Colonia and at Columbus for twenty years, and for four years of the churches of Zuckertown and Bas River. He was relieved from the charge of Mount Holly Church in 1873, but continued to supply various pulpits. In 1890 he was installed pastor of the Church of Oceanic, who had been until failing health obliged him to resign. He died at Mount Holly, Oct. 12, 1893. See Necrol. Report of Princeton Theol. Sem., 1894, p. 52. (W. F. S.)

Mills, Cyrus Taogart, D.D., a Presbyterian minister, was born at Paris, N.Y., May 4, 1819. He graduated from Williams College in 1844, and from Union Theological Seminary in 1847, 1848, and 1849 and went out as a missionary to Ceylon, having charge of the Battacotta Seminary. In 1855 failure of health obliged him to return. From 1856 to 1858 he was stated supply at Berkshire, N.Y., and in 1859 was president of the Oulsia College, in the Sandwich Islands, where he remained four years, and then resided for a year at Ware, Mass. In 1865 he was appointed agent of the Board of Commissioners of Foreign Missions to California, where he established in Brooklyn a female seminary. He died in California in 1884.

Minnot, Thomas, an Irish priest, was consecrated archbishop of Dublin on Palm Sunday in 1663. In 1666, the revenues of the precentor of St. Patrick's having been much reduced by the invasion of the Irish from the mountains, he united to that dignity the Church of Kilmainham. This addition was for the purpose of enabling the incumbent to live hospitably, give alms, and answer the expenses and charges of his office. About 1870 Minnot repaired part of St. Patrick's Church, which had been destroyed by fire. In 1873 he was one of those who advised the customs and assessments imposed, and other arbitrary measures enforced by William de Wind- sor, lord deputy. In 1674 he erected the Church of Ranelagh into a prebend, and in 1675 the royal mandate to attend a council to consider and provide against the hostilities of the O'Brien's of Thomond, who invaded Munster. But in June of 1675 he died in Lon-


Mira Basi, a subdivision of the Vallabha-charas (q.v.), originate by Miri Basi, who flourished in the reign of Akbar, and who was celebrated as the author of poems addressed to Vishnu. She was the daughter of a petty rajah, the sovereign of a place called Merti. Further than that her history is enveloped in fable.


Misler, Johann Nicolaus, a Lutheran theologian of Germany, was born in 1615. He was archdeacon at Marburg, was in 1652 professor of theology and Hebrew at Giessen, in 1654 doctor of theology, and died Feb. 20, 1683. He wrote, Serenismus Scripturae Sacrae: —Syr- nospis Theologiae Totius Christianae Religionis Systematice Theologi- siae sive de Deo Triino et Verbo Incarnato: —Speculum anti-judaicorum. —Disputationes: —V. de Sacra Scriptura s. Joh. r. 39: —De Dicto Propheticum Ex. iiii, 4: —De Mystério Saceret. Triullectus, etc. See Jocher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Mitchell, Jacob Duché, D.D., a Presbyterian minister, was born in Philadelphia, Pa., Nov. 2, 1806. When eighteen years of age he entered the College of New Jersey, where he graduated in 1827, and in the same year went to Princeton Seminary and studied two years there. He was licensed to preach by the Oneida Presbytery, Sept. 18, 1829: first laborer in Albany, and was ordained as an evangelist, Nov. 17 of the same year. He afterwards served at Shepheardstown, Martinsburg, and Smithfield, in Jefferson Co., Va. In this early period of his ministry, and for years following, when he labored far and wide in Virginia as a revival preacher, all testi- monies agree that he exhibited extraordinary pulpit power. In 1832 he became pastor at Lynchburg. From 1833 to 1837 he served as secretary of the Central Board of Foreign Missions for Virginia and South Carolina. In 1838 he became pastor at Peaks, near Liberty, Va., where he labored for fourteen years, having very great success in winning souls. Next he went to Alexandria and labored as an evangelist in the Chesapeake Presbytery, and in 1873 and 1874 acted as general agent for Hampden Sidney College. He died June 28, 1877. See Necrol. Report of Princeton Theol. Sem., 1878, p. 23.

Mitchell, John S., D.D., a Methodist Episcopal minister, was born on Block Island, R.I., in 1800. In his twenty-third year he entered the Genesee Conference; from 1837 to 1842 was agent of the American Bible Society in Maryland; and in 1850 was transferred to the New York East Conference, in which he took promin- ent appointment as a pastor and presiding elder. In 1864 was secretary of the Freedman's Relief Association, and finally superintendent of missions in Virginia and North Carolina. He died at Newburgh, N.Y., Sept. 16, 1862. See Minutes of Annual Conferences, 1863, p. 95.

Mithron, a title of Mithras, the Persian sun- god.

Mitternacht, Johann Sebastian, a Lutheran theologian of Germany, was born at Harlesleben, in Thuringia, March 30, 1613. He studied at Jena and Wittenberg, and was in 1638 pastor at Teutlen, Thun-

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View of Nebi Samwil. (From Thomson's Central Palestine and Phænix.)

ringia. In 1642 he was rector at Naumburg, in 1646 at Giers, and died Feb. 29, 1678. He wrote, Grammaticae Elenæ:—De Nativitatis Domini Anna, Mmae ac Die:—Notæ Philologicae, Theologicae, Chronologicae et Historicae in Fabriæci Históriam Sacram:—De Abrahami Nomine et Patris Ur:—De Teopore et loco Effusiónis Spiritus Sancti ad Actor, ii, 1:—Exemplaria Philosophicae:—Script. xix, 10:—Iuxtaevénia Philologicae:—Jubi xxii, 11, 12:—Item in Locum ad Hebraeos cap. viii, 7. See Witte, Dietrium; Jöcher, Algemeines gelehrten-Lexikon, s. v. (B.P.)

Mispeh of Benjamin. Respecting this place Lieut. Conder remarks (Tenet Work, ii, 117):

"There are plenty of Mispehs in Palestine, but in places quite inapplicable, whereas, in the right direction there is no name of the kind (so far as has yet been discovered), for Sabsa is not apparently derived from Mispeh, but is a name very like that of Jeshaphat and the natives of the place say that it was called after a Jewish king. In the old times the town seems to have been a place under the title Jeshaphat.

"The early Christians placed Mispeh in another direction, and Not at Beth Nabi, which is famous in the history of Richard Lion Heart. Their site for Mispeh was near Sién, west of Jerusalem, and here we found a ruin with the title Shi'a, which in meaning is equivalent to the Hebrew Mispeh; but this place cannot be described as 'over against Jerusalem,' and its recovery is thus a matter of minor interest.

"There is another site which has been proposed for Mispeh, though it is merely a conjecture, and not a name which might lead to the identification: this site is the remarkable hill called Nebi Samwil, north of Jerusalem. The place is conspicuous from the tall minaret which crowns the old crusading church on the summit, and within the church is the cenotaph now revered by the Moslems as the tomb of Samuel—a modern monument covered with a green cloth.

"The crusaders, with their usual contempt for facts, fixed on this hill as the ancient Shi'a; they also called it Ramah, and added besides a title of their own. 'Two miles from Jerusalem,' says Sir John Manville, 'is Mount Joy, a very fair and delicious place. There Samuel the prophet lies in a fair tomb, and it is called Mount Joy because it gives joy to pilgrims' hearts, for from that place men first see Jerusalem.'

"The tradition which places Samuel's tomb here seems, however, to be only recent. Rabbi Benjamin of Tudela, who is a tolerably safe guide as regards Jewish sacred sites, discourses the story and speaks of a change of site. 'When the Christians took Ramleh, which is Ramah, from the Mohammedans,' says the rabbi, 'they discovered the sepulchre of Samuel the Ramathite near the Jew- ish synagogue, and removed his remains to Shi'a, where they erected a large place of worship for him, called St. Samuel of Shi'a to the present day.'"

Nebi Samwil is fully described in the Memoirs to the Ordnance Survey, iii, 12, 149, according to the law of Mohammed, as being indifferent.

Mobaedians, a name given to the followers of the famous Mohammedan impostor Borkai or Mokana (q. v.). They made an insurrection in the province of Khorasan against the caliph Mahdi, who, however, at length defeated them. Their name is derived from an Arabic word signifying white, the color of their dress by which they were distinguished from the adherents of the caliph, who were clothed in black garments.

Mobeds are the officiating priests among the Parsees of India. They read the holy books in the temples, and superintend all the religious ceremonies, but being themselves unlearned, they seldom understand the meaning of what they read, or the prayers they recite. The mobeds are distinct from the dastars, who are doctors and exponents of the law. There is also an inferior order of clergy among the Parsees, called hirdas, who have immediate charge of the sacred fire, and sweep and take care of the temple. The priests receive their office by inheritance, and have no fixed salary, but are paid for their services. Many of them follow secular employments.

Moberley, George, D.D., D.C.L., an English priest, was born in St. Peter'sburg in 1803. He was educated at Winchester School, and graduated from Balliol College, Oxford, in 1829; was for some years tutor and fellow there; in 1835 was appointed head-master of Winchester School; in 1866 rector of Brixton, in the Isle of Wight; in 1868 a canon of Chester; in 1869 bishop of Salisbury, and died July 7, 1885. Dr. Moberley was the author of numerous sermons and essays, also one of the five clergyman who published revised versions of several parts of the New Testament.

Mobius. See Móbius.

Modin. El-Modiieh, the modern representative of this place, famous in the Maccaenian history, is fully described in the Memoirs accompanying the Ordnance Survey, ii, 341 sq. (See illustration on p. 782.)

Moffat, Nicol de, a Scotch priest, was elected bishop of the see of Glasgow in 1260. He died at Timningham, in East Lothian. See Keith, Scottish Bishops, p. 241.

Moffat, Robert, D.D., an eminent English missioner, was born at Inverkeithing, Fifehire, Scotland, Dec. 21, 1795. He was originally a gardener, and was brought up within the fold of the Secession Church, to which his parents belonged. In 1816, having resolved to become a missionary to the heathen, he offered his ser-
Mogon, Angola, etc., in Africa. They are a kind of genii or spirits, and are in subordination to a superior being, called by the natives Zambian-Pongo. Their idols are composed either of wood or stone; a few are erected in temples or temples, but the much greater part in the public streets and highways. Some are in the form of four-footed beasts, others are like birds. To these the negroes bow, and offer sacrifices to appease their anger, or to obtain their favor.

Mokudjye, a sect of the Anamians (q. v.).

Moladah. Khurbet el-Milh, the probable representative of this locality, is seven miles and three quarters south-west of Tell Arad, and thirteen and a quarter east of Beersheba. It is briefly described in the Memoire accompanying the Ordnance Survey (iii, 415), and more fully by Tristram, Bible Places (p. 19), as follows:

"The two wells are in the shallow valley, very thinly built of marble, about seventy feet deep, their sides scored with the ropes of the water-drawers of many centuries. The ground around is strewn with records of the Roman occupation. Fragments of shafts and capitals, probably the support of roofs that collapsed from the weight of huge marble water-trenches, lie around the mouth. There traces (that are not in the north to the south) stand a small isolated 'tell' or hill, covered with ruins, and now used as a burying-ground of the Dhaman tribe. This hill was the market place of the city, and its name, Josephus; and we could clearly trace the circuit of the wall that once surrounded it, nearly square in shape, and still in places three or four feet high. The traces of buildings and fragments of walls cover an extensive area both south and north of the city; and near its feet, on the south-east, are the outlines of a building, probably a Byzantine church. The other ruins seem to belong to an earlier and more enduring, and are perhaps the remains of the town of Simeon."

Molobideya, a name sometimes applied to the Ammassis (q. v.).

Moltor, Wilhelm, a Roman Catholic theologian of Germany, was born Aug. 24, 1819, at Zweibrucken. He first practiced law, but in 1849 betook himself to the study of theology at Bonn, was given holy orders in 1851 at Spira, was in 1857 cathedral dean and in 1864 doctor of theology, a distinction conferred on him by pope Pius IX. In 1868 the same pope called him to Rome as consultor of the Vatican council. Moltor died Jan. 1, 1890, at Spira. He published, in connection with Hilskamp, Papst Pius IX in seinem Leben und Wirken (3d ed. 1873). (B. P.)

Moll, Carl Bernhard, a Protestant theologian of Germany, was born at Wolfzah, Pomerania, Nov. 29, 1886. He studied at Berlin and Greifswald, and entered the ministry in 1880 at Naugard. In 1884 he was called to Lókken near Stettin, in 1885 to Stettin, in 1880 as professor of theology to Halberstadt, and in 1860, general superintendent of the province of Prussia. He died Aug. 17, 1878, at Königsberg, leaving, Die georgische Notb der evangelischen Kirche Preussen (Pawelack, 1843): Das Heil in Christo in Predigten (Halle, 1852): Das System der profanen Theologie im Grundriß dargestellt (1857): Christologia in Epistola ad Hebreaos (1854-55): De Justo Atributatorum Dei Discrimation (1855): Zeugnisse vom Leben in Christo in Predigten (1856). For Lange's Bibliothek he wrote the commentary on the Psalms and on the Epistle to the Hebrews. See Zuchold, Bibl. Theol. ii, 892 sq. (B. P.)

Moll, Willem, a Dutch theologian, was born Feb. 28, 1812, at Dort. He studied at Leyden, was in 1837 pastor at De Vuursche, in the province of Utrecht, in
MOLLER

MONGOLIAN VERSION

1844 at Arnhem, in 1846 professor of theology at Am-
sterdam, and died Aug. 16, 1879. He is the author of,
Kerk geschiedenis van Nederland voor de Hervorming
(Utrecht, 1861-71, 6 vols.);—Geschiedenis van het kerke-
lijke Leven der Christenen gedurende de zes eerste Eeuwen
( Amsterdam, 1846-48, 2 vols.; 2d ed. Leyden, 1855,
1857);—Angelus Merula, De herkomst en Mortaliteit
van de Gebofio (1851);—Johannes Brugsam en het poe-
dienstig Leven onzer Vrouwen in de vijftigste Eeuw
(1854).
Moll founded the society which from 1860 to 1863 pub-
lished the Kalender voor de Protestanten in Nederland.
See網羅 des Levenstafden van Willem Moll, in Jaarboek
van de Koninklijke Academie van Wetenschappen
1879, p. 66-117; Rogge, Willem Moll, in Mannen van
Heteekning in onze Dagen, 1879; Nippold, Die römisch-
katholische Kirche in der Kriegszeit der Niederlande
(Leip-
a. v.; Lichtenberger, Enzyklop. des Sacres Religieux,
a. v. (B. P.)

MÖLLER, Arnold, a Protestant theologian of Ger-
many, was born Oct. 9, 1791, at Duisburg. In 1817 he
was military preacher at Münster, in 1829 pastor at
Minden, and died in 1868. He published, För christli-
che Erbauung (Ratidun, 1802, 2 vols.);—Bibliothek
Schatzkästchen zur täglichen Erbauung christlicher Pfleger
(1801);—Taber und Sinne (Münster, 1834);—Der Tisch
des Herrn (2d ed. 1832);—Das Evangelium für Kind-
liche (Bielefeld, 1862);—Friedrich Adolf Krämer und seine
Freunde (Bielefeld, 1849);—Das eigentümlichste Theil
des evangelischen Gottesdienstes in den protestantischen
Landern (Bielefeld, 1850);—Hilfebuch für den Kirchengen.
theil (3 parts, 1851-52). See Zuchold, Bibl. Thol. ii,
893 sq.; Winer, Handbuch der theolog. Lit. i, 544; ii,
255, 270, 271, 310, 333, 337, 308, 322, 386. (B. P.)

MÖLLER, Johann Friedrich, a Lutheran theologian,
who was born in 1779, and died Nov. 26, 1833, doctor of
theology at Copenhagen. He published, Theologisk
Bibliothek (Copenhagen, 1811-21, 20 vols.);—Viuie theol.
Bibliothek, (1815, 20 vols.);—Tafelskrift for Kerke og
Thodio, (1821, 1833, 4 vols.);—Compendium theologii
symbolici, eccles. Lutherrum. See Winer, Handbuch der
theol. Lit. i, 12, 338. (B. P.)

MÖLLER, Martin, a Lutheran hymn-writer of Ger-
many, was born Nov. 11, 1454, at Leisenitz, Saxony.
In 1572 he was called to the ministry at Kesseldorf,
and in 1575 to Sprottau, Lower Silesia. In 1600 he
was appointed pastor primarius at Görlitz, in Upper
Lausitza, and died March 2, 1606. Besides his Prosia
Evangeliorum, a practical exposition on the gospels of
the Old Testament (1606, 1619), he wrote several
hymns, some of which are translated into English, as
Nimm von uns, Herr, du traver Gott (in Jacob, Psalmen-
diu (Germania), i, 123, "Remove from us, O faithful
Gott"), O Jesu, sias Vere dein genükt (ibid. i, 130 sq.
"What a bright brings Jesus to my sense"), Ich Gott,
wie manches andre erzählen (Choral Songs for England,
No. 136, "Ah God, my days are dark indeed") See Koch,
Geschichte des deutschen Kirchenliedes, ii, 211 sq.;
Jocher, Allgemeines Gelehrtern-Lexikon, s. v. (B. P.)

MOLONG, the name given to the Supreme Being
by some of the tribes of Central Africa.

MOLODAMOYNI (from μόλοδαμούν, lead, and μαρ,
vix, divination), a species of divination among
the ancient heathen, in which they drew conjectures con-
cerning future events from the motions and figures pre-
sented by melted lead.

MONDARI VERSION of the SCRIPTURES. The
Mondari is spoken by the Koles of Chota Nagpur, Ben-
gal Presidency. The Rev. N. Nottrott, of the German
Missionary (Gonner's) Society, translated the gospel of
Matthew into the Mondari in 1875, which was printed in
1876 by the Calcutta Auxiliary. In 1878 the gospel of
Luke was printed, and between 1881 and 1882 the ges-
pel of John and Matthew followed. The work of
translation was done by the missionary already men-
tioned and the Rev. L. Beyer. Each translator revised
the work of the other by the help of native assistants.
(B. P.)

MONE, FRIEDRICH, a Roman Catholic writer of
Germany, was born May 12, 1796, at Minden, near
Braunsch. He studied at Heidelberg, commenced his
academic career there in 1817, was professor in 1819,
and from 1826 also first librarian of the university. In
1827 he was appointed a call to Louvain, but returned to
Heidelberg in 1831. Mone died at Karlsruhe, March
12, 1871, leaving, Geschichte des Heiligenkreuzes im nörd-
lischen Europa (Heidelberg, 1822-23, 2 vols.);—Litau-
ische Hymnen des Mittelalters (Karlsruhe, 1835-37, 3
vols.);—Länderlieder und griechische Meisen aus dem
2. bis 6. Jahrhundert (1856). See Winer, Handbuch der
theol. Lit. i, 914. (B. P.)

Mongolian Version of the Scriptures. In the Mongo-
lian there exist different versions: I. The Burait, or
Northern Mongolium, for the Buraita about lake Baital, in Siberia, and for the Kakia tribes of
Mongolia. In 1824 the New Test. was printed at St.
Petersburg, under the superintendence of Bishop Schiefer, who, with the aid of two learned Buraitas, had
commenced the translation, but during the work one of
the Buraitas died. The surviving Burait was after-
wards associated with Meisen, Swan, Stallybras, and
Yulje, missionaries at Seling, in the translation of the
Old Testament and the revision of the New Test.
The Old Test. was translated from the Hebrew, with
constant reference to such critical apparatus as could
be obtained. The style of writing adopted in this
version is reconcileable place between the vulgar col-
loquial language of 1821-31, of the people, which are dif-
ferent districts, and the abstruse modes of expression
employed in some of their books. It is above the com-
mon business dialect, but not so much higher as to place
the subject beyond the reach of any one of common un-
derstanding. This edition was completed at Khodon,
Siberia, in 1840, and during the same year. Swan and
Stallybras accomplished a fresh translation of the New Test., from the original Greek, based on the
version previously made. An edition of this Testament
was completed at press in 1846 at the expense of the
British and Foreign Bible Society, while a reprint of
it was undertaken in 1878 by the Academy of Sciences
at St. Petersburg, under the editorship of Mr. Schiefer,
in the Mongolian type instead of the Manchu charac-
ter, reducing thereby the size of the book by two
thirds. This edition was completed at press in 1899,
under the editorship of Mr. Pomme, professor of Mon-
golian in the St. Petersburg University, who had taken
the place of superintendent after the death of professor
Schiefer.

II. The Kulmuck, or Western Mongolium, for the Kal-
mucks of the Don and Volga, in Rossia and Eschiuchkal-
mucks, and Soungars, of Mongolia. In this dialect
there exist translations of the gospels of Matthew and
John and of the Acts of the Apostles, published between
1815 and 1822. Concerning these efforts of translation
and the Kulmucks themselves we read the following in
the annual report of the British and Foreign Bible So-
ciety for the year 1877: "The Kalmucks are a Mongolian
tribe, inhabiting the great salt steppe of the province

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MONOD  

of Astrakhan, about whose mode of life and habits not much is known in Western Europe. While it is not likely that they, at the present time at least, in any way answer to the description given of themselves to the patriarchs as a third of their chief deacon, recorded by Macarius, and quoted by dean Stanley in his 
Eastern Church — where, being brought into the presence of the patriarch, they are represented as saying to him, 'When we have conquered a man, we cut away his nose, and then carve him into pieces and eat him. Good Lord, whenever you have any men deserving of death, do not trouble yourself about their guilt or punish- ment, but give them us to eat, and you will do us a great kindness' — they are certainly in a very low state of civilization, even though their chiefs are sometimes educated in Russian schools. Mission work was begun among them early in the present century, and by the preaching of the Gospel and circulation of the Scriptures, parts of which had been translated into Kalmyck by the missionary Conrad Neitzl, and others, and subsequently revised by the laboring under the auspices of the emperor Alexander I, and of the British and Foreign Bible Society, a number of conversions took place. But days of trouble and persecution fell upon the mission, and in a recent letter the pastor of the Moravian settlement of Sarpepta, founded with the express purpose of evangelizing the Kalmyks, forms your agent that at present no thorough knowledge of Kalmyck is possessed by any of the brethren. A search made in the archives of the village revealed the presence of a few copies of the gospels of Matthew and John, besides a number of Kalmyck tracts. A copy of each of the gospels having been sent by you to London, specimen pages of a reduced and convenient size have been printed by the photographic process. These were forwarded to Sarpepta, and we now await the result of their critical examination by learned Kalmyck interpreters, the day when they may, and to know the extent of the labors of the brethren themselves. Should these be deemed satisfactory, and the committee otherwise see fit to proceed with the printing of the Scriptures in the vernacular of this tribe, future reports may contain something more interesting and instructive about the progress of Bible work among its members."

From the report for the year 1880 we learn that the agent of the British and Foreign Bible Society at St. Petersburg has been authorized to employ M. Podznieff and archpriest Smirnoff to translate the gospel of Matthew. M. Podznieff assures me that Kalmucks are among the Kalmyks, will see that the words and idioms are suited to the people. On this plan there will be reason to hope that an excellent translation will be prepared. It is to be feared that until the other books of the New Testament have been translated, the translation of the gospels will be slow."

In the 11th century a mystic Christian sect appeared in the north of Italy, having its headquarters at Montfort, in the neighborhood of Turin. Their president or leader was one Gerhard, who was called upon by Heribert, archbishop of Milan, to give an account of his doctrines. They were considered heretics, and subjected to great persecution, which they bore with the spirit of martyrs; but the sect made little progress.

Montgomery, Robert, a distinguished English missionary, was born at Bangor, Aug. 19, 1811. He studied at Edinburgh and was licensed by his presbytery about the end of 1841, and a few weeks afterwards was set apart for the mission to India. In 1843 he was stationed at Poorbunder, on the western coast, and three years later was transferred to Surat. He early acquired a scholarly knowledge of Gujarati, into which he translated the Epistle to the Romans and the Song of Songs in Isiash: likewise two little volumes by Dr. Barth, entitled, Scripture Stories of the Old and New Testament. He also prepared a Dictionary, English and Gujarati, which stands now as a help to all students of that language. His pentameter poem, Sacred Songs, was included in the Gujarati Book of Praise. When he returned in broken health in 1876, advantage was taken of his presence to appoint him moderator of the General Assembly. He was one of the delegates at the general missionary conference in London in 1879. Montgomery died in November, 1880. (B.P.)

For the study of the language, see Schmidt, Grammaire comparée du Gujarati (1831); Zwick, Grammaire de la langue gujarati (1851); Castren, Versuch einer indischen Sprachlehre (1857). (B.P.)

Monod, Horlacq, an eminent French Protestant minister, the youngest son of Jean (q.v.), was born in Paris, Jan. 20, 1814. He studied at Lausanne and Strasbourg, and in 1830 was deacon at Marseilles.
MOODIE, WILLIAM, D.D., a Scotch Presbyterian minister, who died June 11, 1811, in the fifty-third year of his age, was one of the ministers of St. Andrew’s Church, Edinburgh, from 1787, and professor of Hebrew and Oriental languages in the University from 1798. He was a man of considerable literary acquirements, very popular as a preacher, and the author of several works. A volume of his Sermons has been published, to which is prefixed a biography of the author (Edinburgh, 1817, 8vo.).

MOODY, Louis, D.D., a Presbyterian minister, was born in Dauphin County, Pa., July 4, 1776. After graduating from Princeton College, in 1796, he studied theology with Rev. James Sandgate, and was licensed by the Presbyterian Church in 1801. In 1803 he was ordained as the same presbytery pastor of Middle Spring, where he remained until his death, in 1857. During the latter years of his life he was unable to perform his ministerial work. He was a laborious, faithful, and successful pastor. See Alexander, Presb. Coll. 18th Cent.

MOORE, John L., D.D., a pioneer Baptist minister, was born in Lewis County, N. Y., Feb. 17, 1803. He was converted at the age of twenty-two; graduated from the Hamilton Institute in 1821; was ordained at the same year at Watervliet; visited and preached in several of the larger towns of Ohio, under the direction of the Home Mission Society; and in 1834 settled in Piqua, in that state, spending half his time with a new church at Troy. Next year he was elected pastor in that church for two years, and then, for eight years, was in the service of the Ohio Convention, acting a part of the time as an agent of the college at Granville, now Denison University. After a short pastorate in Springfield, he devoted himself to promoting the interests of the theological seminary at Fairmount, and became an expending missionary in Ohio, and finally gave up public life, preaching occasionally. He died in Topeka, Kansas, Jan. 23, 1878. See Cathcart, Baptist Encyclopedia, p. 812. (J. C. S.)

MOORE, Smith William, D.D., a minister of the Methodist Episcopal Church South, was born Nov. 1, 1818, in North Carolina. He was converted in 1837, and entered Randolph-Macon College in 1838, but was obliged to leave a few months before graduation. He then taught school in Tennessee for two years, preaching in the meanwhile, and joined the Tennessee Conference in 1844, when he was ordained deacon. From 1840 to 1844, he was a Professor in the Female College at Athens, Ala., when he was elected president, which position he resigned in 1853 to accept the vice-presidency of La Grange College. After a few months he resigned this position, and being transferred to Memphis Conference, became president of both La Salle Female Seminary and Seis position he held several years. One year he was agent of the Book and Tract Society, and at the same time one of the editors of the conference paper, Christian Advocate. In 1866 he was appointed president of Andrew College at Florence, Tenn., where he continued four years. The remainder of his life was given to the itinerancy, his last appointment being Central Church, Memphis, in 1879. He died at Brownsville, Sept. 2, 1890. Dr. Moore was a polished scholar, skilled theologian, and faithful Christian. His preaching was clear, strong, interesting and impressive. He was a generous, kind, studious, prayerful, laborious, pure in heart, chaste in speech, consistent in life, catholic as well as evangelical, and profoundly earnest as a minister of the gospel. See Minutes of Annual Conferences of the M. E. Church South, 1895, p. 167.

MOORE, Thomas Verner, D.D., a Presbyterian minister, was born at Newville, Pa., Feb. 1, 1816. He graduated from Dickinson College in 1838; became agent for the Pennsylvania Colonization Society, graduated from Princeton Theological Seminary in 1842; and was ordained pastor at Carlisle the same year; was settled at Greenwich in 1845: the First Church, Richmond, Va., in 1847; editor of the Central Presbyterian.

MORAVIA, Andrew DR., a Scotch prelate, was bishop of Moray from 1224 to 1242, in which year he died. He had his See in Ross, and his See prelate laid the foundations of the Moray Deanery, which was dedicated to the Holy Trinity, and ordered to be the cathedral church of Moray forever. See Keith, Scottish Bishops, p. 138.

MORAY, DAVID, a Scotch prelate, was consecrated bishop of the see of Moray in 1229, at Arignon. He died Jan. 20, 1236. This prelate founded the Scots College at Paris in 1235. See Keith, Scottish Bishops, p. 140.

MORAY, GILBERT, a Scotch prelate, was consecrated bishop of the see of Caithness in 1222. He died at Scrabster in 1245, after having built and consecrated the cathedral church of Caithness, at Dornoch. See Keith, Scottish Bishops, p. 207.

MORDVINIAN Version. See RUSSIA, VERSIONS OF.

MORGAN, W., D.D., a Welsh Baptist minister, was born in Pembroke-shire in 1801. He studied at Aberavon, was ordained pastor of a small church in Holyhead, April 19, 1825, and died Sept. 15, 1872. See (Lond.) Baptist Handbook, 1873, p. 267. (J. C. S.)

MULIKOFER, JOHANN KARL, a Swiss theologian, was born at Aarau, in 1803, and died there in 1870. See Lithfer, Encyclop. des Sciences Reli. s. v. (B. F.)

MORNING HYMN. In the Apostolical Constitutions mention is made of a hymn for the morning, which is there, however, called the morning prayer. Other writers term it the hymn, the angelical hymn, and the great doxology. It ran in these words: "Glory be to God on high, on earth peace, good will towards men. We praise thee, we bless thee, we glorify thee, we worship thee, O Holy High and Majestic God, who art in the truth, the only begotten, whom no one can approach, for thy great glory. O Lord, heavenly king, God the Father Almighty; Lord God, the Father of Christ, the immaculate Lamb, who taketh away the sin of the world, receive our prayer, thou that sittest upon the cherubim. For thou only art holy, thou only, Lord
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Jesus, the Christ of God, the God of every created being, and our King. By whom unto thee be glory, honor, and adoration." This hymn was used daily in the ancient morning service, and is still used in the modern Greek Church.

Morrison, John Hunter, D.D., a Presbyterian minister, was born in Wallkill Township, Orange Co., N.Y., June 29, 1806. He studied at Bloomfield Academy, N.J.; graduated from Princeton College in 1844; and from the theological seminary there in 1847; and was ordained the same year. Soon after, he sailed for India, and thenceforward his whole ministerial life was spent in the foreign missionary work, in connection with the Presbyterian Board of Foreign Missions, including two brief visits to his native land. During one of these, in 1865, he was elected moderator of the General Assembly. It was at his suggestion, while in India, that the first week of January was set apart for united prayer for the conversion of the world to Christ. He lived and labored successively at Allahabad, Agra, Sabathu, Simla, Ambala, Lahore, Rawal Pindi, Dehra Doin, and died at the last-named place, Sept. 16, 1881. Dr. Morrison was a man of rare devotion to his work. See Necrolog. Report of Princeton Theol. Sem., 1882, p. 86.

Morris, Interpreted, D.D., a Protestant Episcopal clergyman, was rector of St. Paul's Church, in Steubenville, O., for many years, until 1865, when he removed to Gambier. He died Feb. 13, 1866. See Prot. Episc. Almanac, 1867, p. 55.

Morris, Jannes, D.D., a Protestant Episcopal clergyman, was born at Newburyport, Mass., Oct. 25, 1779. After acquiring the rudiments of an education at the public schools of his native town, he commenced to learn the joiner's trade; but in his seventeenth year entered Harvard College, and graduated in 1800. He taught the grammar school at Bowdoin in Maine and in Brookline after leaving college, and began the study of theology. Soon after, he was employed as lay-reader at Cambridge, and some time later completed his theological course under bishop basan. He was ordained deacon, July 3, 1805; became assistant to the bishop in St. Paul's Church; in November following rector; and died in that position, April 26, 1842. Among his literary remain is a number of published sermons, addresses, etc. See Sprague, Anmals of the Amer. Pulpit, v. 492.

Mortar, a broad bowl of brass, latten, or copper, either with a pricket for a thick lighted taper, or else filled with a mixture of perfumed wax and oil, in which a broad wick was kept burning both at festivals and funerals. See Mortar at St. Mary Magdalen College, Oxford.

Mosche, Gabriel Christian Benjamin, a Lutheran theologian of Germany, was born at Grosen-Seer, in the principality of Schwarzburg-Sondershausen, March 6, 1728. He studied at Jena, and for some time assisted his father in the ministry. In 1748 he was preacher at Erfurt, and lecturer at the university, in 1759 superintendent at Arnstadt, in 1773 preacher at Frankfurt-on-the-Main, and died Feb. 8, 1791. He published, De Ann. Seregetami Judicia Socia (Jena, 1747); Das Gesetze der Summen Nationa Superstiti in Inleute Leit- gterum (Erfurt, 1750); —Commentatio de Contemplationis Mortis Atque Resurrectionis Jesu Christi Evan Hominis Amor (Jena, 1758); —De Rediui Christi in Vitam (Arnstadt, 1758); —Triplex Gloriae Coloniae Magnitud (Jena, 1760); besides a number of sermons and ascetical works. See Düringer, Die deutsche Kunstschriften der achzehnten und neunzehnten Jahrhunderts, s. v.; Winer, Handbuch der theol. Liter., ii, 196, 291. (B. P.)

Moulema, a name derived from the Arabic verb salama, to be devoted to God, and applied to those who believe in the Koran, and who, in the Mohammedan sense, form the body of the faithful. See Islam.

Motu Version of the Scriptures. The Motu is a dialect spoken by the natives round Port Moresby, New Guinea, hence it is also called the Port Moresby or New Guinea dialect. The Rev. J. Chalmers translated the first three gospels, and of these the gospel of Mark has been carefully revised by the Rev. W. G. Lawes, and an edition of five hundred copies was printed at Sydney during the year 1881 by the New South Wales Auxiliary to the British and Foreign Bible Society, Mr. Lawes, who is preparing other portions for the press, says, concerning the gospel of Mark: "This is the first portion of the Scriptures translated into any language of south-east New Guinea. The Dutch missionaries at Dobuay, at the extreme north-west of the island, I think, translated a portion into the language spoken there, but, with that possible exception, this is the beginning of the work of translation on New Guinea." From the report of the British and Foreign Bible Society for 1885, we learn that the gospel of Mark, which has been circulated, is more widely read than was expected. The gospels of Matthew and Luke were also revised by Mr. Lawes, and printed at Sydney in 1882, while the gospels of John, by which he translated himself, was published in 1884. (B. P.)

Moulinié, Charles Etienne Francois, a Swiss Protestant theologian, was born July 25, 1757. He studied at his birthplace, Geneva, and was ordained in 1781. In 1798 he was pastor at Saconnet, in 1794 at Darguad from 1755 to 1829 at Geneva. He died Aug. 3, 1836. Moulinié was a prolific writer, who left seventeen volumes in manuscript to the library of the ministers association at Geneva. Of his published works to be mentioned, Lett. de la Parole (1788), a catechism — Notice sur les Livres Apocryphes de l'Antic. Testament (1829). See Gautier, Notice sur les Lettres et les Écrits de M. le Pasteur Moulinié, in the Christt. Économ. de la France, 1866, p. 535 sq., 648 sq.; Henri de Goltz, Genres Religieux au dix-neuvième Siècle, p. 122; Lichtenberger, Encyclo. des Sciences Religieuses, s. v.

Mouton (or Wuch or Ooch) Version of the Scriptures. This dialect is spoken north of Sindh, between the Indus, Chenau, and Gharra rivers. There exists a version of the New Test., in that dialect, which was printed at Serampore in 1819. (B. P.)

Mozan is probably represented by the modern Khorbet Beit-Maaza, situated one mile north of Kulomi- gur (Memoria of the Orinance Survey, iii, 17; comp. Co- der, Tent Work, i, 25).

Mpongwe Version of the Scriptures. The Mpongwe is spoken by a West-African tribe, for which various detached portions of the Scriptures have been translated by the missionaries of the American Board of Missions, and several editions of these portions of the Old and New Test. have been issued by the American Bible Society. (B. P.)

Mücke, August Philip, a Reformed theologian of Germany, was born May 29, 1785. In 1805 he was appointed pastor of the Reformed Church in Accum, the only Reformed congregation in Oldenburg, and celebrated his seventy-fifth anniversary in 1860. He died Feb. 13, 1882, at the time the Nester of the Protestant clergy of Germany. He published, Die Dog- matik des 19. Jahrhunderts (Gotha, 1861); —Die heutige Unionsoorlevende, etc. (Leipzig, 1872); Das apostolische Glaubensbekundung (Berlin, 1873). (B. P.)

Muehnscher, Joseph D., an Episcopal minister, was born at Providence, R. I., Dec. 21, 1768, of German descent. He graduated from Brown University in
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1821, studied one year at Andover Theological Seminary, and was admitted to a priest's orders March 15, 1822, being South Parish, now Southold, Long Island, where he remained until 1827, when he became rector of St. John's Church, Northampton. For two years (1831-33) he was rector of Trinity Church, Saco, Me., and then was professor of sacred literature in the junior department of the Williams College, Williamstown, Mass. From 1841 to 1843 he was rector of St. Paul's Church at Middletown, Conn., and remained at that place without parochial charge until his death, Feb. 16, 1884. Dr. Muenchener had a decided musical taste, and in 1885 published Church Choir, a collection of sacred music. For several years he was editor of the Gambier Observer and the Western Episcopalian, and contributed largely to theological reviews and religious periodicals. In 1885 he published a Manual of Biblical Interpretation, in 1886 a Revised Version of the Book of Proverbs; in 1876, Orthography and Pronunciation of the English Language. See Necrology of Brown University, 1885-86. (J. C. S.)

Muhlenberg, William Augustus, D.D., LL.D., a distinguished Protestant Episcopal clergyman, great-grandson of Dr. Henry Melchior, was born in Philadelphia, Sept. 16, 1736. He entered the University of Pennsylvania at the age of fourteen years, and graduated in 1754. Having pursued a course of theological study, he became a clergyman in the Episcopal Church in 1754, and for five years was assistant rector of Christ Church, Philadelphia, being associated with Bishop White. In 1768 he became rector of St. James Church in Lancaster, in 1782, principal of St. Paul's College in Flushing, L. I.; in 1846, rector of the Church of the Holy Communion, in the city of New York; in 1858, superintendent and pastor of St. Luke's Hospital, New York (which he largely instrumental in founding), as also the church village of Johnland, on Long Island, holding this office until his death, April 9, 1877. In 1824 there appeared in the Episcopal Register, of Philadelphia, his admirable hymn, entitled "I would not live alway," which has been incorporated into nearly every standard church hymn-book. Many years afterward, when he was the editor of the Evangelical Catholic, Dr. Muhlenberg explained the circumstances of its history. He was the author of, Church Poetry (1825): — Music of the Church (1852): — The People's Singer (1858). His life was devoted to public and private forms of Christian philanthropy. See his Life and Work, by Anne Ayres (N. Y. 1880). (J. C. S.)

Mühlhäuser, Carl August, a Protestant theologian of Germany, was born in 1825, at Kleinikems, in Baden. He studied at Heidelberg, was for some time vicar and deacon at Carlsruhe, and in 1852 pastor at Solzfeld. In 1857 he was called as member of the ecclesiastical council to Heidelberg, but retired in 1864, when the liberal party had obtained its influence upon ecclesiastical affairs. He went as pastor to Wilferdingen, where he died Jan. 20, 1881. Mühlhäuser seemed to have been prepared to be the leader of the Christian party of his country. Everywhere where his counsel was asked for, and his work was appreciated by the Bonn University, which honored him with the doctorate of divinity. He published, Die christliche Weltanschauung (Heilbronn, 1876): Christentum and die Propheten (Jena, 1883); — he also edited O. Röhrs's Brief Johannes präisch erklärt (Wittenberg, 1858). (B. P.)

Muir, James, D.D., a Presbyterian minister, was born at Cumnock, Scotland, April 12, 1757. After the usual course of classical and philosophical studies at the University of Glasgow, at which he graduated in 1778, he went to America, being ordained in Edinburgh. In 1781 he was ordained an evangelist and sent to Bermuda, in 1785 joined the New Brunswick Presbytery, and in 1789 became pastor of the Presbytery Church in Alexandria, Va., where he died, Aug. 8, 1820. See Sprague, Annals of the Amer. Presb., iii, 516; Kirk, John, a famous Samoset scholar, was born at Glasgow in 1816. He studied at his native place, and in 1828 went to Bengal in the service of the East India Company, where he interested himself in the moral and religious welfare of the natives, and for this purpose published, among other works, in 1839, A Sketch of the Arguments for the Argument Against Hinduism, and of the Examination of Religions. In 1853 he returned to his native country. He died March 8, 1882, at Edinburgh. Muir's main work is Original Samoet Texts, on the Origin and History of the People of India, their Religion and Customs; and in 1866 they were published in 700 volumes, which were responsible for the student of ancient Hindu life and thought, dealing principally, as it does, with the Vedic period of Indian literature. The first volume discusses the legendary accounts of the origin of the castes; the second, the primitive home of the Hindus; the third, the opinions of Hindu writers on the Vedas; the fourth, the contrast between Vedic and later Hindu theology; and the fifth, the cosmological and mythological conceptions of the Indians in the Vedic age. (B. P.)

Muirhead, Andrew, a Scotch prelate, was first rector of Codzow, and next preferred to the see of Glasgow in 1840. He came in 1838, at the age of forty, to England in 1842, in order to negotiate a truce between the two nations. He died Nov. 20, 1883. This prelate founded the vicars of the choir at Glasgow, and beautified the cathedral. He also established a hospital, which he dedicated to St. Nicholas. See Keith, Scotch Prelates, vii, 147. (B. P.)

Mullen, Joseph, D.D., an English Congregational minister, was born in London, Sept. 2, 1820. He gave his heart to the Saviour at the age of fifteen, and joined the Church a year later. He was educated at Cowan College, and in 1841 graduated B.A. from the University of London. In 1843 he was accepted for service by the London Missionary Society. He then studied for a time in Edinburgh University. He was ordained Sept. 5, 1843, and sailed for India on the 9th. On his arrival at Calcutta he entered the institution at Bowrapore, and in 1846 became pastor of the first church there, in which office he continued for twenty years. He rendered important service to the society by the collection of carefully prepared statistics. In 1866 he returned to England to assist Dr. Tisdall in the foreign secretaryship of the society. This office he held till his death, which occurred in 1878. He visited America in 1875 and 1876 as an annual meeting of the American Board of Foreign Missions. In 1873 he visited Madagascar in the interest of the mission there. While making a journey to the heart of Africa to establish the mission at Tanyaraka he died, July 10, 1878. Dr. Mullen is the author of, Twelve Months in Madagascar (London, 1873): — Vedanism, Brahmanism, and Christianity: — Religious Aspects of Hindustan: — Missions in India, and several other works on missionary subjects. See (Lond.) Cong. Yearbook, 1880, p. 342. (B. P.)

Müller, Alexander, a Roman Catholic canonist of Germany, who was born at Zell in 1780, and died at Mayence in 1844, is the author of, Encyklopädisches Handbuch des gesammten in Deutschland Kirchenrechts (Erfurt, 1829-32, 2 vols.). — Ueber die Wehrhaftigkeit der Reorganisation des Corpus Evangelicum (Leipzig, 1838). — Erzbischöfe und Erzbischöfe (Jena, 1838). — Totale, zwei, dritte und vierte Gesetzsammlung (Jena, 1833). (B. P.)

Müller, Christian Gottfried, a Lutheran theologian of Germany, was born Dec. 28, 1747, at Zeitz, near Marienburg. In 1780 he was rector at Schleiz, in 1786 at Naumburg, in 1788 at Zeitz, and died Aug...
MÜLLER, Johann Georg (1), a Roman Catholic prelate of Germany, was born at Coblenz, Oct. 15, 1738. He studied at different universities, took holy orders in 1821, and received the degree of doctor of theology in 1837. In the same year he was professor of Church History and Latin at the University of Trier, in 1847 elected bishop of Münster, and died in 1870. He published, Ueber die Architektur der ersten Kapitel des Evangeliums nach Matthäus (Trieres, 1830) — Die Bäldischen Darstellungen im Sacramentar der christlichen Kirchen (ibid. 1865). See Winer, Handbuch der theolog. Lit., i, 86, 230; Zuchold, Bibl. Theol. ii, 416. (B. P.)


Müller, Johann Tobias Immanuel, a Lutheran theologian of Germany, was born in 1763, and died at Erfurt, in 1812. He is best known by his edition of Das evangelische Konkordienbuch, etc. (Stuttgart, 1860 and often). (B. P.)

Müller, Julius, a Protestant theologian of Germany, and brother of Karl Ottfried (q.v.), was born at Breslau, in 1795. He studied jurisprudence at Breslau and Göttingen, according to the wish of his father, and at both universities Müller's dissertations gained prizes, so that in 1817 the faculty at Göttingen made him doctor of laws. But the ideal of a happy life was present itself to his mind, and he betook himself to the study of theology at Göttingen. He soon felt that the then Göttingen theology could not satisfy him, and so returned to Breslau, in 1822, to continue his theological studies. While Tholuck was on a visit to Breslau, Müller, at the suggestion of a friend, visited him. He afterwards carried on a correspondence with Tholuck, whose personality, rather than theology, influenced him. In the spring of 1822, Müller, by the urgent advice of Tholuck, went to Berlin, where Strauss, Neander, and Tholuck, but not Schleiermacher, met the demands of his heart and mind. In 1825 he was called to the pastorate of Schönbrunn and Rosen, near Strelen. Here he wrote his Zur Begründung der Schrift, die katholische Kirche Schleismen (Breslau, 1827). A second edition was soon called for. Soon after, he came into conflict with the ecclesiastical authorities, by refusing to introduce the new liturgy, and in May, 1826, announced this as his final decision to the "consistorium." His official relations to the Church were thus endangered; but he was happily delivered from the inconvenience of a removal from his pastorate by a call, in 1828, to Göttingen, as university-preacher, with the promise of a professorship as soon as he should publish a learned book. In 1832 he commenced his academic career by publishing Lutheri de Praedestinatione et Libero Arbitrio Doctrina. He soon was made professor. In 1834 an urgent call as professor of systematic theology to Marburg could not be refused, and when Müller preached his last sermon in Göttingen (March, 1855), Lücke, in behalf of the university, presented him with the degree of doctor of divinity. The contributions which Müller made to the Studien und Kritiken after 1859 prepared the way for the work which has immortalized the name of this great Christian lexicographer (Engl. transl. The Christian Doctrine of Sin, Edinburgh, 1877, 2 vols.), of which several editions have been published. In 1883 Müller accepted a call to Halle, where, with Tholuck, he became the chief centre of attraction and activity of the students. In 1885 he founded, in collaboration with Neander and Nitzsch, the Deutsche Zeitschrift für christlich. Wissenschaft und christlichen Leben, to which he contributed many valuable articles, which, for the most part, have appeared in his Dogmatische Abhandlungen (Bremen, 1870). In the summer of 1878 he resigned his professorship (March, 27-29, 1878. A provision of his will stipulated that all his manuscripts should be destroyed. His works, besides those already mentioned, are Die Miraculorum Jesu Christi Natuara et Necessitate (Marburg, 1839); Lutheri et Coelestis Sententiae de Contra Sepulcrum (Halle, 1853); Die evangelische Union, ihr Wesen und gottesliches Recht (Berlin, 1854), besides several volumes of sermons. See Schultze, Dr. Julius Müller (Bremen, 1879); Zum Gedächtniss an Dr. Julius Müller (ibid. 1879); Kähler, Dr. Julius Müller, der holländische Dogmatischer (Göttingen, 1878); Flügel, Die Werkzeuge der Geschichte (ibid. s. v.); Schwarz, Zur Geschichte der neuesten Theologie (3d ed., 1877), p. 363 sq.; Lichtenberger, Enzyklop. des Sciences religieuses, s. v.; Zuchold, Bibl. Theol. ii, 917. (B. P.)


Münier, David, a Protestant theologian of Geneva,
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was born in 1798. He studied at his birthplace, and was admitted to the ministry in 1819 on presenting De Evangelio Primitivo. In the same year he went to Havre and then to Paris. In the latter place he made the acquaintance of Cousin, and Jean Monod. In 1825 Muriel was called to Chêne, in the neighborhood of Geneva, and in 1826 he commenced his lectures on the New Test. at the theological faculty at Geneva, where he was rector from 1832 to 1837. In 1835 he founded The Presbyterian minister, and took a lively interest in all matters pertaining to the welfare of the Church. His public life has been divided into three periods: from 1825 to 1841 a parishan in the Church and the academy; from 1847 to 1862 a religious conciliator; from 1862 to 1872 a laborious veteran. He died Oct. 9, 1872. His discourses are found in the Parables (1838): — The Miracles (1841): — The Reading of the Bible (1850): — The Divinity of Christianity in History (1853), etc. See De la Rive, in the Journal de Genève; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Murch, William Harris, D.D., an English Baptist minister, was born at Hounton, Devon, May 17, 1784. He was baptized in May, 1802, by Rev. Dr. Riggen, and united with the Carter Lane Church, London. Subsequently he became assistant pastor with the celebrated John Foster, and then solo pastor of the Church at Sheppard's Barton, Frome. In 1827 he was appointed president of the theological college at Mineral College, London. In 1844 he resigned his post on account of ill-health, and a year afterwards became pastor of the Church in Rickmansworth, Herts, where he remained till 1851. After preaching in and around London for a few years he removed, in 1856, to Bath, where he died, July 12, 1859. See (London) Baptist Handbook, 1861, p. 100. (J. C. S.)

Murray, Andrew, a Scotch prelate, was elected bishop of the see of Ross in 1213, but refused to be consecrated. See Keith, Scottish Bishops, p. 185.

Murray, George, D.D., a bishop of the Church of England, the second son of Lord George Murray, bishop of St. David's, was born in 1754. He was educated at Christ Church, Oxford, graduating B.A. in 1806. In 1814 he was consecrated bishop of Sodor and Man, and in 1827 he was transferred to the diocese of Rochester, which was then but a small bishopric, comprising ninety-three benefices, but under the administration of bishop Murray the number was increased to a hundred and sixty-four. He died Feb. 16, 1860, being at the time the senior of the English bishops. He was a churchman of the old school, and held himself aloof from extremists. See Amer. Quart. Church Rev. 1860, p. 184.

Musgrave, George Washington, D.D., LL.D., an eminent Presbyterian minister, was born in Philadelphia, Oct. 19, 1804. He studied at the classical academy of the Rev. Dr. Wyile, and although he did not enter college on account of ill-health, he pursued his studies privately under the tuition of Rev. Dr. Archibald Green, and finally entered Princeton Theological Seminary in 1825, and spent nearly two years there. In 1828 he was licensed by the Third Presbyterian of Baltimore, and in 1830 he was ordained pastor of the Third Presbyterian Church of that city. He continued there twenty-two years, laboring with great success. In 1856 he was elected director of the Princeton Theological Seminary, and continued in that relation until the time of his death. He was also a trustee of Princeton College. Having received the appointment of corresponding secretary of the Presbyterian Board of Publication, he resigned his pastoral charge and removed to Philadelphia. He was also corresponding secretary of the Board of Domestic Missions. He finally accepted an invitation to the pastorate of the North Tenth Street Church, Philadelphia, where he labored until 1868. Having resigned the post of corresponding secretary of Domestic Missions, he was reapointed, and continued until the board was removed to New York. The elder was elected moderator of the Old School General Assembly in the same year. Dr. Musgrave took a prominent part in the convention which met in Philadelphia in 1867, composed of delegates from both branches of the Presbyterian Church, the object of which was to promote the reunion of the two. He was a delegate to the First General Council of the Presbyterian Church in Edinburgh in 1875. He was also president of the Presbyterian Historical Society. Dr. Musgrave was a man of warm study, strong antagonism, and too deeply interested in all matters pertaining to the welfare of the Church. His public life has been divided into three periods: from 1825 to 1841 a parishan in the Church and the academy; from 1847 to 1862 a religious conciliator; from 1862 to 1872 a laborious veteran. He died Oct. 9, 1872. His discourses are found in the Parables (1838): — The Miracles (1841): — The Reading of the Bible (1850): — The Divinity of Christianity in History (1853), etc. See De la Rive, in the Journal de Genève; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Muskokke (or Creek) Version of the Scriptures. The Muskokke is spoken by the Creek Indians, who possess in their vernacular the gospels of Matthew and John, the epistles of John, James, Titus, and Ephesians—all published since 1868 by the American Bible Society. In 1879 the printing of the Acts of the Apostles was commenced at the New York Bible House. (B. P.)

Musarrad, Pirkerek, a French Protestant theologian, was born at Geneva in 1627, where he also studied theology. In 1654 he was ordained, and in 1656 ministered at Stourton and attended the national synod at London (1659-1660). In 1669 he was president of the provincial synod held at Is-sur-Thil, and in 1675 he accepted a call as pastor of the French Church at London. He died in 1686. Besides two volumes of sermons and other miscellaneous works, he published: Les sermons sur les missis des Clercs Modernes (Leyden, 1667; new ed. Amsterdam, 1744; a German translation was published at Leipsic, 1695). See Winer, Handbuch der theolog. Litt. i. 624; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Musulman-Bengali Version. See BENGALI VERSION.

Mutilation of Self. See BODY, MUTILATION OF THE.

Muurling, Willem, a Dutch theologian, who died at the Hague, Dec. 9, 1882, doctor of theology, was professor of theology at Groningen, and one of the founders of the Groningen school. In later years he became the leader of the so-called liberal theologians. He published, besides a work on Praktischer Theolog (2d ed. 1889, 2 vols.): — Oraziu de Weseli Gosforti (Amsterdam, 1840), and a series of essays in the Groningen periodical Waarheid en Liefde. (B. P.)

Muszel, Philipp Ludwig, a Reformed theologian of Germany, was born Nov. 24, 1756, at Freinsheim, and died Dec. 31, 1811, doctor and professor of theology, member of consistory, superintendent and pastor of the Reformed Church at Frankfurt-on-the-Oder. He published, Ueber die Verpflichtung auf die symbolischen Bücher der evangelischen Kirche (Berlin, 1831); — Vorlesungen über Christenthum und Deismus (Danzig, 1791); — Christophz, Berlin, 1830); — Ueber den Glauben an die im Neuen Testament erwähnten Wunder (Elberfeld, 1815). See Winer, Handbuch der theolog. Litt. i. 336, 385, 393, 463; ii. 38; Zuchold, Bibli. Theol. ii. 925 sq. (B. P.)

Myrckheim, in Norse mythology, is one of the nine worlds designed as a dwelling-place of the dwarfs.

Myra, Celsus, a Lutheran theologian of Germany, was born March 27, 1598. He studied at different universities, took his degree as doctor of divinity at Giessen in 1619, was professor of theology at Königsberg in the same year, and died April 30, 1633. He wrote, De Sacrificia Vercini Testamenti: — De Mistério Traducta: — De Eterno Diviniit Christi: — De Christiano aeguptiorum Disciplinae Quaestiones de Fide: — De Justificatione Humanae Persecutorum Corum Deo: — De Sacramento Baptismi: — De Ecclesia Dei: — De Divinis Nostris Prædestinatiad et Aeternam. See Witt, Memoria Theologicorum: Arnold, Historie de Königsbergerischen Universit; Jochen, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)
N.  

Naamah. Na'ameh, the latest proposed representative of this place, is merely described in the Memoiren accompanying the Ordnance Survey (ii, 408) as "a small mud village on low ground."

Näbe, Friedrich August Adolph, a Lutherian theologian of Germany, was born in 1800 at Dobritz near Zeitz. In 1824 he was catechist at St. Peter's, in Leipzig, and private lecturer there; in 1833 deacon at Königsstein, and died in 1835. He published, Novum Testamentum Graecum, etc. (Leipsic, 1831); Conversiones Historiae Ecclesiasticae (1824); — Britta in Nov. Test. Commentarius (1837); — Stimmen der Anekdoten, etc. (1844). Zuchold, Bibl. Theol. ii, 925; Winer, Handbuch der theolog. Lit. i, 46, 392, 493, 598. (B. P.)

Nachtigal, Johann Karl Christoph, a Protestant theologian of Germany, was born at Halberstadt, Feb. 25, 1725. He studied at Halle, and in 1773 accepted a call as teacher at the cathedral school of his native place. In 1808 he was made a doctor of theology, in 1812 general superintendent, and died June 21, 1819. He is the author of, Christostomia Hebraica, etc. (Halle, 1788); — Die Geistige Darstellung (Leipsic, 1796); — Evangelisches Handbuch des Alten Testamentes (1775-1800, 9 parts); — Kohleneth (1798-1799, 2 vols.). See Winer, Handbuch der theolog. Lit. i, 208, 213; Fürst, Bibl. Jud. iii. 9; Döring, Die gelehrtten Theologen Deutschlands, a.v. (B. P.)

Nadab, the ecclesiastical head of the Mohammedans in Persia. His office corresponds to that of the Mufti (q.v.). In Turkey, but with this difference, that the nadab can divest himself of his spiritual functions, which the mufti cannot do.

Nadhiami, a heretical Mohammedan sect, which maintained that God could do evil, but that he never does it, lest he should appear a wicked and imperfect being.

Nagas, a class of Hindo mendicant monks who travel about in a nude state, but armed with warlike weapons. They are not limited to one sect, but being Vaishnavas and Saivas Nagas. The Sika Nagas, however, differ from those of the other sects by abstaining from the use of arms, and following a retired and religious life.

Nagel, Johann Andreas Michael, a Lutheran theologian of Germany, was born Sept. 29, 1710, at Sulzbach, Bavaria. He studied at Altdorf, Jena, and Leipzig, commenced his academical career at Altdorf in 1757, was in 1770 professor, and died Sept. 29, 1788. He wrote, De Medio Disputandi Doctorum Judaorum, etc. (Altdorf, 1787); — De Lingua Arabica (1789); — Compositio Arimentica, etc. (ed.); — De Lingua Orbis Babylonae (1740); — Observationes in Genesis, i, 1 (1741); — In Genesis, i, 2 (1742); — De Lulio Securitatis Romanorum, etc. (1745); — De Textus Codicibus Monasteriorum Ebraicis (1749); — De Stilo Moris (1755); — Disput. ad Genes. xir, 26 (ed.); — Ad Genes. xir, 24 (1756); — Ad Amor. iii, 11 (1757); — Ad Mosaic. i, 15 sq. (1765); — Ad 1 Pet. xiv, 14 (1766); — Ad Nehem. viii, 8 (1772), etc. See Döring, Die gelehrtten Theologen Deutschlands, a. v. (where the earlier titles of his writings are given); Fürst, Bibl. Jud. iii, 15 sq.; Winer, Handbuch der theolog. Lit. i, 70, 96, 144. (B. P.)

Nagel, Leopold Julius, a Lutheran theologian of Germany, was born in 1809 at Stecklin, Pomerania. He studied at Halle and Berlin, was preacher at Kolzw, and afterwards military preacher at Stargard. In 1848 he published the New Testament of the English Bible Society. In 1846 he was a member of the Lutheran Laymen's Association (q.v.). In 1853 he was called to Breslau, the main seat of the independent Lutherans, and died Jan. 17, 1884. He published, Die Errettung der evangelisch-lutherischen Kirche in Preußen (2d ed. Erlangen, 1868); — Die Kämpfe der evangelisch-lutherischen Kirche in Preußen (Stuttgart, 1869). (B. P.)

Nageolsbach, Carl Wilhelm Eduard, a Lutheran theologian of Germany, who died Feb. 9, 1880, at Guzenhausen, Bavaria, doctor of theology, is the author of, Der Prophet Jeremia und Babylon (Erlangen, 1850); — Was ist christlich? (Nuremberg, 1852); — Der Gottesmann, die Grundlage der Offenbarung (1853); — Der Prophet Jeremia (Bielefeld, 1869); — Der Prophet Jesaja (1870), the last two works for the German Bibelwerk; — Hebräische Grammatik (4th ed. 1880); — Gedanken über die Wiederherst. (1871). (B. P.)

Nagle, Nano, foundress of the Presentation order, was born at Ballygirrin, on the banks of the Blackwater, Ireland, in 1728. She was educated in Paris, and while in that city, in 1756, resolved to devote herself to the poor children of her native country. She privately opened schools, first in Dublin and then at Cork. She afterwards assumed the habit of the Ursulines; but since that order undertakes principally the education of the children of the wealthier classes, Miss Nagle left them, and recruited new auxiliaries, who became the root of a new order which was approved after her death by pope Pius VI, in 1791. She also established an asylum for aged females, and the splendid building in the neighborhood of the South Presentation Convent, Cork, is the result of her work. There were in 1875 fifty convents of the Presentation order in Ireland. Miss Nagle died April 26, 1784. See (N. Y.) Cath. Almanac, 1754, p. 83; De Courcy and Shea, Hist. of the Cath. Church in the U. S., p. 368; Life of Miss Nano Nagle, by the late Rev. Dr. Coppinger (Dublin, 1843); Dublin Review, 1844, 1845.

Naglar, in Norse mythology, is the greatest ship of the world, built out of the nails of the dead, and designed to bring the inhabitants of Muspelheim to combat against the Asas, when Ragnarok, the destruction of the world, begins.

Nahalal, Meshal, the site proposed by some for this place, is described in the Memoiren accompanying the Ordnance Survey (i, 274) as "a mud village on a hill, with open ground on the west, where stands the prominent ruin Kur ez-Zit."

Nain, Nain, the present representative of this place, so interesting in New-Test. history, is thus described in the Memoiren accompanying the Ordnance Survey (ii, 86): "This little village stands on a small plateau at the foot of Jebel el-Dalo, in a position elevated above the plain. It is of stone and mud, with a little mosque called Mukam Sidna Alas on the north. There are numerous traces of ruins, extending beyond the boundary of the modern hamlet to the north, showing the place to have been once larger; but these ruins have a modern appearance. There is a small spring north of the village: a second, Alq al-Baz, exists on the west, and besides it rock-cuts tombs, much defaced, and a tree." (See illustration on following page.)

Nalib, the chief of the Emirs (q. v.) among the Turkish Mohammedans, who is held in great respect as being the head of the descendants of the prophet, and has the power of life and death over the other emirs.

Nama Version of the Scriptures. The Nama is spoken in Namquailand (q. v.). In 1815 the Rev. C. Allcroft commenced a translation of the gospel of Matthew into the Nama, but it does not appear that he completed the version. Ten years subsequently a translation of the gospels was effected by the Rev. Schmelin, of the London Missionary Society, which was printed at Cape Town at the expense of the British and Foreign Bible Society and the London Missionary Society.

Nama, the earlier form of the language, having been retranslated by Mr. Knudsen, a Rhenish missionary. These two translations differed from each other chiefly in this, that in the former no signs whatever are used to represent the various clicks which occur
Present Appearance of Nain. (From Thomson's Central Palestine and Pharmacia.)

so frequently in the language, while in the latter this important omission is supplied. A new effort towards a translation was again made by a missionary of the Rhenish Society, the Rev. G. Krönlein. The British and Foreign Bible Society having consented to meet the expense of printing an edition of the New Test., the translator went to Europe for the purpose of carrying the work through the press, which was completed in 1865. In addition to the New Test., Mr. Krönlein translated the Psalms, which were printed during the year 1872. On Oct. 25, 1881, Mr. Krönlein completed the translation of the Old Test., early portions of the same having been begun on May 23, 1873. The translator is now revising into one harmonious whole the entire books of the Old Test. See Bible of Every Land, p. 480.

For the language, see Tindall, Grammar of Numansk Hottentot; Wallmann, Die Formenlehre der Namaqua Sprache (1857); Hahn, Die Sprache der Nama (1870).

(N.B.)

Namaz, the five prayers which the Mohammedans repeat regularly every twenty-four hours. Tradition says that the prophet was commanded by God to impose upon his disciples the daily obligation of fifty prayers. By the advice of Moses he solicited and obtained permission to reduce them to five, which are indispensable. The times of prayer are, 1. Daybreak; 2. Noon; 3. Afternoon; 4. Evening; and 5. The first watch of the night. On Friday (their Sabbath) a sixth prayer is added, to be repeated between daybreak and noon. If the prayers are not repeated at the prescribed hours they are useless. The arrival of each of the hours of prayer is publicly announced by the muezzin (q. v.).

Nasr, the name given by the Jews to the president of the great Sanhedrin, who was held in high respect by the court. Moses is said by the rabbins to have been the first to fill the office. Till the captivity the sovereign or chief ruler acted as Nasr, but after that time the two offices became entirely distinct, the right of holding the office of Nasr belonging to the descendants of Hiel.

Nax, was one of the five gods of the ancient Arabs, mentioned in the Koran. He was the supreme deity of the Arabs of Yemen, and, as the name signifies an eagle, he may have been the sun-god.

Nashir, Charles William, D.D., a Presbyterian minister, was born in Philadelphia, April 12, 1804. His early education was received in that city and at the academy of Joseph P. Engles. He graduated from the University of Pennsylvania, July 6, 1821, and spent the following year in studying Hebrew under Dr. Banks. In November, 1822, he entered Princeton Seminary, but ill-health caused him to leave in one year. He was licensed by the Presbytery of Philadelphia, April 23, 1824; was stated supply at Norristown, Norriston, and Providence from April 23, 1825, until he was ordained by the same body, Nov. 16 following. He had charge of a school for boys at Montgomery Square, Pa., and was professor of Latin and Greek in Lafayette College. During the eight years spent here he supplied the Durham Church. He was president of Lafayette College for one year, and was proprietor and principal of a female seminary at Lawrenceville, N. J., for twenty-four years. He died Aug. 6, 1878. See Necrol. Report of Princeton Theol. Sem. 1879, p. 21.

Nast, Johann, a Lutheran theologian of Germany,
NATIVITY

 Constantine's Basilica at Bethlehem.
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flight of stairs on the south, and the side of the cro
to, is the tall chapel of the Prowsperan
gers. On its west side is the place of the manger,
now represented by a marble trough. The real
vines were, as the Latins tell us, long ago car
ried away to Rome, and is deposited in Santa Maria
Maggiore. Over the place is a good painting by
Morsolo, of date 1717, representing the Virgin and
Child, with the Shepherds. On the opposite side
of the groto is the station of the wise men, marked
by an altar having a painting, apparently by
the same artist.

The various grotoes are minutely measured
off by rule and line, and distributed among the
several sects. Many a keen and bitter contest there
has been for a few inches of a wall, or the fraction
of an altar; and more than once the question of the
opening and shutting of one of the doors has well
nigh involved Europe in war!"

Nativity of the Blessed Virgin, a festi
val observed by the Church of Rome annually on
Sept. 8.

Naturalism. See SCIEiCISM, LATEST
PHASES OF.

Nazareth. The latest descriptions of this
memorable place may be found in Conder's Test
Work (1, 188), and the Memoirs accompanying
the Ordnance Survey (i, 275, 326).

Neal, Rollin Herker, D.D., a distinguished
Baptist minister, was born at Southington, Conn., Feb. 13,
1807. He graduated from Columbia College, Washing
ton, in 1830, and from the Newton Theological Seminary
in 1838; for a short time was pastor in South Boston and
New Haven; and in 1837 of the First Baptist Church in
Boston, where he remained, with great usefulness,
nearly forty years. He died Sept. 14, 1878. (J. C. S.)

Neander, Conrad, a Lutheran theologian of Ger
many, who lived at the beginning of the 17th century.
belonged to the most excellent Hebraists of his time,
and translated into Hebrew The Epistles of the
Christian Year (Leipsic, 1688) — Luther's Smaller Catechism
(Wittenberg, 1535) — The Nicene and Athanasian Con
fession (ibid.); besides, he wrote, De Omnibus Acreab
bus Hebr. qui in Sacra Biblica referuntur (Leipsic. 1598)
— Elementa Exegetica (1580) — Tabula Nume
Conjunctiovanum Hebroram (1596). See Jocher, All
gemeine Gelehrten-Lexikon, s. v.; Fürst, Bibl. Jud., ii, 26
(B. P.)

Neander, John, a Presbyterian minister, was born
of Jewish parents, Nov. 12, 1588, at Neuborm, in the
province of Posen. He was educated in accordance
with Talmudical Judaism, and in 1635 was called to
Bremereich, near Bremerhaven, to occupy a rabbinical
position there. In 1638, however, he joined the Church
at Bremen, and became a missionary to the Jews. In
1643 Neander arrived in New York, and in Germany,
laboring among the Jews. In 1646 he was or
dained by the Dutch Reformed Church, and in 1652
settled at Brooklyn, N. Y., where he organ
ized the first German Presbyterian Church in
which he labored for more than thirty
years. He died Nov. 6, 1685. (B. P.)

Nebiilat. Its modern representative.
Brii Nabe, is a village of moderate size
at the edge of the plain, with a well to the
east, and containing cisterns with large cut
stones" (Memoirs to the Ordnance Survey,
ii, 266, 308).

Nebi (Ezra ii, 29; Neh. vii, 32). For
this site Lietzau, Conder proposes. (Test Work,
ii, 339). Nebi, seven miles north-west of Hebron, described in the Memoirs to the
Ordnance Survey (iii, 309) as "a small village perched on a low hill, with a well
about a mile to the east."

Nebi, Mount. This vicinity is in
cluded in the reduced Map of the Or
dnance Survey east of the Jordan, and is

Plan of the Church of the Nativity at Bethlehem. (The dotted lines indicate the grotoes in the crypt below the church.)

Cave of the Nativity at Bethlehem.
NECKER described by Lient. Conder in the "Quar. Statement of the Pal. Explor. Fund," Oct. 1881, p. 276. It was also visited by Dr. Merrill, and his investigations (Ev. Journ. 241 sq.) confirm the views expressed by as under the art. Pisgah. Tristram remarks (Bible Places, 346) that a recent traveler here showed that Jebel Shigalas, the spot where these ruins stand, is Pisgah. The arguments adduced would be equally conclusive in behalf of any of the many flat-topped mounds of the neighborhood, one of which must have been Pisgah, although its Arabic equivalent, Fethk, seems to have dropped out of the local nomenclature.

NECKER, THOMSON, a Protestant minister, was born at Trieste, May 7, 1830. He was a prominent member of the Church at Geneva, where he was the means of founding the Evangelical Society and of promoting the cause of the Young Men's Christian Association. He labored for the cause of the evangelical schools, not only in Geneva, but also in Bohemia and Moravia, where he went for this special purpose. He also visited England and France to promote the kingdom of God, and during the winter of 1870 and 1871 he labored among the Protestant French in New York. There was no branch of home mission work in which he was not engaged, and his sudden death, Jan. 10, 1881, was a heavy loss to the Evangelical Church in Geneva. (B.P.)

Negro Dialect of Schnam. See Schnam.

NEEL, For this place Lient. Conder suggests (Test Work, ii. 339) Kurbur Yamin, a ruined site eight and a half miles east by south from Acre, described in the Memoirs accompanying the Ordnance Survey (i. 405) as "a terraced hill, with heaps of stones on the top; the masonry hewn but small; on the north is a well."

NEL, HENRY, D.D., a Presbyterian minister, was born in Philadelphia, Oct. 13, 1815. He entered the University of Pennsylvania in 1832; made a profession of religion in 1832; entered upon a postgraduate course at Amherst; in 1836 became tutor or assistant teacher in Andover Theological Seminary; in 1839 was ordained pastor at Hatfield, Mass.; subsequently was pastor at Lenox, Mass., Detroit, Mich., and New Brunswick, N. J.; in 1873 organized a Presbyterian Church at Bryn Mawr, near Philadelphia, and died there, April 21, 1879.

NEKIR, in Mohammedanism, is one of the two angels who wake up every dead body, and ask for the faith of its former possessor. If he be true, he is refreshed with the dew of paradise, and laid to rest again; but if he is not favorable to Islam, he is whipped with two iron rods until he yells aloud, and then is cast into a snake's nest, where poisonous reptiles gnaw at him until his resurrection.

Nelson, John, D.D., a minister of the Free Church of Scotland, was born in Edinburgh, in October, 1829. After graduating from Edinburgh University, he studied at Berlin, Bonn, and Heidelberg. He became pastor at Greenock in 1851, and exercised there a useful ministry of twenty-six years. In 1855 he visited America, and published, as the result of his observations, an Essay on National Education in the United States and Canada. He travelled extensively on the Continent, officiating as pastor of several of the Free churches. He also spent some time in Egypt, Palestine, and Syria, his failing health requiring repeated rest from labor. He was an earnest advocate for the union between the Free and the Reformed Presbyterian churches in Scotland. He died at Abden House, Edinburgh, Jan. 26, 1878. (W. P. S.)

NELSON, REUBEN, D.D., a Methodist Episcopal minister, was born at Andes, N. Y., Dec. 13, 1818. He was converted at the age of fifteen. At seventeen he was licensed to exhort, at eighteen to preach, studied the next year, and in 1840 entered the Oneida Conference. He preached one year on Otsego Circuit, and one on Westford, serving meantime as principal of the Otsego Academy, at Cooperstown. In 1844 the Oneida Conference founded the Wyoming Seminary, at Kingston, Pa., and Mr. Nelson was chosen its first principal, which office he held for twenty-eight years, with but one year's exception, during which he was presiding elder of Wyoming District. In 1872 he was elected agent of the Methodist Book Concern, in New York city, which office he held till his death, Feb. 20, 1879. See Minutes of Annual Conference, 1879, p. 67; Simpson, Cyclop. of Methodism, n. v.

Neugonese (or Maré) Version of the Scriptures. The Neugone is spoken in the Loyalty Islands. In 1854 a missionary was sent on board the Maré, under the auspices of the London Missionary Society. The missionaries, the Revs. S. M. Creagh and J. Jones, devoted themselves assiduously to the task of translating portions of the Scriptures into the native language. The Neugone New Testament was published in 1863 at the expense of the missionaries. In 1866 a revised edition was issued at Sydney under the care of the Rev. J. Jones. In 1869 a revised edition was printed in England, whilst the books of Genesis and Exodus were printed at Maré. In 1874 the Book of Psalms had been added to the translations and editions of the Scriptures already existing, and was issued from the press in 1877, under the care of the Rev. S. M. Creagh. From the annual report of the British and Foreign Bible Society for 1886 we learn that the translation of the entire Pentateuch is now undergoing revision. See Bible of Every Land, p. 121. (B.P.)

Neapolease (or Khapooras) Version of the Scriptures. Neapolese is the principal dialect prevailing in Nepal (q. v.), and was exclusively used by the higher castes. It is becoming prevalent throughout the whole country, and is rapidly superseding the other dialects. A new version was commenced on the island of Serampore, and an edition of 1000 copies of the New Testament was issued in 1821. Of late a new translation of portions of the New Testament into this dialect was made by the Rev. W. Stuart. In 1850, 1000 copies of Luke were printed, and in 1852 a revised edition of 1000 was sent to press, together with 1500 of the Acts of the Apostles. From the annual report of the British and Foreign Bible Society for 1886 we learn that the Scotch Mission at Darjeeling has printed Genesis, Exodus, Proverbs, the Gospels, and Acts. See Bible of Every Land, p. 121. (B.P.)

Nesselmann, Roderich, a Lutheran theologian of Germany, was born in 1815, and died June 12, 1881, at Ellbong. He is the author of, "Kern der heiligen Schrift" (Ellbong, 1845); — Uebericht über die Entwickelungsgeschichte der christlichen Predigt (1862); — Der ewige Frieden (1865); — Die anglikanische Konfession erläutert (1876); — Der ewige Friede (Königsberg, 1878). See Zuchold, Bibl. Theol., ii. 955. (B. P.)

Netophah. The probable representative of this site appears as Khirbet 'Utma Tibbi on the Ordnance Map, at two and a quarter miles north-east of Bethlehem, but no description is given in the accompanying Memoirs.

Neubauer, Ernst Friedrich, a Lutheran theologian of Germany, was born at Magdeburg, July 31, 1705. He studied at Halle and Jena, and commenced his academic career at Halle in 1729, was in 1732
professor at Giessen, in 1786 at Halle, and died March 15, 1748, doctor of theology. He wrote De Varia Indole Interpretum Sceptris Scripturns (Jena, 1727); — De Solomonis ad Latitum Exhortationibus (1729); — De Phrasiss: Curio et Sauguis (1729); — De Michele Archangeli (1732); — De Corpore Monis Wis. — De Phrasiss: Videri et Gusti Mortem (1745), etc. See Fünte, Bibl. Jud. iii. 29: DURING, Die gelehrten Theologen Deutschlands, a. v.; Winer, Handbuch der theol. Lit. i, 163, 851; Jocher, Allgemeines Gelehrten-Lexikon, s. v.

(B. P.)

Neubig, Andreas, a Lutheran theologian of German origin, was born at Cologne, May 13, 1750. For some time rector of the gymnasium at Hof, he was called in 1818 as professor of the gymnasium at Bayreuth, and died in 1855. He is the author of, Die philosophische und christliche Gotteslehre (Nuremberg, 1801; — Philosophie und Christenheit (Bayreuth, 1832); — Die philosophische Unterwelt (1834); — Das Christen- thum als Welt-Religion (Ratisbon, 1839). — Is Jesus Christus mit vollem Rechte den Tod eines Verbrechers gestorben? (Erlangen, 1836). See Winer, Handbuch der theol. Lit. i, 412, 472, 483; Zuchold, Bibl. theol. ii, 936. (B. P.)

Neuder, Christian Gottfried, a Lutheran theologian of Germany, was born at Götting in 1807, and died there in 1866. He is the author of, Allgemeines Lexicon der Religions- und christlichen Kirchengeschichte (1834-5, 5 vols.); — Urkunden aus der Reformations- geschichte (Cassel, 1836); — Merkwürdige Alternationen aus dem Zeitalter der Reformation (Nuremberg, 1838); — Einleitung in das Neue Testament (Leipzic, 1840); — Neue Beiträge zur Geschichte der Reformation (1841, 2 vols.); — Geschichte der deutschen Reformation (1842); — Geschichte des evangelischen Protestantismus in Deutschland (1844, 2 parts); — Purification for evangelisch-pro testanten Kirche Deutschlands (1846). See Winer, Handbuch der theol. Lit. i, 512, 741; Zuchold, Bibl. theol. ii, 936. (B. P.)

Neuffer, Christian Ludwig, a Lutheran theologian of Germany, was born at Stuttgart, Jan. 26, 1769. In 1791 he was preacher at the orphan asylum of his native place, and in 1803 deacon at Zell, in 1819 preacher at Ulm, and died July 29, 1839. He is the author of, Das Gebet des Herrn (Stuttgart, 1822): — Vermittlungs für christlich genaute Söhne und Tochter (23 ed. Ulm, 1836); — Der Christ an den Gräbern der Völlendet (1837). See Winer, Handbuch der theol. Lit. ii, 542, 576; Zuchold, Bibl. theol. ii, 937; Koch, Gesch. des deut. Kirchen, v. 207. (B. P.)

Neufville, Edward D.D., a Protestant Episcopal minister, was born in Washington, D.C., in 1802. From an early age he was educated by a prominent merchant of Charleston, S.C. For some time he was a member of Columbia College, New York city, but did not graduate. Then he entered the General Theological Seminary. In 1824 he was ordained deacon, and settled in Prince William's Parish, S.C., where he officiated until the winter of 1827, when he was called to the rectorship of Christ Church, Savannah, Ga. He died there, Jan. 1, 1852. His sermons were attractive, without being remarkable for strength. He especially excelled as a reader of the liturgy of his church. See Sprague, Annals of the Amer. Pulpit, v. 601.

Neumann, Wilhelm, a Lutheran theologian of Germany, who died in 1848 at Columbia, in canton Neufchatel, formerly professor of theology at Breslau, afterward at the academy in Lausanne, is the author of, Die Winzer des Lebens (Berlin, 1849); — Nebrija und die islamische Weisung im Alten Testament (ed.); — Die Stiftshütte in Bild und Wort (Gotha, 1861); — Die islamischen Erkenntnisse bei den Juden (1865). — Geschichte der

meseneischen Weisung im Alten Testament (ed.). See Zuchold, Bibl. theol. ii, 938. (B. P.)

Newell, Samuel, D.D., a Presbyterian minister, was born in Cincinnati, O., April 23, 1831. He graduated from Hanover College in 1854; was ordained pastor in Lebanon in 1856, where he served with great acceptability and usefulness for nine years, and thereafter was pastor at Paris, Ill., where he died, June 22, 1879. (W. F. S.)

New Guinea Version. See Motu.

Newhall, Fales Henry, D.D., a Methodist Episcopal minister, was born in Saugus, Mass., June 19, 1827. He was converted at the age of twelve; graduated from Wesleyan University, Conn., in 1844; taught for several years thereafter; joined the New England Conference in 1851, and occupied several of its most important appointments; in 1863 became professor of rhetoric and English literature in his alma mater; in 1867-68 travelled and studied in Europe; in 1871 returned to the itinerant work as a pastor; in 1873 was elected president of the Ohio Wesleyan University, but soon experienced an attack of insanity, from which he never afterwards fully recovered. He died April 6, 1883. Dr. Newhall was an eloquent speaker and writer. He published a number of sermons, essays, etc. See Alumni Record of Wyal University, 1889, p. 77; Minutes of Annual Conference, 1883, p. 91.

Newman, William, D.D., an English Baptist minister, was born in 1772, and early in life became a member of the Church at Waltham Abbey, Essex. For some time he was an associate with the eminent John Ryland as a teacher. In May, 1794, he was ordained pastor of the Church at Bow, and subsequently, on the establishment of the Baptist College at Stepney, was chosen its president and theological tutor. For the prosperity of this seat of learning he labored most faithfully for many years. See Bapt. Union, 1834, p. 19. (J. C. S.)

Newton, Alfred, D.D., a Presbyterian minister, was born at Colechester, Conn., Nov. 11, 1808. He graduated from Yale College in 1828, was tutor there from 1831 to 1834, and in the latter year graduated from the Divinity School. In the spring of 1853 he was invited to supply the pulpit of the Presbyterian Church in Norwalk, 0., and was ordained the same year; was installed pastor July 24, 1836, and sustained that relation until Aug. 1, 1870. He remained as pastor emeritus of the Church and a resident of the town till his death, Dec. 9, 1878. See Old, Record of Yale College, 1873.

Newton, Roger, D.D., a Congregational minister, was born at Danville, Conn., May 23, 1737. He graduated from Yale College in 1758; studied theology under Rev. Elizur Goodrich; was constituted pastor of the Church in Greenfield, Nov. 18, 1761; and died Dec. 10, 1816. See Sprague, Annals of the Amer. Pulpit, 1:313.

Newton, Thomas Henry, D.D., a Presbyterian minister, was born in Philadelphia, Pa., Jan. 2, 1815. He graduated from Lafayette College in 1846, and from Princeton Theological Seminary in 1849; was licensed by the Presbytery of Philadelphia, and was ordained an evangelist by the same presbytery, Nov. 15, 1850, but was never settled as a pastor. In 1849 he began to labor on the island of St. Thomas as a chaplain, under the appointment of the Seaman's Friend Society; in 1859 as chaplain at St. Louis; in 1863 was missionary in south-western Missouri, where he organized a church at Linn Creek. He afterwards resided in, and served as pastor at Carlinville, III. The last two years of his life were spent in Richmond, Va. He died at Waverly Station, Nov. 19, 1880. See Necrol. Report of Princeton Theol. Sem. 1881, p. 69.

New Zealand Version. See Maori.

Newb. The modern representative of this site, Brit.-Nebb, is laid down as a ruin on the Ordnance Map, eight miles north-west of Hebron, and described in the
accompanying Memoir (iii, 324) as consisting of "cisterns and caves, foundations and ruined walls, with a few pillar shafts. . . . The buildings seem to date back to the Byzantine period, judging from the character of the masonry; but the cisterns and caves are perhaps earlier."

**NGUNESE VERSION OF THE SCRIPTURES.** Ngunese is a language spoken on the island of Nguna, one of the Sandwich Island group, which lies six miles north of Efate, and has a population of about a thousand. Except for two widely separated islands, all the other islands are visible, with a population of about seven thousand five hundred souls, who use the same language, or dialects of the same. The islands, with their population, are as follows: Efate, 8000; Lelapa, 100; Moso, 200; Pele, 200; Nguna, 1000; Emas, 500; Naruo, 100; Emas, 100; Ewona, 50; Yale, 20; Tongariki, 200; Bunnga, 150; south end of Epi, 150. On Emas and the Tonga group different languages are spoken on each side of the islands, but the Ngune is understood throughout them all. In 1881, at the request of the New Hebrides Mission Synod, the British and Foreign Bible Society published an edition of two thousand copies of the gospels of Matthew and John. The translation was made from the Greek by the Rev. Peter Milne, a missionary of the Presbyterian Church of New Zealand, and who for ten years has labored on the Bula Islands. Each of these islands having a church and a school, with a church attendance of one hundred and fifty, and an attendance at school of one hundred. (B. F.)

**NIASIAN VERSION OF THE SCRIPTURES.** Niasian is spoken on the island of Nias, which lies near Sumatra, and contains a large population, estimated by the Rev. J. Denninger at eighty thousand souls. Up to the year 1871 nothing had been done for the island in the way of printing; but Mr. Denninger, of the Baronian Evangelical Mission, who labored for many years in this and the adjoining island, committed the language to the press, and grammatically arranged some parts of the Scripture. In 1878 the British and Foreign Bible Society printed the gospel of Luke, and this is at present the only part of Scripture extant. (B. F.)

**Nicholas, Samuel D.,** a Protestant Episcopal clergyman, was born Nov. 14, 1787. He graduated from Yale College in 1811; was ordained by bishop Hobart in 1813; from 1815 to 1817 he was rector of St. Matthew's Church, Bedford, Conn.; resigning this charge, he retired from the active ministry, and died in Greenfield, July 17, 1870. See Whittaker, Almanac and Directory, 1875, p. 174.

**Nicholson, Edward G.,** a Protestant Episcopal clergyman, appears in the records, in 1864, as having a parish in the city of Mexico; the following year he removed to Kentucky; in 1870 he became a resident of New York city, where he remained until his death, Sept. 1, 1872, at the age of fifty-four years. See Prot. Episcopal Almanac, 1873, p. 138.

**Nicholson, Joseph B.,** D.D., an English divine, antiquarian, and author, was born in 1756. He graduated at Magdalen Hall, Oxford, in 1820; in 1826 became domestic chaplain to his royal highness the duke of Clarence; in 1833 he was appointed rector, and in 1846, natural dean of St. Albans, where he continued till his death, July 27, 1866. He was also appointed surro-gate for the archdeaconry of St. Albans, and in 1826 was nominated an honorary canon of Rochester Cathedral. Dr. Nicholson was a fellow of the Society of Antiquaries, of the Royal Astronomical Society, and a member of the Numismatic Society; was vice-president of the Archaeological and Architectural Society; a magistrate for St. Albans and the county of Hertford. In 1851 he published the first edition of a work entitled, The Abbey of St. Albans, and soon after an enlarged edition. See American Annual Cyclopaedia, 1866, p. 589.

**Nichols, Christopher Maryborough, D.D.,** a Congregational minister, was born at Pemquisad, Me., Jan. 18, 1805. He graduated from Brown University in 1826, for one year thereafter was principal of an academy at Northfield, Mass., and in 1827 was expelled from the Andover Theological Seminary, spending a year meantime as tutor of Latin and Greek in Brown University. The last-named year he became the minister of the Congregational Church in Gloucester, Mass., where he remained for nearly thirteen years, and was greatly blessed in his work. For the benefit of his wife's health he went to New Orleans, and while there preached at the Bethel, and founded a seaman's home. In the summer of 1850 he came back to the North, and for five years had charge of the Congregational Church at Barre, Mass.; he then went to the Central Presbyterian Church, Newark, N. J., a position which he retained on account of ill-health, in 1884, and then spent a year in Europe and the East. In 1887 went abroad the second time, and after seven years he took up his residence in Newark, N. J., whence he removed to Princeton, and finally to New London, Conn., where he died, July 10, 1878. See Brown University Neology, 1879-80. (J. C. S.)

**Nicola Johann, a Lutheran theologian, who died at Tubingen, Aug. 12, 1708, is the author of, Libri 4 de Spechtris Hebraorum (Leiden, 1708).—De Jeremiata Hebraeorum, Germania, Romana, et Persiaca (Frankfort, 1700). See First, Bibl. Jud. iii, 82; Winer, Handbuch der theol. Lit. i, 145, 515, 634, 844; Jücher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)

**Nicola Johann David, a Lutheran theologian of Germany, was born at Hamburg, Feb. 25, 1742. He studied at Hamburg, and in 1770 sub-rector at Naumburg, in 1778 rector, in 1781 cathedral-preacher at Bremen, and died April 3, 1826. Besides a number of sermons he published Das Neue Testament, etc. (Bremen, 1775-76, 2 vols.). See Döring, Die deutschen Kemselervor, p. 264-270; Winer, Handbuch der theol. Lit. ii, 189. (B. P.)

**Nicola Otto Nathanael, a Lutheran theologian of Germany, was born April 5, 1710. He studied at Leipzig, was in 1778 deacon at Naumburg, in 1742 at Magdeburg, and died in 1788, doctor of theology. He wrote, De Osibus Regis Edom Commissis (Leipsic, 1785).—Schediasms Phileologiae de Angelo Ivorilus Turritum per Desertum Duce (1784).—Meletema Fraegeticum de Pachystem Venerum Judiciorum Veritati (Magdeburg, 1748).—De Vinea Dei Satis Quodum Culta (Helmstried, 1747).—De Terribilibus Umbas in Fuscibus Moribus (1749).—Melius Verba, en Acta Dei PRIVATHIA DEI PRIVATHIA (1760). See Fürst, Bibl. Jud. iii, 82; Döring, Die gelehrten Theologen Deutschlands, a. v. (B. P.)

**Nicola (1), a Scotch prelate, was made bishop of the Isles in 1203. He went to Ireland to visit the monastery of Benchor. He resigned his bishopric in 1217. See Keith, Scottish Bishops, p. 299.

**Nicola (2), a Scotch prelate, was elected to the see of Caithness in 1278, but was never consecrated on account of some objection of the pope. See Keith, Scottish Bishops, p. 210.

**Nicola Le Gros, a French theologian, was born at Rheims in 1676. He distinguished himself in philosophy and theology, and was made canon of the cathedral at Rheims by the archbishop Le Tellier. On account of his opposition to the bull Unigenitus (q. v.), Gros was deposed of his office and excommunicated by Tellier's successor, the archbishop Maillé. Gros had to leave the country, and finally settled at Utrecht, and was made professor of theology in the seminary at Amersfoort. He died in 1751. Gros published, Du Renseveur des Libertés de l'Eglise Gallicane dans l'Affaire de la Constitution Unigenitus (1716, 2 vols.).—Manuel du Chrétien. —Méditations sur la Concorde de l'Eglises (Paris, 1778, 8 vols.).—Méditations sur l'Effièe aux Romains (1783, 2 vols.).—N dédictions sur les Epîtres.
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Catholiques (1754, 6 vols.) — Motifs Inévitables d’Atta­chement à l’Église Romaine pour des Catholiques — La Sainte Bible Traduite (Cologne, 1789) — Dogmatique Ecclesiastique c.ius Usum Expositum et Vindicatum. See Vocher, Allgemeines Gelehrten-Lexikon, s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Nicolson, James, a Scotch prelate, was minister at Meigle, when he was preferred to the see of Dunkeld in 1806. He died Aug. 17, 1847. See Keith, Scottish Bishops, p. 98.

Nieden, Friedrich, a Protestant theologian of Germany, was born Nov. 25, 1812. He studied at Bonn, and was ordained in 1835. In the same year he was called as pastor to Frimmersberg, in the county of Moers, in 1836 to Coblentz, was made general superintendent in 1877, and died March 19, 1888, doctor of theology. (B. P.)

Nielsen, Nikolai Johann Ernst, a Lutheran theologian of Germany, was born in 1806 at Rendsburg. He studied at Kiel and Berlin, was in 1832 pastor at Sarau, Holstein, in 1840 provost, in 1848 doctor of theology, and superintendent at Fehmarn, in 1852 pastor at Oldenburg, retired in 1879, and died Jan. 26, 1885. He published several volumes of sermons, and some ascetical works, for which see Zuchold, Bibl. Theol. ii, 940 sq. (B. P.)

Nielsen, Rasmus, a Lutheran theologian of Denmark, was born in 1805. He studied at Copenhagen, and commenced his academic career there in 1814. For more than forty years he labored as university teacher, and died Sept. 30, 1884. Nielsen was a follower of Kierkegaard, and an opponent of Martensen’s speculative system of theology. Of his works which have been brought into Germany, we mention Der Brief Pauli an die Römer (Leipsic, 1843) — Vorlesungen über philosophische Propädeutik: — Die Logik der Grund­ideen: — ReligiösePhilosophie und Allgemeine Wissen­schaftsfächer in ihren Grundzügen (1880). (B. P.)

Niebuhr, Eduard, a Lutheran theologian of Germany, was born Feb. 26, 1804, at Neuenkirchen, in the principality of Osnabrack. After completing his theological studies, he was appointed preacher at his birthplace in 1825, and in 1828 was called to Hanover. Here Niebuhr’s sermons soon attracted all classes of society, and in 1832 he was appointed court-preacher. In 1838 he was made member of the university faculty, in 1834 general superintendent, and died Aug. 12, 1864, doctor of theology. He published several volumes of sermons, for which see Zuchold, Bibl. Theol. ii, 941 sq. (B. P.)

Niebuhr, Sebastian, a Lutheran theologian of Germany, was born April 2, 1625. He studied at different universities, commenced his academic career at Jena in 1651, and was in 1654 professor, in 1657 doctor of theology, in 1666 superintendent and member of consistory, in 1674 general superintendent at Schleswig, and died March 6, 1684. He is the author of, Disputations de Miraculis: — De anti-Christo: — De Visiones Diuicti Christi ab Abrahamo Benedictino, etc.—De Merito Bonorum Operum contra Bellarmiun: — De Paschalismo: — De Viribus Liberi Arbitrii in Conversione; — De Nicolatia ex Apostol. ii, 18: — De Conclivi Nicens. i, et Eumenici Authorize et Integritate: — De Harree Nicolasthurm, etc. See Möller, Cimbrria Libraria i Gocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Niemeyer, Hermann Agathon, a German di­vinitian, was born at Halle, Jan. 5, 1862. He pursued his theological studies at his native place, and commenced his theological career there in 1823. In 1826 he was called to Jena, but returned in 1829 to Halle, and died Dec. 6, 1831. He published, De Doctrina Comment. Hist. Theol. (Halle, 1823) — De Indori Politaetis Vitas, Scripta et Doctrina (bibl. 1823) — Collect. Confessionum in Eclesia Reformata Publicamenta (Leipsic, 1840). See Wiener, Handbuch der theol. Lit. i, 162, 586, 640, 896; Zuchold, Bibl. Theol. ii, 948. (B. P.)


Niememberger, Nicolaus, a Lutheran theologian of Germany, was born May 9, 1648. He studied at Wittenberg, was in 1678 teacher at the gymnasium in Ratibon, in 1681 professor of theology, and died Sept. 29, 1700. He wrote, De Ruthibus Musaeus (Wittenberg, 1674; 2d ed. 1714) — De Deprecatione Causis Christi (1677) — De Angelicae Corpore Christi Disputatione (1682) — De Alphabeto Etico (1691) — De Scriptura Surae Iranicae (1704) — De Nota Numerorum Nitorum (1694; 2d ed.). See Auctoritate Scripturae S. Classicen (1699) — De Nomine seminis (1701) — Digna Phaenomena mundi. See Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit. ii, 22. (B. P.)

Niemanberger, Antonius, a Dutch theologian, was born Sept. 2, 1814, at Vlaardingen, Holland. He studied at Leiden, and was in 1840 at S'Heer-Arendssaker, Zeeland. His leisure he devoted to the exegesis of the New Test, and in 1846 and 1859 received the golden medal from the Hague Society for the Defence of the Christian Religion, by presenting papers on the authenticity of Paul's epistle to the Ephesians and the writings of John. These exegetical labors induced the theological faculty to honor their author with the doctorate of theology, and when his teacher, Van Hengel, died (1853), Niememberger was appointed his successor. He died April 10, 1865. Niememberger's principal works are, Authenticitas de Epist. aux Ephesins (1847—48, 2 vols.) — État Actuel de la Crítique du Nouveau Testament, a poem (1849) — Maga­zine de Critique et d'Exégèse (Leiden, 1850—52, 3 vols.) — Authenticitas des Événements Johanneens (1852—53, 2 vols.). See Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Nina, Lorenzo, a Roman Catholic prelate of Italy, was born at Recanati, near Ancona, May 12, 1812. He was made a priest in 1845, and was appointed by Pius IX assessor inquisitions and prefectus studii at the lyceum of St. Apollinaria. In 1877 Nina was appointed cardinal-deacon, and in 1879 cardinal-secretary of the state. In his latter capacity he endeavored to bring about a modus vivendi with the German government. In 1880, at his own request, he was relieved from the office of secretary and appointed prefect of the congregations of council. Nina died July 27, 1885. See Ten of the Time, 1879 (ed.). (B. P.)

Ningpo Colloquial Version. See Chinese Versions.

Ninian, a Scotch prelate, was promoted to the see of Galloway, April 27, 1459, and was present in Parliament at the forfeiture of the earl of Ross in 1476. See Keith, Scottish Bishops, p. 276.

Nisbet, Henry, D.D., a Scotch Congregational minister, was born at Lennoxtown, Glasgow, in 1617, of devout parents. He joined the Church in 1833, graduated at Glasgow University, studied two years (1836—37) at the Theological Hall of Glasgow, offered his services to the London Missionary Society, attended Cheshunt College for two sessions, and, in 1840, in company with his fellow-student and co-worker, Dr.
NIUEAN VERSION

George Turner, was ordained and appointed to Tanna, an island in the New Hebrides, whither they at once sailed. Here they carried on operations for a short time, but on account of an insurrection among the natives they were forced to withdraw. Returning to New Zealand, they landed at Samoa, set out afresh on their missionary life, and soon met great success. In 1844 they established the Samoan Mission Seminary, which sent forth more than six hundred native agents before Dr. Nisbet's decease, May 2, 1873. He possessed a well-stored mind, and the humble culture and industry he manifested adapted him to his work. See Cong. Year-book, 1877, p. 402.

NIUEAN (or Savage Island) Version of the Scriptures. Niue is a long island four hundred miles from any other land, the nearest groups being the Friendly Islands, in the west, and the Samoan, in the north. In 1849, after long opposition, a Samoan teacher was received in the island. In the course of time, amid his evangelistic labors, he translated the gospel of Mark, which was sent to the missionaries of Samoa, and, after revision, printed by them. Then, in 1861, the Rev. W. G. Lawes and his wife went to Niue as the teachers, taking with them the printed gospel, they found that the other books of the New Testament had been translated by the native teachers. The translation was revised by the Rev. G. Pratt, of Samoa, and printed at Sydney, together with the epistle to the Philippines and John's epistle, in 1862, by the New South Wales Auxiliary. The New Testament was completed by Mr. Lawes and printed at Sydney in 1867. The book of Psalms, also translated by Mr. Lawes and revised by the Rev. Mr. Pratt, was printed in 1869 or 1870. The whole has been once more revised, and, together with the books of Genesis and Exodus, and printed in London in 1873, under the superintendence of Mr. Lawes. From the annual report of the British and Foreign Bible Society for the year 1882 we learn that the society has published, not only a new edition of five thousand copies of the New Testament and Psalms, but also three thousand copies of the Pentateuch as prepared by Mr. Lawes, who continues the translation of the other books of the Old Testament. (B. P.)

Nob. The probable representative of this place, acquainted in by Triaram (Bible Places, p. 120), and substantially also by Conder (Text Work, ii, 117), is laid down on the Ordinance Map as Kharvit es-Samud, and is situated on the edge of a mile north of Shafi, and described in the accompanying Memoirs (iii, 125) as "heaps of ruins; a cistern fourteen paces by four, with a rubble roof; and a crumbling building, apparently modern." There is a remarkable knoll of rock in the place, at the summit of the hill. On the top of this knoll is surmounted by the remains of a small vaulted chamber. There are also a few rock-cut tombs on the south-east, now closed.

Nobbe, Mason, D.D., a Congregational and afterwards a Presbyterian minister, was born at Williams- town, Mass., March 18, 1803. He studied at Stockbridge Academy; graduated from Williams College in 1827; spent a year in New York city in studying modern languages and in teaching; went to Princeton Theological Seminary in 1828, and spent one year; became a tutor in Williams College, continuing his theological studies; was licensed June 14, 1831, by Berkshire Congregational Association, while a tutor, and was ordained by the same body, Feb. 15, 1832, at Williamsport. His successive fields of labor were as follows: Presbyterian Church in Washington, D.C., from 1832 to 1839; Eleventh Church in New York city, from 1839 to 1849; associate pastor with Dr. Lyman Beecher; Independent Church of Shafar, from 1849 to 1852; of the Presbyterian Church of Baltimore, Md., in 1850 and 1851; principal of a young ladies' seminary in Washington, D.C., from 1851 to 1855, at the same time gathering and organizing the Sixth Street Church; chaplain in the navy, from 1853 to 1861; supply to the First Congregational Church of Williamsport, Mass., in 1866 and 1867. On returning to Washington, in 1870, the Sixth Street Church elected him to be its pastor, and without being installed he thenceforward served until his death, Oct. 24, 1881. See Necrol. Report of Princeton Theol. Sem. 1882, p. 24.

Nobilio (or Nobilis), Flaminio, an Italian theologian, who died at Lucca in 1690, edited, at the instance of pope Sixtus V, Verum Testamentum justa LXX (Rome, 1567)—and translated the Septuagint into Latin; Verum Testamentum Secundum LXX Latine Reddutum (ibid. 1568). He also wrote Annotationes in Vetere Testamento LXX Interpretata in a work which are found in the London Polyglot. See Winer, Handbuch der theolog. Isth., 47, 48, 88; Jöcher, Allgemeines Gelehrten-Lezikon, s. v. (B. P.)

Nodhamiana, a heretical Mohammedan sect, who, to avoid falling into the error of making God the author of evil, ascribing neither directly nor indirectly, permissively nor authoritatively, had God any connection whatever with evil. They denied also the miraculous character of the Koran.

Nolasque, St. Pierre, a French monk, founder of the order of the Beata Maria Virgo de Mercede pro Redemptione captivorum, was born at Digne, in the department of the Alpes-de-Saint-Puelles, in Languedoc. In 1228, Nolasque, in company with some other knights and priests, organized the order mentioned above, the special object of which was to redeem Christian captives in Mohammedan countries in extreme cases, where there was danger of a conversion of Islam, even with the sacrifice of liberty and life. At first the order occupied a portion of the royal palace at Barcelona, but in 1222 a splendid monastery was built and dedicated to St. Eulalia, the patroness of Barcelona. The order was confirmed by Gregory IX, in 1229, and soon spread over Spain, Italy, and France. Nolasque died in 1256, and was canonized by Urban VIII in 1628. By Benedict XIII, the order was transformed into a common mendicant order (1725), and a century later it was swept away by the revolution. See Acta Somctorum Bolland, ad 31 Jan. ii, 980 sq. ; Histoire Reguliere des Regularis, iii, 438 sq.; Helvot, Histoire des Ordres Monastiques (Paris, 1714-19); Giusec, Iconography Stoicae Dvlt Ordinis Religionis, etc. (Rome, 1844), vii, 88 sq.; Gams, Kirchgeschichte Spaniens, iii, 236-229; Flittner, Reg. Ordinis, s. v. (B. P.)

Norse (or Icelandic) Version. See Scandinavian Versions.

North, Simon, D.D., LL.D., a Congregational divine, was born at Berlin, Conn., in 1802. He graduated from Yale College in 1825; was tutor there the following year, professor of languages in Hamilton College, N. Y., from 1829 to 1839, and thereafter president until 1857. He died Feb. 9, 1884. Dr. North was the author of several sermons, etc.

North American Indians, Religious Idear Of. It is not necessary to separate all the small tribes according to their religious usages, for they had much in common, and will here be treated accordingly. They do not believe that a dryad was thought to inhabit every tree, but the natives believed in protecting spirits of the woods and trees. These spirits were called, among the northern tribes, Nortca (singular Oka). Among the Iroquois the whole company of spirits was called Apokon, or Hunterocks (singular Harker). The worship of all good spirits Thoronhionwonow was worshiped, who was the grandson of the goddess of all evil, Arachntuk. Both were regarded as living in the land of the blessed. Exalted over these was the great spirit, who dispersed fear; who dispensed grace; who dispensed life, but without any, although he could hinder evil. But only those receive his grace who do good and abandon evil. Sun, moon, and stars, and the natural forces, are objects of nature. In dreams the great spirit sends protecting beings, who are guides all through life. Only in Virginia was there a visible representation of
supreme beings—a human figure, with an apron, in a sitting posture. There are many of these, who are called Kineus, and are considered protectors of the dead. In the southern part of North America the cultus took another form. Here were temples, and bloody sacrifices. In Florida the first male born was brought as a sacrifice to the sun, and this shows the transition to the Mexican cultus. In all acts of worship, politics, or friendship, the tobbacco-pipe played a noteworthy part. The natives were also permitted a future life; but there was no concernment whether they were taken from their present existence. They believed in a continuation of life, but with higher joys and all possible success in hunting, fishing, and war; therefore they buried with the dead his clothes and weapons, nourishment for the journey, and even his pipe and tobacco. They assembled around the dead, and praised his deeds of bravery and valor. All his friends and relatives visited him, and after a meal, which was first handed to the departed, the aboriginal Americans left their village and journeyed away without the dead, who became a prey to the wild animals. Others, who had permanent dwelling-places, buried their dead in various ways. A singular practice, only found among the North American tribes, was the voluntary death of aged people. When they became sick, they awaited their death with great composure. The physicians informed them that they were unable to heal them. They died the necessary arrangements, and died joyfully and without fear. This was the natural death. But to old people, who could not fish and hunt, life became a burden. The father usually ordered his son to kill him with the club. Then the friends, relatives, and children accompanied him into the woods. Two dogs were killed, that their souls might herald the coming of a warrior into the other world. The old man then smoked a pipe, conversed with his friends, sang his song of death, and gave the sign employed by the Negrum to the former, and the latter slew him with his club. A small hut was then built over the buried body. The friends of the departed gave away all his goods, even the most costly and precious. Their sorrow was touching. They tortured themselves in the flabby parts of their body, and sometimes lost so much blood that they died themselves. Often, when a child died, its mother killed herself in the hope of nourishing it beyond death, for they feared that without such nourishment the child would die a second time. The com munion of the North American tribes differed from the other. They first drank before the world. All human beings originated from woman, and the Turtle tribe, living in the central point of the world, was the first and noblest. See Indians, American.

Northall, Richard, an Irish prelate, was born in London, and became a Carmelite friar. He obtained a high reputation for his preaching, learning, and acquirements, and attracted the notice of the king, who advanced him to the bishopric of Osawry in 1896. About 1390 he was constituted a commissioner by the king to inquire into the state, losses, abuses, and government of Ireland; in particular, to report how and on what security Nigel O'Neill was enlarged. In 1391 and 1394 he was the envoy of the same monarch in the quality of an ambassador to pope Boniface X, and was appointed chancellor of Ireland in 1395. Having spent nine years in the prelacy of Osawry, he was, in 1396, promoted to the archbishopric of Dublin. He died July 20, 1397. See D'Alton, Memoirs of the Archbishops of Dublin, p. 149.

Norton, Augustus Theobald, D.D., a Presbyterian minister, was born at Cornwall, Conn., March 28, 1808. He graduated from Yale College in 1832; studied theology privately; was licensed as an evangelist; labored first at Windham, N. Y., and afterwards at Griggfield, Napier, Pittsfield, and Atlas, in southern Illinois. He organized the Second Presbyterian Church in St. Louis, Mo., and in 1839 was called to the pastorate of the First Presbyterian Church in Alton, Ill., where he labored for nineteen years. In 1859 he was appointed district secretary of Church Extension and Home Missions for the West, and was requested to report every church in his field as supplied with a pastor. In 1879 he published a large volume of seven hundred pages, on the History of the Presbyterian Church in Illinois. He died at Alton, April 29, 1884.

Norway Lappese Version. See Quannia Version.

Norwegian Version. See Scandinavian Versions.

Nott, John, D.D., a Presbyterian minister, was born at Albany, N. Y., Dec. 14, 1801. He graduated from Union College in 1828. In the autumn of the same year he entered Andover Theological Seminary, where he studied until June, 1828. He then entered Princeton Seminary, June 30, and studied there until September, 1826. He was licensed by the Presbytery of Albany, May 3, 1827, and ordained as an evangelist the same month. He was tutor in Union College from 1830 to 1839, and assistant professor of rhetoric and the institutes for fifteen years. From 1839 to 1841 he was stated supply to the church at Rotterdam, N. Y. Thence he went to the South as stated supply of the churches of Goldborou' and Evert, in North Carolina. Returning to the North, he became supply of the Dutch Reformed Church at Auriav, in the county of Co., N. Y. He died at Batavia, May 18, 1878. See Necrol. Report of Princeton Theol. Sem. 1879, p. 23.

Novitiiol is a name applied by Tertullian to catechumens, because they were just entering upon that state which made them candidates for eternal life.

Nubian Version of the Scriptures. From the announcement of the Pure Bible Society, and for their publication of the books of the Old Testament, in 1885, we learn that an edition of five hundred copies of the gospel of Mark has been published for the benefit of the Mohammedans in and around Dongola, East Africa. This version, made in the Fadidja dialect, was prepared by the late Professor Leper, of Rame, and published as an appendix to his Nubian Grammar. From the latter it was republished, with permission of the translator's son and of the publisher, in Roman characters, under the editorship of Professor Reinach, Vienna. (B. P.)

Nupe Version of the Scriptures. Nupé is a territory of Central Africa situated between Yoruba on the south-west and Hausa on the north, divided into two portions by the river Rowara, which runs through it from a north-westery direction, till it winds its way southery after it has cleared the bases of the Rennell mountains. The south-west portion of Nupé is a belt of land not more than twenty-five miles from the river's bank to its boundary with Yoruba land at Saregi, formerly a mutual place of meeting in their hunting expeditions between the two tribes, but now it is an important town, inhabited by both tribes, the Yorubas, however, being the more numerous and influential. The breadth of the northern portion of Nupé is much larger, or some three or four days' journey across, or about sixty or seventy miles broad towards Hausa from the river's bank. The extreme length of the country from Kuma to the town of Yaba, or the metropolitan of Bussa, on the upper parts of the river to the tribes of Ijatokoti, next to Mye, and Bidon of Kakanda, on the lower part of the river, is about one hundred and sixty miles. Such is the geographical position of the Nupé country, as described by the Rev. S. Crowther, who, in connection with the Rev. J. J. Schenck, translated the first seven chapters of Matthew in the Nupé, which, at the request of the Church Missionary Society, were published in 1860 by the British and Foreign Bible Society as the first instalment of an entirely new translation in a language spoken over a vast extent
of country. At present there are extant the gospels of Matthew and Mark in the Nupk. (B. P.)

Nutting, Rufus, D.D., a Presbyterian minister, was born at Old Groton, Middlesex Co., Mass., July 28, 1758. He graduated from Dartmouth College in 1818, and for several years thereafter took charge of a young ladies' seminary at Castkill, N. Y.; in 1821 became principal of Randolph Academy, Va., which position he held seven years, meantime completing his theological course under the celebrated Dr. John Holt Rice. In 1828 he became professor of languages in the Western Reserve College at Hudson, Ohio; in 1840 resigned his chair, and two years later removed to Rome, N. Y., taking charge of the branch of the State University then located there. In 1847 he established an academy at Lodi Plains, Wathenaw Co., Mich.; in 1850 removed to the city of Detroit, where he died, July 12, 1875. (W. P. S.)

Oak, Council (or Synod) of the. See CHALCIDON, COUNCILS OF.

Obl. See OLD MAN.


O'Brien, Matthew, D.D., a Roman Catholic clergyman, was a native of Ireland, where he enjoyed a high reputation as a preacher. About 1800 he came to New York, N. Y., to preach and was attached to St. Peter's Church. He afterwards left New York in consequence of difficulties which arose, and died in Baltimore, Oct. 20, 1816. Dr. O'Brien published Sermones in the Most Important Subjects of Morality and Religion (Cork, 1798). See Dict. of Christ. and Shee, Hist. of the Catholic Church in the United States, p. 261.

O'Byran, William, the founder of the Bible Christian Societies, was born at Gunwee, in the parish of Luxulion, Cornwal, Eng., Feb. 6, 1778. At the age of seventeen he obtained a clear manifestation of God's pardoning mercy, and almost immediately began to preach. In 1805 he was engaged as a supply in the place of a Wesleyan minister. In 1810 he was formally excluded from the Wesleyan Methodist Society for preaching in an irregular way, and in 1814 he relinquished business in order to devote himself wholly to the work of the ministry. Hearing that there were fourteen parishes in the east of Cornwall and the west of Devon in which there was no evangelical preaching, he visited them. His labors were successful, souls were converted. He organized the first class, or society, which afterwards received the appellation of Bible Christians. In 1812 he was appointed to the pastoral charge of the parish of Luxulion, and he died at that place, Dec. 9, 1815. Twenty-two persons gave their names. At the session of the first conference held at Baddath, Launcester, Aug. 17, 1819, he was elected president. He filled this office each succeeding year until 1828. Unpleasant circumstances arising between himself and the brethren, in 1829 he left the conference. At the conference in 1830 William O'Byran sought reconcilia-
tion with his brethren, and a satisfactory union was effected. Afterwards he left the denomination of his own free will. He came to the United States, crossed the Atlantic between New York and England several times, and died at a good old age, in New York city. His remains are interred in Greenwood Cemetery, Brooklyn. See Jubilee Volume of Bible Christians (1865); Bible Christians.

Ochiltree, Michael, a Scotch prelate, was dean of the New York of Dunblane in 1425, and was made bishop in 1430. He was bishop at Dunblane in 1429 when he appended his seal to a solemn agreement between the queen-thrawer and a committee of parliament, about the keeping of the young king, James II. See Keith, Scottish Bishops, p. 177.

O'Connor, Michael, D.D., a Roman Catholic prelate, was born at Cork, Ireland, Sept. 27, 1810. He was educated at Queenstown, and entered the Propaganda at Rome in 1838. He became president of the Roman Catholic Seminary of St. Charles Borromeo, Philadelphia, Pa., in 1868. He was consecrated bishop of Pittsburgh in 1848, translated to the see of Erie, Pa., in 1858, and referred to his former diocese in 1864. He resigned his episcopal office and united with the Jesuits in 1860. He died at Woodstock College, Md., Oct. 18, 1872.

Odenheimer, William Henry, D.D., a bishop of the Protestant Episcopal Church, was born in Philadel-
phia, Pa., Aug. 11, 1817. He graduated from the University of Pennsylvania in 1835, and from the General Theological Seminary in 1838; was ordained deacon by Bishop Onderdonk, of Pennsylvania, in the same year, and presbytery in 1841. After this he served as rector of St. Peter's Church, Philadelphia, of which he remained pastor until his election as bishop of the diocese of New Jersey, April 27, 1859. The consecration to this office occurred Oct. 13 of the same year, in Richmond, Va. In 1874, when the diocese was divided, Bishop Odenheimer selected the "northern" portion. He died at his residence in Burlington, N. J., Aug. 14, 1875. See Prot. Episc. Almanac, 1880, p. 170.

Oelrich, Bernhard, a Lutheran theologian of Germany, was born at Itzehoe in 1626. He studied at different universities, was in 1664 court-preacher at Stockholm, in 1665 doctor of theology, and in 1668 pro-chancellor and professor of theology of the academy at Lund. He then went to Bremen as super-
tendant and pastor, and died March 30, 1668. He wrote, De Testamento Christi non Violando: — De Angello: — De Sacra Scriptura: — De Ecclesia Lutheran. See Witte, Skrifter, Societatis Christianae Latinorum, Volume VI. See also, Oelrichi, Literatur; Jocher, Allgemeine Gelehrten-Lexikon. (B. P.)

Oeulich, Johann Georg Arnold, a Lutheran theologian of Germany, was born at Hanover, June 8, 1767. He studied at Göttingen, Marburg, and Erlangen, was promoted to doctor of philosophy in 1787, and died at Göttingen, March 7, 1791. He is the author of, De Ratione sine Relatione Filius cum Patre Sententia (Göt-
tingen, 1787), a prize essay: — De Doctrina Platonis et Deo, etc. (Marburg, 1788) — Commentarius de Scriptori-
es Ecclesiae Lutheri Priorum VI Sacralorum; etc. (Leipsic, 1791). See Winer, Handbuch der theol. Lit. I, 546, 597, 854; Döring, Die gelehrten Theologen Deutschlands, a. v. (B. P.)

Oeuler, Christian Wilhelm, a Lutheran theologian of Germany, was born at Dennenstadt, near Weimar, Sept. 28, 1768. He studied at Jena, acted for some time as private tutor, and was in 1789 preacher at Dennenstadt. In 1764 he was called to Neumark, was in 1768 archdeacon at Jena, in 1776 superintendent and first preacher, and died June 2, 1802. He published, Der Prediger an dem Krankenbett (Jena, 1770); — Repertorium für Pastoralethologie und Pastoralpraktik (1796, 1798, 1804); — and a number of other ascetical works, for which see Döring, Die deutschen Kunstschriftern, a. v.; Winer, Handbuch der theol. Lit. II, 38, 41, 49, 50, 54. (B. P.)

Ogden, Joseph Meek, D.D., a Presbyterian minister, was born at Elizabethtown, N. J., Sept. 21, 1804. He graduated from Princeton College in 1829, and from the Theological Seminary there in 1826; spent two years in evangelistic work in Pennsylvania; was pastor of the Presbyterian Church at Chatham in 1828, of which he became pastor emeritus in 1878, but continued to reside there until his sudden death, Feb.
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Ogilby, Frederick, D.D., a Protestant Episcopal clergyman, was born in Ireland, Dec. 27, 1813. He graduated from Rutgers College, New Brunswick, N.J., in 1854, and from the General Theological Seminary in 1855. He was successively in the Church, New York city, and in Burlington, N.J., under bishop Doane; then became rector of the Church of the Ascension, Philadelphia, Pa., from 1842 to 1856; and for the last twenty-three years of his life he was an assistant minister in Trinity Parish, New York city. He died March 23, 1875. See Prot. Episc. Almanach, 1875, p. 170.

O’Hanly, Donat, an Irish prelate, was educated in Ireland, and went to England, where he became a Benedictine monk at Canterbury. He returned to Ireland, and was consecrated archbishop of Dublin in 1805. He died Nov. 25, 1805. See D’Alton, Memoirs of the Archbishops of Dublin, p. 35.

O’Hanly, Samuel, an Irish prelate, was a nephew of Donat O’Hanly, and became a Benedictine monk. He was a native of Ireland, and succeeded to the archbishopric of Dublin in 1805. He died July 4, 1811. See D’Alton, Memoirs of the Archbishops of Dublin, p. 41.

O’Jibway Version. See CHIEFWAY.

Old Man of Obi, a remarkable idol of the Otaic Tartars, who live near the river Obi. It consists of wood, and has a nose resembling the snout of a hog, in which is a hook of iron. The eyes are made of glass, and the head is embellished with a large pair of horns. Its devotees oblige it to change its place of residence every three years, transporting it over the Obi from one station to another with great solemnity, in a vessel made for that purpose. When the ice dissolves, and the river overflows its banks, the Otaica flock to this idol in a body and beseech it to prove propitious to their fishery. If the season fails to answer their expectations they load the god with a myriad of reproaches, and insult him as an old, impotent, and despisable deity; but if they prove successful in fishing, the god is allowed part of the booty.

Oliver, George, D.D., an English divine, was born at Papplewick in 1782, and educated at Trinity College, Cambridge, where he graduated in 1803. He took orders, and in 1809 became head-master of King Edward’s Grammar-school at Great Grimsby. He became a vicar of Scopwick in 1831, incumbent of Wolvæmpton in 1834, rector of South Hykeham in 1841, and died at Lincoln on Aug. 3, 1867. He filled the highest offices in the Masonic order, and wrote numerous works on local ecclesiastical history and Freemasonry, for which see Allibone, Dict. of Brit. and Amer. Authors, n. v.

Ollier, Pierre, a Protestant theologian of Montauban, was born at that place in 1573. In 1606 he was pastor at Saint-André de Valborgne, in 1616 at Aiais, and in 1621 at Montauban, where he died Oct. 5, 1640. He was the successor of Pierre Bérald in the theological chair, and wrote La Conferencie de St. Antoine entre Pierre Ollier, et Psecou (Montauban, 1624). See Liechtenberger, Encyclop. des Sciences Religieuses, n. v. (B. P.)

Ollivant, Alfred, D.D., an Anglican prelate, was born at Manchester, England, in 1798. He studied at St. Paul’s School, London; graduated at Trinity College, Cambridge, in 1821, and became a fellow. In 1820 he was elected Craven University scholar, and in 1822 Tywhitt Hebrew scholar. He was vice-principal of St. David’s College, Lampeter, from 1827 to 1848, and from 1848 until 1849 held the regius professorship of divinity at Cambridge. He became bishop of Llandaff in 1849, and died Dec. 16, 1882. He published a number of sermons and some other practical works. He was a member of the Old Test. company of the Bible Revision Committee.

Oniedam, Lennart, M.D., a Presbyterian minister, was born at Maltese, N. Y., July 5, 1808. He graduated from Union College in 1824, and pursued his studies in the Western Theological Seminary. He was licensed by the Presbyterian Board of Examiners in 1826, and ordained by the Presbytery of Erie, April 20, 1848. He then visited Europe, sojourning in Rome for several years. His principal business was teaching. During the war of the rebellion he acted as chaplain for some three years. He died March 18, 1880. As a scientific scholar and antiquarian Dr. Oniedam has had few equals among his brethren of the Presbytery. See Necrol. Report of Princeton Theol. Sem. 1881, p. 54.

Onowsian Version. See RUSIAN, VERSIONS OF.

Olshausen, Detlev Johann Wilhelm, a Lutheran theologian of Germany, was born March 20, 1786, at Northcme, Hanover. He studied at Göttingen, and after completing his studies acted as private tutor at different places. In 1794 he was deacon at Oldesloe, Holstein; in 1801 first preacher at Glückstadt; in 1815 superintendent at Kutin, and died Jan. 14, 1823. He wrote, Prolegomena zu einer Kritik aller sogenanneten Be- weise für und wider Offenbarungen (Copenhagen, 1791); — Die Briefe des Apostels Paulus (Leipzig, 1813); — Historiae et Historum Sibillis et Historiae de Animis Simpliciter Certa (ibid. ed.); — De Usu Euthanas in Religione Revelata (1792) — Lehrbuch der Moral und Religion (2d ed. 1799) — Predigten über die gegen christliche Poesielehre (Altona, 1798—1805, 8 vols). See Winer, Handbuch der theolog. Lit. ii, 193, 195, 235, 236; During, Die gelehrten Theologen Deutschlands, n. v. (B.P.)

Olshausen, Justinus, a famous German Orientalist, brother of Hermann, was born May 9, 1800, at Hohefuhr, Holstein, and studied at Kiel, Berlin, and Paris. In 1826 he was professor at Kiel, and in 1845 member of the Danish Academy of Sciences. Four years after Holstein was annexed by Denmark, in 1848, Olshausen was deprived of his professorship. He was appointed, in 1858, head-librarian and professor of Oriental languages at Königsberg; in 1858 he was called to a position in the ministry for education at Berlin, from which he retired in 1874. Olshausen died Dec. 26, 1882. Besides his contributions to the Berlin Reports of the Berlin Academy of Sciences, Olshausen published, Emendationes ad Alen Testamentum (Kiel, 1826): — Zur Topographie des altertums (1823): — Er- klärmung der Paulinen (Leipzigg, 1858): — Lehrbuch der hebräischen Sprache (Brüssel, 1861): — Die Furcht-Leuten und das geistliche Geständniss der Zeugen (Leipzigg, 1845): — Uber den Charakter der in den synagogischen Kriitschriften erhaltenen semitischen Sprache (Berlin, 1866). See Winer, Handbuch der theolog. Lit. i, 98, 151, 520; Fürst, Bibl. Jud. iii, 47. (B. P.)

O lux beata trinitatis. See ABBEYMON HYMS.

O miranda vanitas. See BERNARD OF CLAIR-VAUX’S HYMS.

Onacas (or Onacuas), a Scotch prelate, was probably bishop of the Isles about 1004. See Keith, Scottish Bishops, p. 301.

Oncken, John Gerhard, D.D., a German Baptist minister, was born in Vare, in the grand duchy of Oldenburg, Jan. 26, 1800. He went to England in his youth, and was converted. The British Continental Society sent him in 1825 as a missionary to Germany, his labors being principally confined to the counties of Prel de Bremen, and the province of East Frisia. In 1828 he became the agent of the Edinburgh Bible Society. He and six others were immersed, April 22, 1834, in the river Elbe, near Hamburg, by Rev. Barnas Sear, then of the Hamilton Theological Seminary, pursuing his studies in Germany. At the close of 1879 there were in Germany 16,692 members of Baptist churches, and the gospel was preached in 1178 preaching stations. Later statistics would largely swell those numbers. Mr. Oncken was ordained soon after his baptism, and
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"his life was one of apostolic toil and blessed success in spreading the gospel through Germany." His pastoral relation with the Church at Hamburg always remained, and that city was made the centre of his evangelistic labours. He retired (1817) to London, where he continued to carry on his work in Germany, and in 1858 came to the United States for the same purpose. He died Jan. 24, 1884, in Zurich, where he had resided for two years. See Cathcart, Baptism Encyclop. p. 860. (J. C. S.)

Oneirocritica (from σύνοπος, a dream, and εἰπώς, to judge), the art of interpreting dreams, which among the Egyptians was the duty of the hierogrammatae, or sacred scribes. See DREAMS.

Oneiroromancy (from σύνοπος, a dream, and μακρία, divination), divination by means of dreams, or the interpretation of dreams in reference to future events. See DREAMS.

Ono. The probable representative of this place, Kafr Ana, is laid down on the Ordinance Map at nearly five miles north by west of Ludd (Lydda), and described in the accompanying Memoirs (ii, 291) as "a mud village, surrounded with palms and other trees in gardens, and has a well (sebil) to the north." Onuphis, one of the sacred bulls of the ancient Egyptians. It was of a black color, had shaggy recurved hair, and is supposed to have been the emblem of the sacred cow through all Egypt.


Oojei Version. See HINDUWIKI, DIALECTS OF.

Oosterzee, Johann Jacob van, a noted Dutch theologian, was born April 1, 1817, at Rotterdam. He studied at Utrecht, and on leaving the university in 1840 was made doctor of theology for presenting his Disputatio Theologica de Jezu, et Virginie Maria Nato. In 1841 he was preacher at Kemes, in 1843 at Alkmaar, in 1844 at Rotterdam. In 1862 he became professor of theology at Utrecht, and opened his lectures with a Latin oration, De Sceptico Modernioris Theologiae Coena Olimando. Oosterzee lectured upon almost all the branches of theology, and soon became the recognized leader of the evangelical school of Holland. In learning, eloquence, and piety he ranked with the greatest divines of his age. He was also a voluminous writer. Several of his works have been translated, and commend themselves very highly to practical and conservative religious minds in Great Britain and America. Oosterzee died July 29, 1882, at Wiesbaden, Germany, where he had gone to restore his broken health. Besides his opening addresses, as, 'How meet the modern Naturalisme bestreden weorden' (1855);—Zeden wij nog Theologie studeren of niet? (1864);—Welke Theologie en waarvan de Ontstaan in de Daders en Delen verdeert? (1866);—Van welke Theologen is iets goeds voor de Toekomst der Kerk te verwerken? (1867);—and valuable essays which he published in the Jaarboeken voor wetenschappelijke Theologie, edited by himself, and in other reviews, we mention, Joannes Searns (1885);—Christlologie des Oude en Nieuwe Ver-


Ophir. The modern representative of this place, Jaffa, is laid down on the Ordinance Map, about two and three quarter miles north-west of Bethel (Bethel), and thus described in the accompanying Memoirs (ii, 294):—An important Christian village, with a Latin church and consecrated (Mär Yisef), on an ancient road from the north to Jerusalem. The octagonal shape of the church is covered with colored glass in its east window, and a red-tiled pointed roof, forms a conspicuous feature of the village as seen from the road. The place is still a town, though small, plain, and on the south, higher up, is a spring called Ain Elaziz. The road crosses the valley-bed by a small footbridge (now broken), with an inscription in Arabic, and on the south of this is a Greek church of St. George, with fine white marble columns, and two nets-entresolles. There are two mansions of a town in the village, and pillar-shafts, as if of a former chapel, east of the Latin monastery. The hills and valleys are cultivated with olive trees, vines, pear, peach, and pomegranates. The population is stated by Robinson as two hundred, some Latins, some Greeks.

The Greek church is particularly described, ibid, p. 822.

Ophrah, or Ophir, a place of modern Gaza, and modern representative of this place, et-Tubuk, lies four miles north-east of Bethel on the Ordinance Map, and is thus described in the accompanying Memoirs (ii, 298):—A large village in a conspicuous position, with well-built stone houses. A central tower stands on the top of the hill, on either side are olive and fig gardens in the foreground. The view is extensive on both sides. A ruined church of St. George exists near, and there are remains of a ruined castle in the village. The inhabitants are Greek Christians. The archeological remains are minutely described (ibid, p. 870). (2) Or MANASA. The modern place lies on the road between Tekoa and Bethlehem (Tent Work, ii, 339 the modern Fruta, south-west of Nabila; but this is not within Manasseh, and is proposed by Guérin for Piratouch (q. v.). It is more probably (Tristram, Bibl. Places, p. 208) Arrabeh, which is laid down on the Ordinance Map at two miles south-west of Dothan, and described in the accompanying Memoirs (ii, 184) as a very large village on the slope of a bare ridge, with remains of an ancient town.

Opitz, Paul Friedrich, a German scholar, son of Heinrich, was born at Kiel, March 26, 1804. He studied at different universities, was in 1721 professor of Greek and Oriental languages at his native city, in 1727 professor of philosophy, and died Oct. 5, 1747. He published, De Custodia Tempûs Hierosolymitani Nocturna (Kiel, 1710);—De Gigantibus (1715);—De Amino Irenitam in Facto Tabernaculorum Consenso (1717);—De Clarâ Evangelii restaurâtione (1721);—De Hadrianâ Imperasoria Nomine, Indole, Virtutibus ac Vitis (1722);—De Hadrianim Imperatoris Moriis, Eruditissimumque cum Doctoribus judaeorum Consorcionem (1725). See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. F.)

Opurin, Joachim, a Lutheran theologian of Germany, was born Sept. 12, 1655. He studied at different
universities, and commenced his academic career at Kiel in 1719. In 1738 he was professor of theology, in 1735 went to Göttingen, and died Sept. 5, 1738, doctor of theology. He published, Historia Critica de Perruclia Animae Humanae (Kiel, 1719); — Historia Critica de Perruclia Animae Animatae (Hamburg, 1738); — De Memoria, cum Infima Esset (1738); —De Firmatce ac Inspiratione Divina (1740); — Claris Evangelis Jovannis (Göttingen, 1748); — Zucharias ovv\-s Neue Übersetzung, etc.; — D. O. R. O. R. O. R. n. c. 40-55 (1749), etc. Set forth, Bibl. Jud. iii. 49; Düring, Die gelehrten Theologen Deutschlands, v. 2., where a complete list of Opinor's writings is given. (B. P.)

Oppenheim, David, a modern Jewish writer, was born Dec. 18, 1816, at Leipnik, Moravia. He received a thorough rabbinical education, was in 1846 rabbi at Jamnitz, in 1857 at Gross-Breeskeer, Hungary, and died Oct. 21, 1876, at Vienna. Oppenheim contributed to all the leading Jewish journals and reviews, and caused a great stir among Roman Catholics by keenly criticising, in the Wimmer Mittheilungen, an article on the history of the Jews in Austria, which had appeared in the Friedberger Kirchenzeitschrift. Oppenheim laid bare the falsehoods and misrepresentations of that article, and elicited the rejoinder of Ritter von Pawlikowski, who, in his book of a hundred sheets, on the relation between Jews and Christians, devoted no less than seventy pages to refute, or rather to insult, Oppenheim. One of his ancestors was David ben-Abraham Oppenheim (q. v.). (B. P.)

Oresa were nymphae who presided over the mountains, daughters of Jupiter. They were very numerous, Diana having a thousand to attend her. These nymphae were accredited with having first claimed men from devouring each other, by teaching them to subsist on acorns and chestnuts.

Oreb, The Rock. Tristan (Bible Places, p. 230) is a consequence in the identification of this with the remarkable peak two and a half miles north of Ritha (Jericho), called Och el-Cherah, which is the most prominent of all the conical peaks that terminate the terrace running down into the Jordan valley, and is about five hundred feet above the plain (Memoirs accompanying the Ordinance Survey, li. 167).

O'Reilly, Bernard, D.D., a Roman Catholic bishop, was born in Ireland in 1803. He was consecrated bishop of Hartford, Conn., Nov. 10, 1850, and died at sea in January, 1856.

Orenburg-Tartar Version of the Scripture. As the name indicates, this version is intended for the Tartars in the vicinity of Orenburg. The version made into that dialect is not an original translation, but merely an accommodation of Mr. Brunton's Kassan Version (q. v.) to the peculiar idiosyncrasy and orthography of the Kirghisian Tartars, residing in the Russian government of Orenburg. Mr. Charles Fraser, one of the Scottish missionaries, prepared a translation of the New Test., which left the mission-press at Astrachan in 1820, at the expense of the British and Foreign Bible Society. Since 1871 a part of the Old Test. has also been published. (B. P.)

Oriental Literature and Languages is the common designation for the languages and literatures of all countries of Asia, as well as of those of Modern Africa and Europe. Even during the Middle Ages the attention of European savants was turned towards the Oriental languages, especially the Arabic, and this for two main reasons. In the first place, it was religious zeal which, by the knowledge of the Arabic, intended to refute the Mohammedan and convert them to Christianity. For this purpose Pope Innocent IV ordered that chairs for instruction in Arabic should be founded at Paris, and popes Clement IV and Honorius IV showed also a great interest in the matter. Under Clement V, the synod held at Vienne, in 1311, resolved that professors of Arabic and Chaldean should be appointed at Paris, Rome, Oxford, Bologna, and Salamanca. Pope John XXII especially instructed the bishop of Paris to see that these languages were taught in the Sorbonne. In the second place, it was a scientific interest with which the savants of the 12th century were occupied in order to make the Western nations acquainted with the medical, astronomical, and philosophical writings of the Arabs, and with the works of Aristotle, which were extant only in Arabic translations. Towards the end of the 12th century we find Arabic works with Latin translations from the Arabic, which increased during the Middle Ages, and were printed in the 15th century. The Reformation revived the study of Oriental languages by their application to Biblical exegesis. For the Church of Rome the study of Oriental languages became a matter of necessity, because of her missionary stations in the East, and thus pope Urban VIII founded, in 1627, at Rome, the Collegium pro Fide Propaganda, where the Oriental languages were taught. Through the Jesuits in China and Japan, Europe became acquainted with eastern languages and their literature. In a more scientific manner the study of the Oriental languages was taken up in the middle of the 18th century. The Englishman, William Jones, while a resident in East India (1760-90), called special attention to the riches of the Indian literature, and founded the Asiatic Society, in 1754, the Asiatic Researches. At Paris, Silvestre de Sacy made the study of Arabic of special interest, and attracted students from all parts of Europe. Till towards the end of the 18th century the study of the Oriental languages had only occupied a subordinate position in the curriculum of science, while the study of the different Asiatic societies the study of Oriental languages had become a specialty. The societys for promoting this study are as follows, of which the first three are the most important in Europe:

1. The Asiatic Society of Bengal, founded in 1784, by Sir William Jones, at Calcutta, published the Asiatic Researches (Calcutta, 1788-1999, 11 vols.), which were partly translated into French and German. Since 1830 the Asiatic Researches have been superseded by the Journal of the Asiatic Society of Bengal, which is published monthly. Under the auspices of this society, but at the expense of the Anglo-Indian government, since 1848 the Bibliotheca Indica, a collection of Oriental works in the original, with a translation, of which at the beginning of the year 1860 more than five hundred numbers had already appeared. Besides the Asiatic Researches, the society has a great many branch societies, which also have their own periodicals.

2. The Royal Asiatic Society of Great Britain and Ireland, which was opened by Cottebrooke, March 19, 1838. In the place of the Transactions (1824-34, 8 vols.), it now publishes the Journal of the Royal Asiatic Society.

3. The Deutsche meisingeräulische Gesellschaft, founded in 1814. Its journal is Zeitschrift der deutschen Gesellschaft.


5. The Sino-Egyptian Society, at London, with Original Papers as the journal since 1860.


8. The American Oriental Society, at Boston, founded in 1834, with the Journal, since 1843, for its organ.

See Benfey, Geschichte der Sprachwissenschaften und orientalischer Philologie in Deutschland (Munich, 1899); Zemke, Les peuples d'Orient (Leipzig, 1856-92, 2 vols.); Trübner, Oriental Literary Record (London, 1860-92); Freidrici, Bibliotheca Orientalis (Leipzig, 1876-83); Klauss, Hamm, Litteratur-Blatt für orientalische Philologie (ibid. 1883 sq.). (B. P.)

Orissa Version. See UNTA VERSION.

Ornithomancy (from ὠρος, a bird, and μαντεῖα, divination), a species of divination practiced among the ancient Greeks by means of birds. See AUCKRY.
Osgood, Samuel (2), D.D., LL.D., a Protestant Episcopal clergyman, was born at Charlestown, Mass., Aug. 30, 1812. He graduated from Harvard College in 1832, and entered the Unitarian ministry in 1835. In 1857 he was settled over a church in Nashua, N. H. Previous to this he had been the editor, with James Freeman, of "The Christian Esquire," a Unitarian journal published in that city. Having resigned his charge, he travelled abroad for seven months. Returning to New York, he entered the ministry of the Protestant Episcopal Church in 1869. He died in New York city, April 14, 1880. Dr. Osgood's contributions to different magazines, reviews, and newspapers were of a high order; the same is true of the occasional orations, lectures, and addresses which he delivered from time to time. He was a very versatile student, although perhaps his strong point was that of theology and Christian morals; an excellent German scholar, and familiar with all the great German theologians; also fond of historical researches, and a prominent member of the New York Historical Society, of which for a long time he was home corresponding secretary. But although of studious habits, he always took a warm interest in current events, as a public-spirited citizen, ever ready to co-operate in the advancement of any scheme for promoting literature or art. His last public work was the reading of his paper before the Historical Society on "Channing's Place in American History." Much of Dr. Osgood's literary work, scattered through periodicals or printed in a pamphlet form, is impossible here to catalogue. He published, among other works of greater or less importance, translations from Olshausen and De Wette, "The History of Passion" (1869), and "Human Life" (1847). Among his original works are: "Student in Christian Biography" (1851); "The Hearthstone" (1854); "God with Men; or, Footprints of Presidential Leaders" (1856). "Milestones in Our Journey" (1855); "The Holy Gospel, illustrated by Overbeck" (1856); "Student Life" (1865); "American Leaves" (1867). Among his principal addresses before the New York Historical Society was one upon "Thomson Crawford and Art in America," in 1875. He also delivered a discourse before the society on its sixty-second anniversary, Nov. 20, 1866. Many of his essays will be found in "The International Review," "North American Review," "The Bibliophile," "Sucra," Harper's Monthly Magazine, and other periodicals. It is stated that he left unfinished a work entitled "The Renaissance of Art in America," which was to include his papers upon Bryant and Channing.
Otey, JAMES HERVEY, D.D., a bishop of the Protestant Episcopal Church, was born at Liberty, Bedford Co., Va., Jan. 27, 1800. He graduated at the University of North Carolina in 1820, was ordained deacon in 1822, and priest in 1823. He held the vicarage of St. Paul's, in Franklin, Tenn., from which parish he was elected bishop of the diocese, the consecration taking place in Christ Church, Philadelphia, Jan. 14, 1834. He died at Memphis, Tenn., April 29, 1863. From his urbanity and piety he usually went by the title of Bishop Otey. He was an able scholar, and a good preacher, blameless in life, and held in high esteem by all who knew him. He published three Tracts respecting the Bible Society against bishop Marsh (1812–13):—Life and Reflections of E. D. Clarke (1824, 4to; 1825, 3 vol. 8vo):—Life of J. T. Mulla (1836). After his death a volume was published of his Pastoral Addresses (1841, 8vo). See (London) Gentleman's Magazine, Nov. 1840, p. 589; London Athenæum, 1840, p. 864: (The Local) Christian Remembrancer, Jan. 1841, p. 1; Allibone, Dict. of Brit. and Amer. Authors, a.v.

Otho, Jacob, the reformer of Eswatini, was born in 1813 in Abaco. He studied at Freiburg, where Wimpeling was his teacher, and while a resident at Strasburg Otto published the sermons of Gerier, of Kaiserberg, in a Latin translation, in 1510. In 1520, while preacher at Wolfenweiler, near Freiburg, he was captured by the Emperor and imprisoned, where he remained, under the superintendence of the translator, and since then the entire Bible has been in circulation. (B. P.)

Othiribani, in Kalmuck worship, was a god of third rank, represented under a singular form. He appears only clothed about the hips. The figure has large eyes, a monstrous open mouth, is contracted, with head turned back, as if in convulsion. This deity was sent to heaven to combat the evil demon. He was victorious, and decapitated the spirit with which he made himself a crown, ear-rings, and a long necklace, which extended to the belly. From these runs a straight channel, which physicians use to give medicine. The idol is placed on the mouth of the sick, a pill is put into the channel, and falls into the mouth of the patient.

Otto, WM. D., D.D., an English prelate, was born at Cuckney, Nottinghamshire, Oct. 23, 1768. He was educated at Jesus College, Cambridge, of which he became fellow and tutor; was presented to the rectory of St. Mary's, Colinton, and held the vicarage of Sturmer, in Essex; appointed to Clench, Shropshire, in 1810; to Kinlet, in 1816; St. Mark's, Kennington, in 1825; was principal of King's College, London, in 1831, and consecrated bishop of Chichester, Oct. 2, 1856. He died Aug. 29, 1840. A Bishop Otey. In 1857 he accomplished the ancient scholars and the Bible preacher, blameless in life, and held in high esteem by all who knew him. He published three Tracts respecting the Bible Society against bishop Marsh (1812–13):—Life and Reflections of E. D. Clarke (1824, 4to; 1825, 3 vol. 8vo):—Life of J. T. Mulla (1836). After his death a volume was published of his Pastoral Addresses (1841, 8vo). See (London) Gentleman's Magazine, Nov. 1840, p. 589; London Athenæum, 1840, p. 864: (The Local) Christian Remembrancer, Jan. 1841, p. 1; Allibone, Dict. of Brit. and Amer. Authors, a.v.

Otto, Leopold Martin von, a Lutheran theologian, was born in Warsaw, in Poland, Nov. 2, 1819. He studied at Dorpat and Berlin, and acted for some time as pastor in Berlin. In 1844 he was pastor at Petrikau, and in 1849 at Warsaw, where he developed a great activity in founding many Christian institutions. Having taken part in the Polish revolution, he was imprisoned and suspended from his office. From 1856 to 1873 he served as pastor at Tshen, in Austrian Silisia, and when permission was granted for his return to his native town, he resumed his pastorate there again, where he died, Sept. 22, 1885. In acknowledgment of his great efforts for propagating theological literature in the Polish language, the Leipzig University conferred on him in 1884 the degree of doctor of divinity. He published, The Augsburg Confession in the Polish language, in 1832:—History of the Evangelical Church of the Augsburg Confession of Warrnaw, from 1652 to 1781 (1862). He afterwards published an evangelical review, the Zwiaszt Evangeliceg. (B. P.)

Ouseel, Philip, a Lutheran theologian of Germany, was born at Bornitz, Oct. 7, 1643, and studied theology and medicine at different universities. In 1711 he was preacher at Leyden, in 1717 professor at Frankfurt, and died April 12, 1724, doctor of theology and medicine. He wrote, De Lepra Cutis Hebraeorum:—Introductio in Accensiones Hebraeorum Metricam:—De Accensiones Hebraeorum Provenientibus a Phlebitis Decalogi:—De Nominibus Decalogi:—De Decalogi soli Israeliti Data:—De Demario regni Cabalorum:—De Naturae Decalogi. See Fürst, Bibl. Jud. iii, 60; Jücher, Allgemeines Gelehrten-Lexicon, a.v. (B. P.)
Outrein, Johann D., a Reformed theologian, was born at Middleburg, Oct. 17, 1683. He studied at Franeker, and was preacher there in 1687. In 1688 he was appointed librarian of the academy, in 1691 preacher at Arnhem, in 1708 at Dort, in 1708 at Amsterdam, and died Feb. 29, 1722. He was a voluminous writer. A complete list of his many works is given in Jäger's Allgemeine Gelehrten-Lexikon, s. v. (B.P.)

Outremont, Hector Albert Chaulet d', a French prelate, was born at Tourn, Feb. 27, 1825. He became titular of St. Gatiën of Tours in 1862, bishop of Agen in 1871, archbishop of Mau in 1874, and died Sept. 16, 1884.

Owen, Ludwig Benejamin, a Protestant theologian of Germany, was born at Preussin, Prussia, May 7, 1735. He studied at Halle, and was for some time private tutor. In 1763 he was made court-preacher at Danzig, in 1770 member of consistory, and in 1772 professor of theology at Giessen. Outrer died Oct. 1, 1792. He published, Untersuchung über die Lehreäute der Christentums (Verlin, 1778):—De Theologia Populari (Giessen, 1775):—Nota mores ad 2 Pet. ii, 2:—De Necesseitate Satisfac- tionis a Paulo Rom. viii, 3 Asserta (1777):—De The- ologia Morali (1779):—De Actus, etc., 24 Spicileg. Sacra- tum Doctar Universi Creator (1780):—De Hexam in Re- surrectioni Resurrectionis Corporis (1781):—Geschichte der Religionen unter ihren Gründen und Gegenständen (1781-85, 2 vols.). See Döring, Die gelehrten Theologen Deutschland's, s. v. (B.P.)

Overkamp, George Wilhelm, a Lutheran theologian of Germany, was born Jan. 9, 1707, at Greifswald, and died at his birthplace, July 27, 1730, professor and senior of the university. He wrote, De Significatione Verborum Quibus Induratio Pharsaro in Historia Morie- nos Exprimitur (Jena, 1738):—De Judaeis Primaria Christiani Normam Iustitiae (ed.):—De Judaeis Prurita a Guillelmo Whitano albisse Corrupta Hebrew Co- dices Inutilitatis (Greifswald, 1739):—De Hebraorum 120 Pontificum Maximin in Summo Expiationis de Vico- rio (ed.):—De Succurso cum Jasa Iudaeorum (1748):—De Divinitatis Luciculo ad Definito Tempore Naturati- vita Messae (ed.):—De Philosophia Orientali (1744):—De Magia ex Oriente ut Verà Superstitius (1749):—De Solomoni, Verum Specimen Magiariae, ex Libro Coeleth Octanrius (1754):—Debatten Quadrigemina in Ica, iiii, 7, 8, 9 (1760):—Commentario in Ps. xxxii (1770):—De Distinctione in Judaeos et Graecos, in Graecos et Barbaros (1797).

Owen, Isaac D., a Methodist Episcopal minister, was born at Milton, Vt., March 8, 1809. Two years later he removed with his parents to Indiana. He was converted in his sixteenth year, in his twenty-third was licensed to preach, and in 1834 entered the Indiana Conference. For fourteen years he filled without interruption the regular appointments given him by that Conference, and during the last four years of the time served with great efficiency as agent of the Indiana Asbury University. In 1848 he received a transfer to California as a missionary. Upon his arrival in California the interests of the work were mainly placed in his hands. For many years he filled the office of presiding elder; twice he was elected to the General Conference; once, upon the non-arrival of the bishop, he was chosen to fill his place and preside; and he was always among the foremost in Church and literary enterprises. To no one man was California more indebted for her progress in morals and social reform than to Dr. Owen. He died in the bishop's seat, Sept. 5, 1866. Industry, zeal, and faithfulness marked his life. See Minutes of Annual Conferences, 1867, p. 233; Simpson, Cyclop. of Methodist, s. v.

Owen, Joseph D.D., a Presbyterian minister, was born in Bedford, N. Y., June 14, 1814. He graduated from Princeton College in 1835, and from the Theological Seminary in 1836. He was ordained in 1839 for the mission-field, in which he did his life-work. Landing in India in 1840, and assigned to the station of Allahabad, he continued to labor there without release or relaxation for four-and-twenty years. After the death of his first wife, in 1864, he obtained a short release, and crossed the Himalaya mountains into Tibet. Five years later he undertook a visit to his native land. In acknowledgment of the value of his translation of the Bible into Hindi, the North India Bible Society presented him money to visit Palestine. He visited Egypt, Jerusalem, Constantinople, Greece, and Scotland on this tour, and was intending to visit America. He died at Edinburgh, Scotland, Dec. 4, 1870.

Owl-headed Minerva. The idea of this goddess is due to the imaginative enthusiasm of Dr. Schiirmann, who believed that he saw an owl-headed Athena in the rude attempts at the imitation of the human face on vases and other objects discovered by him at Hissarlik. The faces of certain images of Apollo, found on the coasts of Asia Minor, and now in the British Museum, are ruder than those of the Hissarlik antiquities. Similar faces are also found on the Etruscan blackware from Chimi, where the spit of the vase serves as mouth, and it is probable that the ornamentation originated in two eyes being set on each side of a vessel's spout or mouth, to ward off the evil eye. Two large eyes are sometimes introduced on Greek vases in the midst of a group of figures. See Minerva.

Oxygraphus (from σχευρης, to write, and γράφω, to write), a name sometimes given by the Greek fathers to the Notary (q. v.) of the ancient Christian Church.

Ozem (Heb. O'tsem, ὡτίμη, strength; Sept. ἀειμι v. r. ᾠειμι and ἀειμι; Vulg. Aemum and Aemum), the name of two men of the tribe of Judah.

1. The fourth of the sons of Jerahmeel by his first wife (1 Chron. ii. 25). B.C. c. 1566.


P.

Pabisch, Francis Joseph, D.D., LL.D., an eminent Roman Catholic scholar and divine, was born at Zlubsva, Moravia, March 30, 1825. In his fourteenth year he was sent to the grammar-school of Znaim, and from there to the high-school of Brnn; in 1848 entered the University of Vienna, and in 1849 was appointed to the Episcopal seminary in the same city. In March, 1850, he was ordained priest, and was given a chaplaincy near Vienna. In 1851, on the invitation of Archbishop Purcell of Cincinnati, he came to America, and was placed in charge of Whiteoak, seven miles from Cincinnati. In the summer of 1851 he went off for a few months to study the teaching of ecclesiastical history and German in the Seminary of Mount St. Mary's of the West. Later, he studied theology and canon law at the College of the Propaga

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PAINTING

1784, 1785, 1787, 1788, 3 vols. 8vo), with additions on the history in England and America. See (N. Y.) Cath. An-
nual, 1881, p. 93.

Pachacamac, the supreme god of the Peruvians. This deity had a magnificent temple in a valley called
Pachacamac, built by the Incas or emperors of Peru. Such treasures and religious objects had been carved in this temple that Pizarro found 900,000 ducats in it, though four
hundred savages had taken away as much as they could carry.

The Peruvians had so great a veneration for this deity that they offered him whatever they esteemed most precious, and so great was their awe of him that they
durst not look upon his image. Each in their priests and kings entered his temples with their backs towards
his altar, and came out again without daring to turn.

Pachmann, Theodor, a Roman Catholic theolo-
gian of Austria, for some time professor of canon law at
the university in Vienna, who died Feb. 2, 1881, doctor of
theology, is the author of Lehrbuch des Kirchenrechts

Packard, Alpheus Spring, D.D., a Congrega-
tional minister and educator, was born at Chelmsford,
Mass., Dec. 20, 1799, and was the son of Rev. Dr. Heze-
kiah Packard. He studied at the Phillips Academy of
Ephraim and Bowdoin College in 1816. He was elected tutor of the college in 1817, and in 1818, professor of languages and classical literature; from 1824
to 1825 filled a vacancy in the chair of rhetoric and or-
atory; in 1826 was called to the chair of the Collins pro-
fessorship of natural and revealed religion; and in 1833
and 1844 was acting president. He was chosen a mem-
ber of the Maine Historical Society in 1828, and was long
its secretary and librarian. He died suddenly at Squirrel
Island, Boothbay Harbor, Me., July 13, 1884. His ser-
mons, lectures, and contributions of various kinds to the
press were numerous. See Boston Advertiser, July 14,
1884. (J. C. S.)

Paddock, Zacariah, D.D., a Methodist Episcopal
minister, was born in Northampton, N. Y., Dec. 20, 1798.
He was converted at the age of eighteen, licensed to
preach in 1816, and the same year entered the Genesee
Conference. His most responsible appointments were:
Ridgeway, Clarence, Batavia, French Creek, Westmore-
land, Buffalo, Rochester, Auburn, Cazenovia, New York
Mills, Saugerties, Ithaca, Binghamton, Oxford, Utica, Wilkesbarre, Honesdale, and Chenango; upon most of which
he was eminently successful. He took a super-
ordinated relation in 1827, and died, a member of the
Wyoming Conference, at his home in Binghamton, N.
Y., July 4, 1879. Dr. Paddock's name in American
Methodism in his declining years became a synonym for
gentleness, sweetness, and purity. He published some
several volumes, and wrote quite extensively for
the Church papers and periodicals. See Minutes of
Annual Conferences, 1880, p. 95.

Padilla, Francesco de, a Roman Catholic theolo-
gian, for some time professor of theology at Seville,
who died at Malaga, May 15, 1607, canon and doctor of
theology, is the author of Historia Ecclesiastica de Espa-
nia (Malaga, 1605, 2 vols. fol.). See Winer, Handb.
Nachfol. der theolog. Lit. i, 1016; Jocher, Allemagne, Genrehren,
Leyxkon. (B. P.)

Page, David Cook, D.D., a Protestant Episcopal
clergyman, was, in 1853, rector of a church in Memphis,
Tenn.; about 1858 removed to Allegheny, Penn., as
rector of Christ Church, and there remained during the
greater part of the rest of his life. A short time previ-
ous to his death he became rector of Trinity Church,

Pagendarm, Johann Gerhard, a Lutheran theo-
ligian of Germany, was born at Lübeck, Dec. 2, 1681.
He studied at Wittenberg, and acted for some time as

preacher at different places. In 1780 he commenced
his academical career at Jena, and died May 28, 1784.
He wrote, De Codice Jadurorum Olcumorum Ebro (Jena,
1733) — De Hebdomadis Davidiae (1746) — De
It is said that the Parthari, a hill tribe in the Raj-
mahal district, Bengal, who are supposed to be among
the earliest settlers in the country. The Rev. E. Droze,
of Bhungalpore, who has spent nearly a quarter of a
century among the Parthari, and who is in the only
European that knows much of their language, has translated
the gospel of Luke, which was published by the Cal-
cutta Auxiliary Bible Society in 1881. The same
scholar also prepared a translation of the gospel of John,
which was published in 1883. These are the only
parts of the Scripture which are yet printed. (R. P.)

Paine, Robert, D.D., a bishop of the Methodist
Episcopal Church South. was born in Person County,
N. C., Nov. 12, 1799, of Baptist parents. In early life
he removed to Tennessee; was converted Nov. 9, 1817;
licensed to preach the same year; the next year was
admitted to the Tennessee Conference, and after lab-
oring on several circuits and as a circuit rider, in 1836,
was elected president of La Grange College, Alabama, in
1830, a position which he retained until his elevation to
the episcopacy in 1846. He had been a member of
every General Conference from 1824, and was active in
the discussion that led to the division of the Methodist
Church in 1844. His extensive labors as a bishop
closed with his death, Oct. 20, 1882. He was a very
able preacher, a ready speaker, and a devoted Christian.
He wrote Life and Times of Bishop McKendree. See
Minutes of Conferences of the M. E. Church South,
1882, p. 147; Simpson, Cyclop. of Methodists' Bishops, iv.

Paine, William Pomeroy, D.D., a Congrega-
tional minister, was born at Ashfield, Mass., Aug. 1,
1802. He studied at Ashfield Academy; in 1827 gradu-
ated from Amherst College; and in 1832 from Andover
Theological Seminary; from 1820 to 1831 he was tutor
in Amherst College. His only published work was
the History of the Church at Holden, Mass., where he was regularly
ordained and installed, Oct. 24, 1833. He resigned this
charge in February, 1875, but remained pastor emeritus
until his death, Nov. 29, 1876. See Cong. Quarterly,
1877, p. 181.

Painting, Christian. The first law which gov-
erned the early Christian sculptors and painters was to
present Christ as the source and centre of their life,
and so to depict him that other figures in their com-
positions should appear like rays emanating from him.
With respect to the contents and spirit of representa-
tion, it may be said that, during the entire period of
early Christian art, both sculpture and painting were,
for the most part, limited to symbolic expression.
In the beginning, symbolic representations were alone
permitted. Soon, however, the art impulse partially
broke through the formative fetters; yet art itself remained
a sort of bōtis papyrus, and served chiefly as a mere
reminder of the themes of sacred history. Even at a
later period, when works of art were employed in
multiplicities for church decorations, Biblical scenes,
especially from that book of the Bible, were still preferred.
As early as the 4th century we find a portrait-like
representation of sacred personages accompanying these forms of
artistic symbolism. It was even believed that veritable
portraits of Christ, the Madonna, and the Apostles, exis-
ted in paintings from the hand of St. Luke, and in
sculpture from that of St. Eclectus, in the mosaics of St.
Veronica, yes, even in the so-called eπιπτωση ("likenesses of celestial origin ").

In the first third of the early Christian period, from
the 8th century to the second half of the 8th century,
of which numerous works of art in the so-called cemeteries (catacombas of Rome, Naples, Syracusa, etc.) have been preserved, painting still maintained the ancient plastic method of representation (as may be seen also in the paintings in the cemeteries, in the mosaics of Santa Costanza and Santa Maria Maggiore in Rome, San Giovanni Evangelista and the catacombs of Rome). In the second third, till the 8th century, painting sought more and more to adapt the antique forms to the idealistic, transcendental spirit of Christianity, as may be seen from the mosaics of Santa Pudenziana and Santi Cosma e Damiano at Rome, of San Appolinare Nuovo, San Apollinare in Classe and the catacombs of Rome, and some miniatures. After the 8th century, painting, and in fact, the entire art of early Christianity, lapsed into a continually deepening decline, till the 11th century, as may be seen in the mosaics of San Prassede, San Marzio, and others in Rome, and miniatures of various manuscripts, and the Iconostasis (q. v.) of Greek and Russian churches.

With the new life which the 11th century ushered in in Western Christendom, architecture reached not only the climax of its own development, but also asserted itself against anatomical figures over whole scenes and antithesis of painting. One spirit and one life prevailed in all three of the sister-arts. The newly awakened art impulse developed itself in the North, especially in Germany, much later in Italy. Here the earliest movement took place at the court of the Umbran school, and the Romanesque church, it has been ushered in before the first endeavors were made by single artists of lesser rank to blend the Byzantine style with the ancient Italian, and thus to infuse new life into the old Christian types. The "Romanesque" style of painting first reached completeness in Giovanni Cimabue and in Duccio di Buoninsegna of Sienna (fl. about 1292). On this there grew up two schools of painting—that of Florence and that of Sienna; the Florentine of a severer type, approaching nearer to the early Christian (Byzantine), the Siennese more independent, and likewise more graceful in the rendering of form. These two masters were followed by Giotto di Bondone of Florence (1266-1336), known under the title of "the father of Italian painting," but in fact only the founder of the Gothic style of painting. Giotto's first works are, however, and even before the 14th century, the works of the 13th century. The best pupils of Giotto were Taddeo Gaddi, and his son, Angelo Gaddi, Giottino, Orcagna, Spinello, Arezzo, Antonio Veneziano, and others. In Germany, the beginnings of the Romanesque style may be traced back to the 11th century. An improvement is manifest in the 12th century, especially in the famous altar of Verdun (of the year 1180, now in the monastery of Neuburg, near Vienna), in the mural paintings of the grand hall of the monastery of Brauweiler, near Cologne, and the ceiling of the central aisle of St. Michael, at Hildesheim. Far more numerous and important are the works still preserved from the period of the Gothic style, in which the peculiar spirit of mediævalism first attained to complete artistic expression. The development of glass painting may be noted: probably a German invention, dating at the end of the 10th century—examples of which are seen in the windows of St. Canibert, at Cologne, in the choir of Cologne Cathedral, in the Church of St. Catharina, at Oppenheim, and in Strassburg Cathedral. In easel pictures, which previously appear to have been very little painted, there is manifest no higher artistic endeavor until the middle of the 14th century. After this three separate schools may be distinguished: 1. The Bohemian, or school of Prague, founded by Charles IV; 2. The Nuremberg school, the chief representatives of which are several altar-pieces in the Frauenkirche, in St. Laurence, and St. Sebal, at Nuremberg; 3. The school of Cologne, by far the most important, whose chief representatives were master Wil-helm (about 1580) and master Stephan Lochner (about 1480).

With the beginning of the 16th century bought forth, in opposition to the spirit of mediævalism, a decided endeavor after greater truth of expression in art—an endeavor in light, color, drawing, and composition, to bring the spiritual import of representation into harmony with the laws and principles of nature. This naturalistic development first manifested itself in Italy in the Florentine school. Fra Giovanni Angelico da Fiesole (1487-1455), although in other respects wholly dominated by the spirit of mediævalism, was, nevertheless, the first who sought to immerse himself in the physiological and anatomical meaning of the human countenance. Over against him, already decisively emancipated from mediævalism, stands Tommaso di Giovanni da Castel, called Masaccio (1401-28), one of the greatest masters of the 15th century. With Fra Angelico are associated the names of Benozzo Gozzoli and Gentile da Fabriano; with Masaccio those of Fra Filippo Lippi, his son Filippino, Domenico Ghirlandaio, and Bastiano Mainardi. Other Florentine artists, as Antonio Paitiuno and Andrea del Verrocchio, who were also sculptors, strove by means of sculpture and painting to elevate and transform the spiritual import of representation in harmony with the laws and principles of nature; while Luca Signorelli of Cortona (1440-1521), by the nobleness and artistic truth of his compositions, presents a strong contrast with the deeper sentiment of the Florentine school. With the vicinities of Assisi, is an antithesis of the Florentine. Celebrated masters of the Umbrian school were Pietro Perugino (1446-1526), the teacher of Raphael, and the latter's father, Giovanni Santi (died 1494), as well as Raphael's friend, Francesco Francia (died 1517). The remaining schools of Italy, as the Venetian, with its Giovanni Bellini (about 1450-1516), the school of Padua and Mantua, with masters like Francesco Squarcione and Andrea Mantegna (1431-1506), follow the Florentine.

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Similar was the career of German art during this period. The Gothic style had a long supremacy; but
PALESTINE

about the middle of the 18th century all the German schools followed the Italian. The chief masters of this period were, in the school of Cologne, Johann von Mehem, the painter of the Death of the Virgin; in the school of Westphalia, the master of Liesborn monastery; in the school of Ulm and Augsburg, Martin Schon (about 1480), the somewhat younger Bartholomaeus Zeitsheim, and his successor, Martin Schaffner, of Ulm, and Hans Holbein, father of the renowned Holbein the younger, of Augsburg; in the school of Nuremberg, Michael Wohlgemuth (1434-1519), and more especially his pupil Albrecht Dürer. Mention must also be made of the school of Strassburg, whose most famous pupil was the well-known Lucas Cranach (1472-1553), the friend of Luther, whose best pupils were his sons, John and Lucas Cra-
nach the younger. The only artist who can be com-
pared with the great master of Nuremberg in Hans Holbein the younger (1497-1554). His most charac-
teristic works are the Darmstadt Madonna, a copy of which is at Dresden, and his well-known Dance of Death.

In the second half of the 16th century the painting of Germany and the Netherlands lost its independence by servile imitation of Italian masters. But in Italy, too, new Italian schools rose in the wake of the Baroque, and followed the deviations of art, that art had passed its zenith. A second race of pupils became mere imitators, even exaggerating the one-sidedness of Titian, Correggio, and Michael Angelo. The best examples of these so-called "manneristas" were P. Salvati, and Giorgio Vasari. In opposition to this continued pursuit of the end of the century arose the Bolognese school of the Caracci, whose advent marks for Italy the commencement of the fourth period of modern painting. Ludovico Carracci, and his nephews and pupils, Agostino and Annibale Caracci, established a sort of eclectic system, whose purpose it was to imitate the chief distinguishing qualities of the five great masters of painting. Their best pupils were Domenichino (1581-
1641), Guercino (1550-1666), Franc. Albani (1578-1660), and especially Guido Reni (1575-1642), the most dis-
tinguished of all. A second school of Italian painting, arraying itself in opposition to the idealism of the great masters, and developing a one-sided realism and nat-
uralism, was founded in the beginning of the 17th century. Its principal representative was Nic. Angelo Amic-
dighi da Caravaggio, whose pupils, the two Frenchmen, Mouton and Simon Vouet, and the eminent Spanish master, Gius. Ribero, called Spagnoletto, trans-
planted their influence to France and Spain. Notwith-
standing the eminent talents exercised to uphold the fame of Italian painting, yet in the 18th century it reached its lowest level of decadence. It was in Spain that the school of catholic churchmen found, in the latter part of the 17th century, its strongest support. The five great masters who represent the complete development of painting in Spain were almost all from the school of Seville. They were: 1. José Ribera; 2. Francisco Zur-
baran (1594-1669); 3. Diego Velasquez da Silva (1599-
1660), one of the most eminent of portrait-painters; 4. Alonso Cano; 5. Bartolome Murillo. The flourishing period of Spanish painting was of short duration; and in the last quarter of the 17th century the schools of Spain degenerated into mere factories of art, such as Luca Giornalo of Italy introduced.

In the Netherlands, painting maintained a certain elevation of rank for a somewhat longer period. Here two distinct schools, that of Brabant (Belgium) and that of Holland, developed themselves out of national divisions. The former had its masters in Peter Paul Rubens, and in his pupils, viz. Jac. Jordaens, Caspar de Crayer, and, above all, Anton van Dyck (1599-1641). The latter was represented by Thedore de Keyser, Franz Hals, Harth, Van der Helst, and others, who were almost exclusively portrait-painters. A far higher development was, however, reached in the famous Rembrandt school, whose most distinguished pupils and successors were Gerbrand van der Eckhout, Solomon Koning, and Fer-
dinand Bol.

France and Germany can claim no position of imp-
portance during this period in a brief review of Chris-
tian painting. In Germany, the Thirty Years' War had nearly uprooted all elements of culture, and when, in the 18th century, the country began to recover from these devastations, masters of only subordinate rank, as Dalh, Denner, Dietrich, and Raphael Mengs (1728-
1806), appeared upon the scene. In France, the great and better masters, like Nic. Poussin, Eustache Leaure, and others, strove in vain to make head against the theatrical style represented by Charles Lebrun, the fa-
vorie of Louis XIV. Since the diffusion over Europe of the French style, in the latter part of the 17th century and followed the French Revolution, Christian painting has naturally experienced a marked decline. But in Germany, France, and Belgium individual schools have again grown up, the excellences of which, in the ap-
preciation of the grand and the beautiful, cannot be denied. In Germany, Munich, Düsseldorf, Berlin, and of late Vienna, must be mentioned as the principal seats of revived painting, in which sacred themes occupy a most significant place, and these treated both in a Catholic and a Protestant spirit, the former by Corne-
lius, the latter by Lessing, Hübner, Bendemann, Deger, Von Gebhardt, and others. On the whole, however, modern religious painting, corresponding to the religious con-
tion of the present time, seems partly a mere endeavor to revive a greatness and power which has perished, and partly an effort to reach a new goal, which is still enshrouded in darkness.

The best modern works on the history of Christian painting are, Kugler, Handbuch der Geschichte der Mi-
ster seiit Constantin dem Grossen (3d ed. Berlin, 1847;
4th ed. by Lübke at Leipsic, 1858); A. Woltmann, Geschichte der Malerei (Leipsic, 1878; Engl. transl. London, and N. Y. 1881); Rus-
kin, Modern Painters (London, 1848-60, 5 vols.); Crowe and Cavalcaselle, Storia della Pittura in Italia dal Secolo XI al Secolo XVII (Florence, 1872); the art. Malerei in Pict. Histor. Encyclop. ; and Peinture in Lichten-
berg, Encylop. des Sciences Religieuses, a. v. (B. F.)

Palestine. See Tran.

Palestine: Colonists in. On this subject we here present an extract from Lieut. Conder's Tent Work in Palestine, ii, 305 sq.:

"The German colonists belong to a religious society known as the 'Temple,' which originated among the Pietists in Germany, and which, in 1820, and in 1821, emigrated to America, and later to the Rhine Church, separated themselves from the world, and met every Sunday morning in private family meetings for private religious observance, and were publicly known as the Pietists. The Pietists accept as their standard the explanations given by Dr. J. A. Bengel (in his Onomastikon of the New Test.), of the prophecies in the Revelation. Among the friends and disciples of Bengel was a certain Dr. Hoff-
mann, who, obtained from Frederick, the eccentric King of Wurtemburg, a tract of barren land at Kornchal, where his disciples established a Pietist colony, which he in-
trusted to transplanted Pietists. Hoffmann, how-
ever, died, and his followers remained contentedly on his lands; but Hoffmann's son was not forfuteful of his father's work, and hastened to create a new colony at Kirschhardthof, with a special view to its final removal to the Holy Land. Among his earliest disciples was Herr D. Hardegg, who in 1828, and in 1829, sent twelve men and women to Palestine. They settled in wretched huts near the Sea of Galilee, on the edge of the Plain of Esdraelon, now of Nazareth; and in spite of the warning of friends who knew the unhealthy climate of that place, they remained in the unhealthy atmosphere of the low-lying country and the springs, until they all died of fever. A. A. 1838, C. Christopher Hoffmann and G. D. Hardegg left Kirschhardthof, and in October they reached Palestine; after visiting various places, they re-
trained at Haifa, and both of them took the oath of both places. The Haifa colony was the first founded, that at Jaffa being some six months younger. Hardegg became president of the former, and Hoffmann of the latter."


"The religious views of the colonists are not easily understood, but I believe that most of them have rather vague ideas of the life of the immortal soul; they are inclined to regard it (as many people believe) as a mere fragment of the whole. They are especially impressed by the doctrine of the Revelation of God and the climate of Zechariah. They suppose it to be a duty to separate themselves from the heathen people, and to form a separate community living, as closely as possible, on the model of the apostolic age. The spread of infidelity in Germany appears to be the main object of this separatist tendency among the Pietists.

The Temple Society are probably best summarised in the 'Profession of Faith of the Temple,' published by Herr Hoffmann, and including five articles as follows:

1. To prepare for the great and terrible day of the second coming of Jesus Christ, which, from the signs of the times, must needs be near. Our main object is the building of a spiritual temple in all lands, specially in Jersu-

2. This temple is composed of the gifts of the Spirit (1 Cor. xii. 4), which make the true Church, and every one of the members the temple of the Holy Ghost.

3. The means to obtain these is to seek the kingdom of God, as described by the prophets (Isa. ii. 2; 9: 10-17), and as the religious society of which they are a part.

4. The temple of Jerusalem is not a building of stones; men of every nation (1 Pet. ii. 4-11) united in the worship of God in spirit and truth.

5. The Temple Society consists of sacrifices such as are described in the New Testament (Rom. xii. 1; Heb. xii. 18; James i. 7).

The writings of Hardedge are far more diffuse and miscellaneous. His chief work is a pamphlet which he offered up a long prayer in German, a hymn was sung with the music of the German, and a sermon preached on the prophecy of Zechariah. The President then delivered an exhortation, announcing the immediate advent of the hour, who would 'suddenly come to his temple.' Other elders followed, speaking with much earnestness, and another hymn was sung, after which the congregation quietly dispersed from the bare schoolroom in which they had assembled. A discussion of the affairs of the colony often immediately succeeds the religious services.

Of the history of the Jaffa colony we gathered compara-

ble facts. In the year 1870, the Jaffa colony, under the leadership of Dr. Sarona, about two and a half miles north of the town, consisting of 120 houses; the second, nearer the sea, consisting of about 200 houses; the third, further east, belonging to a German colony which came to grief, and this settlement consisted of thirteen houses and one hotel, the latter kept by Hardedge's son, who also represents the German government in Jaffa.

In 1872 the colonists numbered two hundred and fifty-four single and forty-seven married men, thirty-two single and fifty-one married women (four widows), and four children. The colonists cultivated forty-five acres of vineyard, thirty acres of orchard, and seventeen acres of vineyard.

In the first three years of its existence only seven deaths occurred in the colony, but the mortality increased later: in 1873 there were fifteen deaths among the two hundred and fifty-four persons, viz., sixteen accredited to disease, and one suicide.

The little village of well-built stone houses is situated west of the walled town of Hafia, under the shadow of the Carmel range. A broad street runs up from the shore and divides the town into two parts, the houses of the buildings stand, in their gardens, on either side. Close to the beach are the villas and gardens, with villas and moderate laudubri, and a little farther up are the school and meeting-house, in one building. Mr. Hard-

The Jaffa colony numbered three hundred and twelve in 1873, and the number of unmarried men and women was equal.

The Jaffa colony has been in existence for two years, and the number of the colonists was then forty in 1873 was thus far greater than that of all the settler. The land had also increased, in the same period, to six hundred acres, under which were twenty acres of vineyards, and twenty acres of orchards and gardens; but the soil of the newly-acquired property near Tiberias, in the plain west of Carmel, is of very poor quality, and the German settlers succeeded in the cultivation of obtaining grounds on the top of the mountain, where the climate is mild and the crops are good.

The stock consisted of seventy-five head of cattle, two hundred and thirty sheep, goats, and pigs, and all the wool and mutton of the colony. The wool and mutton of the colony have been imported. The trades followed are house-carpentry and masons' work, carpentry and wagon-makers. The colony is supplied with good shoes and harness, tailors, butchers, harness-makers, tailor-makers, soap-makers, vienaters, and quarrymen are also found among the colonists. There has been an attempt to trade in soap, olive-oil, and olive-wood articles, but for these undeveloped markets the capital is not sufficient. The reasons are that the Ger-

The colonists were many of them employed on the English or on the German side at Nazareth, which is the only place in the Jaffa district designed and built; and all the masons' and carpenters' work was done by the German colonists. The colonists have done much to show the road from Hafia to Nazareth, though they have not made it, considering that, from a religious point of view, it is of importance for the colony to have their own roads. Their wagons are now driven between the two places, and the natives employ them for moving grain.

The school of the colony is for attending one of the Sunday services, in the colony at Hafia. The congregation was devout and earnest; the service was simple and free from any kind of formality. A young man offered up a long prayer in German, a hymn was sung with the music of the German, and a sermon preached on the prophecy of Zechariah. The President then delivered an exhortation, announcing the immediate advent of the hour, who would 'suddenly come to his temple.' Other elders followed, speaking with much earnestness, and another hymn was sung, after which the congregation quietly dispersed from the bare schoolroom in which they had assembled. A discussion of the affairs of the colony often immediately succeeds the religious services.

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Both superintendents of the Jaffa colony, one of which of the Hafia colony may be, they cannot compare with the Mormon chief in the qualities to which his success was due.

In the second place, the colonists are divided among themselves. In 1876 we found that Herr Hardedge had been deposited (temporarily, I understand) from his views) from the leadership of the colony, and he had been succeeded by a committee, consisting of three men, two farmers, and an architect, who, is, moreover, the representative of the American government at Hafia. This deposition of the original leader had caused dissensions among the Ger-
the Pali was commenced in 1813, under the auspices of the Colombo Bible Society, by Mr. Tolfrey, assisted by two learned Buddhist priests. The version had advanced as far as the end of the epistle to Philemon, when Mr. Tolfrey died, in 1817. In 1825 the Rev. James Clarke took the work, and in 1835, the whole New Testament was printed in Pali. One of the Buddhist priests who assisted Mr. Tolfrey in the translation became a sincere convert to Christianity, and subsequently devoted his whole attention to the completion and revision of this important work. See Bible of Emily Lambe, p. 232.

Pallium, a piece of pontifical dress. It is the peculiar mark of princes, metropolitans, and archbishops, and a few privileged bishops, to be worn by them at councils, ordinations, and on certain occasions in church. Its other names were amphorion, superhernamuris, and, in the writings of Theodoret and St. Gregory Nazianzen, hiera stola. It is a circular scarf of plain lambs' wool, worn like a collar about the neck, and having two falling ends fastened together with a chasuble by three gold pins fixed on the left shoulder, the breast, and back, the number three signifying charity, or the three crowns. Before the 8th century it was ornamented with two or four red or purple, but now with six black, crosses, fastened with gold pins, which superseded an earlier ornament, the Good Shepherd, or one cross, in the 4th century. It has been supposed to be the last relic of an abbreviated toga, reduced to its latteid by degree. In the time of Gregory the Great it was made of white linen cloth, without seam or needlework, hanging down from the shoulders. See PALL.

Palm, Johann Georg, a Lutheran theologian of Germany, was born at Hanover, Dec. 7, 1697. He studied at Jena, was for some time court-chaplain at Wolfenbuttel, in 1727 pastor at Hamburg, and died Feb. 17, 1743. He is the author of, Eisleitung in die Geschichte der ungarischen Konfessionen (Hamburg, 1726). De Codicibus diversis at Nomi Testamenti Quibus Lutherus in Conficienda Interpretatione Germaniae was est (1735): — Geschichte der Bibilieübersetzung Dr. Martin Luthers (edited by J. M. Götzé, Halle, 1772). See Döring, Die gelehrte Theologen Deutschlands, s. v., Winer, Handbuch der thd., L. i. 167; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Palmer, Edward Henry, an English Orientalist, was born at Cambridge, Aug. 7, 1840. In 1868 he took part in the expedition for exploring the Sinai territory, and made an examination of the names of places, traditions, and antiquities of Arabia Petraea. With the same object in view he explored in connection with Cyril Drake, the desert El-Tih and Moab, in 1869 and 1870. Upon his return to England he was made professor of Arabic at Cambridge in 1871. In 1878 he settled at London, and in 1882 went on a secret mission, at the instance of the English government, into the desert east of the Suez canal. On his second trip through the desert he was killed, in October, 1882. Palmer published an Arabic translation of Thomas Moore's Paradise and the Peri (1865): — Oriental Mysticism (1867): — Report on the Bedouins of Sinai and their Traditions (1870): — A History of the Jewish Nation (1874; germ. trad. Gotha, 1876): — A Grammar of the Arabic Language (London, 1874): — A Persian-English Dictionary (1876): — Life of Harrow Ali Ruschi (1878), and for Max Müller's Sacred Books of the East he translated the Koran. See Beazley, Life of
Palmer, Heinrich Julius E., a Lutheran theologian of Germany, was born at Giessen, June 28, 1808. In 1828 he was appointed professor at the gymnasiuim in Darmstadt, and died in 1863, a doctor of philosophy. He published, "Religione Vortrage (Mayence, 1833; second series, Darmstadt, 1839): Lehrbuch der Religion und der Geschichte der christlichen Kirche (1849, 2 vols.). Der christliche Glaube und das christliche Leben (4th ed. 1862)." The "Confession of the Christian Church of the Reformed State and the church of the United States (1846)." See Winer, "Handbuch der theol. Lit. ii, 191; Zuchold, "Bibl. Theol. ii, 971 sq." (B. P.)

Palmer, Karl Christian, father of Heinrich Julius, was born at Delitzsch, May 3, 1759. In 1787 he was professor at Leipzig, and died at Giessen, July 17, 1838, doctor and professor of theology. He wrote, "De Ascens inter Theologiam Moralem et Publicam Religionis Institutio (Leipsic, 1788);" "Paulus und Gamaliel, ein Beitrag zur altesten Christengeschichte (Giessen, 1806);" "Predigten über die Evangelien des ganzen Jahres (1817)." See Winer, "Handbuch der theol. Lit. i, 495, 589; ii, 134." (B. P.)

Palmer, Walter C., M.D., a devoted Methodist evangelist, was born Feb. 9, 1804. He was converted in 1817, and among the hallowed associations of the "Old Allen Street Church" in New York, grew up to a beautifully developed Christian character. He practiced medicine for many years in that city, and at length, in connection with his sanctified wife, gave up his time to labors for the conversion and sanctification of souls, traveling extensively, and holding meetings everywhere in this country as well as in Great Britain. He died at Ocean Grove, July 29, 1883. (See N. Y.)

Palma Version of the Scriptures. Palma is a dialect spoken in the small states north of Oude, below the Himalayas. A version of the New Test. was commenced at Serampore in 1817, and completed at press about 1832. See "Bible of Every Land," p. 122. (B. P.)

Paulet, Karl Friedrich Wilhelm, a Protestant theologian of Germany, was born at Mannheim, April 19, 1802. He studied at Heidelberg, was for some time preacher at Kaiserslautern, near Mannheim, in 1848 at Ziegenhals, near Heidelberg, in 1839 pastor at Bremen, and died in 1867, doctor of theology. He published, "Allgemeine Uebersicht derjenigen Gegenstande, welche das gesammte Bedürfniss der evangelisch-protestantischen Kirchen in Deutschland erfordern" (Mannheim, 1837); "Das Historische und Heimatsche Magazin (Heidelberg, 1836, 2 vols.):" "Protestantische Geschichte der christlichen Bereisung und der Homiletik (Leipsic, 1839-40)." See Zuchold, "Bibl. Theol. ii, 973 sq.;" Winer, "Handbuch der theol. Lit. ii, 129." (B. P.)

Panis Litirum ("bread briefs") were letters of recommendation, by which a secular lord ordered a monaster or other institution of charity to receive a certain person for support. The right of issuing such letters was connected with the duty, originally imposed upon such institutions, of showing hospitality to princes and other great lords when they were travelling. During the Middle Ages the emperor of Germany exercised a very extensive right of this kind; but the custom existed also in other countries. Towards the end of the 18th century the princes of the different countries refused to admit such royal briefs in their respective territories and Frederick the Great openly refused to acknowledge such a brief, and asked to be let alone in future with such imperial orders. See Klüber, "Literatur der deutschen Staatsrechte (Erlangen, 1791), p. 540-543, 548; Haberlin, "Protestantische Geschichte der neuzeitlichen Verhältnisse der deutschen Litumkunde (Leipsic, 1792)," p. 97; Pfitz-Hieronymi, "Real-Encyklop., s. v. "Panisbriefe." (B. P.)

Panhiser, David, a Scotch prelate, was vicar of the Church of Carstairs, in the diocese of Glasgow, prior of St. Mary's Isle in Galloway, and some time commendator of the abbey of Cambuskenneth. In 1543 he was his principal person of worship. He was not able to escape the see of Ross about 1545, and was still there in 1566. He probably died in 1568. See Keith, "Scottish Bishops," p. 192.


Pape, Heinrich, a Lutheran theologian of Germany, was born at Bremen in 1745. He studied at Göttingen, was preacher at different places in the duchy of Bremen, and died April 17, 1805. He is the author of, "Das 53. Capiel Jesu übersetzt und erklärt (Bremen, 1777):" "Das Evangelium Luc. überschrieben und erläutert (1777-81, 2 vols.):" besides, he wrote some ascetical works, for which see Düring, "Die gelehrten Theologen Deutschlands," s. v. (B. P.)


Papst, Johann Georg Friedrich, a Lutheran theologian of Germany, was born at Wittingwald, Bayreuth, Oct. 21, 1724. He studied at Leipsic and Erlangen, was in 1788 professor of philosophy at the latter place, in 1794 dean at Zirndorf, near Nuremberg, in 1815 doctor of theology, and died June 7, 1821. He wrote, "De Authorum Copiae XI. Joannis Erlangens (Erlangen, 1779):" "Institutiones Christiana Religionis Initii (1786):" "Geschichte der christlichen Kirche (1787):" "De Ispium Christianorum Cupola in Veronaeomus Motia a Romanis (1789-90):" "De Apostolica Ecclesiae Exemplo Conti Atheniensi (1780):" "Commentari über die Geschichte der christlichen Kirche nach dem schweizerischen Lehrbuch (1792-1801)." See Winer, "Handbuch der theol. Lit. i, 536, 591; ii, 24;" Düring, "Die gelehrten Theologen Deutschlands," s. v. (B. P.)


Paradise. There have been at least four notable attempts in very recent times to discover this long-sought locality; two of them by American, and two by German authors. Their theories have been put forth with the greatest assurance, and in most cases supported by a vast array of learning; but they all seem to have failed to satisfy the judgment of the literary world, or to add anything substantial towards a reasonable solution of the question.

1. The view of Friederich Delitzsch, the eminent Assyriologist and of the well-known commentator, has already been given under the art. Eden. Brilliant as are the researches of his work, its conclusions have been rejected by the most careful and competent critics. See Hailer in the "Ser Setus Critique," 1881, p. 457 sq.; Noldeke, in the "Ztschr. d. deutsch. Alterthuma, Geschicht- schrift," 1882, p. 174; Lenormant, in "Les Origines de l'Hit-
PARADISE, vol. ii. We cite (from *The Nation*, N. Y., March 16, 1885) some of the geographical objections:

"Why, if the stream of Eden be the middle Euphrates, is it left unnamed in the narrative, though it is certain that it occurs nowhere else in the same poetic; and why the middle and the upper course of that river? . . . If the looting was done by the Hidush, it is often described as flowing in front of Assyria, which lay above the central Mesopotamian lowland sweeter to be Eden? Have we a word for the begettor, familiar with the whole course of the Tigris, deem its lower part a branch of the Euphrates? . . . Why in Hastin, if the Arabian border-land so well known may be meant, so fully described by its products? Who tells us that the gold, the bédilum, the skins of Babylonians were also characteristic of the adjoining Hastin?"

A modern traveller, Rev. J. P. Newman, D.D., had previously indicated a somewhat similar position to the above (A Thousand Miles on Horseback, N. Y. 1875, p. 69), namely, at the cleftude of the Euphrates and the Tigris; and he was confident that ancient tablets would yet be exhume fully establishing this location. But the inscriptions recovered by Smith, Ramsay, and others in that vicinity do not confirm the theory, and it has thus been brushed aside with the multitude of other conjectures that preceded it.

A startling conclusion is announced by Rev. William F. Warren, D.D. (loc. cit.), professor of the Boston University, "that the cradle of the human race, the Eden of primitive tradition, was situated at the North pole, in a country submerged at the time of the deluge" (Paradise Found, Boston, 1885, 8vo). This is the outcome of his researches in early traditions, noticed under our art. COSMOLOGY. The author brings to the support of this view an amazing amount of reading and investigation, which we have no space to criticize in detail. To such as are prepared to accept the mythologies of antiquity as having a historical basis, and to place the Biblical account on a level of authority with them, and at the same time to extend the origin of the human race to a date contemporaneous with the thermal era of geology, this book, which is written in a fascinating style, and illustrated with a copious reference to the literature of the subject, will prove at least an ingenuous and plausible, if not a conclusive, argument, but for those who maintain the literal accuracy of the history in Genesis, and the substantial agreement of the topographical conditions there given with the present conditions of the earth's surface, it will appear a naïve, preposterous, and chimerical hypothesis. The great objection which we see in it is the setting aside as an unintelligible narrative the only professed and historic description which we possess of the Garden of Eden, and then restoring to it geographical and topographical elements of an ingenious, combined with the scanty and problematical indications of cosmological science, for an identification that is at last claimed as decisive and final. If the Biblical passage (Gen. ii, 10-14), with its explicit items, fails to point out the true spot, we may as well give up the attempt as hopeless. To us that account seems sufficiently clear and consistent; and we believe that explorations in the region thus designated will vindicate the accuracy of the Scripture language beyond any reasonable doubt. It is a question of exegesis and geography, not of mythical comparison.

4. The last formal production in this line is an attempt to show that Paradise was situated about sixty-five miles south-east of Damascus, in a shallow alluvial basin, amid the wild basaltic crags of the desolate volcanic region known as the Hasbim (Die Anführung der Paradies-gebiete, by Lotitz Engel, 1881). An elaborate effort is made to identify the names and circumstances; but the agreement is most fanciful and insubstantive. Eden is the present Rohb, an Arabic term for a rich patch of soil; the four rivers are the wadis which penetrate the surrounding slopes in the rainy season; while the most violent of all the attempts of rationalism are resorted to for the purpose of disposing of the associated names and features of the narrative: e. g., the cherubim are volcanoes of the Hasbim; Cain is only a more specific title for Adam; Cain's sons and Lambech's wives are mountains—peaks adjacent, etc. It would seem as if the place seems to be reached in the vagaries on this subject, and it is time to return to sober examination of the given data, if any success is to be achieved in the exposition.

Parah. The probable site is Kherbet Farah, laid down on the Ordnance Map at five and a half miles south-west of Jerusalem, with the accompanying Memoirs (iii, 299) as "heaps of stones only."

Parasura, is the sixth creditor, or incantation of Vishnû, in which he appears as Rama, the son of *Jamaadgî, armed with a *parasu, or axe. Arjuna, king of the Haihvaya, had obtained, as a reward for his pious deeds, a thousand arms and sovereignty over all the earth. The gods, alarmed at his power, applied to Vishnû, who decided to be born as a son of Jamaadgî, in order that he might slay him. Jamaadgî was a pious sage, who had married Renuka, a princess, and had obtained by her five sons, the last of whom was Rama, a Vishnû incantation. On a certain occasion Arjuna came to the hermitage of Jamaadgî, and was there hospitably received by the saint, who could treat him and his followers sumptuously, as he possessed a fabulous cow of plenty, that not only supplied him with the milk and butter required for his sacrificial offerings, but was able to produce all that he wished for, as well as the precious qualities of this cow, and disregarding the kind treatment he had received, Arjuna carried off with him the cow and her calf. When Rama, who was absent at this time, returned to the hermitage, he took up residence in his own house and slew Arjuna and his army. The sons of Arjuna, to avenge the death of their father, attacked the hermitage and succeeded in killing Jamaadgî. Thereupon Rama made a vow to exterminate the whole Kshatriya, or military race, and, not satisfied with destroying the sons of Arjuna, he killed every Kshatriya whom he met afterwards. It is said that "he cleared three seven times the earth" (i. e. slew as many generations) "and filled with their blood the five large lakes of Samantapureha, from which he offered libations to the fire of Bhûru." He then performed a solemn sacrifice, and distributed the land and great riches among the ministering priests. There can be little doubt that the legend in essence historical, recording a great struggle in primeval times between Brahman and Kshatriya, of which we have the parallel in the history of Vaisishtha and Viswamitra (q. v.).

Pareau, Louis Gérald, a noted Dutch theologian, a follower of the Calvinists, was born in Amsterdam on 10, 1800. He studied at Utrecht, and at the age of twenty took the degree of doctor of theology on presenting Commentatio Critica et 1. Cor. xii. On the same day (Sept. 23, 1820) he was also made doctor of philosophy "honoris causa." After ministering for some time at Nederrijn and Veere, he was made professor of moral theology at Groningen in 1831. He opened his lectures with an address, De Animâ von Miniâ Theologorum quorum Ingenio Academica Intstitu- tione Informante, Pareau was twice rector of the university of Groningen (1843 and 1858), and died Dec. 27, 1864. He is the author of, Institia Institutionis Christianae Mor-alis (Groningen, 1842). — Dogmatia et Apologetica Christiana (1845); in connection with Hostede de Groote, Hendrik, Codex Sacreti (1846) — Euchar- istia Sacramentum Christiani (1851), also in connection with Hostede de Groote, M. (1858) — Merciehiser, Eucharistie, des Sciences Religieuses, s. v. (B. P.)

Paris, Alexius Vincenz, a Roman Catholic theologian of Austria, was born at Prague, Nov. 10, 1748. In 1765 he joined the Dominicans, and received holy orders in 1771. For a time tutor at the grammar- school in Prague, he went, in 1785, to Klaatan, Bohemia, as director of the German grammar-school. In 1786
he was made episcopal notary at Budweis, in 1802 doctor of theology, in 1811 dean of the theological faculty at Prague, and died April 15, 1822. He is the author of a number of theological works, for which see Dining, Die geheiligten Theologen Deutschlands, s. v.; Wiss. Jahrbuch der theolog. Lit. i, 238, 350. (B. F.)

Park, Calvin, D.D., a Congregational minister, was born at Northbridge, Mass., Sept. 11, 1774. He graduated from Brown University in 1797, three years after was appointed tutor in the university, and in 1804 was elected professor of languages and literature. From 1811 to 1822, he was professor of moral philosophy and metaphysics. In 1806 he was licensed to preach, in 1815 ordained an evangelist, and from 1825 to 1840 was pastor of the Evangelical Congregational Church at Stoughton. He died there, Jan. 3, 1847. His literary taste was exquisite, and he invented and published the beauties and defects of a literary performance. See Sprague, Annals of the Amer. Pulpit, ii, 460.

Park, Roswell, D.D., an episcopal minister and educator, was born at Lebanon, Conn., Oct. 1, 1807. He was educated at Union College, and at West Point Military Academy, where he graduated in 1827. In 1821 he was licensed to preach, in 1825 ordained an evangelist, and from 1826 to 1840 was pastor of the Evangelical Congregational Church at Stoughton. He died there, Jan. 5, 1847. His literary taste was exquisite, and he invented the beauties and defects of a literary performance. See Sprague, Annals of the Amer. Pulpit, ii, 460.

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Parker, Charles Carroll, D.D., a Presbyterian minister, was born at Underhill, Vt., Sept. 26, 1814. He graduated from the University of Vermont in 1841; studied one year at the Union Theological Seminary, N. Y.; taught at Burlington, Vt.; one year: was a congregational pastor at Timnath from 1848 to 1854; thereafter served at Watervliet until 1867; at Boston Centre, Me., until 1868; at Goshen until 1871, and finally, as a Presbyterian minister, at Paterson, N. J., until his death, Feb. 15, 1880.

Parker, Joel, D.D., a Presbyterian divine, was born at Bethel, Vt., Aug. 27, 1799. He graduated from Hamilton College, N. Y., in 1814; was ordained in 1825, and settled at Rochester, where he remained until 1830; was ordained at Shrewsbury, Mass., in 1830 to 1833; at New Orleans from 1833 to 1838, and at the Broadway Tabernacle, New York city, from 1838 to 1840. He was chosen president and professor of sacred rhetoric in the Union Theological Seminary in the latter year, and retained the position two years. During the next ten years he served the Clinton Street Church, Philadelphia. He became pastor of the Brecker Street Church, New York city, in 1852, and of the Fourth Avenue Presbyterian Church in 1854. He died in New York city, May 2, 1873. Dr. Parker was for some time associate editor of the Presbyterian Observer, and other periodicals, and editor of some of them. See Allibone, Dictionary of Brit. and Amer. Authors, s. v.

Parker, John, D.D., an English prelate, was born at Oxford, Jan. 26, 1758. He graduated at Oxford College, was chosen a fellow of Balliol, and appointed to the college living of All-Saints' and St. Leonard's, in Colchester. He was recalled to Oxford by his election to the mastership of Balliol, Nov. 14, 1798; received the office of vice-chancellor in 1807; was promoted to the deanship of Christ Church, in 1810, and to the vicarage of Weare, Somersetshire, in 1812; and consecrated bishop of Peterborough in 1813. He died March 12, 1819. Bishop Parker was an humble Christian, a ripe scholar, an able preacher, and a wise administrator. See The (Lonl.) Christian Remembrancer, June, 1819, p. 324; November, p. 609.

Parks, Justin Wright, D.D., a Presbyterian minister, was born at Westport, Mass., in 1824. He graduated at Williams College in 1845, and from Union Theological Seminary in 1845; was ordained by the New York Presbytery, Dec. 26, 1849, and immediately thereafter sailed for Thessalonica, Greece. After laboring at this post until 1854, he was transferred to Smyrna, Asia Minor, and in 1857 to Baghchilijeh, Turkei, thence again in 1861 to Nicomedias, and then, after an absence in the foreign field for twenty years, he returned to his native land on a short visit for the benefit of his health. Having again entered upon his work, in July, 1860, he was making a missionary tour on the mountains east of the sea of Marmora, accompanied by his servant, when they encamped for the night; the next morning they were found by the roadsides murdered by a band of Zalucks. See N. Y. Observer, Aug. 12, 1860.
Parsons, Levi, D.D., a Presbyterian minister, was born at Northampton, Mass., Aug. 20, 1779; graduated from Williams College in 1801; subsequently spent two years longer, and was ordained for the ministry under Dr. Hyde of Massachusetts. He was licensed in 1807, and the same year became pastor of the Church in Marcellus, N.Y., where he remained twenty-six years. He then supplied Tully for one year, and Otisco for another; next went to his former charge in Marcellus, held it six years longer, and then returned to his ministry with the Third Church in Marcellus, and at Bordino. He died Nov. 20, 1864. See Mears, Presbyteryans in Central New York, p. 626.

Fasch, Georg, a Lutheran theologian of Germany, was born Sept. 23, 1661, at Danzig. He studied at Rostock and Wittenberg, was in 1899 professor at Kiel, and died Sept. 30, 1707. He wrote, Diet, de Rechabitis et Jerem. zxe, an essay prepared while yet at the gymnasium (Danzig, 1691):—De Operationibus Domno- 

mum (Wittenberg, 1684):—De Physico de Pluralitate Mundorum contra Ciceronianos (ed.):—Uram Pontifici- 

ficati Coeperet Concordiae in Religionem seu Salarvati (Kiel, 1689):—De Philosophia Characteristica et Parmenidos (1703):—De Viriss Molis Moralis Tra- 

dendi Libri (1707). See During, Die gelehrten Theolo- 

gen Deutschland's, n. v.; Jocher, Allgemeines Gelehrten-

Lexikon, n. v. (B. P.)

Fasch, Johann, a Lutheran theologian of German-

land, was born at Hamburg in 1729, is the author of, De Epiricia Sedis in De Passionis Christi:—De Numero 

Evangelii Apocalipterie:—De Tikkun Sophism:—De Angelorum Linguis Sine Linguis:—De Signo Crinis:—De 

Scholastikus:—De Vice Heresiae Sicrah:—De Serpente Seductores:—De Morto Immortalissimo Moris- 

chi Testim Dominis et Gratulis:—De Johanne Bapt- 

ista. See Jocher, Allgemeines Gelehrten-Lexikon, n. v. (B. P.)

Paterson, James, D.D., a Scotch Baptist minis-
ter, was born at Dumfartoon, on the Clyde, in 1801. His early education was obtained at the church school of his native town; and he began life as a school-teacher. He entered the University of Glasgow with the idea of becoming a physician, but never took his degree. During his course there he labored as an evangelist with the Glasgow City Mission. He was invited by Dr. Marshman to become a missionary to Scarampore, but declined the invitation. In 1816 he hired a small room in Glasgow, fitted it up with forms, and began preaching to a congregation of very poor persons. Here a Church was organized, and removals were made from time to time to better quarters. In 1835 he undertook the management of the Scotch Temperance College, and subsequently of the Scotch Review. He was one of the originators (in 1846) of the Glasgow Commercial College, and long one of the instructors. He died Jan. 29, 1860. See (Lowd.) Bapt. Hand-book, 1861, p. 334.

Paterson, John (1), a Scotch prelate, was first minister at Forfar, and next at Aberdeen. He was advanced to the see of Ross, Jan. 16, 1662; where he re-

mained until his death in 1675. See Keith, Scottish Bishops, p. 203.

Paterson, John (2), a Scotch prelate, was first minister at Ellon, Aberdeenshire, and afterwards at the Tron Church, and dean of the city of Edinburgh. He was preferred by the interest of the duke of Lauderdale to the see of Galloway, Oct. 23, 1674, where he continued until March 22, 1675, when he was transferred to Edinburgh. In 1675 he was put into the see of Glas-

gow, where he continued until the revolution in 1688. He died at Edinburgh, Dec. 8, 1708. See Keith, Scot-

tish Bishops, p. 64, 270, 282.

Patton, James, a Scotch prelate, was elected bishop of Dunkeld in February, 1571. He was deprived in 1578, and died July 20, 1596. See Keith, Scottish Bish-

ops, p. 56.

Patrick, Francis Xavier, a Jesuit, who died at Rome, April 23, 1881, professor of exegesis at the Col-

egium Romanae, is the author of, De Interpretatione 

Scripturum Sacrorum (1844, 2 vols.):—De Exemplis 

(1830, 1 vol.):—Commentarius in Evangelium Josue 

(1857):—Comment, in Evangelium Merici (1862). (B. P.)

Patten, David, D.D., a Methodist Episcopal 

minister, was born at Boston, Mass., Oct. 10, 1810. He graduated at the high-school there, went thence to Wilbraham Academy, where he was converted in his eighteenth year, and afterwards to Wesleyan Univer-

sity, Middletown, Conn., where he graduated in 1834. In 1882 he was licensed to preach, and employed as supply at Hartford, and also supplied Power Street Church, Providence, R. I., during his last college year. On completing his course at Wesleyan he was at once called to the principalship of Willbraham, and in 1835 entered the New England Conference. He served as principal at Wilbraham seven years, then entered the pastoral office, and, receiving a transfer to the Providence Conference, was sent in turn to Chestnut Street, Boston; Nantucket; Elm Street, Bedford; Fall River, and Mathias Street, Providence, serving two years in each place, and one year to Warren. In 1852 he was appointed presiding elder of Providence District, which office he filled until his election, in 1854, to the professorship of theology in the Biblical Institute at Columbus, Ohio. By successive efforts he became an enlarged endowment for the institute, in memory to Boston, its establishment on an assured financial basis as a department of Boston University, and re-

tained his position in its chair of homiletics and past-

oral theology until 1873. Then, on account of impaired health, relinquished his office and became agent of the university and secretary of the board of trustees, devoting to its interests his unflagging lore and unflagging zeal until his death, March 26, 1873. The estimate placed upon Dr. Patten's character and worth by his conference is made manifest by his three elections to the General Conference in 1848, 1852, and 1864. See Minutes of Annual Conferences, 1873, p. 98; Simpson, Cyclops, of Methodistism, n. v.

Patten, William, D.D., a Congregational minis-
ter, was born at Halifax, Mass., about 1760, and gradu-

ated at Harvard College in 1780. He was ordained pastor of the Second Church at Newport, R. I., May 24, 1786, dismissed April 13, 1835, and died in 1889. See Sprague, Annals of the Amer. Pulpit, p. 392.

Paterson, Andrew Oliphant, D.D., a Presby-

terian minister, was born in Fayette County, Pa., July 1, 1774. He graduated at the Reimand College in 1814, spent one year in theological study at Prince-

ton, and was ordained by the Presbytery of Redstone, April 18, 1821; preached at Mount Pleasant and Swick-

ley churches until 1804, was agent for the Domestic Board of Missions until 1836, preached at Beaver Church from 1837 to 1839, and at New Lisbon from 1840 to 1851; then became stated supply at Bethel, O., for one year, and settled as pastor from 1853 to 1857. He sup-

plied College Corner for a short time, and died at Oxf-


Pattison, Dorothy Wyndlow (usually called Sister Dora), an English philanthropist, was born at Hauxwell, Yorkshire, Jan. 16, 1832, being the daughter of the rector there. In 1864 she joined the "Sisterhood of the Sacred Martyrs," a religious order recognized by the Church of England, and the next year became a nurse in the Cottage Hospital at Walsall, where she devoted herself in the most exemplary manner and with rare skill to the care of the sick, both in body and soul, until, exhausted in strength, she retired in 1876 and died Dec. 4, 1876. See her Biography by Mary-

cart Longman (London and Boston, 1889).

Pattison, Mark, D.D., an English clergyman,
was born at Hornby, Yorkshire, in 1813, and educated at Driel College, Oxford. He became a fellow of Lincoln College, Oxford, and rector in 1861. He died July 31, 1884, leaving numerous essays and reviews on literary and educational subjects. See Men of the Time, v. 7.

Paton, William, D.D., a Congregationalist, was born at Philadelphia, Pa., Aug. 28, 1798. He graduated from Middlebury College in 1818, attended Princeton Theological Seminary from 1819 to 1820, and in the latter year (June 8) was ordained an evangelist in Charlotte, Va. Having gathered a Presbyterian congregation in New York City, he became the Central Presbyterian Church, he was installed pastor May 7, 1822, and remained in charge until Sept. 15, 1834. The three years following he was secretary of the Presbyterian Education Society. From October, 1837, to October, 1847, he was pastor of the Spring Street Church, New York city, and from 1848 to 1852 was pastor of the Hammond Street Congregational Church. During the next ten years he resided in New York without charge; then removed to New Haven, Conn., where, in 1863, he was acting-pastor of the College Street Church. Subsequently he removed to New Haven, where he lived until his death, Sept. 9, 1879. From 1864 Dr. Paton was one of the vice-presidents of the American Missionary Association. Besides important articles in various periodicals, he published, in 1833, a revised and enlarged edition of Paton's Bible, in English. The same year he published The Village Testament, and in 1859 the same work, revised, under the title of The Cottagers Testament. His other works are, The Christian Pessimist (1836);—The Laws of Fermentation, etc. (1837);—The Judgment of Jerusalem (1837);—James of Nazareth (1840);—The Principles Hand-written by Bible Characters (1875). He also issued editions of Edwards on Revivalism and Finney on Revivals, besides a number of pamphlets. He was an ardent advocate of temperance and a powerful lecturer on that subject. He made fourteen voyages to Europe, at first for health, and afterwards as a delegate to various religious bodies.

Dr. Paton was a clear, forcible, and copious writer, a bold and impressive speaker, valuable for the truth, an humble and devout Christian. See Necrol. of Princeton Theol. Sem., 1880, p. 8; Comp. Year-book, 1880, p. 35; Film. Trib.; by Dr. William W. Paton (Washington, 1880).

Paul, John de Str., an Irish prelate, was prebendary of Dunnington, in the cathedral of York, and canon of Dublin, when he was advanced to the archbishopric of Dublin, Sept. 12, 1560. In 1560 he was one of the three whom the king appointed to explore for such mines of gold and silver as were thought to be abundant in various parts of Ireland. In 1561 he had an especial writ of summons to a great council to be held in Dublin, on which occasion he is said to have labored with his usual good sense and judgment to effect a general amnesty and pardon of such of the Irish and English as were then opposed to the government. He died Sept. 9, 1562. See D'Alton,Memoirs of the Archbishops of Dublin, p. 134.

Pauh, Carl Wilhelm, a German jurist, was born at Lübeck, Dec. 18, 1792. He studied jurisprudence at Göttingen and Tübingen, and occupied the highest positions in his profession at his native place, where he died, March 18, 1828. For a number of years he belonged to the officers of his Church, which he served everywhere, and for which he undertook the publication of a new hymn-book in 1802. Having thus become interested in hymnology, he continued his studies, and published at Emden a volume of odes under the title Predigten fur fremme Israeliten (Halle, 1824), by Hirsch Prinz, as his Jewish name originally was. When twenty-five years of age he embraced Christianity at Minden; on coming to England was for some time a student at Cambridge, and while there he invited to come to Oxford, where he was appointed lecturer in Hebrew. This post he held for thirteen years, and published, in 1839, his Analecta Hebraica. In 1840 he was ordained, and sent to Berlin by the Society for Promoting Christianity among the Jews. In 1843 he was stationed at Montpelier, but resigned that charge in 1854. He then retired to Lonon, Bedfordshire, England, and died May 4, 1877. He also published, The Great Mystery; or, How can Three Be One? and A Translation of the Chaldee Paraphrase of Isaiah (Lond. 1871). (B. F.)

Paul, George Jacob, a Reformed theologian of Germany, was born at Brunswick, July 24, 1722. He studied at Halle, was in 1746 director of the Reformed gymnasium, in 1750 cathedral preacher, in 1751 preacher at Berlin, in 1774 again at Halle, and died Feb. 28, 1786. He published, De Occasione Paulini xxxvir Consociationis, etc. (Halle, 1747); De Compendio Locis Morali, etc. de Joh. ziz, 14 (1748); De Auctoribus Classici in Christianorum Schola Caute Tractandii (1749); Entwurf einer katholischen und populären Theologie (2d ed. 1786); Heidelberger Kaischnachien (1781). See During,Die gelehrten Theologen Deutschlands, s. v. (B. F.)

Paulinians is a name sometimes applied by the Arians to the ancient Christians, from Paulinus, bishop of Antioch.

Pauwler, Louis Daniel, a Protestant theologian of France, was born at Autretot, Feb. 28, 1789. He studied at Lausanne, and in 1819 accepted a call to a parish in the neighborhood of Bouloie. In 1821 he was called to Rouen, where he spent the remainder of his life. Besides his ministerial functions, he instructed in a parochial school, which he had founded in 1820, organized different Christian societies, and succeeded in opening a Protestant hospital. Pauwler died Sept. 15, 1865, highly honored by both Protestants and Roman Catholics. See Lichtenberger, Encylop. des Sciences Religieuses, s. v. (B. F.)

Pawson, John, a prominent minister in early Methodism, was born at Thornton, near Leeds. Nov. 12, 1737. He was early convicted under Methodist preaching, and after a laborious struggle was joyfully brought into the fold of light. He preached his first sermon in 1761, in 1762 Wesley sent him to York, and from that time to Feb. 3, 1806, when he preached his last sermon at Wakefield, he exercised his ministry with marked diligence, ability, and success. He was frequently appointed to the large cities, and in 1785 Wesley ordained him, with Hanby and Taylor, for Scotland, in which country, owing to the Scottish character, creed, and mode of worship, Pawson was convinced Methodism would never make much headway. Triumphant in his busy life it was closed at Philadelphia, March 18, 1806. Twice Paw- son was elected president of the conference (1799 and 1801). "During the trials which followed Wesley's death, he was one of the pillars of the shaken structure of Methodism." He wrote in favor of giving the sacré-
ments to the societies in 1792, commenced Kilham's pamphlet on the same subject, proposed the solution of the difficulties at the conference in London in the same year, published a revised and enlarged copy of the Large Minutes (1797), and An Affectionate Address to the Members of the Methodist Church (1798). He favored Methodist legislation, yet the Methodist government was not sufficiently articulated, favored the appointment of bishops, and the division of England into four Methodist dioceses, and introduced services in the Established Church hours. He was a man of sound judgment, piety, and zeal, and Adam Clarke published a worthy eulogy of him in the Methodist Magazine (Lond. 1807). See Jackson, Early Meth. Preachers, iv 1 sq.; Stevens, Hist. of Methodism, iii, 202 (see Index); Smith, Hist. of Methodism, ii (see Index); Crowther, Portrayal of Methodism, 2d ed. p. 382 sq.

Pay, Stephen De, a Scotch prelate, was prior of the abbey of St. Andrews, and in 1365 was elected bishop of the same. But he was taken prisoner by the English at sea, on his way to Rome, and died in March, 1366. See Keith, Scottish Bishops, p. 26.

Payne, George, LL.D., an English Congregational minister, was the son of a Baptist minister at Walgrave, Northamptonshire, and at a very early age gave indications of superior intelligence. He was educated in Hoxton College and the University of Glasgow. In 1807 he became assistant to the Rev. Edward Parsons, of Leeds, and in the following year to the Rev. George Lambart, of Hull. In 1812 he removed to Edinburgh as pastor of Albion Street Chapel, where he labored eleven years. In 1824 he was called to the theological chair in Lancashire College, Blackburn. After five years in that capacity he became president and theological professor of the Western College, Exeter, where he remained until his death, June 19, 1848, at the age of sixty-seven. He published: Divine Sovereignty—Divine Sovereignty—Divine Sovereignty—Divine Sovereignty—Original Sin (Lond. Congregational Lectures for 1844).—Elements of Mental and Moral Science.—Elements of Language.—: and a tractate on Congregationalism. See (Lond.) Cong. Year-book, 1848, p. 284; (Lond.) Evang. Mag., 1848, p. 928, 415.

Payne, John, D.D., a missionary bishop of the Protestant Episcopal Church, was consecrated in St. Paul's Church, Alexandria, Va., July 11, 1861, as bishop of Western Africa. He resigned his jurisdiction in October, 1871, and returned to the United States, fixing his residence at Oak Grove, Va., where he continued to reside until his death, Oct. 25, 1874, aged sixty years. See Prot. Episc. Alman., 1875, p. 144.

Payson, Charles Henry, D.D., a Presbyterian minister, was born in Lebanon, Mass., Sept. 28, 1831. He graduated at Amherst College in 1852, and from the Union Theological Seminary, N. Y., in 1857; was ordained pastor of the mission church connected with the Madison Square Chapel in 1860, where, with the exception of a year and a half spent at Berlin and Heidelberg, he labored uninterruptedly with great zeal and success until his death, Jan. 24, 1877.

Peck, Jesse Truesdell, D.D., LL.D., a bishop of the Methodist Episcopal Church, was born at Middlefield, Ohio Co., N. Y., April 4, 1811. He was converted when sixteen years old, immediately united with the Church, and commenced a course of study preparatory to the ministry. After two years he was licensed as a local preacher, and in 1832 was admitted into the Oneida Conference, and sent to Dryden Circuit. The next year he was appointed to Newark, and successively to Skaneateles and Rutland, when he became principal of Governor High School, and remained four years. In 1841 he was elected principal of Troy Conference Academy, at Poughkeepsie, N. Y., a position which he retained till 1848. In 1849 he was chosen president of Dickinson College at Carlisle, Pa.; in 1852 he became senior preacher of the Foundry Church in Washington, D.C.; in 1854 secretary of the Tract Society of the Methodist Episcopal Church; in 1856 he was appointed pastor of Greene Street Church, N. Y. He was next stationed at Powell Street, San Francisco; in 1860 was made presiding elder of the Pacific District. At the close of that year he became pastor in Sacramento City, and after two years was stationed at Santa Clara. From 1864 to 1865 he was pastor of Howard Street Church, San Francisco, and was for several years president of the board of trustees of the University of the Pacific, also president of the California State Bible Society. In 1866 he was appointed to Peekskill, N. Y.; in 1867 to Hudson Street, Albany, where he remained three years, and was then stationed at Centenary Church, Syracuse. In 1872 he was elected bishop, and at once entered upon the duties of that office with great earnestness and intensity of interest, also striving to advance the interests of Christianity, wherever his influence was felt. He was a delegate to the Methodist (Ecumenical) Conference, held in London in 1881, where he distinguished himself by his able and dignified manner of presenting. He died at Syracuse, May 17, 1883. Bishop Peck's religious experience was especially rich and full, and his life most consistent and irreproachable. He was devoted to Methodism, but his broad, catholic spirit led him to regard Christians of all denominations as brothers in Christ. His sermons were clear and strong; as a pastor he was loving and faithful; and as a bishop, untiring in his energy till attacked by disease, which rendered further labor impossible. He was author of, The Central Idea of Christianity.—The True Woman.—What must I Do to be Saved?—And The History of the Great Republic. See Minutes of Annual Conference, 1888, p. 76; Simpson, Cyclop. of Methodism, s. v.

Peckelhaus, a Scotch prelate, was bishop of the see of Galloway about 780. See Keith, Scottish Bishops, p. 271.

Pectoral, a square plate of gold or silver, either jewelled or enamelled, sometimes worn by English and
archiepiscopacy of St. Andrews, constituted lord chan-
cellor in 1377, and in the same year became bishop of
Dunkeld. He died in 1396. See Keith, Scottish Diak-
ops, p. 85.

Pegase Version of the Scriptures. The
Pegase is still spoken in Pegu, a country which for-
merly included all the sea-coast and the mouths of the
rivers of the Burman empire, but the Burmese portion
of which, comprising by far the greater part of its ex-
tent, is now a province of the British Indian empire.
The Pegase language is supposed to be more ancient
than the Burmese, although the alphabet is the same,
excepting the addition of two letters, which were put
into the language by the Portuguese in the sixteenth
century. The first Pegase version of the New Test,
was printed at Maulmein in 1847. This is the only
part of the Bible now extant. See Bible of Every
Land, p. 11 sq. (B. P.)

Pep, Albert, a Christian philosophical writer of
Germany, who was born at Zirke, Posen, in 1830, and
died Sept. 29, 1875, professor of philosophy at Gottingen,
is the author of, Christian and the Kunit (Berlin, 1855):—
Die Wissenschaft und das prakticthche Christenthum
(ebd.):—Beucia des Christentums (1856):—Christo-
phiie (1858):—Philosophie und inner Mission (Dresden,
1860):—Johannes Böhme (Leipzig, ebd.):—Die Kirchen
und Staat in Protestantismus (1857):—Johannes Böhme, in
seiner Stellung zur Kirche (Hamburg, 1862):—Zum Begriff
des Glaubens (Göttingen, 1867):—Das Kreuz und die Welt-
richtigkeit (Hanover, 1869):—Religionsphilosophie (pub-
lished by Theodore Hoppe from Pep's academic lec-

Peking-Mandarin Version. See Chineser
Vocab. s. v. "Mandarin Dialects.

Pelya, Christouphor, a Protestant theologian of
Germany, was born at Schweinitze, Silesia, Aug. 5,
1835. He studied at different universities, was in
1856 professor of philosophy at Frankfurt, in 1859
doctor, in 1859 professor of theology, and died June
10, 1863. He wrote, Commentarium in Pentateuchum,
Matthaeum, Lucam, Johanneae, et Acta Apostolorum:—De
Conciilia:—Epistoli Universa Theologiæ, seu Explicatio
Quito Librorum Damasceni de Orthodoza
Fide:—De Ascensione Christi in Calum:—Compendium
Theologium Doctrina Christiana:—Jesus Imago Pe-
regum ac Principium. See Jocher, Allgemeines
Gleichen-Lexicon, s. v. (B. P.)

Pelham, George, D.D., an English prelate, young-
est son of the earl of Chichester, was born Oct.
13, 1756. He studied at Clare Hall, University of Cam-
bridge; was appointed prebend of Chichester Cathedral
in 1790, bishop of Bristol in 1803, translated to Exeter in
1807, and finally to the bishopric of Lincoln in 1821. He
was also clerk of the closet to the king and canon resi-
dentiary of Chichester. He died in May, 1827. Bishop
Pelham published, Charge to the Clergy of the Diocese
of Bristol (1804, 4to):—Sermon at St. Paul's (1805, 4to).
See ( Lond.) Christian Remembrancer, March, 1827,
p. 191; (N. Y.) Christian Journal, 1827, p. 100; Allin-
son, Dict. of Brit. and Amer. Authors, s. v.

Pella. For the latest account of this place, see
Merrill, Beyond the Jordan, p. 442 sq.

Peltanus, Theodor Anton, a German Jesuit, born
at Peltz, near Liege, was professor of theology at Ingol-
stadt from 1852 to 1874, and died at Augsburg, May 2,
1884. He wrote, De Peccato Originali:—De Christi-
orum Sepulcralia, Ferequas et Animosusissima:—Theo-
logia Naturae et Mystica:—Paraphrasia ac Scholia in
Proverbia Salomonis:—Catena Graecorurn Patrum
in Proverbios. See Jocher, Allgemeines Gleichent-Lexi-
don, s. v. Firm, Bibl. Jud. iii, 70; Winer, Handbuch
der theol. Lit. 1880, 883. (B. P.)

Penny, Joseph, D.D., a Presbyterian minister, was
born in Ireland, was educated at Trinity College, Dublin,
and at the University of Glasgow. Two years after he
came to America he taught in the academy at Flush-
 ing, L. I. In 1821 he took charge of the First Church,
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read continuously. For the rest of the Church year, three separate and independent series of lessons are employed—one series for the Sundays, beginning with the second after Pentecost; one series for the Saldathis, beginning in the Pentecost week; and one series for the three weekdays between the Sunday and Sabbath. All three series select both from gospels and epistles, following the order of the books and chapters in the New Test. History explains this strange phenomenon. It is very evident that the Greek Church at first introduced lessons for the Sundays, later for the Sabbaths, and still later for the weekdays.

Next in importance is the Armenian system, which has only become known by professor Petermann's translation from the Armenian Church Almanac, published at Venice in 1792, and in German translation found in Alt's Kirchentageb., ii. 136, 255. Scripture-reading is one of the most important part of the Armenian church-service—more so than in the Greek Church, and lessons from both the Old and New Tests are employed. Among the Syrians we find for the most part the Greek reading-system, while the Nestorian system of Bible-lessons contains for the first time a series of lections selecta, which in some respects deserves to be placed at the side of the Romish pericope system.

The documents with reference to the reading-system of the Jacobite Christians are quite ample; a list of three of the series of Coptic lessons is found in the edition of the Syriac New Test, published by Wiltmannstadt (Vienna, 1855). The Maronites have virtually the same plan of Scripture-reading as the Jacobites. While the lectionary plan adopted by the Alexandrian churches was only a branch of the Greek, that of the Coptic churches was entirely distinct, and is a portion of the Coptic liturgy of St. Basilus. A Latin translation is found in Renaudot's Collection, ii, 157 sq., from which it is evident that, in every church service, the Coptic read from four different parts of the New Test. Various systems exist with the Coptic in the Coptic and Trinitarian systems.

A proper transition from the eastern to the western systems would be the North-African lectionaries, if we were in possession of such. With the exception of the Mozarabic, prevalent among the African and Spanish Christians in the 13th century, no list has been preserved.

In the Occidental Church we have, in reference to the public reading of Scriptures, a phenomenon similar to that observed in the Church of the East. As, here, there was also an isolated, and in the West, the Roman system gradually supplanted all the rest. A difference between the two consists in this, that the non-Byzantine systems of the West were mostly followed by bodies that stood opposed to the Byzantine Church, while the non-Roman system found a home in bodies on doctrinal and pastoral footing with the Roman Church.

To the reading-systems no more extinct belongs the Capuan. Of its existence we have ample proof in the Cod. Fuldenensis, corrected in the year 646 by bishop Vitalis of Capua. That the Capuan Church once pursued a peculiar plan in the public reading of the Scriptures is manifest from a letter of the missionary Augustine to Gregory the Great. Besides, there are other scattered evidences from Hilary (354), Sidonius (472), Salvianus (490). See Mathillon, De Literae Galliae. p. 29 sq. Then we have a capitular of Charlemagne, abolishing the Gallic liturgy in favor of the Romish. Under the title, Missa Ambrosiana, the very ancient liturgy and reading-system of the Milan Church is still preserved. Its original form cannot be definitely determined, as the different printed texts do not agree among themselves. Concerning the Mozarabic liturgy, comp. the art. s. v. Of the Old British and Irish systems not a single trace remains, the Roman having entirely supplanted them. The Roman system of Scriptural reading, like the whole Roman liturgy, has passed through three stages—that of its origin and development, down to the time of the Carolinians, that of supremacy in the Middle Ages, and that of fixed and formal codification by the Council of Trent.

The oldest traces of it are found in the 5th century, about the time of Jerome, to whom Berno and later writers ascribe its origin. It consists of a double list—one of the epistle, and the other of gospel selections—partly chosen freely, and partly with partiality for certain.

In the second period, this system made its greatest conquests, in France supplanting the Gallic, in Germany entering with Christianity. It also experienced some internal changes during this time, especially on account of the many saints' days and the introduction of the Corpus Christi festival in 1564.

Finally, the Council of Trent declared the papal system the only legitimate one for the Roman Church, only allowing those churches the use of any other which could prove that the latter had been in constant use there for the past two hundred years.

With the reformation effected by Luther and his German Bible, the traditional character of church services necessarily had to change also. The Bible was read, studied, and explained. The most complete system of Bible-lessons was introduced in England, to some extent in the Reformed Church. This whole subject is treated by Ranke, Forbund der kerkvormijken (Bohla, 1859).

The old pericope system has a peculiar history with in the section of the Protestant Church that has retained it. In England, Cranmer, in composing the prayer-book, simply took the epistles and gospels as found in the missal of the English bishops, omitting only those intended for days not celebrated by Protestants. This latter was also done in Germany; but some other changes were made here, especially at the time of the fundamental laws and the pre-reformational system there were no lessons for the sixth Sunday after Epiphany, nor for the twenty-sixth and twenty-seventh Sundays after Trinity. This defect was remedied successfully during the 16th century by an unknown master in liturgics, and the present arrangement is the result.

The subordinate services, such as the matins, vespers, as also services during the week, prayer-meetings, and the like, found great favor in the eyes of the Reformers. Luther, in 1526, the Zurich order of worship for 1585, and in 1632, the Gallic directions for the year nineteen.

The Church of England pursues its own plan in arranging the daily lessons. Not content, as the Continental reformers were, with selecting only certain sections of Scripture to be read, Cranmer arranged for morning and evening services such a course of lessons that in every year the entire Old Test, with the exception of the Psalter and the purely ritual sections of the Pentateuch, was read through once, the New Test, three times, and the Psalter twelve times, i.e. was to be chanted through once a month. In Germany, theology had during the week in course of time became almost extinct.

The public Scriptural reading, thus reduced to the regular gospel and epistolary lessons for the different Sundays, could not long satisfy the Church. Already a plan was entertained to enrich the weekly course by the introduction of pericopes. See Suckow, Die Kirch. Perikopen (1860); Mathiow, Die evang. Perikopen des Jahres (Amsterdam, 1844-45, 2 vols.); F. Strauss, Das evangelische Kirchentagbuch (Berlin, 1850); Piper, Der verbesserte evangel. Kalender (1850); Bobertag, Das evang. Kirchentagbuch (2d ed. Berlin, 1857); Grimmert, Tabularische Übersicht der gesetzmäßigen neuen Perikopen zeich (Zölln,
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1874); Nabe, Die evang. und epist. Perikopen des Kirchenjahrs (Wiesbaden, 1875, 8 vols.); Sommer, Die evang. u. epist. Perikopen (Erlangen, 1875, 2 vols.); Plitt-Herzog, Beal-Exegetik, s. v.; Lichtenberger, Exegese des Shemash (Berlin, 1885, 2 vols.); See also Lassus, s. v.; See also Lassus, s. v.

PERINGER, GUSTAV, a Swedish theologian of the 17th century, and professor of Oriental languages at Upsala, is the author of Historia Lingua et Eruditionis Arabum; and translated into Latin the Talmudic tracts Aboda Sarah and Tamid, both published at Alten- don, in 1830. See Jocher, Almuthen-Feldsteini-Lexikos, s. v.; Fürst, BMC Jidd. iii, 78. (B.P.)

Perkins, Aaron, D.D., a Baptist minister, was born at Bridgewater, Mass., May 5, 1792. He was converted in 1811, and ordained June 8, 1818, pastor at Latten- town, N. Y., where he remained twelve years. Twice he was pastor of churches in the city of New York. He died in October, 1861, at Red Bank, N. J. He was remarkably successful in his ministerial labors. See The Christian at Work, Oct. 20, 1861. (J. C. S.)

Perkins, Henry, D.D., a Presbyterian minister, was born at Vergennes, Vt., Feb. 5, 1790. He graduated from Union College in 1817, and spent two years thereafter at Princeton Theological Seminary. In 1819 he became pastor of the Presbyterian Church at All- town, N. J., where he labored faithfully for thirty-three years. He retired from active service, and died at Allentown, June 30, 1880. See Gen. Cat. of Princeton Theol. Sem., 1886, p. 25.

Perm. Version of the Scriptures. The Persian is a sister dialect of the Syriac and Wotjak, and the three peoples who live in the north-east of European Russia, in the Perm, Wotjak, and Archangel governments, belong to a common race. Mr. Schiessner estimates the number of the Persians at 50,000, the Syriacans 70,000, and the Wotjakas 20,000. From the annual report of the British and Foreign Bible Society for 1880, we learn that the gospel of Matthew, prepared for prince Louis Lucien Bonaparte by P. A. Popou, has been revised and translated into the Russian character by the asceticist Wiedemann, and published by the above society. From the report for 1882 we learn that the Holy Synod have sanctioned the publication of the gospel of Matthew, long delayed by the censorial authorities, and that the portion will now be circulated throughout the government of Perm, among the population of 100,000 souls. (B. P.)

Perreyve, HENRI, a Roman Catholic writer of France, was born at Paris in 1831. At the age of twenty he was made a priest, and in 1861 he was professor of Church history at the Sorbonne. He died in 1865, leaving La Journeé des Malades, an asceticical work. Father Gratry, the teacher of Perreyve, wrote Le Voeu de Henri Perreyve (Paris, 1866), See Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Perrine, Matthew LA Rue, D.D., a Presbyterian minister, was born at Freehold, N. J., May 4, 1777. He graduated from Princeton College in 1797, studied theology under Dr. John Woodfall of Freehold, and was licensed by the Presbytery of New Brunswick, Oct. 18, 1799. On the 24th of June, 1800, he was ordained, and for four months acted as a missionary in western New York. On June 15, 1802, he was installed as pastor of the Presbyterian Church at Bottle Hill (now Madison), N. J. In 1804 he visited the city. In 1811, he was installed as pastor of the Spring Street Church, New York City. Here he continued till the summer of 1820, when, by his own request, the relation was dissolved. In 1821 he was elected to the professorship of ecclesiastical history and Church polity in the Auburn Theological Seminary. He died in Feb., 1839. Perrine had the reputation of being an accurate and thorough scholar. He was of a speculative and metaphysical turn. As a preacher he was always instructive and interesting. He published, Letters Concerning the Plan of Salvation (New York, 1816).—A Sermon Before a French Mis- sionary Society in N. Y. (1817).—An Abstract of Biblical Geography (1835). See Alexander, Princeton College in the 18th Century; Gen. Cat. of American Theol. Sem., 1888, pp. 198; Alkman, Historical Discourse (1876), p. 13.

Perrine, William Henry, D.D., a Methodist Episcopal minister, was born at Lyons, N. Y., Oct. 8, 1827, and moved with his parents to Michigan when he was seven years old. He was converted at the age of thirteen; in 1848 graduated at the Spring Arbor College, having entered the ministry in 1851. The following are his successive appointments: South Albion, Jackson; Lafayette Street, Detroit; Adrian, Ann Arbor; superannuated two years; Flot; professor of Albion College four years; preserving elder of Lansing District; professor again in Albion College; St. Joseph, Albion, Marengo, Parma, Concord. He died in Albion, Mich., Jan. 22, 1881. Dr. Perrine was a fine pulpit orator, and had great versatility of his talent. He took especial interest in Sunday-schools and Bible studies, having visited Palestine in 1857. See Minutes of Annual Conferences, 1881, p. 812; Simpson, Cyclop. of Methodism, s. v.

Perry, Gideon BARCOCK, D.D., LL.D., a Protestant Episcopal clergyman, was born at South Kingstown, R. I., Oct. 12, 1800. Among several parishes of which he was rector were St. Paul's, Cleveland, O., and Grace Church, in the same city. He was also the founder of St. James's parish in Cleveland. Subsequently he was rector of Trinity Church, Natchez, Miss., and of Grace Church in Hopkinsville, Ky., where he died, Sept. 30, 1879, having been fifty-seven years in the ministry. See Proceedings of General Convention, Oct. 13, 1879. (J. C. B.)

Persian Version of the Scriptures. By way of supplement we add the following: "As the style in which the gospels of the Polyglotta is written has long been antiquated at Isaphan, several efforts were made during the present century to produce a version in the polished dialect now spoken by the Persians. A translation of the gospels was made under the superintendence of colonel Colebrooke, and printed at Calcutta in 1804. In 1812 the Rev. L. Sebastiani had advanced nearly to the end of the Epistles, in a translation of the New Test. from the Greek, and during the same year the gospels of this version were printed at Serampore. In the meantime another translation of the New Test. was progressing at Dinapore, under the superintendence of Henry Martyn. The translators were Sabat and Mirza Firouz. This version was completed in 1806, but it was so replete with Arabic and abstruse terms, intelligible only to the learned, that the Rev. H. Martyn determined upon visiting Persia in person for the sake of obtaining a clearer and idiomatic version. In 1811 he reached Shiraz, the seat of Persian literature, and remained there nearly a year, in the meantime executing from the original Greek a translation of the New Test. The state of his health compelled him to return to England, but he ex- pired during his journey homeward, at Tokat, Asia Minor, in 1812. Copies of the work were deposited with Sir Gore Ouseley, the English ambassador in Persia, who, on returning to England by way of St. Petersburg, met with prince Gorchakov, then at the head of the Russian Bible Society. The suggestion made to the prince to have an edition of Martyn's Test. printed was complied with, and in less than six months the impression was completed.

In 1813 a communication was received by the corresponding committee at Calcutta from Meer Said Ali, the learned native employed by Mr. Martyn at Shiraz, in which he informed the committee that the manuscript of the Persian New Test. and of the Psalms (which had likewise been translated at Shiraz) was in his possession, and he waited for his disposal. He was directed to take four copies of the manuscript, and send forward the same to Calcutta, while he was invited himself for the purpose of superintending the publication. The Palster and the New Test. passed through the press at Calcutta in 1816. The Palster was reprinted at Lou-
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London, under the superintendence of Dr. Lee, in 1824, and the New Test., edited by the same scholar, in 1827. Other editions followed in 1837 and 1847.

Of all the editions of the Persian New Test., the most incorrect seems to have been that printed at St. Petersburg in 1815, and, at the request of the missionaries, the issue was stopped by the Russian Bible Society. The Rev. W. Glen, of the Scottish mission at Astrakhan, was in consequence led to undertake a version of the Psalms in Persian, for the benefit of the numerous individuals speaking that language who resort to Astrakhan and the south of Russia. In 1826 the British and Foreign Bible Society made arrangements with the Scottish Missionary Society for the services of Mr. Glen in the translation of the poetical and prophetic books of the Old Test. In the meantime Mirza Jaffier had been engaged by the same society to produce a translation of the historical books of the Old Test. at St. Petersburg, under the eye of Dr. Pinkerton, and according to special directions given by Dr. Lee. The only portion of Mirza Jaffier's version which was published was the book of Genesis, printed at London in 1827, under the care of Dr. Lee. Mr. Glen's version of the Psalms and Proverbs was published at London in 1830-31, and again in 1836. The entire Old Test., translated by Mr. Glen, was finally published in 1842.

In 1824, the Rev. T. Robinson had commenced another translation of the Old Test., which was printed in 1838. A Persian version of the prophecy of Isaiah was published by the British and Foreign Bible Society in 1828. This version was executed by Mirza Ibrahim, of the East India College at Haileybury, and was published in 1826. Since 1872 a revision of H. Martyr's New Test. has been undertaken by the Rev. R. Bruce, of the Church Missionary Society, stationed at Julfa, near Isaphan, which was completed in 1877. The same translator also commenced the revision of the Old Test. From the report of the British and Foreign Bible Society for 1879, we learn that Mr. Bruce and the Rev. J. Bassett and J. L. Potter, of the American Presbyterian Mission, have formed themselves into a committee for the revision of the Persian Scriptures. The different books of the Old Test. were distributed among the different revisers, and each will carefully examine the work of the others. The revised New Test., too, was to be subjected to a joint revision. From the report for the year 1857, we learn that the latter, having been thoroughly revised by the translator and professor Palmer of Cambridge, was published by the British and Foreign Bible Society. As for the Old Test., the work of revision is progressing slowly. (B. P.)


Personality is an attribute of conscious beings only, and thus distinguishes individuals from each other. In the Trinity it is simple and absolute, so that the three persons, the godhead are not three beings, since they have a common personality. In man it is compound, consisting of a body and a soul, which are not homogeneous, as are the three divine persons, and yet constitute but a single being, inasmuch as the consciousness essentially resides in the soul, which is therefore personal and real, person, and remains such after the separation from the body. In Jesus Christ there was a double or complex personality, because he had a complete human soul (as well as body), and was also filled hypothesis with the divine spirit. He consequently may be said to have had a sort of double consciousness, for the divine spirit did not always communicate everything to the human spirit, and the latter could not be consociate with the former. Yet he was not two persons, inasmuch as the two natures were indistinguishably blended, and the twofold personality likewise. The personal identity of humanity between the divine and the human spirit in him did not negative this, just as the still greater dissimilarity between human flesh and soul does not negative unity in man.

Peters, Friedrich Matthias, a Protestant theologian of Germany, son of Friedrich Christoph, was born at Hamburg, Jan. 16, 1800. In 1842 he was pastor to the Jews of Hamburg, and died Aug. 29, 1859. He is best known as the author of Der Bischof Johannseas Chryostomus Leben (Hamburg, 1858). See Zuchold, Bibl. Theol. ii, 984. (B. P.)

Pertsch, Georg Heinrich, a famous German historian, was born at Hanover, March 26, 1795. In 1825 he was secretary of the royal archives at Hanover, in 1842 bishop of Berlin, and died Oct. 7, 1876. He edited Leibniz's gesammelte Werke (Hanover, 1846 sq.), and published Uber Leibniz's kirchliches Geschichtsbuch (Berlin, 1846): — Uber die gedruckten Ahsauberie von 1654 und 1655 (1857). See Zuchold, Bibl. Theol. ii, 984. (B. P.)

Peruvian Religion. In the earliest times the inhabitants of the kingdom of Peru, which Manco Capac, the first inca, ruled, seem to have been believers in the coarsest fetishism. They only had one supreme deity, the mother of all, Mama Kocha, in honor of whom wild animals, plants, and prisoners of war were sacrificed. The devouring of fallen or sacrificed individuals was a custom of the Peruvians. Water-flood had overflowed the country, and after this Manco Capac, and his wife, Mama Oello, children of the sun, came from a foreign country to the shores of the sea Titicaca, where they built the city of Cuzco, collected the remaining people, and gave them laws and sacred teachings, which were carefully preserved until the arrival of the Spaniards. The supreme being of the later Peruvians was called Pachacamac, who was the creator of all beings, also of the sun; the latter was his only visible representative on earth, and was therefore divinized; but the god human was immediately above the sacrifices of mortals. The moon and stars also had temples, like the sun, but of less splendor, inasmuch as all that was of gold in the temples of the sun was made of silver in those of the moon and stars. There were male and female priests: of the latter, the maidens of the sun were of two kinds; the higher, from the Inca-family, dedicated their whole lives to the service of the sun, and there were more than fifteen hundred of these in convents. If unhappy, they and their whole family were to be exterminated, according to the law known as the "hard law." But in the history of Peru not an instance of this occurs. The second class of servants of the sun did not live in the capital, Cuzco, but in the provinces of the kingdom, and were chosen from all classes. The conditions of reception were beauty and the post of sovereignty to cruel Pizarro came to Peru, the immense riches were carried off by the Spaniards, and the beautiful daughters of the Inca, the virtuous sun-maidens, became a prey to the insolent warriors.

Peruvian Version. See Quichuan.

Pesochek, Christian Adolph, a Lutheran theologian of Germany, was born Feb. 1, 1787, at Johnsdorf, Saxony. In 1816 he was pastor at Luchendorf, in 1818 at Wasser, and died in 1859, doctor of philosophy. He is the author of Geschicht der Coelesten des Ostens, urkundlich eserforgt und darzustellt (Zittau, 1840):— Geschicht der Gegenformation in Böhmen (Leipzig, 1845-44, 2 vols.):—Die böhmischen Erweckungen im Sachsen (1857):—Die Auswanderung deselben in Böhmen und Schlesien im zwei. Jahrhundert (1858). See Zuchold, Bibl. Theol. ii, 984 sq. (B. P.)

Peter (Saint), festival on, 1, Deposito Pietri in catachresis 2, in via Ostiense. The Catachresis Libriarum (854) first mentions the entombment of the bones of Peter and Paul as having taken place in the year of the consuls Tuscus and Bassus (355), and gives the text as III, 26, 27. As this date is 148 years earlier than the 258, a festival in commemoration of that day is recorded in the
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Latin Church by Prudentius in the 4th century, by Augustine (Serm. 295–299), Maxim. of Turin (ibid. 69–69), and Leo the Great (ibid. 82–84) in the 5th; after the 6th it is noticed in all martyr chronicles. In the Greek Church it is stated by Theodorus Lector, in his Church Book (16), that it was first celebrated in Constantinople towards the close of the reign of Anastasius I (518); after the 7th century it is given in all calendars, even those of Coptic, Ethiopians, and Armenians. In 1748 Benedict XIV decreed a celebration of eight days for the city of Rome; and in 1867, in the Göttliche Kommunion, it was renewed with great magnificence by Pius IX.

II. Festum Cathedrae Petri Antiochenae, for Feb. 22, mentioned in the Calendarium Libernum, and celebrated in commemoration of the accession of the apostle Peter to the episcopal chair, without, however, specifying the locality of the chair. The same is the case with the Calendarium of Polenius Silvius (448). In the Ambrosian Liturgy, and in the Sacramentarium of Galasius I, the festival is omitted altogether; but it is found again in the Sacramentarium of Gregory, and in his later works.

III. Festum Cathedrae Petri Romanae, Jan. 18, was generally confounded with II, but became independently established in the 8th century, and formally fixed during the Carolingian age, to which time, also, belongs the final revision and codification of the double episcopal title of St. Peter.

IV. Festum Sanctum Petri ad Vincula or in Vinculis, also called Festum Calamorum Petri, Aug. 1, is not mentioned until the 9th century, in Wandalbertus Martyrologium, and Pseudo-Beda's Hymn. de Vinculis Sancti Petri (Becker, Opp. iii, 94). In the Greek Church it is celebrated Jan. 16, in the Armenian Feb. 22. The latter Church also celebrated a festival of "the finger of the apostle Peter" (Asenazai, Euchol. Eccles. Orient.).

Peter, a Scotch prelate, was bishop of Orkney in 1270, and was one of the ambassadors sent by Eric, king of Norway, to negotiate a marriage between that monarch and Margaret, daughter to Alexander III, king of Scotland. He died in 1284. See Keith, Scottish Bishops, p. 234.

Peyron, a Scotch Orientalist and Protestant theologian of France, was born at Bordes-sur-Arize, Ariège, Jan. 20, 1809. In 1849 he was appointed pastor at St.-Germain-en-Laye, and he died April 4, 1881. He is the author of Pasteurs du Desert (1842), a work which has been styled "un livre précieux et délicat." This work was followed by L'Histoire de Vigilans: — Les Reformateurs de la France et de l'Italie au Dixième Siècle (Pierre de Bruyis, Arago, Arnaud de Brescia, St. Bernard, Béranger): — Le Colloque de Foyans: — Le Siège du Mas d'Azil: — L'Histoire des Albigensiens: — Béranger et Lamennais, Correspondance et Souvenirs (Paris, 1861), this last a charming volume. See Mme. Napoléon Peyron, Napoléon Peyron, Poète, Historien, Pasteur (Paris, 1881); Lichtenberger, Encylop. des Sciences Religieuses, s. v.

B. P.

Petersen, August, a Protestant theologian of German, who died at Gotha, Nov. 1, 1871, doctor of theology and general superintendent, is the author of, Die Idee der christlichen Kirche (Leipsic, 1893–44, 3 vols.); Schièlermoser als Reformer der deutschen Bildung (Gotha, 1869): — Die protestantische Lebensfreude und ihre Grenzen (Frankfort, 1865). (B. P.)

Petersen, William, D.D., an English divine, was installed prebendary of the Church at Oxford, Aug. 10, 1616, 19, and was made rectirector of the church of st. t. 1621, with license royal, and advanced to the deanship, July 12, 1629. He died Dec. 6, 1651, aged seventy-four years. Dr. Petersen was a man of exemplary life, faithful in preaching the gospel, and charitable to the poor.

Petrus, a name common to several Swedish theologians, of whom we mention the following:


3. Nicolaus C, was born at Husum, Sept. 10, 1568. He studied at different universities, was in 1650 doctor of theology, and died at Ratzeburg, Jan. 7, 1641, a super-intendent.

4. Nicolaus (2) was born at Zealand in 1601. He studied at different universities, was professor of Oriental languages at Copenhagen, and died Oct. 4, 1624. He is the author of, Nomenclator Hebraeae et Syriacae (Hafniae, 1629): — Lexicon Hebraicum cum Grammatica Hebraica (1627, 1638): — Musa Hebraea seu Colloquia Hebraea (1628).


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Peyron, Amadeo, a famous Italian Orientalist and theologian, was born at Turin, Oct. 2, 1785. In 1815 he succeeded his former teacher, the abbot Valperga di Caluso, as professor of Oriental languages at Turin, and he died April 27, 1870. He is especially known by his Lexicon Linguae Copticae (Turin, 1885) and Grammaticae Copticae (1841); besides, he wrote a number of essays, published in the Memories of the Turin Academy of Sciences. (B. P.)

Pfannkuchen, Heinrich Friedrich, a Lutheran theologian of Germany, was born Nov. 28, 1766. For some time private tutor at Göttingen, he was in 1808 called to Giessen as professor of Oriental languages, and he died Oct. 2, 1833. Doctor of theology. He wrote, Exercitationes in Ecclesiasticum Salomoni Vulgo Tributum Locius Veracissim, cap. xii, 7, 25. (Göttingen, 1794): — Observat. Philol. et Critici ad quodam Psalmorum Loci, Specimen (Bremen, 1791): — De Codicum MSS. Hebr. Veteris Testamenti et Versionum Chaldæorum in
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Lectiones Anti-massorethica Comenianae (Gissens, 1808.).
See Winer, Handbuch der theol. Lit. i, 218; Fürst, Bibl. Jud. iii, 81 sqq. (B. F.)

Pfeiffer, Daniel, a Lutheran theologian of Strasburg, who died Nov. 24, 1724, doctor and professor of theology, is the author of: De Molo minusque Commerciali Sacro: De Orantibus sacratissimis ad Te, i, 12;—Dum Disput. in Prophetiam Hagges:—De Nek- thinesia ad Jos. ii, 27 et Exod. viii, 20;—De Viro Perfecto ad Ephes. 18, 14;—De Cultu Angelorum ad Coloss. ii, 15;—De Christo pro Noto Excussio ad Dam. iv, 11;—De Pace ad Rom. iv, 6, 7;—Ad Prophetaeulam Falsaetura ad Jerem. xxiii, 30;—De Michaele Angelorum Auxiliatore, etc. See Jöcher, Allgemeine Gelehrten-Lexikon, a. v. (B. F.)

Pfeiffer, August Friedrich, a Lutheran theologian of Germany, was born at Erlangen, Jan. 18, 1746, where he also commenced his academic career in 1769. In 1776 he was professor of oriental languages, in 1805 head librarian of the university, and he died July 15, 1817. He wrote, De Ingenio Oratario (Erlangen, 1770)—De Joho Patience et Christophir Prolocute (1771)—De Jobi Litri Scopo (ed.);—Progr. in Verba Deu in Testamentum ad Timoth. iv, 13 (1778)—Ueber die Musik der alten Hebräer (1778)—Hebräische Grammatik (3d ed. 1802)—Neue Übersetzung des Propheten Hosea (1785)—Philomus Judiae Opera Omnia, etc. (1785-92, 5 vols.; 2d ed. 1820)—Progr. super Ps. cx (1801)—Progr. super Ps. Lesii (1808);—Eisycliterum ad Salmus et Chiasmus ad Prima Lingvaram Spectum Concinuam (1809). See Döring, Die gelehrten Theologen Deutschland, a. v.; Fürst, Bibl. Jud. iii, 83; Winer, Handbuch der theolog. Lit. i, 115, 145, 522. (B. F.)

Pfister, Johann Ehrenfried, a Lutheran theologian of Germany, and father of August Friedrich, was born at Glatzow, Pomerania, Sept. 6, 1706. He studied at Rostock, and commenced there his academic career in 1737. In 1748 he accepted a call to Erlangen as professor of theology, was made doctor of theology in the same year, and died Oct. 18, 1787. He published: Dia. de Malo Morali, etc. (Jena, 1737)—De Lege Interpretandi Prima et Fundamentali (1740)—Elementa Hermeneutica Universalia (1743)—De Calore sub Nube Torrente, etc. (ed.)—Tractatus Personarum in Unitate Dei, etc. (ed.)—Messianis Species Ad Nollum in Humanum nosse (1747)—Messianis Satisfactor: Hominem ex Jesu, liii, 5, 6 (1744)—Processus Spiritus Sancti ad Filio Dei ex Isa. x. 14 (1745)—Messias non Spiritus Sanctus sed Dei Patria Filius ex Ps. ii. 7 (1751)—Luz Orta Popula in Tenebra Sedentii ex, liii, 29—theor. Cognitio Juxta Sermonem Justitiae ex, lii, 11 (1755)—Spec Resurrectionis ejus Jobem zex, 25, 26, 27 (1760-61), etc. See Döring, Die gelehrten Theologen Deutschland, a. v. (who gives sixty-seven titles of Pfister's works); Fürst, Bibl. Jud. ii, 88 sqq.; Winer, Handbuch der theolog. Lit. i, 105, 425, 426, 605. (B. F.)

Peter, Johann Jacob, a Lutheran theologian of Germany, was born at Nuremberg, Oct. 29, 1684. He studied at different universities, was in 1718 deacon at his birthplace, in 1717 professor of theology at Altdorf, in 1718 doctor of theology, in 1724 pastor at Nuremberg, and died March 10, 1729. He published, De Apostolico, Pastoral et Nuncio a Lyseonibus Frustra Tumultu (Altdorf, 1718)—De Apollino, Doctor Apostolico et Scriptor (ed.)—De Beneficiis Typicae ex Acto, etc. See Döring, Die gelehrten Theologen Deutschland, a. v.; Fürst, Bibl. Jud. iii, 84. (B. F.)

Pharaoh of the Exodus. Owing to the deep interest in the history of the Bible, extraordinary efforts have been made by Biblical scholars to identify this Egyptian king, whose name is not given in the sacred narrative. Most writers have been content to compare the chronologies of Egypt and the Bible together, and rest in the simple synchronism, a result necessarily necessary, from the acknowledged uncertainty of both these chronological schemes. Thus the Speaker's Com- mentary (i, 465, Amer. ed.) concludes that the Egyptian monarch in question was Thothmes III; but this result depends upon a series of chronological upheavals and comparisons in which is debatable. The most favorite identification, however, of late, has been with Manetho, who is said to be the Pharaoh of the name of the monuments, and the Amenophis of the 19th dynasty, as the Pharaoh of the Exode.

In another passage (Apion, i, 82, 83) Josephus gives a similar narrative from Charonion; but, as he justly shows, the contradictions of the story would still more disprove it. See Lysimaschus (ibid. 84) the Egyptian king's name is given as Bocchus, and so all trace of identity disappears. Josephus himself repeatedly affirms that Manetho's own work gave Tethmosis (or Thummoses, son of Aha-momoseuthia) the name of the Pharaoh of the Exode.

2. The circumstances of Rameses II, father of the Egyptian king under consideration, are supposed to favor his identification with the Pharaoh of the opposition. There is no coincidence with the facts. Thus he was a great builder of cities, especially (it is alleged) of Pt-Tum and Pi-Ramesse, which are held to be the Pithom and Raamesses of the Bible. But the last identifications are extremely doubtful, and the name Rameses appears as that of a district as early as Joseph's day (Gen. xlvii. 11). The identification of an oppressed or conquered people in his reign, named Aperu on the monuments, with the Hebrews, is equally doubtful, both in the reading and application; it is at all events certain that the people so named were foreign serfs, and that they were employed at a time considerably later than the Exodus (Brugsch, Hist. of Egypt, ii, 120). Opposed to this identification is the well-known character of the Rameses in question as a just and humane prince, who cannot have been guilty of the atrocious policy of lowering all the male children of a portion of his subjects.

3. The character and circumstances of Manethoph himself are not given with sufficient detail in the Egyptian chronicles or monuments to enable us to say with definiteness whether they agree or disagree with the Biblical account. There is nothing in the context which tally with the overthrow as at the Red Sea. If, as the history in Exodus implies, and as letter Scriptu- nesal notices expressly affirm (e. g. Psa. cxxxvi, 15), the Egyptian king was himself drowned there, it cannot have been Manethoph, who certainly reigned much longer than the brief interval between Moses' return to
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EGYPT (Exod. iv. 19; comp. ii. 15) and the Exodus. Moreover, Menaphthah was one of a large family of sons born to Rameses during his long reign, and this militates decidedly against the adoption of Moses as heir through a daughter. Dr. Schaff adduces (Through Bible, ii. 407) a circumstance mentioned in the He- rodotean (ii. 113), that the successor of Sesostris (sup- posed to be Rameses II) was smitten with blindness for ten years as a punishment for hurling his spear into the Nile during an extraordinary outflow; but this looks to us very little like the catastrophe at the Red Sea; and besides, the historian calls the king in ques- tion Theron, and he names his successor Proteus, words which have no place in the dynamic lists.

4. Finally and conclusively, the chronology of the period will not allow this identification. The lowest date for the Exodus is the Rabbittical, B.C. 1812; Usher's is 1491; Hale's, 1614; our own, 1658; while the dates assigned to the end of Menaphthah's reign are as follows: Mariette, cir. B.C. 1288; Lepsius, 1273; Wilkinson, 1200; ours, 1175. The difference, in any case, is from a quarter of a century to four centuries and a half. It is the uncertainty and the remoteness of the dates in either line, because it is precisely here that both the Egyptian and the Biblical chronologies begin to be definite; and the tendency of modern criticism is to widen rather than contract the discrepancy at this point. In February he was placed in expressly remarks (Apion, i. 27) that, according to Manetho, "Moses lived many generations earlier" than the king in question, or, more definitely (ibid. 28), 515 years, or, according to his own detailed estimate (ibid. 15), exactly 527 years. Our calculation, 489 years, is nearly a mean between these. Josephus further states (Apion, ii. 2) that "Solomon built the temple 612 years after the Jews came out of Egypt" (he elsewhere makes it variously 592 and 632 years — in our own scheme it was 648 years) and he fortifies this date by a reference to the well-known statement of the Tyrian annals. He adds (ibid.) that the date of the Exodus, according to the above notice of Lyshmachus (i.e. as occurring under king Bocchoris) would make it "1700 years ago," or about B.C. 1550, which again is substantially our date. We conclude therefore that Josephus at least (from whom, be it noted, the whole basis of this proposed identification is derived) was clear and consistent as well as definitely grounded in his chronology, both in its Biblical and its Egyptian relations; and like him we must decidedly reject this synchronism. See MANETHO.

PHASELISS. The present Kârabet Fasâil is laid down on the Ordnance Map at twelve and a half miles north of Latrun (Jericho), and is briefly described in the Memoirs accompanying it (ii. 392).

PHelps, ELIAKIM, D.D., a Congregational minister, was born at Belchertown, Mass., March 20, 1790. From 1811 to 1818 he was a member of Brown University, but graduated in 1814 from Union College. He was ordained at Brookfield, Oct. 28, 1816, as the colleague of E. Ephraim Ward, and continued to minister there until Oct. 1, 1820. In the same year he was principal of the Ladies' High-school at Pitts- field. In February, 1830, he was installed pastor of the Presbyterian Church at Geneva, N. Y., and held that position until September, 1836. From 1836 he was secretary of the American Education Society in Philadelphia, and of the same in New York to 1844. For one year he was acting-pastor at Kingston, R. I., and served in the same relation at Putnam, Conn., from 1856 to 1858. His residence from 1871 to 1874 was at Andover, Mass., and from 1874 to 1890 at Weehawken, N. J. During 1913-25 he was a member of the Auburn Theological Seminary, N. Y., and for the last year of that term was president of the commissioners. He died at Weehawken, N. J., Dec. 29, 1920. Dr. Phelps published a volume of addresses, entitled The Ministry We Need, besides pamphlets, etc. See Cong. Year-Book, 1881, p. 31.

Phileas, a Scotch prelate, was in the see of Brechin 1851. See Rice, Scottish Bishops P.

PHILIP the Magnanimous, landgrave of Hesse, born at Marburg, Nov. 28, 1504, was one of the most prominent characters in the history of the German Reformation. He was only five years old when his father died, and only fourteen when he was declared of age. He was present at the diet of Worms in 1521, but had, at that time, nothing to decide with the new doctrines of Luther. He was, however, one of those who insisted that the safe-conduct accorded to Luther should be kept sacred. He visited Luther in his lodgings, and on his return allowed mass to be celebrated in Ger- man at Castor, but reluctantly, in February he expressed expressly remarks (Apion, i. 27) that, according to Manetho, "Moses lived many generations earlier" than the king in question, or, more definitely (ibid. 28), 515 years, or, according to his own detailed estimate (ibid. 15), exactly 527 years. Our calculation, 489 years, is nearly a mean between these. Josephus further states (Apion, ii. 2) that "Solomon built the temple 612 years after the Jews came out of Egypt" (he elsewhere makes it variously 592 and 632 years — in our own scheme it was 648 years) and he fortifies this date by a reference to the well-known statement of the Tyrian annals. He adds (ibid.) that the date of the Exodus, according to the above notice of Lysmachus (i.e. as occurring under king Bocchoris) would make it "1700 years ago," or about B.C. 1550, which again is substantially our date. We conclude therefore that Josephus at least (from whom, be it noted, the whole basis of this proposed identification is derived) was clear and consistent as well as definitely grounded in his chronology, both in its Biblical and its Egyptian relations; and like him we must decidedly reject this synchronism. See MANETHO.

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Philip the Magnanimous, landgrave of Hesse, born at Marburg, Nov. 28, 1504, was one of the most prominent characters in the history of the German Reformation. He was only five years old when his father died, and only fourteen when he was declared of age. He was present at the diet of Worms in 1521, but had, at that time, nothing to decide with the new doctrines of Luther. He was, however, one of those who insisted that the safe-conduct accorded to Luther should be kept sacred. He visited Luther in his lodgings, and on his return allowed mass to be celebrated in German at Castor, but reluctantly, in February he expressed expressly remarks (Apion, i. 27) that, according to Manetho, "Moses lived many generations earlier" than the king in question, or, more definitely (ibid. 28), 515 years, or, according to his own detailed estimate (ibid. 15), exactly 527 years. Our calculation, 489 years, is nearly a mean between these. Josephus further states (Apion, ii. 2) that "Solomon built the temple 612 years after the Jews came out of Egypt" (he elsewhere makes it variously 592 and 632 years — in our own scheme it was 648 years) and he fortifies this date by a reference to the well-known statement of the Tyrian annals. He adds (ibid.) that the date of the Exodus, according to the above notice of Lysmachus (i.e. as occurring under king Bocchoris) would make it "1700 years ago," or about B.C. 1550, which again is substantially our date. We conclude therefore that Josephus at least (from whom, be it noted, the whole basis of this proposed identification is derived) was clear and consistent as well as definitely grounded in his chronology, both in its Biblical and its Egyptian relations; and like him we must decidedly reject this synchronism. See MANETHO.
from it was, nevertheless, no small one. During the difficult times which followed after the peace of Crepsy (1544), the Protestant party had no acknowledged head; during the Smalkaldian war (1546-47), no acknowledged leader. After the war, the emperor treacherously seized the landgrave, and kept him in prison for five years. After his release, in 1552, Philip spent all his energies in ameliorating the condition of his country, which had suffered so much from war. But he still had a lively interest in religious matters, and acted the part of a mediator between Protestant and Roman Catholics; thus he was very active in promoting the conference of Naumburg in 1544 and that of Worms in 1557. Philip died March 81, 1567. See Rommel, Philipp der Grossmütige (Giessen, 1839, 3 vols.); Lenz, Briefe, und Lebens- und Lerntagebücher Philippis mit Boeck (vol. I, Leipzig, 1880); Wille, Philipp der Grossmütige u. die Restitutions Herzog Ulrich's von Württemberg (Tubingen, 1882); Plitt-Herzog, Real-Encyclop. s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Philipp, Hermann, a medical missionary, was born of Jewish parentage at Brunwick in 1813. While a student of medicine he joined the Prussian army, which he left in 1832. He served in one year's campaigns. In 1834 he joined a brother of his who was in Java in the Dutch service. Philip embarked at Rotterdam for Batavia, but owing to some accident which happened after the vessel had left the harbor, he came to England. At London, through his employers, he became acquainted with a Presbyterian minister. When he spoke to him of Christ, he made him think of the Saviour. Philip, with the recommendation from this minister, went to Scotland. At Glasgow he became acquainted with Dr. Duncan, who encouraged him in his inquiries. On Dec. 9, 1838, the Kirk session of St. Luke's Church at Edinburgh admitted him a member of the Church of Christ. Philip now went through a regular course of theological studies, and commenced his missionary labors in 1841, along with the Rev. D. Edward, among the Jews in Moldavia. Being convinced of the great advantage to a missionary of a thorough knowledge of medicine, Philip, after nine years' missionary labor, returned to Edinburgh to complete his medical education. This done, in 1850 he was sent to Algiers, under the auspices of the Scottish Society for the Conversion of Israel, as medical missionary. From Algiers, in 1852, he was sent to Alexandria, in Egypt. In 1860 Philip, who, by this time, had the degree of D.D., in addition to that of M.D., was engaged by the British Society for the Propagation of the Gospel among the Jews, and was sent to labor at Jaffa, the seaport of Palestine, where he remained for six years. When he returned to Jaffa in 1865, and the population was panic-struck, and the civil and military authorities had fled, Dr. Philip was the only practitioner at Jaffa, and acted not only as physician, but also as governor and police. The Malaya Times of September, 1865, states that "the calls and appeals which Dr. Philip had were constant, innumerable, that, when passing through the streets, the crowds thronged upon him to kiss his hands and feet; and while Christians and Jews offered up masses and prayers for him, the Mohammedans forgot their profane, and the sound was heard in the mosques, 'There is but one God, and the doctor!'" In 1866 Dr. Philip, at his own request, was removed to another field, and sent to Leghorn, where he remained until 1870, when the door was opened to him to preach the gospel to the Jews in Rome. He died Feb. 8, 1882. (F. P.)

Philippi, Friedrich Adolph, a noted Lutheran theologian of Germany, was born of Jewish parentage at Berlin, Oct. 15, 1740. At the age of eighteen he entered the Berlin University to study philosophy. In 1762 he went to Leipzig for the study of philology, and in the same year joined the Lutheran Church. In 1760 he was promoted as doctor of philosophy, and acted for two years as teacher at Dres-

In 1837 he returned to Berlin, passed his examination, and in 1833 received the "facultas docendi." He was appointed professor of ancient languages at the Joachimsthal Gymnasium, a position which he resigned after one year. In 1836 he became doctor of theology, and afterwards held the chair of New Testament studies. Having passed his examination, he was in 1836 made a licentiate in theology, and commenced to lecture in 1837. In 1841 Philipi was called as professor of theology to Dorpat, in 1851 to Rostock, and died Aug. 29, 1862. He wrote, De Celis Adorati, Opera theologica, Philosophica, et philologica (Berlin, 1836); Der thätige Gehorsam Christi (1841); Commentar über den Brief Pauli an die Römer (Frankfort, 3d ed. 1866; Engl. transl. Edinburgh, 1876)—but his main work is Kirchliche Glaubenslehre (Üttersrode, 1845-83, 6 vols.), a learned and able vindication of systematic dogmatism. After Philipi's death there were published from his manuscripts, and edited by his son, Erklärung des Briefes Pauli an die Galater (Üttersrode, 1884); Symbolik. Akademische Vorlesungen (1885)—Predigten und Vorträge (cited). See Mecklenburgisches Kirchen- und Zeitschrift, 1882, No. 19-21; Plitt-Herzog, Real-Encyclop. s. v.; Zuchold, Bibl. Theol. ii. 989 sq. (B. P.)


Philipp, Georg, a German professor of canon law, was born Jan. 6, 1804, at Königsberg, Prussia. He studied at Göttingen, and commenced his academic career at the University of Königsberg, which he joined the Benedictine Congregation. In 1833 he went to Munich, in 1849 to Innsbruck, in 1851 to Vienna, and died Sept. 6, 1872. His main works are, Das Kirchenrecht (Ratisbon, 1843-73, 7 vols.); Lehrbuch des Kirchenrechts (3d ed. 1871); Deutsche Rechts- und Reichsgeschichte (4th ed. 1893, 3 vols.); Vermischte Schriften (Vienna, 1856-60, 3 vols.). See Zuchold, Bibl. Theol. ii. 955; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Philippus Arabus. See Philip, Emperor.

Phinehas, Hill and Tomb Of. According to Liut. Condor these have been identified. He says (Ten Word, i. 77): "The village of 'Avertah, called Abearb'ah in the Samaritan, stands in the Plain of Meidah, and is sacred to the Samaritans and to the Jews as containing the tomb of Phinehas. A little to the north of Meidah is the tomb of Ithamar. It is probably to be recognized as the Hill of Phinehas, where Eleazar was buried according to the Bible (Josh. xxiv. 25), and which is described as in Mount Epherim. In 1871 I visited the village and examined the two principal monuments. That of Eleazar, west of the houses, is a rude structure of masonry in a court open to the sky. It is eighteen feet long, planned over all, and shaded by a splendid terebinth. In one corner is an intact mosque with a Samaritan inscription bearing the date 1190 of the Moslem era. That of Phinehas is a spike of the same building, and the walls of its court have an arcade of round arches now supporting a trellis covered with a white wattle, under which is the mosque. Above the trellis there exists here as well as at the little mosque adjacent, the tomb of Ithamar and of Abinob, the supposed author of the famous roll, are shown by the Samaritans, close by." (See illustration on following page.)

Piderit, Johann Rudolph Anton, a Lutheran theologian of Germany, was born Aug. 18, 1720, at Pymont. He studied at Jena and Marburg, and commenced his academic career at the latter place in 1746. In 1747 he returned to Jena, and was called to tutorship in theology, in 1768 professor of Oriental languages at "Collegium Carolinum" in Cassel, and died, after having experienced in a high degree the "odium theologici," Aug. 2, 1791. He published, De Voluntate, Decreti et Bonitate Dei (Jena, 1780) and Divi Inauguralis de Ap.
Traditionary Tomb of Pilatus.

Pleij, Louis François Désiré Eduard, a French prelate, was born at Pougouin (Eure-et-Loir) in 1815. For some time vicar-general of Chartres, he was appointed in 1849 bishop of Poitiers, and made himself conspicuous by his zeal in defending the temporal power of the pope. He opposed the imperial government in a series of pastoral letters and assembled, in January, 1858, a provincial council at Poitiers to discuss the religious interests of his diocese and of France. From the very beginning of the ecumenical council in 1870 he was one of the most ardent defenders of papal infallibility. Pie was made cardinal in 1873, and died at Angoulême in 1880. He published, Instruction Symodale sur les Erreurs de la Philosophie Moderne (1855); Instruction sur les Principales Erreurs des Temps Présents (1854); Discours Prononcé à l'Occasion du Service solennel pour les Soldats de l'Armée Pontificale (1880). See Trolleay de Prevaux, Le Cardinal Pie et ses Euvres (Paris, 1862), Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. F.)

Piedmontese Version of the Scriptures. As early as 1831 a translation of the New Testament, faithfully rendered from Martin's French version into modern Piedmontese, was forwarded to the British and Foreign Bible Society by lieutenant-colonel Beckwith. The translation was made by Mr. Berte, pastor of La Tour, and Mr. Gegnet de Lausanne. An edition was completed at press in 1834, but in 1840 the New Testament was put on the index of forbidden books at Rome. In 1857 the British and Foreign Bible Society issued the gospels in parallel columns with the French text, and in 1841 the Piedmontese version of the Psalms, executed from Diodati's Italian version, was published. This edition had also, in parallel columns, the Italian text. Of late, however, things have changed for the better, and the British and Foreign Bible Society now freely circulates the Piedmontese New Testament, the Psalms with the Italian text, and the gospels with the French, in parallel columns. See Bible of Every Land, p. 286. (B. F.)

Pierce, George Foster, D.D., a bishop of the Methodist Episcopal Church South, son of Dr. Lovick Pierce, was born in Greene County, Ga., Feb. 8, 1811. He graduated from Franklin College, Athens, began to study law, but was soon after converted, and in 1831 was received into the Georgia Conference, in which he filled important appointments until his election as presiding elder in 1840. He was a member of the memorable General Conference of 1844. Having returned to the pastoral work, he was called in 1848 to the presidency of Emory College, and in 1854 to the episcopacy, an office which he filled with eminent ability until his death, Sept. 8, 1894. He was a laborious, patient, eloquent preacher, and a most upright Christian. See Minutes of Annual Conferences of the M. E. Church South, 1885, p. 152; Simpson, Cyclop. of Methodism, s. v.

Pierce, Lovick, D.D., a distinguished minister in the Methodist Episcopal Church South, was born in Halifax County, N. C., March 24, 1786. In early childhood he removed with his parents to South Carolina; in 1803 was converted; in 1804 began to preach; and Jan. 1, 1805, entered the South Carolina Conference. In it he served Pedee Circuit; Apalachee Circuit, Ga.; in 1807 Augusta Station; in 1809 was made presiding elder; in 1812, while stationed at Milledgeville, he was drafted to serve as a soldier, was soon commissioned as chaplain, in which capacity he acted during the war: about that time he studied medicine, and, retiring from the conference, followed its practice for about six years. In 1822 he re-entered the effective ranks, and was stationed at Augusta. From the time he filled the chief appointments. He was a member of the first General Conference, which met in 1812, and was always elected to represent his conference in the General Conferences. He read much and wrote a great deal; was always ready, clear, cogent, coherent, and powerful. He died at the residence of his son, bishop Pierce, in Sparta, Ga., Nov. 11, 1879. See Minutes of Annual Conferences of the M. E. Church South, 1879, p. 88; Simpson, Cyclop. of Methodism, s. v.

Pierius, Ulrich (originally Birnbaum), a Protestant theologian of Germany, was born at Schwedt, Pomernais, in 1544. He studied law and theology, was for some time doctor and professor of theology at Frankfort, afterwards pastor at Brandenburg, and superintendent at Cistrin. In 1589 he was appointed superintendent at Dresden, and in the same year professor of theology and general superintendent at Wittenberg. In 1591 he was dismissed as a Crypto-Calvinist, and imprisoned, but was finally released at the intercession of queen Elizabeth of England. Pierius then went to Bremen, and died May 12, 1616, superintendent. He wrote, Typus Doctrinae Orthodoci de Persona et Officio Christi—Examen und Erläuterung der in der Lehre predestini, Nic. Cred's 'Begräbnis neuen Religions-Streitigkeiten.—Apologetia und Verantwortung des über Nicol. Cred nach gehaltener Leichenspradig angestellten Examini. See Winer, Handbuch der theol. Lit. i, 1759; Jöcher, Augegenwied gedruckten Lektionen, s. v. (B. F.)

Pierre, Jean Henri Grand, D.D., a minister of the National Reformed Church of France, was born at Neufchâtel, Switzerland, towards the close of the 18th century. He was educated at Neufchâtel and at the University of Tübingen, Germany; was called to be an assistant pastor with Vinet at Basle, in 1822, where his pietistic zeal and eloquence were the means of an extensive revival of religion. In 1827 he went to Paris to take charge of the House of Missions, virtually a theological seminary, in which Dr. Pierre also acted as professor of theology and languages, being a fine classical and Hebrew scholar, as well as an able theologian, ready writer, and eloquent preacher. He was
eventually called to L'Oratoire, the great Protestant Church of Paris, where he remained for twenty years. While Venet was compared to Pascal, and Adolph Monod to Saurin, Dr. Grand Pierre was called the Bourdaloue of Switzerland. He visited America in 1870 in order to attend the Evangelical Alliance. He died near Baal, Switzerland, July 10, 1874. Dr. Pierre published a considerable number of works, commentaries, sermons, etc., which had a wide circulation. His last production was a volume of sermons dedicated to his former parishioners. For many years he was editor of L'Espérance, the principal religious paper of the orthodox Protestants of France. See (N. Y.) Presbyterian, Aug. 8, 1874. (W. P. S.)

Pietista, Catholic, a name which was applied to the brethren and sisters of the pius and Christian schools founded by Nicholas Barre in 1678. They devoted themselves to the education of poor children of both sexes.

Pikullos (Pikullos, or Potollos) was the destroying principle, the third person of the triune among the Lithuanians, or ancient heathen Prussians, being the opposite of Potrimos, the preserving principle. An instrument at Romowe stood in the walk of the sacred oak-tree. He was represented as an old bearded man with pale face, the head bound by a white cloth. Three skulls, one of a man, another of a horse, and the third of a bull, were his symbols. Human beings, castles, horses, and goats, were sacrificed to him, and their blood was poured out in the center of the great oak-tree to cause its constant growth. Potrimos was loved, Pikullos feared. He found joy in men's misery. He was not worshipped among other nations, but was compared with Pluto, and with the moon, Loke, Hel, and Odin of the Scandinavians.

Pilet, Jean Alexandre Samuel, a Reformed theologian, was born at Yverdon, Switzerland, Sept. 19, 1797. He studied at Lausanne, and was ordained in 1821. In the same year he was called to Morges as director of the college, and in 1826 succeeded Louis Henri Manuel as pastor of the French Reformed Church at Frankfort-on-the-Main. In 1834 he returned to Switzerland, and was in 1836 appointed professor of Biblical literature at Genoa. He died April 5, 1865. Pilet was one of the Old-Test. translators of the French Bible, called the Version de Lausanne. See Chrétiens Écossais (1849); A. E. Montet, Diction. Biog. et Lit. Genève et des Vaudois qui se sont Distingués, etc. (Lausanne, 1878); Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Pilgrims, Poor, an order of Roman Catholic devotees, which originated about the year 1500. They commenced in Italy, but passed into Germany, where they wandered about as mendicants, barefooted and bareheaded.

Pilmore, John, a Scotch prelate, was consecrated bishop of Moray, April 8, 1225, and continued bishop there for thirty-seven years. He died in the castle of Spynie in 1362. See Keith, Scottish Bishops, p. 140, 187.

Pin (cous) in ecclesiastical use. Pins made of precious metal, and, in later mediæval times, enriched with jewels, were used for attaching the archiepiscopall (or papal) pallium to the planeta or casula (chasuble). The earliest mention of these is, probably, the description given by John of laumoniers of the pallium of Gregory the Great. Their first use, therefore, must probably date between the close of the 6th and the beginning of the 9th century. Innocent assigns to these pins a certain mystical significance.

Pinkney, Miles. See Care, Thomas (1).

Pinkerton, Robert, D.D., a Scotch Congregational minister, was born in 1790. He left Scotland in 1805 as missionary among the tribes of the Caucassia, under the patronage of the Edinburgh Missionary Society. In 1809 he took up his residence at Moscow, and, in company with Dr. Paterson and Henderson, undertook the visitation of the Russian empire with the view of setting the Bible into universal circulation. When those labors were suspended by imperial authority, Dr. Pinkerton travelled over the entire continent of Europe for the purpose of organizing societies for the dissemination of the Bible, both in Protestant and Catholic countries. He died April 7, 1855. See (Lond.) Comp. Year-Book, 1856, p. 203. (10. P. S.)

Pinkham, John, a veteran Free-will Baptist minister, was born at Dorrer, N. H., Jan. 25, 1806. When he was two years of age his parents moved to Casco, Me., where he was converted at the age of sixteen, and at eighteen became a public exhorter. In 1830 he was ordained pastor of the Church at Sandwich, N. H., where he remained for seven years, and then removed to Gilford, where, for eight years, his labors were greatly blessed. His next settlement, of five years, was at Alton. He was, for the next two years, a resident of Dorset, and spent most of the time in assisting pastors in revival work. He then returned to Casco, was occupied as an evangelist. He died there, Jan. 8, 1882. See Morning Star, March 1, 1882. (J. C. S.)

Pinkney, William, D.D., LL.D., a Protestant Episcopal bishop, was born at Annapolis, Md., April 17, 1810. After graduating from St. John's College, in his native state, he became a rector in St. Sebastian's Church in 1836, at Bladensburg in 1838, and at Washington in 1855; was consecrated assistant bishop of Maryland Oct. 6, 1870, and became sole bishop Oct. 17, 1875. He died July 4, 1888. Bishop Pinkney was decidedly evangelical.


Pinkney, John Brooke, LL.D., a Presbyterian minister, was born at Baltimore, Md., Dec. 25, 1806. He graduated from the University of Georgia in 1828, having studied law while in college; graduated from Princeton Theological Seminary in 1837; was ordained by the Presbytery of Philadelphia the same year, and soon after went to Africa in the service of the American Colonization Society as agent for the colony of Liberia. He returned in 1847, and was installed pastor of the Presbyterian Church at Washington, Pa., where he remained until his appointment as secretary of the New York State Colonization Society, a position which he occupied from 1848 to 1865, and again several years later. He made two visits to Africa to promote the interest of the colony of Liberia. His entire life was devoted to the welfare of the African race, and he engaged in his mission in the most discreditable seal and in the most uncomplacent manner. He was led on himself out long before his end came, but, though infirm, he labored to the last. He died at his plantation, near Ocilla, Fla., Dec. 25, 1882, and was buried under the shade of the oaks near his house, six black men acting as pall-bearers. See Neef's, Report of Proceedings, 1882, p. 80. (W. V.)

Piquet, François, an eminent Roman Catholic missionary, was born at Bourg-en-Bresse, France, Dec. 6, 1708. Having been educated at the seminary of St. Sulpice, Paris, he was admitted to that order, and in 1738 was sent to Montreal, of which the Sulpicians were the founders and pastors. In 1740 he was placed in
Pirahmet. The modern Ferata is laid down on the Ordnance Map at five and a half miles south-west of Nabula, and described in the accompanying Memoirs (ii, 162) as a "small village of ancient appearance, standing on a tell or mound, with a rock-cut tomb to the south; the remains of a cistern and a few cisterns and the remains of a sarcophagus" (ibid., p. 265). Instead of this identification Lieut. Conder, with less probability, suggests Ferón, lying ten miles west of Sebastiach, and described (ibid. p. 164) as a "small village on a slope, at the edge of the plain, with a few trees and a well to the east. The inhabitants are all Greek Christians."
1866 he was professor at the gymnasium in Ulm, in 1869 at the seminary in Blaubeuren, in 1873 jurisconsult of the seminary at Maulbronn, and died June 7, 1880. He published, Gesetze und Ziel der neueren Kulturwissenschaft (Stuttgart, 1870); — Seide und Geset (1871); — Geschichte des Choreografen (Leipzig); Grundzüge der Logik (1873); — Anthropologie und Psychologie (1874); — Logische Causalgesetze und natürlich Zureckhaltung (1877); — Ziel und Erkenntnungsgegent der alten Philosophie (1877); — Testament eines Deutschen (edited after the author's death by K. Kossin, Tubingen, 1880).

Platt, James McClure, D.D., a Presbyterian minister, was born at Athens, Pa., Dec. 31, 1856. He graduated from the University of the City of New York in 1874, and from Princeton Theological Seminary in 1858; became pastor at Lawsville, O., the same year; at Leckdale, Pa., in 1867; and at Bath, N.Y., in 1869, where he died, April 14, 1884. See NecroL Report of Princeton Theol. Sem. 1885, p. 47.

Plesken, Meinhard, a Lutheran theologian of Germany, was born at Bremen, June 8, 1866. He studied at Wittenberg. In 1872 he was called as sub-rector to the university school of his birthplace, and in 1873 as pastor to Stade, in 1873 he was member of consistory, in 1743 general superintendent, and in 1748 doctor of theology. Plesken died May 30, 1753, leaving. Judas Iscariotes Sacra Eucharistia Consursor (Bremen, 1716): — Die Christianische Hochzeit (1719); — Die Herrlichkeit und Heiligkeit sind Spiritus (ed.): — De Quibusdam argumenta existente De Argumentis Solliscita (1725). See Döring. Die gelehrten Theologen Deutschlands, s. v.; Fürst, Bibl. Jud. iii, 107. (B. P.)

Plessing, Johann Friedrich, a Lutheran theologian of Germany, was born at Conitza, Prussia, Oct. 29, 1720. He studied at Jenae and Leipzig, was in 1746 preacher at Cothen, in 1764 at Wernigerode, and died Dec. 31, 1768. He wrote, Versuch vom Uebrang der Abgebung (Leipzig, 1757-8, 2 vols.); — Die Abgestumpfung—Geschichte Jesu Christi (1760; 2d ed. 1768); — Erfurmsamische Geschichte der Abgestumpfung Jesu Christi (Wernigerode, 1789); — Uber Godolphi und Christi Grab (Halle, ed.). See Döring. Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theol. Lit. i, 560, 561. (B. P.)

Plessner, Solomon, a Jewish rabbi of Germany, was born at Danzig, Aug. 19, 1759. He received a thorough rabbinic education, was in 1822 instructor of religion at Festenberg, Silesia, in 1830 instructor at the teacher's seminary in Berlin, and died at Posen, Aug. 25, 1883, where he had acted as rabbi for nearly forty years. He is the author of, Die apocryphischen Bücher des Alten Testaments in der Hebräischen übersetzt, etc. (Breslau, 1835); — Materialien für die Übersetzungs in das alte Testament und die rabbinische Schrift (Berlin, 1836), also with the title Belehrungen u. Erbauungen (ibid, ed.); — Die kostbare Perle oder das Gebet (1837-38); — Judäisch-Mahutischer Religionswissenschaft (1838-39); — Religiöse Vorträge (1840); — Festreden (1841). See Fürst, Bibl. Jud. iii, 107. (B. P.)

Plitt, Gustav Leopold, a noted Lutheran theologian of Germany, was born March 27, 1836, at Genin, near Liebeck. He studied at Erlangen and Berlin, and commenced his theological career at the former place in 1862. In 1868 he was made professor, and in 1872 doctor of theology. He died Sept. 10, 1880. Plitt, who is best known as the associate editor of the second edition of Herzog's Real-Encyklopädie für Protestantische Theologie und Kirche, published the following works: De Autoritate Apostolicae Sedis sacerdotum (1853); — Augustiniana (1855); — De libris Herderin (1860); — Melanchthonis Locis Communes in ihrer Urgestalt (1864); — Einleitung in die Augustana (1867-68, 2 vols.); — Aus Schelling's Leben in Briefen (1869-70, 3 vols.); — Die Abschafftheit oder die Evangelische Gemeinschaft (1871); — Die Apologie der Augustana (1873); — Grundzüge der Symbolik für Vorlesungen (1875); — Jodokus Trussefater von Eisenach, der Lehrer Luther's (1876); — Gabriel Bihl als Prediger (1879); — Dr. Martin Luther's Leben und Wirken (edited after the author's death by F. Plitt, 1883). See Plitt, Herzens, Real-Encykelop. a. s. (B. P.)

Plitt, Johann Jacob, a Lutheran theologian of Germany, was born Feb. 27, 1772, at Wetter, Hesse. He studied at Halle, was in 1749 preacher at Cassel, in 1755 professor at Rinteln, in 1762 preacher at Frankfort-on-the-Main, and died April 4, 1775, doctor of theology at the University of Göttingen, De Gloria Dei in Compositione Logia Sineatica (Gottingen, 1755); — De Nieuwe Homilieën der Inventaris de Justitiae eorum van Oecumenica (1756); — De Vero Conceptu Convenabilis de Filio Spiritu Sancto (1759); — Testamentina Quorundam Eclesiae Patrum pro Redemptio Infantium (1756); — De Paternitate Caiini (1756); — Theologische Untersuchungen (1764-71, 8 vols.); besides he published a number of sermons and other ascetical works. See Döring. Die gelehrtsten Theologen Deutschlands, s. v.; Winer, Handbuch der theol. Lit. i, 451, 452. (B. P.)

Plum, Friedrich, a Danish Lutheran theologian, who died at Copenhagen, Jan. 18, 1833, doctor of theology and bishop of Funen, is the author of, Efterordner om den udenlandske nyere teologiske og pastorale Litteratur, etc. (Copenhagen, 1818 sq.); — Oberverscher in Textum et Versiones MAXIMAE GRECIAE OBIADAE et HABACUCCI (1786). See Christiansen, Handbuch der theol. Lit. i, 12, 224; Fürst, Bibl. Jud. iii, 107. (B. P.)

Plumb, Elliah Whiton, D.D., a Congregational minister, was born at Halifax, Va., July 28, 1786. He attended Hopkins Academy at Hadley, Mass.; spent one year in Harvard College; graduated from Middlebury College in 1824; taught school the next two years in Brattleboro, Vt. From 1826 to 1828 he was employed in Hampton, N.H.; studied theology with David Dana, D.D., of Newbury-port; was ordained pastor, May 18, 1831, at Pawlet, Vt., and dismissed Oct. 9, 1845; from 1846 to 1851 was pastor of the Presbyterian Church in Potomac, N. Y.; in 1853 became principal of St. Lawrence Academy; and from 1864 to 1867 was acting pastor in Sterling, Ill. The two succeeding years he resided at Potomac without charge, and then removed to East Bloomfield, which was his residence until his death. July 12, 1879. See Cong. Year-book, 1879, p. 26.

Plummer, William Swan, D.D., LL.D., a Presbyterian minister, was born at Greensburg (now Darlington), Beaver Co., Pa., July 26, 1802. He graduated from Washington College, Va., in 1825, and from Princeton Theological Seminary in 1827; having been licensed to preach in 1826, he soon after organized a Presbyterian Church at Danville, subsequently another at Warrenton, N. C., and preached also at Raleigh, Washington, and Newbern, in the same state. In 1834 he became a pastor in Richmond, Va., and in 1837 founded the Watchman of the South, a weekly religious journal, which he edited for eight years. The same year he resided as pastor to Baltimore, Md. In 1834 he became professor of didactic and pastoral theology in the Western Theological Seminary at Allegheny City, Pa.; in 1866 was called to the chair of theology in the Theological Seminary at Columbus, S. C., where he remained until it was closed in 1880. He died at the Union Protestant Home, Darlington, Md. In 1884 Dr. Plumer was the author of many excellent works, among which are, Argument Against the Indiscriminate Incorporation of Churches and Religious Societies (1847, 8vo); — The Bible True, and Infidelity Wicked (New York, 1849); — Plain Thoughts for Children (Philadelphia, 1854); — The Children of Love (Philadelphia, 1856); — Thoughts Worth Remembering (New York, 1859); — The Saint and the Sinner (Philadelphia, 1860); — The Grace of Christ (1858, 12mo); — Rome Against the Bible and the Bible Against Rome (1846, 12mo).
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18mo):—Christ our Theme and Glory (1855, 8vo):—
The Church and her Enemies (Philadelphia, 1856, 18mo):
—The Law of God as Contained in the Ten Command-
ments (ibid. 1864, 12mo):—Vital Goodness (New York,
1865, 8vo):—The Preaching of the Gospel (ibid. 1865,
12mo):—Studia in the Book of Psalms (1866):—The
Rock of our Salvation (New York, 1867, 12mo):
—The Words of Truth and Love (Philadelphia, 1868,
18mo):—also commentaries on the epistles to the Romans
and Hebrews, works of great merit:—besides Memoirs and
Select Remains of William Nevin, D.D. (1868, 12mo):
—and an abridgment of Stevenson on the Offices of
Christ (Philadelphia, 1837, 18mo). He wrote more than
fifty religious tracts, issued by six religious societies,
several sermons, and contributed largely to vari-
cious religious journals and papers. See Necrol. Report
of Princeton Theol. Sem. 1861, p. 20; Allibone, Dict.
of Brit. and Amer. Authors, s. v.

Plunket, Thomas Lord, D.D., a bishop of the Church
of Ireland, was born in 1799, being the eldest
son of William Conyngham Plunket, the Irish chan-
celler, distinguished as a lawyer, an orator, and a states-
man, and whom he succeeded as second baron in 1834.
Dr. Plunket was appointed dean of Down in 1831, and
promoted to the bishopric of Tuam in 1839. He
became ecclesiastical commissioner in 1851, and died at
Tournamready, County Mayo, Oct. 19, 1869, being,
at the time patron of ninety-five livings in his united
diocese. He was an energetic and indefatigable laborer in the missionary department of his
work, especially in Connouagh. See Amer. Quar. Church

Piquet, François André Adrien, an ecclesiasti-
cal writer of France, was born at Bayeux in 1716. He
was professor of philosophy at the College de France,
canon of Cambrai, and died at Paris in 1790. He pub-
lished, Examen du Fatalisme (Paris, 1757, 2 vols.)—
Dictionnaire des Hirondelles, des Erreurs et des Schismes
(1762, 2 vols.)—Essai Philosophique et Politique sur le
Lave (1786):—De la Superstition et de l'Enthusiasme
(published after his death, 1804). See Lichtenberg,
Encyclop. des Sciences Religieuses, s. v. (B. F.)

Fogatschar, Johannes, prince bishop of Laybach,
was born at Brezov, Jan. 22, 1811. From 1838 to 1852
he occupied the theological chair at the Laybach Theo-
ological Seminary, was made prince bishop in 1875, and
died at Brezov, May 15, 1886. For many years he edited the
Laybach Church Gazette, and in the political affairs he
sided with the Austrian government in the new
of the school-laws. (B. F.)

Pohiman, Henry Newman, D.D., a Lutheran
minister, was born at Albany, N. Y., March 8, 1800.
In August, 1820, he graduated from Hartwick Seminary
—the first student in the first Lutheran theological
seminary in the United States. In March following he
received license to preach in Rhinebeck, and in May
was ordained in New York city. After serving a few
months in two small churches at Saddle River and
Ramapo, N. J., he took charge of the Lutheran churches
in Hunterdon County, which at that time numbered
three, many miles apart. For twenty-one years he
continued in this work, until each of these congrega-
tions was able to support its own pastor. The great
event of his ministerial life was a remarkable revival
of religion in New Germanstown during the winter of
1839-40. In 1843 he became pastor of the Evangelical
Lutheran Ebeneser Church in Albany, N. Y., and re-
mained in this pastorate about three years. Of the
General Synod he was three times elected president,
and was a delegate from 1838 to every meeting of that
body where the admission of Missions was considered by
the General Synod had just been formed, and the New York
Ministerium, a party to the original convention, had
already withdrawn. This led to the creation of two
parties in the ministerium, resulting in 1830 in the
formation of the Hartwick Synod. Dr. Pohiman, with
a few other friends of the General Synod, decided to
remain with the ministerium; and in 1836 the minis-
terium renewed its connection with the General Synod.
He took an active part in the work of organizing
churches. On Sept. 5, 1867, after the New York Minis-
terium had decided to withdraw from the General Syn-
od, a new synod was organized, and Dr. Pohiman
was elected its first president, and held this position un-
til his death in Albany, Jan. 20, 1874. For many years
he was a trustee of the State Idiot Asylum at Syracuse.
During thirty years he was the principal classi-

Poland, Ancient Mythology of the. The Poles,
a Slavic people, had a religious system agreeing with
that of some other Slavonic mythologies, and it is an error
to call them fire-worshippers, or to say they worshipped
Romain gods, as some affirm. Gneisen, the capital of
Poland, the seat of prince Primas, contained a row of
great temples, of which now only a few traces may be
found. There stood the temple of Nia, the god of the
soul; of Perun, the god of thunder, etc. There the
principal gods of Slavonic heathendom were worshipped
with bloody sacrifices. This warlike nation had many
gods of war, but some superintended also domestic con-
cern.

Polish Version of the Scriptures. The re-
vision of the New Test, from the Greek, undertaken for
the British and Foreign Bible Society in 1828, by
Meurs. Manitius, Diehl, Popioleek, and Fecht, of War-
saw, was completed in 1881, and an edition of five
thousand copies was published at Vienna under the
care of the Bible society's agent, Mr. E. Millard. See
Slavonic Version. (B. F.)

Polyander, John, a Reformed theologian, was
born at Mels, Switzerland, March 29, 1588. He stud-
ed at different universities, was in 1688 pastor at Dort,
in 1611 pro-
sessor of theology at Leyden, and died Feb. 4, 1646. He
wrote, Concertatio anti - Sociniana: — Synagma
Exercitationum Theologicarum: — Miscellanea Trac-
tationes Theologicas: — De Extentia Jesu Christi Ex-
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senti et Gloria Divina contra Crellidum:—Harmonia
Locorum Sacrae Scripturae inuvem Disputamentum:—
Disputatio adversus Inquinacionem Sacrorum:—
Anotationes in Jonah. See Jocher, Allgemeines Gelehrten-
Lexicon, a. v.; Meinrath, Athene Bozarianæ. (F. P.)

Polychronius, bishop of Apamea, and brother of
Theodore of Mopsuestia, was one of the most prominent
exlegates of the school of Antioch in the 4th century. Of
his life nothing further is known. He wrote commenta-
ries on Job, Daniel, and Ezekiel. Of his commentary on
Daniel we have a great many fragments. He explains
the book according to Antiochus Epiphanes, and not
to the anti-Christ; in the fourth monarchical he sees
the Macedonian empire, and in the ten heads the diadochai.
He everywhere contends for the historical sense and
opposes the allegorical interpretation, as well as the
theory of the twofold sense. Though he was never for-
mally condemned, yet he was nevertheless considered
a heretic. See Platt-Herzog, Real-Encyklop. a. v., but
more especially Bandenuheren, Polychronius (Freiburg,
1879), and Möller’s review, in Schüter, Theol. Litera-
turszeitung, 1879, cols. 255 sq. (B. P.)

Polycrates, bishop of Ephesus, A.D. 196, is known
in Church history by his opposition to the Roman bish-
ops. He was troubled by the famous Heresy (q. v.).
Eusebius has preserved Polycrates’ letter of protest,
which is given in English by Schaff, History of the
Christian Church (N. Y. 1888), ii. 216 sq. See also Eus-
bio, Hist. Eccles, v. 24 (ed. Heinichen, i. 250 sq.);
Cellier, Hist. des Act. Sac. et Eccles, ii. 200 sq.; Licht-
tenski, Génesis et les Sciences Religieuses, a. v. (B. P.)

Pantasius, Heinrich, a Protestant theologian, who
died at Utrecht, Sept. 5, 1714, doctor and professor
of theology, is the author of De Sole Sacrificiorum:
—De Ritu Missamin in Baptismate. See Jocher, All-
gemeines Gelehrten-Lexicon, a. v.; Winer, Handbuch der
Theol. lit. i, 636 sq. (B. P.)

Pantanus, Jacobus, was born at Britz, Bohemia,
in 1542, and died at Augsburg, Nov. 25, 1595, professor.
He edited Cyrilis Alex. Comment. in Du-
odcrim Propheatas Minoras, Grace et Latine cum Notis
(Ingolstadt, 1607). See Winer, Handbuch der theol.
Lit. i, 689; Jocher, Allgemeines Gelehrten-Lexicon, a. v.
(B. P.)

Poole, George Atlihers, an English theologian,
who was born in 1809. He was a scholar of Emmanuel
College, Cambridge, and took his degree in 1831. After
holding several curacies and a benefice at Leeds, he settled
permanently in Northamptonshire, first as vicar of Welf-
ord, from 1843 to 1876, and then as rector of Winwick,
from 1876 to 1883. Poole, who died Sept. 6 of the lat-
ter year, ranked as one of the leading English autho-
risities on ecclesiastical architecture. He published a va-
riety of sermons and theological works, including an
account of the Life and Times of St. Cyprian (1840).
His chief works, however, related to ecclesiology. In
1843 appeared Appropriate Character of Church Archi-
tecture:—Churches, their Structure (1845);—History
of Ecclesiastical Architecture in England (1848); in
conjunction with Mr. J. W. Hugall, he issued an account
of the Churches of Stowborough, Flety, and Neighbors-
brook, and was the last York Cathedral. Poole’s last work
was History of the Diocese of Peterborough, for the series
of Diocesan Histories, in the course of publication by
the Society for Promoting Christian Knowledge. (B. P.)

Popo Version of the Scriptures. The Popo or
Dahomey is spoken at Dahomey, between the Volta
and Lagos. A translation of Matthew and Mark was
made by the Rev. T. J. Marshall, a native missionary,
and printed by the British and Foreign Bible Society
at London in 1884. Other parts of the New Test.
are now being translated. (B. P.)

Porter, Herschel B., D.D., a Cambridger Præ-
byterian minister, was born in Butler County, Ky., Feb.
15, 1816. After studying at various academies, he was
licensed to preach in May, 1835, and in September, 1837,
was ordained at Glasgow, Ky. He spent about four years
as an itinerant in Kentucky, travelled also for some time
as an agent for Cumberland College; then served a year
as pastor at Fayetteville, Tenn.; subsequently made an
extension preaching tour, passing through many States,
returning to Kentucky in 1848. He spent several months
of that year in Western Pennsylvania, then went to Philadelphia to organize a con-
gregation, and remained there until the spring of 1851.
In the fall of that year he settled in Memphis, Tenn.
and labored there until the latter part of 1855. He
died there Oct. 5 of the same year, professor of natural
history in the Memphis Medical College. In 1858 he
was moderator of the General Assembly. Dr. Porter
was devoted to science, and was proficient in astrology
and geology. He published a series of Astronomical
Sermons, 400 pp.:—The Atonement:—and a work on the
Foreknowledge and Decrees of God. See Beard, Bio-
graphical Sketches, 1st series, p. 867.

Porter, Noah, D.D., a Congregational minister,
was born Dec. 15, 1781, at Farmington, Conn. After
his graduation he taught for some time, and then studied
theology, and was ordained over the Congregational
Church in his native town, Nov. 5, 1808, where he had a long
and successful ministry. From 1828 to 1862 he was a
member of the corporation of Yale College, and was
long a member of the prudential committee. He died at
Pasadena, Mass., Aug. 24, 1866. A number of his occa-
sional discourses were published, and among them A
Half-Century Discourse, preached Nov. 12, 1856. See
Obituary Record of Yale College, 1887.

Porterfield, John, a Scotch prelate, was bishop of
Glasgow in 1571 and 1572. See Keith, Scottish
Bishops, p. 260.

Portuguese Version of the Scriptures. By way
of supplement, we add the following: The first
New Testament was printed at Lisbon in 1581; a second or revised edition was published at Ba-
tavia in 1598, and another again at Amsterdam in 1712.
In 1744 were published at Tranquebar the books of J-b,
Psalms, Proverbs, Ecclesiastes, and Canticles, and in
1751 followed the four greater prophets, the first three of which were translated by Almeida, and the fourth
(Daniel), by C. F. Walther, missionary at Tranquebar.
Another edition of the entire Old Testament was published at Batavia in 1748. In this edition it was given
of the books left untranslated by Almeida, by Jacob op
den Ar, who had joined the Dutch missionaries at Batavia.
Between 1721 and 1757 two revised editions of the
Pentateuch and of the Psalms, two revised editions of the
New Testament, and one of the four gospels, were printed
at Tranquebar and Batavia. Another edition of the
Old Testament was printed at the latter place in 1782,
and 1804, and no further editions appear to have been
given of this version until it was republished by the
British and Foreign Bible Society.

A Catholic Portuguese version of the entire Scrip-
tures, from the Vulgate, was published in twenty-three
volumes, with commentaries, at Lisbon, from 1618 to 1728,
by Don Antonio Pereira de Figueiredo, a Portuguese
ecclesiastic. An edition containing his latest cor-
rections was commenced at Lisbon in 1794, but was not
completed till 1815. On account of the numerous cor-
rections, this edition may be regarded as a new
version.

A translation of the Scriptures was accomplished
by the Rev. Thomas Boys, at the expense of the
Trinitarian Bible Society. This version, based on
Almeida’s translation, but faithfully made in accordance
with the original, was published in London; the New
Testament in 1845 and the Old in 1847.

When the British and Foreign Bible Society under-
took the publication of the Portuguese Scriptures, the
version of Almeida, the only Protestant one, was se-
lected. But this publication was not received as was
anticipated, perhaps, because Almeida was a converted
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Protestant, but mostly because it was an antiquated version, many of the words being obsolete, and the style not idiomatic. The complaints against this version were laid before the society, and in 1818 an edition of Pereira's version of the New Testament was printed, which was followed by another edition of both the entire Bible and the Apocrypha by the Rev. Mr. Carew, about the same time. Another edition of Pereira's New Testament was printed in 1823, and a revised edition of the whole Bible was given in 1824, under the care of Messrs. da Costa and Green. In 1857 the American Bible Society published a Portuguese New Testament, the version used being a translation by Dr. J. R. de Sousa, from the English. Of late years the British and Foreign Bible Society has undertaken a revision of Almeida's Bible translation, the version and idiom being modernized. This edition was printed in Lisbon in 1874, the text being accompanied with occasional alternative renderings, and with the most important references from the Old to the New Testament. The orthography and style have been modernized, and the translation has been compared with the original throughout by the society's editorial superintendant, who has been assisted by competent natives in completing the edition. The same society published, in 1878, an edition of the Portuguese Bible of Figueiredo, with alternative renderings from the Hebrew and Greek, under the care of the Rev. Robert Stewart and the editorial superintendant. From the report of the British and Foreign Bible Society for 1885, we learn that steps have been taken, in consultation with the American Bible Society, for the formation of translation committees in Spain and Brazil for the production of a new version of the Scriptures, which will be acceptable on both sides of the Atlantic.

Porkasak, Gustav, a Protestant theologian, was born at Riga on March 13, 1812. He received his classical and theological training at the lyceum of his native place, which at that time was one of the most prominent Protestant schools of Austria-Hungary. To continue his studies he went in 1838, to Vienna, and two years later to Berlin. In 1847 he was called as pastor of the Free Greek Congregational Church at Tyrmnus, and in 1840 he accepted a call to Vienna. In this important position he developed all his faculties for the benefit of the Church, school, and mission, and his efforts were acknowledged by the Vienna faculty, which honored him in 1871 with the doctorate of theology. He died July 17, 1876. He published, Evangelische Kanzelvorlesung (Vienna, 1833): Festredenken über das Leiden und Sterben Jesu Christi (1854); Jacobus, der Zeuge vom lebendigen Glauben (1861); Die Rechte der Protestanten in Österreich (1867). See Zuchold, Biograph. Theol. ii. 1003; Rokok, Zur Erinnerung an Dr. Gustav Porkasak (Vienna, 1876). (B. P.)

Porseinus, Pierre, a French Jesuit, was born at Narbonne in 1590. He was an excellent Hebrew and Greek scholar, and died at Rome towards the end of the 17th century. He published, Theologiae Aristotelis, etc. (Paris, 1694); Collationis Index, Index, etc. (Rome, 1657); Niti Opera (1693); Niti Epistola (1657). See Winer, Handbuch der theolog. Lit. i, 878, 880, 881, 896, 897, 898; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Postmillenarians. See Premillenarians.

Potimpos, in Littish mythology, was a chief deity of the Lithuanian and ancient Prussians before the occupancy of the country by the Germans, being the second person in the Northern trinity, which consisted of Perkunos, Potimpos, and Pilkolos. He was the god of victory in war, and in peace the giver of fruitfulness, of blessing, and of domestic felicity. His image stood at Romowe. It represented a friendly, laughing youth. As Perkunos was a god of the warming and destructive fire, so Potimpos was a god of the fructifying and destructive water. Ears of corn and wheat were offered to him, and his head was decorated with field products. Many children were also burned as sacrifices to him. In a large brass urn a snake was kept and fed in honor of him; therefore the snake was always a sacred animal among the Prussians. It seems possible that Potimpos was a female deity, and the wife of Donner— at least, some modern writers affirm this. Perhaps the mother of the gods, whom Tacitus mentions as worshipped among the Cathayans.

Potter, Louis Joseph Antoine de, a Belgian writer, was born at Bruges in 1786, and died at Brussels in 1859. He published, Considerations sur l'Histoire des Principaux Conciles, etc. (Brussels, 1816; Paris, 1818, 2 vols.): Esprit de l'Église, etc. (Paris, 1821, 6 vols.). These works were reprinted in 1836, with the title Histoire Philosophique, Politique et Critique du Christianisme et des Églises Christiennes (ibid. 1836-37, 8 vols.), and an abridged edition, entitled Résumé de l'Histoire du Christianisme (1866, 2 vols.): Vie de Scipion Ricci, Évêque de Pietro (Brussels, 1825, 3 vols.; Paris, 1896, 4 vols.): Lettres de Pie V. sur les Affaires Religieuses de Son Temps en France (1827): Cultichius Rationem (ed.; reprinted by baron de Pounat in 1862). But all of Potter's works, written in the philosophical spirit of the 18th century, were placed on the "Index" at Rome. See LicentENTIC, Encyclopaedia Britannica, Religions, s. v.; Winer, Handbuch der theolog. Lit. i, 848, 866. (B. P.)

Potton, Richard de, a Scotch prelate, was made bishop of Abereogan about 1256, and died in 1267. See Keit, Scottish Bishops, p. 108.

Pouchen, Levin, a Lutheran theologian of Germany, was born at Königsberg, Oct. 26, 1594. He studied at the theological university of that city, was in 1623 professor, in 1625 second court-preacher, in 1626 professor of Hebrew, in 1640 doctor of theology, and in 1645 attended the colloquy at Thorn, and died May 4, 1648. He was the author of Prognos. in Prophecia, Explicatio Historioe Passionis Christi; Deputat. de Usu Philosophiae in Theologia: De Protovangelio Paradisiaco: De Resurrectione Jesu Christi: De Pia et Vera Philosophandi Ratio: De Ecclesia: De Sapiencia: De Resurrectione Mortuorum: De D Proceedius in Christo et Naturae, etc. See Arnold, Historie der köögischen Universiteit; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)


Poullain, Nicolas, a Reformed theologian, was born at Messini, near Lunay, Seine-Inférieure, Jan. 13, 1807. He was pastor of Nanteuil-lès-Meaux in 1823, in 1833 at Havre, in 1857 at Lausanne, and in 1862 at Lausanne. Poullain died at Gêvres, April 3, 1868. He published, Qu'est-ce qu'un Christianisme sans Dogmes et sans Miracles? (1865)—Réponse a Trois Lettres de M. Albert Rivière (1864)—L'Œuvre des Missions Évangéliques (1867), an apologetic work of great value. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Power, James, D.D., a Presbyterian minister, was born at Nottingham, Chester Co., Pa., in 1746. He graduated from Princeton College in 1766, was licensed to preach by the Presbytery of Newcastle June 24,
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1772, and settled in the western part of Pennsylvania. In 1788, he became pastor of the Presbyterian congregation, and retained this position until 1817. He died Aug. 5, 1830. See Sprague, Annals of the Amer. Pulpit, iii. 326.

Præbenda, Richard de, a Scotch prelate, was consecrated bishop of the see of Dunkeld, in the Church of St. Andrews, Aug. 9, 1169. He died in 1173. See Keith, Scottish Bishops, p. 74.

Præbenda, Robert de, a Scotch prelate, was elected bishop of Dunblane in 1258. In 1268 he, with one other, was sent to protest against the contributions imposed upon the Scotch clergy by Ottobon. He was still bishop here in 1282. See Keith, Scottish Bishops, p. 178.

Prætorii, a name common to several Lutheran theologians of Germany, of whom we mention the following:

1. Andreas, who died Dec. 20, 1586, at Frankfurt-on-the-Oder, doctor of theology, is the author of Proposiciones de Jesu Christo, Del et Maria Filio. See Jocher, Sagissemnes Ῥωμαϊκου Ἐχθρον, v. v.; Jocher, Algemeines Gelehrt Lexikon, s. v.
2. Christian Gottliebes, born Aug. 30, 1583, at Beratzdorf, Upper Lusatia, studied at Wittenberg, and died in 1738 at Barnstadt, in his native province. He wrote Amenable Vncth, comprising only the Pentateuch (1724–29, 9 parts). See Döring, Die gelehrten Deutschnordland, s. v.; Jocher, Algemeines Gelehrten Lexikon, s. v.

3. Ephraim, was born at Dantzig, March 11, 1657. He studied at Wittenberg, was in 1685 preacher at Münsterberg, in 1698 at his native city, in 1705 at Thorn, and died Feb. 14, 1728. He wrote Exercitacions theolog. de Jona — Athen Prograe Gekiel, Eptatropia ex Eccl. iii. 18–21:—Bibliotheca Homiletica (Leipsic, 1691–96, 3 parts; 2d ed. 1711–19). See Döring, Die gelehrten Theologen Deutschlands, s. v.; Jocher, Algemeines Gelehrten Lexikon, s. v. (B. F.)

Praktik. See Praktiát.

Præceolus, Garemius, a Roman Catholic theologian of France, was born at Marcoussis in 1511, and died at Pérone, April 19, 1568, doctor of theology. His main works are, De Vivia, Sectio et Dogmatibus Omnium Haereticorum (Cologne, 1569);—Historia de l’Etat et Succès de l’Eglise (Paris, 1585). See Winer, Handbuch der theolog. Lit. i, 637; Lichtenberger, Encyclopaedia des Sciences Religieuses, v. (B. F.)

Pratje, Johann Hinrich, a Lutheran theologian of Germany, was born Sept. 17, 1710. He studied at Helmstädt, was in 1735 preacher at Homburg, his native place, in 1743 at Stade, and in 1749 general superintendent of Bremen and Verden. In 1787 his alma mater honored him with the doctorate of theology. He died Feb. 1, 1791. His writings, comprising almost all departments of theology, are given in Döring, Die gelehrten Kunzlereder, p. 299–305; Winer, Handbuch der theolog. Lit. i, 119, 799; ii, 282, 290. (B. F.)

Pratt, James, D.D., a Protestant Episcopal clergyman, was rector in Portland, Me, for several years prior to 1854; then of the Church of the Covenant, in Philadelphia, Pa., where he remained until 1860, when he took charge of Trinity Church, Chicago, Ill. About 1864 he left that parish, and in 1866 was residing in New York city; in 1868 he removed to Philadelphia as the financial secretary of the Evangelical Knowledge Society of the Protestant Episcopal Church. During several years he resided in Philadelphia without assuming the duties of the regular pastorate, until 1873, when he became rector of St. Philip's, in that city. He died Jan. 17, 1874, aged sixty-five years. See Sprague, Episcopal Ann. 1875, p. 169.

Pratt, John A., D.D., a Bishop and educator, was born in Windham County, Conn., Oct. 12, 1800. After spending a few years in Columbian College, he graduated from Brown University in 1827. For a short time he was a professor in Transylvania University, Ky., and then accepted a call to the pastorate of the First Baptist Church in New Haven, Conn., in 1831, for six months, he had charge of the South Meeting, Mass. (now Wakefield), Academy, and then was invited to preside over the Granville, O., Literary and Theological Institution. In 1837 he resigned, and accepted the professorship of ancient languages in that institution, and held this position, with occasional interruptions, for twenty-two years (1837–59), when he retired to private life. He died Jan. 4, 1882. See Cathcart, Baptist Encyclopedia, p. 358. (J. C. S.)

Pratt, Nathaniel Alpheus, D.D., a Presbyterian minister, was born at Centre Brook, Conn., Jan. 29, 1796. He graduated from Yale College in 1818, and from Princeton Theological Seminary in 1823, and was ordained Feb. 25, 1824. From this time till 1836 he labored for the Shrewsbury Church, N. J. From 1837 to 1840 he was pastor of the Church at Darien, Ga. He organized a Church in Roswell, in 1842, where he continued until his death, Aug. 30, 1873. During the time at Roswell he taught, for five years, a boarding-school for boys. See Necrology of Princeton Theol. Sem. 1880, p. 11.

Presbyterianism. A popular designation of a class of theologians who understand "the first resurrection," spoken of in the above sense, as predicting a separate and literal re-creation of the saints previous to the millennium, and their personal reign with Christ on earth during that period, in opposition to the usual or post-millennial view, which explains it in a figurative and spiritual sense. Among the advocates of the premillennial scheme have been counted, with as much or less reserve, such eminent names as those of Mede, Jurieu, Dabwitz, Sir Isaac Newton, archbishop Newcome, bishops Newton, Horsey, and Heber, doctors Gill, Toplady, Bengel, Dorner, Nitzsch, Delitzsch, Van Oostromer, Holtmann, Bishop Rethe, Langbein, Christ, Luthardt, Gaufrin, Godet, Trench, Elliptic, Ryle, Hoare, Tregelles, Elliott, Alfred, Bickersteth, Bonar, Tyng, Lord, and many other learned and pious divines, especially among Protestants, while the great majority of scholars and writers of Christendom, in all ages and denominations, have been ranged on the opposite, or post-millennial side, of whom we need mention only, among moderns, Whitby, Faber, Brown, Barnes, Hengstenberg, Stuart, and Wordsworth. The history of the Chiliasm doctrine, both Jewish and Christian, is well summarized in Elssner's Commentary, at the end of Rev. xx. See RESURRECTION: THE FIRST.

Preston, William, D.D., a Protestant Episcopal minister, was born at Woodbury, Conn., Aug. 26, 1801. He graduated from Yale College, was first a clerk in New York city, then studied theology in Alexandria, Va., was tutor in Kenyon College for a year, and on Oct. 12, 1828, was admitted to deacon's orders by bishop Chase of Ohio. He began his ministry in the town of Worthington, but soon removed to Trinity Church, Columbus, where he remained for twelve years. In 1841 he accepted a call from the parish of St. Andrew's, in Pittsburgh, Pa., where he continued ten years. He was then called to his former parish in Columbus, but, owing to ill-health, removed some four years later to Christ Church, Bridgeport, Conn., where he labored until 1856, when he went back to his old charge in Pittsburgh. In 1873 he resigned this post, and after a time removed to Bedford, Conn., to the St. Andrew's at Exeter. He died there, April 23, 1875. See Ohio Rec. of Yale College, 1875.

Priapus, in Greek mythology, was the son of Bacchus and Venus. The angry Juno touched the body of the pregnant Venus so that she gave birth to a hideous monster with unnaturally large genital organs. The older writers do not know him. He was worshiped as the god of country fruitfulness, and his statues were placed in gardens.
PROMETHEUS

Price, THOMAS, LL.D., an English Baptist minister, was born at Bristol, April 21, 1802. He was converted at fifteen, and baptized in Broadmead Chapel by Dr. Ryland. In 1820 he studied in the Bristol Academy, and afterwards at the Glasgow and the Edinburgh universities; in 1826 he was the chief of the chaplain of the Devonshire Square Church, London, and in 1826 became pastor. He delivered popular lectures, which he published in two volumes in 1836, with the title, A History of Protestant Nonconformity. He resigned his pastoral the same year, and became one of the founders of the Anti-State Church Association. In 1852, he was appointed treasurer, and was one of the society's most zealous advocates. A disease in his throat utterly incapacitated him from public speaking, so he devoted his energies to the founding of the Dissenters and General Fire and Life Assurance Company. He also became proprietor and editor of the Eclectic Review, which he conducted for nineteen years. In 1848 he became a confirmed invalid, and died May 29, 1867. See (Lond.) Baptist Hand-book, 1868, p. 125.

Prichard, JOHN, D.D., a Welsh Baptist minister, was born near Amlwch, Wales, in March, 1796. He pursued his college course in America, and in 1823 was ordained as pastor of the Church at Llangollen, which was his only settlement. Through his exertions a college was established in the place where he resided, in 1862, for training young men for ministry, of which he was for a time the president. He died Sept. 7, 1875. See (Cardiff) Baptist Encyclopedia, p. 596. [C. C. S.]

Price, a name common to several Lutheran theologians.

1. JOACHIM HINRICH (I.), was born Nov. 12, 1714, at Rostock, where he began his theological studies, which he continued at Jena. At the university of his birthplace Fries commenced his academic career in 1739. In 1748 he was appointed professor, in 1749 he took the degree of doctor of theology, and died Aug. 1, 1768. He is the author of, De non Consummati Patribus Vetere Testamenti ad Dictum Pauli Epist. xi, 39, 40 (Rostock, 1749);—De Sensu Existentiae Dei Fzcas ai Momentum (1752);—De Jona, Christii Typo (1753);—De Precationibus Dei Ante Abrahamum (1755);—De Prophecia et Apostolica (1757);—De Insubilsitae Apostolorum (1780), etc. See Döring, Die gelehrten Theologen Deutslands, n. v.

2. JOACHIM HINRICH (II.), son of the preceding, was born at Rostock, Sept. 34, 1747. He studied at the universities of Jena in 1763, and Jena. For a time he was professor of theology at Rostock. In 1779, he took the degree of doctor of theology in 1751, and died Oct. 24, 1767. He wrote, Progr. in Denk. zuit., 15 (Rostock, 1767);—Stipendia Rationis, et Jheronimiana (1780).—Natura Jesu Christi Divina (1796);—Mortuorum Reuecctio Veteris Fidei Non Incoquita (1788).—De Personae quibus Epistolae ad Galatas Scripta est (1786);—De Morti Christi Vicaria (1788);—De Numero Paschaustum a Christo Post Baptismum Celebratorem (1789). See Döring, Die gelehrten Theologen Deutslands, n. v.

3. JOHANN GABRIEL, who died at Götzen in 1788, rector, wrote, Progr. in Genes. ziti, 45 (Rostock, 1754);—De Divina Legum Monasacarum Prastitnia (1755);—De Divina Legum Monasacarum Indole (1756);—De Divina Legge, etc., Warburgioppoem (1757);—De Isaiarum Theoretiae Prastitnia (1759);—De LXX Interpretibus (1768). See First, Bibl. Jud. iii, 121. [B. P.]

Prime, SAMUEL IRENEUS, D.D., an eminent Presbyterian divine, son of Dr. N. S. Prime, was born at Ballston, Saratoga Co., N.Y., Nov. 4, 1812. He graduated from Williams College in 1829, and from Princeton Theological Seminary in 1835; was pastor of the Baptist Church at Matawan the same year as pastor at Ballston Spa, in 1837 assumed the same relation at Matteawan, but on account of failing health resigned in 1810, and became editor of the New York Observer; in 1841 one of the secretaries of the American Bible Society; in 1849 editor of the Presby-

Ancient Medal representing Prometheus forming a human figure of clay, on the head of which Minerva holds a Butterfly as the symbol of the Soul, while a Snake behind him symbolizes his craftiness. Vulcan nailed him to the Caucasus, and with a long time he bore these worsting with patience, for he knew a mortal would eventually liberate him. This Hercules did by shooting the eagle. According to others Chiron liberated him. A third myth makes Jupiter himself the
called apocryphal, or such as should be kept secret (ευρύγραμμα). Virtually the same books which the ancient Church called apocrypha are embraced under the name Pseudepigrapha by the Protestant Church. Since, after the example of Jerome, the non-canonical books of the Old Testament received the name apocrypha, it became necessary to find a new one for the third class. The name ευρυγραμμα is, indeed, taken only from a single and outward mark, namely, the spurious character of the author's name which they bear. It is neither sufficiently comprehensive, nor does it distinguish sufficiently this class of writings from the apocryphal (and, it is applicable to all the writings of the third class. For many reasons, however, it is probably the best term that could be found.

As there is an Old and a New Testament, so likewise there are pseudo-apocrypha of each, all writings that claim either to have been written by or be of the Old Testament, persons, who whether these writings are of Jewish or Christian origin, being called pseudepigrapha of the Old Testament; and those writings which pretend to be gospels, acts of the apostles, epistles of apostles, and revelations under a New Testament name, being termed pseudo-pseudepigrapha of the New Testament. The latter class might probably be better called apocrypha of the New Testament (in the old sense of the word).

In the following the pseudepigrapha of the Old Testament, those that are purely Jewish as well as of which only fragments are preserved, or which are only known by name, will be treated. We premise a few remarks on the origin and development of this whole class of literature. The rapid growth and spread of pseudepigraphic literature among the Jews and Christians in the last century before, and the early centuries after, Christ, is a peculiar phenomenon, for which other nations have only distant analogies: and it is all the more remarkable, because such writings are in direct contradiction to the duty of strict truthfulness demanded by both Mosaic and Christian law. That these books were used only in sectarian circles cannot be proved. It is true that heretics in early days of the Church frequently adopted this method of promoting their errors, but this was in the period of the decay of literature, and we must remember, on the other hand, that in the course of the centuries during which it flourished, it generally was employed for the imitation of oracles, and especially noble purposes, and in connexion, of course, with the Christian Church. There is no doubt that their origin is not to be explained as an imitation of the secret books in possession of the priests of the Gentile temples, but that it is the outgrowth of the peculiarities of the Jewish congregation, and were not intended for the Christian Church. Above all, it must be remembered that it was the custom of Jewish writers not to prefix their names to their productions, as these were written for the benefit of the congregation, not for the author's glorification. Different was the practice with the prophets, who, with their names, guaranteed the truth of the revelation. Thus the names of the authors of nearly all other books have been hidden from posterity.

The custom of omitting the author's name explains, to some extent, the original writings under a strange name. The other weighty reason lies in the inner rupture in the spiritual life of the Jews, which began before the captivity, but showed itself in great power in the first centuries of the new Jerusalem. With the union of the old political and religious organization, and the sufferings under heathen supremacy, the freedom of the national spirit was also broken. The Holy Spirit of revelation withdrew, the state of affairs and the sufferings of the earlier days became decisive for the new period: and all this led to the formation of a canon in the first centuries after the exile, it increased the reverence for the old histories, biographies, persons and writings, so much, that these rules and decreed the whole spiritual life of the people. The examination, study, and application of the sacred writings
were the fundamental objects of these times. Although, through association with other nations and educational forces (Persians, Greeks, Romans), and through a more extensive and deeper study of the old books, new knowledge and aims were born, and although, in extraordinary and dangerous times, prominent men felt themselves called upon to speak to the congregation, yet the lack of personal influence always induced such authors to put their thoughts and words into the mouth of some pious man of antiquity, and conform the shape and style of their writings to those of the Old Test. A thorough acquaintance with these latter facilitated the application of their contents to later circumstances. Such revivification of ancient persons, which makes them the bearers of their thoughts, was common to all literature; and it was but one step further to ascribe a whole book to them. In many respects this kind of literature can be compared with the dramatic works of other nations; but to call it intentionally fraudulent is hardly to be justified, for the multitude of such books shows that the knowledge of their late origin was constantly present to the minds of the readers. Yet the danger of leaving a false impression, at least in the minds of the less cultivated part of the congregation, although for the contemporaries comparable and even sometimes greater, is, of course, especially when Christianity brought these later spiritual productions of the Jews to nations who did not understand them. The opposition of the early Christian Church against such books can thus be easily understood, but theological science must investigate, and make all possible use of them. The pseudographical form was chiefly adopted for the purpose of instruction, exhortation, and consolation in the great trials and troubles of post-exilic days. What the prophets had been for the past, the later writings were intended to be for the present, by the prophetic character which they assumed. Most of the pseudographical works are prophetic in their nature, some also apocalyptic, in imitation of the book of Daniel.

Besides the pseudographical literature, the so-called Hegaddic midrash, as we find it in the later Targumim: Midrashim, and Talmud, as well as in the Pseudepigrapha, was especially cultivated.

With the rise of Christianity, a new element was introduced into this literature, and contributed to its growth and development, not through the Essenes, as mentioned above, but through the Jewish sects, especially the Judaizing sects and the gnosticism arising from them, especially in Asia Minor and Egypt. In the hands of the sects and heretics they later became instruments for dangerous purposes, which resulted in the antagonism of the Church to Jewish and Christian pseudopigrapha was undoubtedly very large. Even in the apocrypha of Ezra (4 Ezra xiv, 46 Lat., xiv, 61 Ethiopic), seventy apocryphal writings are distinguished from the twenty-four canonical books, which, however, is probably a round number that became authoritative for later times. It is probable that those preserved are the best of their class. Of many we have only the titles, or short extracts in the Church Fathers. The last decades have discovered some that were regarded as lost, and the future may yet furnish us others. They have more than a passing interest, for they have a real value, because they are from the popular literature of their day. According to their contents, the pseudepigrapha may be divided into different classes, viz.

1. Lyrical Poetry. To this class belong:
   a. The Psalter of Solomon (q. v.). By way of supplement, mention is made of the Psalters of Tyre and Damascus (Greek and English, in the Presbyterian Review, October, 1893), and an arr. by Dean in the Expositor (London, December, 1893).
   b. A pseudepigrapha of Ἀδάμ, mentioned in the Con st. Apost. vi. 18. Whether this is Ps. 110 of the Greek Bible, or a larger, independent work, cannot now be decided.
   c. A. Pseudojohanan. Under this head we emergera:
      XIII. D D D
Jubileos (No. 81), and the Assumptio Mariae (No. 40). We know of only 12 Syriac, Protopus Amphit., and others (Fabricius, p. 886), who mention it as the source of Gal. vi. 13. 

19. A Lameck book is mentioned in the catalogues of Coteler and Montfaucon; and 

20. The Gnostic Sethites possessed an apocalypse of Abraham (q. v.). 

b. Testaments: 

21. A Testaments, according to Fabricius, II, 58, contained the mention that Adam was taken into Paradise when forty days old. It is probably a portion of the Vitalis Adam (No. 35). 

22. The Testaments of the Twelve Patriarchs (q. v.); to the twelve patriarchs must be added Pick's and the Testaments of the Twelve Patriarchs, in the Lutheran Church Review (Philadelphia, July, 1898); Schaupp, Die Testaments der zwolf Patriarchen (1899).  

23. An apocryphal, προτάρα Ἰσαίας, is mentioned in the Conat. Apost. vi. 16. 

24. An apocryphal testament of Jacob, mentioned in the Decretum Gelasii (Fabricius, i, 437, 799). 

25. Εὐαγγελία Ιωάννη, "prayer or blessing of Joseph," is frequently mentioned, and is also counted among those read (πραγματεία) by Origin and others (Fabricius, i, 765-78). It seems to have been strongly cabalistic. 

26. A διάδοσις Μακεδών is mentioned in the four catalogues of Nicephorus of Cesarea (No. 172). 

27. Concerning the διαδοχὴ Ἰουδαίων, Avi. Jea. cap. 1-3, see XI. 

28. The testaments of Adam and Noah are portions of the Vitae Adam (No. 85). 

29. Other books concerning the Prophets: 

29a. In the act of the Nicanor synedr. (Fabric. i, 540) mention is made of the Buch Adam (nowt) Ναηνον μακροποίησε Ναηνον, which book has been lost. The latter was a work of Adam of Mose, the death of Moses. 

29b. The Testaments of the Medes is mentioned in Pastor Hermann, i, 3, 2, and cited as the only writings generally are; later authorities mention it as an apocryphon of the Old Testament. 

30. Books on Historical Matters and Hagiographic Writings. These include: 

30a. The Book of Jubilees (q. v.). To the literature we add Drummond, p. 148-147; Deans, The Book of Jubilees in the British Library, August, 1888; Dillmann, Beitriitze aus dem Buche der Jubiläen zur Kritik der Pentateuch-Critere (Berlin, 1883, in reports of the Friedrichshain Seminar); Schofield, The Book of Jubilees (translation, etc., in Bibliotheca Sacra, October, 1896, etc.). 


30c. Manasseh's conversion (2 Chron. xxxiii, 11) early gave rise to an apocryphal of Manasseh, used both by Christian writers and by the Targum on Chronicles (Fab. i, 1000 sq.). 

30d. A book based on Gen. xii, 40, we have in Amos (q. v.). 

30e. Books of Adam, see Adam, Book on. To the literature we add, Trumpy, in Abhandlungen der bayerischen Akademie der Wissenschaften (Munich, 1898, 1929); Meyer, Völkerr. Arch., in the same journal (1879); Maian, The Book of Adam and Eve (Loud. 1898). 

30f. A gnostic writing, called Noia, after the wife of Noah, was unknown to Epiphanius, but useful for the study of Ephraimites. 

30g. An Epistolical book, ἀποστολὴ Ἰωάννου (Gen. xxviii), also mentioned by Epiphanius (Fabricius, i, 443). 

On the Jewish Midrashim. See Midrashim. In this Supplement. 

Later, this class of literature was used for worldly and evil purposes, and stood in the service of quackery, witchcraft, and sorcery. The name of Solomon was, above all others, connected with this kind of works; sometimes, also, that of Joseph and Abraham (Fabricius, i, 1048, 390, 785). See Plitt-Herzog, Real-Encyklop. a. v. (H. P.) 

Pseudo-Isidorian Decretals. See Decretals, Pseudo-Isidorian. 

Pufendorf, Samuel, a German historian, was born at Chemnitz, Saxony, in 1632. He lectured on jurisprudence and moral and civil law at Berlin as historiographer to the elector of Brandenburg. Pufendorf died in 1694. His principal work is De Jure Naturali et Gentium (Lund, 1672 and often; transl. into German, English, and French). Though essentially only an elaboration and systematization of the ideas of Grotius and Spinoza, on the foundation of natural law, it is a great work, conceived in the doctrine of natural and international law. Previously that doctrine had been based on the decalegone and developed in accordance with the idea of the justice of God. But Pufendorf emancipated the natural law from theology, without opposing the dogmas of the latter, because he recognized in religion the means of realizing the right and God as its author. Pufendorf's work attracted great attention, but also met with much opposition; indeed, Buddeus and Wolff were the first who fully recognized it. Among his other works, his De Jure Belli et Pacis Christiani ad Finitum Curiae (Bremen, 1687) has also theological interest as a defense of his colleagues' system. In a work published after his death, in 1695, entitled Just Feticum Divinum seu de Consenso et Dissonabue Protestantis, he demonstrates the impossibility of uniting the Lutheran and Refformed, as long as the latter retain the doctrine of absolute predestination. See Steh, Die Philosophie des Rechts (81 ed. Heidelberg, 1854), i, 182; Bettnher, Literaturgeschichte des XVII. Jahrhunderts (Brussel, 1856-63), ii, 86 sq.; Bluntschli and Brater, Deutsche Staats- u. Kulturgeschichte, iii, 234-483; Droysen, Geschichte des Kurfürsten (P. F.), in Abhandlungen zur neueren Geschichte (Leipzig, 1876); Franck, Geschichte der protestantischen Theologie, ii, 82 sq.; Plitt-Herzog, Real-Encyklop. a. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v., Pufendorf, in Der Protestantsche Kreis, in Abhandlungen der neuen Geschichte (Leipzig). 

Pullen (Puley, Puley, Pullby, or Pullen), Richard, See PULLAT. 

Punshon, William Morely, L.L.D., an eminent Wesleyan Methodist minister, was born at Doncaster, Yorkshire, England, May 29, 224. His home influences were decidedly Methodist, and at the age of seventeen he gave himself to Christ. He at once conscientiously devoted himself to a rigid course of self-culture in the pursuit of usefulness, which he continued until his death. In 1840 he removed to Sunderland, where he became an accredited local preacher. In 1848 he began his preparation for the ministry, under that devoted missionary, Benjamin Clough, at Weds- linton, as a probationer, and was appointed to the conference in 1844, and went to the theological school at Richmond, but did not complete his course, as he was sent to Maidstone Circuit to supply a vacancy. In 1845 he was appointed to the Whitehaven Circuit. In 1867 he was appointed by the conference as its representative to the Canadian Conference, and also elected to its presidency. He arrived in America in 1868, and met the General Conference of the Methodist Episcopal Church at Chicago the same year, to which he was the representative of the Wesleyan Church. He visited the United States for the first time in 1868, and in July of that year he returned to England. Pun- shon was undoubtedly the greatest orator which the Wesleyan body of England has produced in this cen-
He was by nature poetic, and his style was largely
controlled by this tendency, highly ornate, with great
beauty and variety of illustration. In early life his dis-
course at Coleraine meant rather than logical, but during
the latter part of his career his efforts "combined, as far
as would be possible, the Ciceronian and Demosthenic
styles." These qualities, coupled with a wonderful voice
and great personal magnetism, gave him a power over
an audience which is seldom equalled. His character as
a man was likewise specially attractive. "A remarkable
fact in the history of Mr. Punshon is that he displayed,
in the important positions in which he was placed in
later years, very great practical sagacity, and proved
that a great semi-poetic orator may be a successful man
of affairs." He published several volumes of sermons and
addresses, also one of poems. See Minutes of the
British Conference, 1881, p. 36; (N. Y.) Christian Ad-
vocate, April 21, 1881; also his Biography (Long, 1881).

Purcell, John Baptist, D.D., an eminent Roman
Catholic prelate, was born of humble parents at Mallow,
County Cork, Ireland, Feb. 26, 1800. In his eighteenth year
he left his home for the United States, and in June,
1820, entered Mount St. Mary's College, Emmitsburg,
Md. After three years he received minor orders, and the
following year was sent to France to complete his the-
ological course at the seminary of St. Sulpice, Paris. On
May 21, 1829, he was ordained a priest and archbishop,
Quelen in the Notre Dame cathedral. Immediately on
his return to America he was appointed professor of
philosophy at Mount St. Mary's College, and in 1829 he
became president of it. On Oct. 18, 1833, he was con-
secrated bishop of Cincinnati. By his unflagging zeal
he saw his diocese flourish, his churches and charitable
and religious foundations. In 1836 he had his great public debate, which lasted a week, with
Alexander Campbell. In 1850 Cincinnati was made an
archiepiscopal see, and Purcell and Hughes received the
title of archbishops in the pontificate of Pius IX. The
bishop Purcell died at St. Martin's, O., July 4, 1863.
He was a man of great vigor, devotion, and labor, nat-
urally generous and charitable. His latter years were
made unhappy by the memorable financial disaster
which overtook him, and which caused him to retire
some time before his death to a monastery. He left
debts to the amount of one million of dollars. He pub-
ilished several volumes, chiefly sermons and biographies.
See Cuth. Annual, p. 84; Gilmour, Funeral Oration
(N. Y. 1865).

Purinton, Jesse M., D.D., a Baptist minister, was
born at Colborne, Ont., Aug. 12, 1806. He united with
the Church at the age of eleven, studied at Hamilton,
N. Y., and was ordained in 1834. His pastorates were
in his native place; Arcade, N. Y.; Forestville and
Mount Moriah, Pa., and at Morgantown, W. Va.
For several years he was a missionary in north-western
Virginia, and assisted pastors much in times of revival.
He died at Morgantown, June 17, 1869. See Cathcart,
Baptist Encyclopedia, p. 950. (J. C. S.)

Purvanca, James D., a Presbyterian minister, was
born at Baltimore, Md., Feb. 19, 1807. He was edu-
cated at St. Mary's College and at the U. S. Acade-
my at West Point, where he studied law, and gradu-
ated from Princeton Theological Seminary in 1835.
He was ordained an evangelist by the Presby-
terian of Louisiana in 1837; served one year thereafter
as stated supply at Baton Rouge; at Carmel, Miss., in
1841, and pastor from 1846 to 1854. He was president
of the New Orleans Seminary from 1855 to 1858, and at
Carrollton, La., from 1861 to 1862; at Natchez, Miss.,
in 1863, from 1863 to 1871, and died there, July 14
of the latter year. See Gen. Cat. of Princeton Theol.
Sem., 1861, p. 90; Nevins, Presbyterian Encyclopedia, s. v.

Pusey, Edward Bouverie, D.D., D.C.L., an emi-
nent scholar, son of the late Hon. Philip Bou-
verie (half-brother of the first earl of Radnor), who
assumed the name of Pusey by royal license, was born
in 1800. He was educated at Christ Church College,
Oxford, where he graduated with high honor in 1822,
and the next year was elected to a fellowship in Oriel
College. After studying in Germany for two years, he
was appointed in 1825 regius professor of Hebrew at
Oxford University, a position to which is attached a
canonry in Christ Church, and he retained these offices
until his death, Sept. 16, 1882. His connection with
the Tracts for the Times, and the controversies growing
out of them, are dealt under Puseyism (q. v.). Dr.
Pusey was a High-churchman of the purest morala
and the stanchest orthodoxy, and also a scholar of no
ordinary character. Besides his doctrinal writings, he
published several exegetical works (on the minor proph-
phets and Daniel), and a number of small volumes on
Church-history. See his Life, by Hugon (Lond. 1888);
Memorial Sermon, by Liddon (ibid. 1884).

Puseyites, a term often applied to the High-Church
party in the Anglican Church, from their adherence to
the views of Dr. Edward Pusey (q. v.), but repudiated
both by him and by them.

Pushtu Version of the Scriptures. By way of
supplement we add here the following. The first
attempt to give a Pushtu version of the Scriptures
having been made to be done by Dr. Leyden, who in 1811
published the corresponding committee of Calcutta with
a translation of the gospels of Matthew and Mark.
At his death the translation was continued by the Scram-
pore missionaries, with the aid of some learned natives
previously in the employ of Dr. Leyden. In 1813 the
New Test was published at Scarpore, and in 1822 the
Pentateuch and the historical books of the Old Test,
were also issued there. Considering the circumstances
under which these versions were made, they were very
fair productions, in spite of their deficiencies. A need
for a new translation was, however, felt more and more,
and efforts were made in that direction. Previous to
the mutiny in India, the gospel of John, translated by
the Rev. R. Clark, and that of Luke, by Captain James,
been placed in the hands of the North India Aux-
iliary Bible Society. But both were destroyed with the
press at Agra, in 1857. Copies, however, were soon
ready for publication, to which were added the gospels
of Matthew and Mark, and the Acts as translated by
the Rev. J. Lowenthal (q. v.). In 1864 the entire Pushtu
New Testament was printed, the translation having been made by Mr. Lowenthal. He was not allowed to translate
the Old Test into the Pushtu. Before he had fairly
entered upon the duty, he was killed, in 1864. The
work of translating the Old Test, was taken up by
the Rev. T. F. Hughes, of the Church Missionary Society,
in 1873. In 1877, Rev. T. F. Hughes, the Rev. T. F.
Hughes, of the Church Missionary Society, has been engaged in
translating the Old Test, and, assisted by Quazi Abdul
Rahman, he translated the Psalms, which were printed in
1881. From the report of the British and Foreign
Bible Society for 1885 we learn that considerable prog-
ress has been made in translation work, both in the Old
and New Tests, and preparations are in progress for a
revision of the New Test. The bishop of Lahore has
arranged to have meetings of the revision committee
in Kohat and at Murri, when it is hoped that the differ-
ent translations will be harmonized under the guidance
of the bishop. (B. P.)

Putnam, Israel. Warrington, D.D., a Congrega-
tional minister, was born at Danvers, Mass., Nov. 24,
1786. He entered Harvard College in 1805, but left in
his sophomore year, and graduated from Dartmouth
in 1809. He began the study of law; in 1811 united with
the Church, and, and not long afterwards began
the study of theology, graduating from Andover Theo-
logical Seminary in 1814. In October of that year he
preached at Brookfield and in various other places,
and in January, 1815, accepted a call to the First Church
in Portsmouth, N. H., which he filled a time after engaged in a
controversy on Unitarianism with Dr. Nathan Parker,
QUICHUAN VERSION

PUTO

pastor of the South Parish Church in Portsmouth. In October, 1833, he was installed pastor of the Old Pilgrim Church, Middleborough, Mass., and continued in that relation until his death, May 3, 1868. See Cong. Quarterly, 1868, p. 317.

Puto (Poo, Pouto, or Poo-Teon-Shan) is a small rocky island off the eastern extremity of Chusan, coast of China. It is about twenty miles from the mainland, near Ningpo, in latitude 30°-35° north, and longitude 122°-40° east, and is about five miles long and from one to two broad. It is famous in the annals of Chinese Buddhism, as having been devoted to the religious rites and services of that faith for more than a thousand years. It has numerous shrines and temples, and here Chinese Buddhism may be seen in its perfect, its rites being carefully practiced in the great temple.

Pyreums, a fire temple of the ancient Persians. It was simply an enclosure, in the centre of which was placed the sacred fire, and the building was so constructed that the rays of the sun could not fall on this fire. The first pyreum was built by Zoroaster, at Bala, in Persia; and thence the sacred fire was conveyed to other fire-temples both in Persia and India. See Parsis; Zoroaster.

Pyres (πυρα, from τῷ, fire), the funeral pile of wood on which the ancient Greeks often burned the bodies of their dead. The body was placed on the top with oils and perfumes, and in the heroic age it was customary to burn animals and even slaves along with the corpse. When the body was consumed and the pyre burned down, the fire was extinguished by throwing wine upon it, and the bones were collected, washed with wine and oil, and put in urns.

Pty, Henri, a Protestant theologian of France, was born April 5, 1796, at Sainte Croix, canton of Vaud, Switzerland. He studied at Geneva, and in 1818 went to Saverdon, France, where he acted as an evangeliist. In 1819 he entered the services of the London Continental Society, and was ordained at London in 1821. He was pastor at Hayonne and Ébrard, but most of his time he spent in missionary work at Boulogne-sur-Mer, Versailles, etc. He died at Calais, France, on September 24, 1835. Of his literary work we mention the revision of the New Testament into the Frenchlanguage, which he undertook at the instance of the British and Foreign Bible Society. See Guerra, Vie de Henri Pte (Paris, 1830); A. de Montier, Dict. Biog. de Geniere et de Vaud, ii, 944; Lichtselter, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Pythia, the priestess of Apollo at Delphi, who gave forth the oracular responses of the god. At first there was only one Pythia, but afterwards there were always two, who alternately took their seat upon the tripod. See Oracle.

Pythian Games, one of the four great national festivals of the Greeks. They were celebrated on a plain in the neighborhood of Delphi in honor of Apollo, Artemis, and Leto, and on one occasion they were held at Athens. They are said to have originated in a musical contest, which consisted in singing a hymn in honor of Apollo, with an accompaniment on the cithara. The other exercises customary at the Grecian games were subsequently added. They were held originally they were held at the end of every eighth year, but in the forty-eighth Olympiad they began to be held at the end of every fourth year, and were regularly observed down to the end of the fourth century. Lesser Pythian games were celebrated in many other places where Apollo was worshipped. See Games.

Quade, Michael Friedrich, a Lutheran theologian of Germany, was born July 28, 1692, at Zachau, Pomerania. He studied at Wittenberg and Greifswald; was in 1716 rector of the gymnasiun at Stettin, and died July 11, 1757. He wrote, De Divinio Areopagita Scripturae ludi Suppor te (Greifswald, 1716); Deque 1772: A Latinae in Apostolorum Epistulam Exegesis (1711) — De Vita Judae Apostoli (eol.); De Ruta Venerii Vota Solemni et Vunepandini Variaque Votorum Genera (1783). See Döring, Die gelehrten Theologen Deutschland, s. v. (B. P.)

Quagutl Version of the Scriptures. Quagutl is the vernacular spoken by the Indians of Van- couver's Island. From the report of the British and Foreign Bible Society for 1882 we learn that, at the request of the Church Missionary Society, the gospel of Matthew, translated by the Rev. A. J. Hall, the only European who has studied the Quagutls, has been printed by the British and Foreign Bible Society. The same society also published, in 1884, the gospel of John, prepared likewise by Mr. Hall. (B. P.)

Quarles, Francis, an eminent author and poet, was born at Stewards, near Rumford, Essex, England, in 1592. He was educated at Christ's College, Cambridge, and Lincoln's Inn. He occupied various civil offices until the rebellion of 1641 in Ireland, and he died Sept. 8, 1644. He was a great reader, and the writer of many books in prose and verse, which are admirable for their moral and religious character. The following are a few of his works: Emblems, in five books; —A Feast for Worms, in a Poem on the History of Jonah; — Haykash, or History of Queen Esther; —The History of Samson; —Job Militant, with Meditations Divine and Moral; — Sion's Sonnets Sung by Solomon the King; — Sion's Elegies Sung by Jeremy the Prophet: — Pantologia, or the Quin-

Queatsalcoatl, an idol or god of the Mexicans, particularly worshipped by all persons concerned in traffic. Forty days before the feast of this god, the merchants purchased a well-shaven slave, who during that time represented the deity, spending his time in dancing and rejoicing, and on the day of the festival was sacrificed to the deity at midnight, his heart being first offered to the moon, and then laid before the idol. This deity was worshipped under another name at Cholula, where he was looked upon as the god of the air, the founder of the city, the inventor of parchment, and the author of sacrifices. He was represented sitting on a kind of pedestal, habited in a cloak ornamented with red crosses. His devotees drew blood from their tongues and ears to procure his favor; and before going to war sacrificed to him five boys and as many girls of three years of age.

Quichuan Version of the Scriptures. Qui-
chua was the predominant language of Peru during the sovereignty of the ancient Inca. It still prevails on the plateau of the Andes, from Quito to Santiago del Estero, and in some districts it is exclusively spoken. Before the year 1800 the Quichuans were entirely without the word of God in their vernacular. At the request of the Rev. F. N. Lett, the British and Foreign Bible Society's agent for Buenos Ayres, the gospel of John was translated by the Rev. J. H. Gibson-Spilsbury, of the South American Missionary Society, and an edition of one thousand copies was published at the expense of the British and Foreign Bible Society.
QUINBY 789 RAGNAROK

This is the first portion of the word of God translated and published in the Quichuan. (B.F.)

Quinby, Hokea, D.D., a Free-will Baptist minister, was born at Sandwich, N. H., Aug. 25, 1804. He converted in 1824, and graduated from Waterville College, now Colby University, in 1832. He became principal of the Parsonsfield Seminary, Me., and having been ordained June 2, 1838, preached habitually during his nearly seven years' connection with the institution. He was one of the editors of the Morning Star, and began to write a history of the Free Baptist denomination, which was published in part in the Quarterly Magazine. For a few years he was pastor and teacher at Meredith village, N. H. Upon the establishment of the Smithville Seminary, afterwards Lapham Institute, in North Scituate, R. I., in 1846, he was appointed its principal, and was very successful in the management of its affairs. Subsequently, as the seminary was greatly embarrassed financially, it was sold to Mr. Quinby, and carried on by him as a private enterprise for several years. For thirty years he did double work as preacher and teacher, and may be said to have been the founder of the educational interests of the Baptist denomination in this State. In January, 1855, he became, a second time, pastor of the church in Meredith, and resumed his work as a teacher. On Feb. 28, 1857, he entered upon his duties as pastor of the church in Pittsfield, N. H., at the same time having charge of a high-school in that village. His last official acts were at Lebanon, Me., in 1861, and Lake Village, N. H., in 1864. In 1868 he removed to Concord, and devoted himself to literary work, and to his duties as chaplain of the New Hampshire state prison, for several years. His last pastorates were at Nottingham, October, 1872; Pittsfield, January, 1875, and Mellon Mills, in May, 1876, where he died, Oct. 11, 1878. (J. C. S.)


Quisthorp, John Jacob, a Lutheran theologian of Germany, was born at Rostock, March 19, 1717. He pursued his theological studies at the university of his native place, was in 1743 professor at Kiel, in 1747 court-preacher at Eutin, in 1754 professor at Rostock, and died Dec. 30, 1766. Besides several volumes of sermons, Quisthorp published, De Cruo Judaeorum et Prophe- tas non Solenete, sed Impulse (Rostock, 1759); — De Sacris Pontificiæ Victimis Janseniistarum (1760); — De Recentissimis Loci de Angelica Bonis ex Theologia Dogmatica Proclamatione Telerisi (1764). See Döring, Die geklerten Theologen Deutschlands, a. v. (B. F.)

R.

Rabbah (Jos. xv, 60) is conjectured by Lieut. Conder (Test Work, ii, 389) to be the present Khurbet Rubba, laid down on the Ordnance Map at five miles northeast of Beit-Julin, and described in the accompanying Memoirs (iii, 360) as consisting of “caves, cisterns, and heaps of stones, ruined walls, bases of pillars and shafts much worn, two lintel stones with cross, each measuring about seven feet by two and a half feet.”

Rabbab—Ammon. Some additional particulars respecting Amona are given by Merrit, East of the Jordan, p. 386 sq.

Rabbith. Tristram (Bible Places, p. 327) thinks this may be the modern Arrabeh, which, however, does not lie “in the plain” of Esdraelon, but about two miles southwest of Dothan; while Lieut. Conder suggests (Memoirs accompanying the Ordnance Survey, ii, 229) Rabbath, a small stone village lying about nine miles southwest of Beisan, and therefore entirely beyond the boundaries of Ismechar.

Rabe, Johann Jacob, a Lutheran theologian of Germany, was born Jan. 16, 1710, at Lindvluhr, near Wirsburg. He studied at Altdorf, was in 1741 deacon at Eichstätt, and in 1744 archdeacon, and member of consistory, in 1790 general superintendent. Rabe died Feb. 12, 1798. He is best known by his German translation of the Minha (Anspach, 1780-83, 4 parts), and by his translation of the treaties Berachoth and Peah, according to the Jerusalem Talmud (1777, 1781). See First, Bdk. Jud. iii, 127; Winner, Handbuch der theolog. Lit. i, 212, 528, 594, 625; Döring, Die geklerten Theologen Deutschlands, a. v. (B. F.)

Racovian Catechism, a Socinian catechism which was published in Poland in the 17th century. It was prepared by Smalz, a learned German Socinian who had seduced Poland, and by Mostowicz, a learned and wealthy nobleman. It derived its name from being published at Racow, a little town in southern Poland, the seat of a famous Socinian school. The catechism was published in Polish and Latin, and afterwards translated into German and English. In 1652 the Racovian catechism was published in both of these languages, and in the same year appeared in Latin under the title of Didascalicon. The English version was published in 1680. The Polish version was published in 1693. The English version was published in 1712 by Abraham Rees, with a historical introduction. There was also a smaller catechism, drawn up by Smalz in German, and first published in 1605. See CATECHISM; SOCINIANISM.

Rada, in Hindu mythology, was the first wife of the god Krishna. She was afterwards adored as the goddess of love.

Radifus, a Scotch prelate, was consecrated bishop of the see of Brechin in 1202. He died in 1218. See Keith, Scottish Bishops, p. 157.

Radwell, a Scotch prelate, was ordained bishop of the see of Galloway in 790. See Keith, Scottish Bishops, p. 272.

Rae, William, a Scotch prelate, was made bishop of Glasgow in 1385, and died 1387. See Keith, Scott- ish Bishops, p. 244.

Ragnarokr (Divine twilight), in Norse mythology, is the final destruction of the world, which threatens the Scandinavian deities, the Asa, their treasures, their
creations, and also the earth and its inhabitants. The Edda gives the following description of it:

“There will come a winter, called Fimbulwinter, in which snow will fall from all sides, with a severe frost and thick fog, on which the warmth of the sun will be destroyed. Three such winters will succeed each other without a break, until human beings perish. Then a great battle will ensue, which will deceive the sun, another wolf, Hati, the moon. The stars will disappear from the heavens, the earth will reel, the trees will be torn out by their roots, the mountains fall, and all chains and bands burst asunder. The Fenris-wolf will break the bonds that are fastened about him. The Midgard-serpent will seek the shore. Then also, the ship Naglfair will become loose. It is made out of the nails of heroes and giants. The giant Fenris will escape it with open mouth. The Midgard-serpent vomits poison, which contaminates the air and the water. In this tumult the heavens will burst, and Muspel’s sons come riding, led by Surtur, who is surrounded by fire, and whose sword shames everything that was on earth. When they ride over Bifrost (rainbow bridge) it will collapse. Muspel’s sons will come to Fenris and the Midgard-serpent, Loki, Hymey, and all Hymjotnae-will join them. Muspel’s sons will have their own order of battle. Then Heimdall will blow into the Gialtar horn and wake up Odin. Odin will ride to Fensalir and get advice for him and his. The ash-tree Yggdrasil will fall, and everything be full of fear in heaven and earth. The Ash is the tree which sustains the heavens and the earth. The survival of the world depends on the Ash. The Ash continues the human race. The Ash will not break. The Ash will continue. Odin will rise and the two kill each other. Thor will slay the snake, but fall, poisoned by the snake’s venom. The wolf Fenris will devour Odin, but Vidar will rend open his jaw and pull Odin out. After this, Surtur will throw fire and burn the whole earth. But then there shall arise out of the sea, from the beautiful green earth, a corn which shall grow. Vidar and Ull will live on the Ida-plain where formerly Asgard lay. There Thor’s sons also, Naglfari and Muspellah will come, with the brand Riyd, in teaching most of his life, but organized a church at Conohoboken, near Philadelphia, in 1845, and the same year founded the Oakland Female Institute at Norristown, Pa., of which he continued the head, with a period of intermission (1874–77), until his death, Nov. 10, 1880. See Necro. Report of Princeton Theol. Sem., 1881, p. 61; Nevin, Prof. Encyclop.-s. v.

Ramah of Asher. The Orname Ordinance Map exhibits no name corresponding to this in the local registry except Klubel Scudum, which lies six miles and a half from the shore, between Es-Zeb (Ezdippa) and Ras en- Nakurah, and being described in the accompanying map (i, 180) as “heaps of scattered stones; a few cisterns.”

Ramah of Benjamin. Er-Rama lies five miles north of Jerusalem, and is “a small village on a conspicuous position on the top of a high white hill, with olives. It has a well to the south. . . . The houses are of stone, partly built from old materials” (Memoirs to Orname Survey, iii, 18). The remains in the vicinity are described (ibid. p. 155).

Ramah of Naphthali. Er-Ramiek lies seven miles and a quarter south-west of Safed, and is described in the Memoirs accompanying the Orname Survey (i, 202) as “a small stone village, containing about one hundred and fifty Moslems, situated on a hill-top in a valley, with a few figs, olives, and arable land; the valley to the west turns into a swamp in the winter, owing to its having no drainage; there are cisterns and a large pool for water supply.” “There are several large sarcophagi round this village, and one olive-press” (ibid. p. 255). See Beth-Degannah on p. 791.)

Ramah-lehi. For this Lieut. Conrad suggests (Topi Work, i, 277) Ayun Karda, a name, some given to the springs Ayun Abu-Mekbiris, on the slope of a low hill, seven miles from Beit Atab, a little way (three miles and a half) north-west of Zoreh; and this he thinks represents the ancient En akh-Koreh.

Ramath-mispeh is conjecturally located by Tish-
Ramath-negeb is regarded by Tritram (Bible Places, p. 17) as probably the present "Karmeh, south-west of Dhu-lam, where alone for many miles water is always to be found in plenty, and where the ravine is crossed by a strong dam to retain it. The walls of a fortified town are yet clearly to be traced, with extensive ruins, and it is at the head of the most frequented pass into Palestine from the south-east."

Ramathaim-zophim. Lieutenant Conder is inclined (Feni Work, ii. 116) to identify this with Rima Allah, east of Beth-horon, on the west slope of Mt. Ephraim, overlooking the maritime plain but he admits that the connections are very much disputed.

Rambach, Friedrich Eberhard, a Lutheran theologian of Germany, was born at Pfullendorf, near Gotha, Aug. 24, 1708. He studied at Halle, was in 1750 teacher there, in 1754 deacon, in 1756 preacher at Tepenitz, in 1740 deacon at Halle, in 1755 member of the upper consistory at Breslau, and died in 1775. Rambach is best known as translator of the works of Sherlock, Roques, Lenfant, Bentley, Saurin, Chatelain, Serres, Doddridge, Kidd, Stackhouse, Watt, Sarpi, and others. See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theolog. Lit. i. 250, 438, 607, 657, 678, 683; ii. 29; Flitt-Herzog, Real-Encyclop. s. v. (B. P.)

Rambach, Johann Jacob, a Lutheran theologian, was born March 7, 1787. He studied at Halle, was in 1780 rector at Magdeburg, in 1785 at Quedlinburg, in 1774 first preacher there, in 1786 pastor at Hamburg, and died Aug. 6, 1818. He wrote, De Archbihore in Utroque Sacramento Obieci (Halle, 1768); De Actionibus Prophetae Proverbios (Magdeburg, 1761), besides a number of sermons. See Döring, Die deutschen Kunstredner, p. 305-315. (B. P.)

Ramath-Gilead. Dr. Merrill strongly urges the claims of Jerash as the site of this place (East of the Jordan, p. 284 sq.), but Tritram (Bible Places, p. 857) adheres to es-Sult.

Ramsay, Edward Bannerman, LL.D., a Scottish clergyman and author, was born at Balmain, Kincaidshire, Jan. 31, 1838, and graduated from St. John's College, Cambridge, in 1855. He took orders in the Church of England, and was a curate in Somersetshire for seven years. In 1859 he became minister of St. John's, Edinburgh, and in 1841 dean of the Reformed Episcopal Church of Scotland. He died at Edinburgh, Dec. 27, 1872. His publications include, a Manual of Catechetical Instruction (6th ed. Edinburgh, 1851; 9th ed. 1863);—Sermons for Advent (1857); Scripture Doctrine of the Eucharist (1858);—Reminiscences of Scottish Life and Character (ed.);—Diversities of Christian Character Illustrated in the Lives of the Four Great Apostles (ed.);—Present State of our Canon Law Considered (1859);—Christian Life (1863);—Episcopal Church of Scotland (ed.);—Two Lectures on Handel (ed.);—Christian Responsibility (1864);—Thomas Chalmers, D.D., a Biographical Notice (1867);—Pulpit Table-talk (1868), and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Ramsay, James (1), a Scotch prelate, was rector of Hamilton, and in 1676 was made dean of Glasgow. He was preferred to the see of Dunblane and to the archiepiscopate of Glasgow. In May, 1684, he was translated from Dunblane to Ross, and here he continued until the abolition of episcopacy in Scotland in 1688. He died at Edinburgh, Oct. 22, 1696. See Keith, Scottish Bishops, p. 204.

Ramsay, James (2), D.D., an Associate minister, was born in Lancaster County, Pa., March 22, 1771.
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RATIBSONNE

is supposed that he commenced his classical studies under his minister, Dr. Anderson, when twenty-five years of age. He was licensed at Buffalo, N. Y., by the Presbytery of Chautauqua, in 1809; and ordained and installed pastor of the congregation of Chautauqua, Sept. 4, 1810, and in 1815 he was the first Episcopal minister of the West Philadelphia Seminary, to which office was added the professorship of Hebrew in Jefferson College. In 1842 he resigned his professorship and continued his duties as pastor. He died March 6, 1855. See Sprague, Annuals of the Amer. Pulpit, IX, iii, p. 177.

Ramsay, Peter de, a Scotch presiate, was formerly a monk of Arbroath, but was bishop of Aberdeen in 1250. He died in 1256. See Keith, Scottish Bishops, p. 107.

Randall, Benjamin, the founder of the Free-will Baptists, was born in 1749, and converted under the preaching of Whitefield. He died the Baptist, but in 1779 was silenced for holding Arminian views respecting the atonement and the will. He was nevertheless ordained at Durham, N. H., in 1780, by a party of seceders, and disseminated his opinions so successfully that in 1781 he was joined by a company who, in 1782, settled on Eacola, in Carolina, called "Separate Baptists," and thus the church now called Free Baptists was formed. Randall died in 1806.

Randall, David Austin, D.D., a Baptist minister, was born at Colchester, Conn., Jan. 14, 1813. He united with the Church in 1827; removed west, and was licensed to the ministry June 30, 1835. He ordained at Richfield, O., December, 1839, where he was pastor of the Church for five years, during which period he edited a Washington paper, and was an earnest advocate of temperance. He removed to Columbus in 1845, and became one of the editors of the Journal and Messenger. From 1850 to 1855 he was elder of the Church at Columbus, then spent several years abroad, and on his return published a volume entitled The Handwriting of God in Egypt, Sinai, and the Holy Land. For six years Dr. Randall was corresponding secretary of the Ohio Baptist Convention. He died at Columbus, July 27, 1884. See Cathcart, Baptist Encyclopedia, p. 555. (J. C. S.)

Randall, George Maxwell, D.D., a Protestant Episcopal minister, was born at Warren, R. I., Nov. 29, 1810. He graduated from Brown University in 1833, and from the General Theological Seminary in New York in 1836. Soon after he became rector of the Christ Church, Fall River, Mass., where he remained six years, and then removed to Boston to take charge of the newly constituted Church of the Messiah, where he continued from 1844 to 1986. During most of this time he was the editor of the Christian Intelligencer. He has also edited several newspapers, among which was the Western Citizen, a democratic paper. He was a member of the committee appointed to revise the Book of Common Prayer, and to frame the liturgy of the Protestant Episcopal Church in New England. He was chosen, in the fall of 1865, missionary bishop of Colorado, Wyoming, and New Mexico, and performed the duties of that office most faithfully for seven years. He died at Denver, Col., Sept. 26, 1875. Bishop Randall published several sermons and tracts.

Randolph, John, D.D., a bishop in the Church of England, was born in 1749. He was the son of Dr. Thomas Randolph, president of Corpus Christi College, Oxford, at which college John was educated. After occupying different academical posts and ecclesiastical preferments, he was, in 1790, raised to the see of Oxford, translated to that of Hangor in 1807, and thence to London in 1811. He performed with zeal and assiduity the duties of his function, and died July 28, 1815. His publications were chiefly occasional sermons and charges, and a Latin prelection on the study of the Greek language. See (London) Annual Register, 1815, p. 120.

Ranft, Michael, a Lutheran theologian of Germany, was born Sept. 9, 1700. He studied at Leipzig, was in 1728 assistant preacher to his father at Droyssig, in 1729 dean at Neuba, and succeeded his father in 1748. In 1749 he was preacher at Beerwalde, Altenburg, and died April 18, 1774. He is the author of, Acta Lipsianum Academica (Leipzig, 1723-24, 15 parts):—Leben und Thaten Pabst Benedikt XIV. (Hamburg, 1743):—Corpus Doctrina Evangelical-Lutherana (Leipzig, 1754-55), in Latin;—Varnum Epistolae ad Joh. iii, 9 (1758):—Deutsche Erklarung des Lk., x. und xii. Kapitels der Epistel Pauli an die Romer (1760), etc. See D"oring, Die geliehrten Theologen Deutschlands, a. v.; Winer, Handbuch der theol. Lit., i, 394, 587. (B. F.)

Rapheleng, Fransis, a famous Dutch Hebraic, was born at Lanoy, near Ryssel, Feb. 27, 1589, and died at Leyden, July 20, 1597, professor. He wrote, Grammatica Hebraica Libellus (printed in the Antwerp Polyglot, 1693-72):—Compendium Theauri Semitis Poginin Lingua Hebraica (1572):—Variae Lactiones et Emendationes in Codicibus Bibliorum Paraphrastico in (the Antwerp Polyglot), and published the Sylviac Test in Hebrew letters (1756). See Pärt, Bibl. Jud. iii, 131; Winer, Handbuch der theol. Lit. i, 122; Lichtenberger, Encyclop. des Sciences Religionne, a. v. "Rapheleng." (B. F.)


Rarotongan Version of the Scriptures. By way of supplement, we add that a revised edition of the Rarotongan Bible was printed in London at 1872. The revision was undertaken by the Rev. R. W. E. Krause, who returned to Europe on account of illness. The revised Rarotongan version was to be published in London, wherever it was possible, for the foreign words which had been used to a large extent in the version in the first instance. In this labor Mr. Krause was aided by the advice and suggestions of the Rev. G. Gill, who had to complete the latter portion, owing to the alarming and serious illness of the original translator, the report of the British and Foreign Bible Society for 1884, we learn that the Rev. W. Wyatt Gill, who has had forty years' experience of the South Sea, is now engaged for the Bible Society Committee on a thorough revision of the Rarotongan Bible, and from the report for 1885 we see that the reviser has reached the close of the New Test. (B. P.)

Rask, Erasmus, a Danish Orientalist, was born Nov. 22, 1807, and died Nov. 14, 1882, at Copenhagen, professor. He is the author of, Der uckste hebraische Tafelgraving indtil Moser, under boiled to my breast of og forment med Karl over Fertising (Copenhagen, 1829; Germ. transl. by MohnIKE, Leipzig, 1836):—Uber das Alter and die Echtheit der Zed-Sprache (Germ. trans}. by Hagen, Berlin, 1836). See Winer, Handbuch der theol. Lit., i, 662, 520; Zschold, Bibl. Theol. a. v.; Pürst, Bibl. Theol. a. v.; Vartij, Bibl. Theol. a. v. (B. F.)

Rathlaff, Ernst Ludwig, a Lutheran theologian of Germany, was born in 1709, and died April 19, 1788, superintendent at Niendorf, in the county of Hoya. He wrote, De Simulacra Nebeschenasterni Aurea, ad Dom. i, 1 (Leipsic, 1790):—De Corpore Mosis ad Epist. Juda viii (Hagen, 1792):—De Maccescia Sacrum Antiqui Fanerorum Librorum Evolutum (1738):—Historia Antiquorom Apostaetorum (1792), etc. See Döring, Die geliehrten Theologen Deutschlands, a. v.; Winer, Handbuch der theol. Lit., i, 78, 416, 432, 567; Pürst, Bibl. Jud. iii, 185 sq. (B. F.)

Ratisbonne, Alfonso Maria, head of the Bomas
RATTOONE, ELLIAM D., D.D., a Protestant Episcopal clergyman, graduated from the College of New Jersey in 1787; was ordained deacon, Jan. 10, 1790; soon after took charge of St. Ann's Church, Brooklyn, N.Y.; in 1792 became professor in Columbia College of Latin and Greek, and in 1794 was made professor of Grecian and Rhetorick, resigning in 1797 to assume the rectorship of Grace Church, Jamaica, L.I., in which position he remained until April, 1802, when he became associate rector of St. Paul's Church, Baltimore, Md. A few years after he resigned this charge, and Trinity Church, in a built-up city, was erected, where he ministered until the fall of 1809, when he left Baltimore for Charleston, S. C., having been selected president of the Charleston College. His death occurred there in the summer of 1810, of yellow fever. He was an accomplished scholar, and an eloquent preacher. See Sprague, Annals of the Amer. Pulpits, v. 301.


Raulston, John, a Scotch prelate, was first rector of Cambridge and sacrist of Glasgow, next provost of Doune, and bishop of Dunkeld. In 1444 he was preferred to be royal secretary, and in 1447 keeper of the privy seal. He was consecrated bishop of the see of Dunkeld, April 4, 1448. In 1449 he was constituted lord high-treasurer. In 1451 he was employed in an embassy to England. He died in 1492. See Keith, Scotch Bishops, p. 99.


Raymond, JOHN HOWARD, LL.D., an eminent Baptist educator, was born in New York city, March 7, 1814. He entered Columbia College when he was but fourteen years of age, where he remained until nearly the close of the junior year, when he was "suspended," and, as he always admitted, justly. Subsequently he went to Union College, Schenectady, where, in 1832, he graduated with high honors. On leaving college he studied law for two years in New York and New Haven. When he became a Christian, he pursued his theological studies at the Hamilton Theological Seminary, where he graduated in 1836, and was licensed to preach. For ten years (1840—50) he was professor of rhetoric and English literature in Madison University, and filled the same chair in Rochester University from 1851 to 1855, when he was elected president of the Polytechnic Institute of Brooklyn, N.Y., and held that position until his election, in 1864, to the presidency of Vassar College. He died at Poughkeepsie, Aug. 14, 1878. See Dr. Edward Lathrop, in The Baptist Weekly, Aug. 22, 1878. (J. C. S.)

Raynald, ODERICH. See RINALD.

Read, THOMAS, D.D., a Presbyterian minister, was born in Maryland in March, 1746. He was educated at the old Academy of Philadelphia; in 1769 received the license to preach and began his ministry in Shad's Creek, Del.; in 1772 he was installed as the pastor; and in 1798 accepted a call from the Second Presbyterian Church of Wilmington. He resigned this pastoral charge in 1817, and died July 14, 1823. See Sprague, Annals of the Amer. Pulpits, iii, 301.

Reogard, Gottlieb Christian, a Lutheran theologian of Germany, was born at Wernigerode, March 18, 1735, and died at Königsberg, Oct. 8, 1798, doctor and professor of theology. He wrote, De Nemoiz Judaorum Piaculi; — De Paga Infantiae Iena in Egyptum. See Holzhey, Handbuch der theol. Lit. i, 155; Fürst, Bibl. Jud. s. v. (B. P.)

Recchi, IMMANUEL HATIM, a Jewish author of Ferrara, who died at Leghorn in 1743, is the author of, νόειν ποιεῖν, a treatise on the structure of the tabernacle, the holy vessels, etc. (Venice, 1716); — νόειν γράφειν, a cabalistic commentary on the Psalms (Leghorn, 1742); — νόειν λεγεῖν, a commentary on the Mishna (Amsterdam, 1781), etc. See Fürst, Bibl. Jud. s. v. (B. P.)

Reuchenberg, ADAM, a Lutheran theologian of Germany, was born Sept. 7, 1642, at Leipzick, Saxony. He studied at Leipzig, where he began his academical career in 1659. In 1677 he was professor of languages, and in 1678 commenced his theological lectures. In 1699 he was doctor of theology, and died Oct. 22, 1721. He published, Athenagora a Polologia pro Christianis (Leipaic, 1684); — Athenagora Liber de Resurrectione Mortuorum (Leipaic, 1685); — Athenagora Opera Graeca et Latina cum Annotandobus (Leipaic, 1688). — Novum Testamentum Graecum cum Praefatione et Libris Parall. (Leipaic, 1701, 1709); — De Justitio Dei Utirium (1699); — Augustini Exequiration ad Laurentium cum Praefatione dicta de Studio Theologic, (Leipaic, 1701). — De Testamentum Historico-Ecclesiasticum et Literarium Varsi Argumenti (1707; 2d ed. 1714). — Hieroletianus Realis, hoc est Biblia-Theologica et Historico-Ecclesiasticum (1714). — De Theologia et Philosophia Pagana Apparente (1717). See Winer, Handbuch der theol. Lit. i, 41, 446, 838, 894, 908; Deissmor, Die gelehrten Theologen Deutschland, s. v.; Jocher, Altpreußisches Gelehrten-Lexicon, s. v. (B. P.)

Reclam, Peter Christian FRIEDRICH, a Protestant theologian, was born at Magdeburg, March 16, 1741. In 1766 he was catechist, and in 1768 preacher of the French congregation at Berlin. He died Jan. 22, 1789. He published, Mémoire pour Servir à l'Histoire des Refugiés Français dans les États du Roi à Berlin (1782—94, 8 vol.): — Mémoire Historique sur la Fondation des Colonies Françaises dans les États du
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Reginald (1788: —Pensées Philosophiques sur la Religion (ed.)—Sermons sur Divers Textes de l’Écriture Sainte (1790, 2 vols.). See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Rectorial View of the Atoneinent is a phrase expressive of the aspect of the sacrifice of Jesus Christ upon the cross. While the reconciliation of legal justice with pardoning mercy is indeed thus beautifully exemplified, yet it is a very partial representation of the atonement which would make this the final cause or constraining purpose of it. That God may be just and yet the justifier of the heathen, on the one hand, is true. But the important result of the vicarious redemption by the Saviour, but to put it forth as the one grand motive or impulse in the divine mind is to reduce the scheme of salvation to a mere piece of governmental policy, the retrieval of an original blunder, an expedient to remedy a constitutional defect in the divine plan. The atonement would have been equally necessary and equally efficacious had Adam been the sole erring or even the sole intelligent creature in the universe. It was required by the nature of God himself, and is demanded by the majesty of the sinner likewise, who is thus "without excuse." Neither the prophylactic nor the curative, the coercive nor the punitive, ends of government are normally involved in it, and except as an exhibition of infinite and sovereign love is logically abortive. See ATONEMENT, 牠 BMGr.

Redepeining, Ernst Rudolf, a Lutheran theologian of Germany, was born at Steitten, May 24, 1810. He studied at Berlin and Bonn, and commenced his academic career at the latter place. In 1836 he was professor there, and in 1869 went to Göttingen, where, in connection with his professorship, he acted as university-preacher. In 1855 he was called as superintendent to Ilfeld, and died March 27, 1888. He is the editor of Origenis de Principiis (Leipaic, 1886), and the author of Origenes. Eine Darstellung seines Lebens und seines Lehres (Bonn, 1851-54, 2 vols.)—Vorschläge und leitende Gedanken zu einer Kirchenordnung für das protestantische Deutschland (Göttingen, 1848)—Ueberwiese und Beständigkeit einer kirchlichen Lehreordnung (1849)—Christliche Wahrheiten für unsere Zeit (1850). See Zuchold, Bibl. Theol. s. v. (B. P.)

Redalob, Gustav Moritz, a Lutheran theologian of Germany, was born May 21, 1804. In 1885 he was professor of philosophy at Leipzig, in 1841 professor of Biblical philology at Hamburg, and died Feb. 28, 1882, doctor of philosophy and theology. He published, De Particula Hervosin "2 Origenis et Indole (Leipaic, 1856):—De Hortens Obettriciam Nabilis Commentatio (ed.)—Die Levitt’sche Ehe bei den Hebräern (1856):—Der Krieg der Niabi bei den Hebräern (1859):—Sprachliche Abhandlungen zur Theologie (1840):—Die Integrität der Stelle Hosae vii, 4-10 in Frage gestellt (Hamburg, 1848):—Die alttestamentlichen Namen der Bevolkerung des westlichen Asia betrachtet (1846):—DerSchöpfungs-Apolog Gen. ii, 4-iii, 24 ausführlich erläutert (ed.), etc. See Fürat, Bibl. Jud. s. v.; Zuchold, Bibl. Theol. s. v. (B. P.)

Rees, George D.D., a Welsh Congregational minister, was born near Brynherian, Pemrokehire, in 1797, of eminently pious parents. He joined the Church in 1813, and soon began preaching. He received his ministerial education at the Carmarthen Presbyterian College, and, on completing his course, taught and preached for some time in the English portion of Pemrokehire. Thence he removed to Flintshire, and, with great efficiency, he conducted a grammar-school forty-three years. In 1833 he was ordained pastor at Gideon. His last five years were spent in confinement from paralysis. He died Aug. 51, 1870. Dr. Rees was a thorough Hebrew and Greek scholar. His character was most exemplary. See (London) Cong. Year-book, 1871, p. 288.

Reese, Daniel C., D.D., one of the four brothers who became distinguished ministers in the Methodist Protestant Church, was born at Baltimore, Md., Feb. 17, 1810. He was converted in his fourteenth year, and in 1830 joined an intervening divine mind in this denomination. While the reconciliation of legal justice with pardoning mercy is indeed thus beautifully exemplified, yet it is a very partial representation of the atonement which would make this the final cause or constraining purpose of it. That God may be just and yet the justifier of the heathen, on the one hand, is true. But the important result of the vicarious redemption by the Saviour, but to put it forth as the one grand motive or impulse in the divine mind is to reduce the scheme of salvation to a mere piece of governmental policy, the retrieval of an original blunder, an expedient to remedy a constitutional defect in the divine plan. The atonement would have been equally necessary and equally efficacious had Adam been the sole erring or even the sole intelligent creature in the universe. It was required by the nature of God himself, and is demanded by the majesty of the sinner likewise, who is thus "without excuse." Neither the prophylactic nor the curative, the coercive nor the punitive, ends of government are normally involved in it, and except as an exhibition of infinite and sovereign love is logically abortive. See ATONEMENT, 牠 BMGr.

Reeve, Williams, D.D., a minister of the Methodist Protestant Church, was born in Kent, England, Dec. 5, 1802. His parents being poor, his early education was limited. He was converted at the age of twenty-three, and united with the Church. Landing in America in 1833, the principal of the organization of the Methodist Protestant Church, he united with the Ohio Conference at its first session. In 1853, at the formation of the Pittsburgh Conference, he became one of its members, and was frequently its president. At various times he was elected delegate to the general conferences and conventions of the Methodist Protestant Church. He died April 29, 1877. See Cohbauer, Founders of the Meth. Prot. Church, p. 308.

Reformer is a term usually applied in a religious sense to those who were most prominent in bringing about the current religious reformations of the 16th century. The principal of these were Wycliffe, Huss, Luther, Calvin, Zwingle, Melanchthon, Zécolampadius, Bucer, Reza, Cranmer, Latimer, Ridley, and John Knox. There are also many others who are fairly entitled to be called reformers.

Regylia Petri (the royalties of Peter) are regarded by Roman Catholics as belonging to the pope in his capacity of sovereign monarch of the universal Church. This claim to royal prerogative is founded on canon law, and has been asserted by the popes with more or less stringency since the 7th century. Among these claims are the following: "To be superior to the whole Church, and to its representative, a general council; to call general councils at his pleasure; to be obliged to attend his summons; to preside in general synods, so as to propose matter for discussion; to promote, obstruct, or overrule the debates; to confirm or invalidate their decisions; to define points of doctrine; to decide controversies authoritatively, so that none may contest or dissent from his judgment; to enact, establish, abrogate, suspend, or disperse with ecclesiastical laws and canons; to relax or do away with ecclesiastical censures by inducements, pardons, etc.; to dispense with the obligations of promises, vows, oaths, legal and ecclesiastical; to perform the offices of all parochial and ecclesiastical jurisdiction and dignity; to constitute, confirm, judge, censure, suspend, depose, remove, restore, and reconcile bishops; to exempt colleges and monasteries from the jurisdiction of their bishops and ordinary superiors; to judge all persons in spiritual causes by the presentation of all pastoral clergy to his presence, delegating judges, and reserving to himself a final, irrevocable judgment; to receive appeals from all ecclesiastical judicatures, and revenue or confirm their sentences; to be accountable to no one for his acts; to erect, transfer, and abolish episcopal sees; to exempt the clergy from the obligation of the clergy; to found religious orders; to summon and commission soldiers by crusade to fight against infidels or persecute heretics."
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REGINALD (2), a Scotch prelate, was consecrated bishop of the Isles in 1217. He died about 1295. See Keith, Scottish Bishops, p. 299.

Regino, born at Altrip on the Rhine, near Spire, was a monk in the monastery of Prüm, and elected abbot there in 892. In 899 he resigned his position and went to Treves, where archbishop Rabold made him a monk of the monastery of St. Martin. Regino died in 915. He is the author of Libri duo de Ecclesiasticis Disciplina et Religione Christiana (best edition by Waschschleben, Leipzig, 1840):—De Harmonica Institutione (included in Cossenacer's Scriptorum de Musica Medii Aevi Parisiis, 1867, vol. vi, part 1);—De musica. His work is the Chironicon, the first world's history written in Germany, comprising the time from the birth of Christ to the year 906. The best edition of the Chironicon is found in Monumenta Sacra, i, 585-612 (Germ. trans. by Dünnler, in Geschichtschronik der deutschen Vorszeit, Berlin, 1867, vol. xiv, part 20). See Wattenbach, Deutsche Geschichtsquellen (4th ed. Berlin, 1877), i, 211-214, 297 sq.; Ermisch, Die Chronik des Regino bis 818 (Göttingen, 1872);—Plitt, Herzog, Real-Encyclop. s. v.

Regis, Jean François, a French Jew, was born Jan. 31, 1607, at Font-Couretou, Narbonne. In 1616 he joined his order, and intended to go as missionary to Canada. Being, however, denied this by his superiors, he devoted himself entirely to missionary work at home and in churches, chapels, hospitals, prisons, and, in fact, everywhere where he preached and exhorted. Regis died Jan. 11, 1640, and was canonized by Clement XI, June 16, 1737. See Daubenton, Vie de François Régis; Petit-Didier, Les Saints Évangelistes et Rédempteurs aux Jésui tes; Monleunx, Histoire de l'Église de Notre-Dame du Puy (1845); Lichtenberger, Encyclop. des Sciences Religieuses, s. v.

Rehhoff, Johann Andreas, a Lutheran theologian of Germany, was born at Tondern, Aug. 24, 1809. He studied at Kiel and Berlin, was for some time archdeacon at his native place, and in 1837 provost and first pastor at Apenrade. In 1851 Rehoff was called to Hamburg as pastor principal of St. Michael. In 1870 he was senior of the Hamburg ministerium, resigning in 1873 his pastorate, and died at Kiel, Jan. 9, 1883. Reh Hoff published some homiletical works, for which see Zuchold, Bibl. Theol. s. v.; also Zum Gedächtniss an Dr. Johann A. Rehoff (Hamburg, 1888). See B. P.

Rekkoph, Johann Friedrich, a Lutheran theologian of Germany, was born Aug. 17, 1758. He studied at the university of his native place, was in 1761 deacon at Zwickau, in 1766 archdeacon at Reichenbach, in 1769 doctor and professor of theology at Helm stadt, in 1778 superintendent at Dresden, and died March 15, 1789. He published, Vite Patriarchorum Alexandrinorum (Leipsic, 1757-59);—De Zwickauerius Litus terarum Orientalium Studio Claria (1763);—Jansus Hr breus Lingus Veteris Testamenti Olim Adornatus a Reiscng (1769);—De Trinitate (1770);—Michae et Mathai in Loco Natalli Messa Consenatus (1772);—De Vite Frederici Sacratissimi Philippi Augusti (1783);—Legatius Feciola ad Mediolani (1773);—De Persona Jesu Christi Scripturarum Nova Testamenti Expositio (1775), etc. See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Reichel, Gustav Theodor, a Moravian missionary, was born Dec. 15, 1868, at Bertholdshof, Saxony. In 1916 he married (in Pardubitz) Legatius Feciola of Mediolani, and in 1873, married the daughter of the executive board of the Unatras Fratrum. For nearly twenty-four years he devoted his entire energy to the service of his Church, and his rich experience was of great value to the executive board, whose presi dent he was from 1918 to 1928. (B. P.)

Reichhelm, Carl August Wilhelm, a Reformed theologian of Germany, was born Jan. 20, 1817, at Brom berg, and studied at Berlin, where he was assistant preacher at the cathedral for some time. In 1842 he was appointed military preacher at Frankfort-on-the- Oder, in 1849 superintendent at Belzig, in 1853 first preacher of the Reformed Church at Frankfort, and died Dec. 6, 1879, member of consistory. He published, Sinai, Predigten über das Pentateuch (Belzig, 1855);—Christus, die rechte Speise und der rechte Frakt (Frankfurt, 1857), sermons in the fourth and fifth chapters of John. See Zuchold, Bibl. Theol. s. v. (B. P.)

Reichlin—Meidegg, Carl Alexander von, a Protestant theologian of Germany, was born of Catholic parentage, at Gravenau, Bavaria, Feb. 21, 1804. For some time professor at the gymnasium, and afterwards at the University of Freiburg, he joined the evangelical Church, Feb. 19, 1830, and was in 1840 appointed professor at Heidelberg, and died in 1857. He was the author of: Die Theologie des Magier Menes, etc. (Frankfort, 1825):—Die Geschichte des Christentums, incompleta (Frelburg, 1881);—Die mosaische Geschichte vom brennenden Dornbusche (Erlzt, 1849).—Heinrich E. G. Paulus und seine Zeit (Stuttgart, 1858, 2 vols.), the best biography of the famous Heidelberg rationalist. See Zuchold, Bibl. Theol. s. v.; Winer, Handbuch der theol. Lit. i, 119, 548, 642. (B. P.)

Reid, James Seaton, D.D., an eminent minister at the Presbyterian Church in Ireland, was a native of Lurgan, and the only child of his parents. He was ordained minister of Donegon, July 20, 1819, from which place he removed to Carrickfergus in 1823. In 1827 he was unanimously chosen moderator of the Synod of Ulster, and in 1830 was appointed its clerk. In 1838 he was chosen professor of ecclesiastical history of the Belfast Institution. In April, 1841, he was nominated for the chair of ecclesiastical and civil history in the University of Glasgow, by the crown, which position he held until his death, March 26, 1851, in the fifty-third year of his age. He is the author of History of the Presbyterian Church in Ireland (3 vols. Edinburgh, 1830-33). Dr. Reid spent about twenty years in collecting materials for the work, and putting it into print. The first two volumes were published during his life. At his death he left, in MS., about seven chapters of the third volume. Dr. W. D. Kilner was chosen to finish the work which he did, and published the third and last volume in 1858. This work is a monument of historical research, and is valued not only for its ecclesiastical history, but also for reclaiming many civil facts which would otherwise have been lost.

Reid, Numa Fletcher, D.D., a minister in the Methodist Episcopal Church South, was born at Richfield, Virginia. Dr. Reid, was born in Rockingham County, N. C., July 8, 1825. He was a boy of remarkable and unyielding integrity and filial affection; was educated at Emory and Henry College; began school-teaching in his eighteenth year at Thompsonville; in 1846 opened an academy at Wentworth, where he labored with great success for five years. He was licensed to preach in 1847, and traveled Wentworth Circuit two years as supply, and in 1851 entered the North Carolina Conference. His fields of labor were: 1852-55, Tar River Circuit; 1854-55, Front Stanards, withdrawal; 1855-56, Raleigh Station; 1857, Greensboro Station; 1858-59, presiding elder of Salisbury District; 1860-63, of Greensboro' District; 1864-67, of Raleigh District; 1868-71, of Greensboro' District; and in 1872 was again sent to Raleigh District, but ill-health led him to exchange for work in Greensboro' District, where he died June 4, 1873. Dr. Reid was four times elected to the General Conference, and three times headed the list of delegates. In all the relations of life he was a model man. He was learned, logical, solicitous, and eminently successful. See Minutes of Annual Conferences of the M. E. Church South, 1879, 1880, 1881, 1882.

Reid, Robert, a Scotch prelate, was born at Aiken head, and was educated at St. Salvador's College. He was first sub-dean, in 1536 was nominated abbot of Kinloss, and in 1540 was made bishop of Orkney. He
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died at Dieppe, Sept. 14, 1558. See Keith, Scottish Bishops, p. 223.

Reihing, JACOB, a Roman Catholic divine of Germany, was born in 1579 at Augsburg. He joined the Jesuits in Ingolstadt, taught theology and philosophy there, published an influential court-preacher to the apostate count-palatine, Wolfgang Wilhelm. In 1615 Reihing published at Cologne, Muri Civitatis Sanctae, etc., a kind of apology for his master's apostasy, which elicited rejoinders from the Lutheran theologians Baltsmaier and Matthias Hœf von Heugwig, and from the theologian Bammecourt. Reihing, not satisfied with this apology, commenced to Romanize the Palatinate. But the careful study of the Bible, which he found necessary in order to dispute with the Protestants, had its influence. In the beginning of the year 1621 Reihing suddenly fled to Stadttarg, and joined the Evangelical Church Nov. 28 of the same year. In 1622 he was made professor of theology at Tübingen, and died May 5, 1628. His writings are mostly polemical. See Oehler, in Mariott's Wahrn Protestantism, vol. iii, 1834; Flitt-Herzog, Real-Encyclop. s. v. (B. P.)

Reinmann, JACOB FRIDERICI, a Lutheran theologian of Germany, was born Jan. 22, 1666. He studied at different universities, was in 1692 rector at Oeserwick, in 1693 at Halberstadt. In 1704 he was appointed pastor primarius at Emsleben, in the principality of Halberstadt, in 1714 cathedral preacher at Magdeburg, in 1717 superintendent of Saxony, at Dornburg, and died Jan. 1, 1748. See Reinmann was a voluminous writer. See Jöcher, Algemeines Gelehrten-Lexicon, s. v.; Fürst, Bibl. Jud. s. v. (B. P.)

Reinbold, a Scotch prelate, was a monk of Melrose when he was made bishop of the see of Ross in 1195. He died in 1198. See Keith, Scottish Bishops, p. 185.

Reinbold, GEORG KARL VON, a Roman Catholic theologian of Germany, was born at Bamberg, Nov. 3, 1808. For some time tutor of the Bavarian royal family, he was in 1847 appointed dean of the chapter of the episcopal diocese München-Freiburg, and died at Munich, Dec. 28, 1892. He wrote, Die Sendung des Propheten Jonas nach Nimmer (Bamberg, 1836);—Abriss der christlichen Kirchengeschichte für Katholiken (1834);—Tempel der katholischen Anschauung (Ratisbon, 1841). (B. P.)

Reineccius, JACOB, a Lutheran theologian of Germany, was born at Salzwedel in 1751. He studied at Wittenberg, for some time pastor at Gernermünde, and in 1601 provost at Berlin. In 1600 he was called to Hamburg, and in 1611 was appointed inspector of the newly-founded gymnasia. Reineccius died in June, 1618. He wrote, Panoplia sine Armatura Theologiæ et Lawæ (Hamburg, 1609);—Articulæ Disputandi (ed.);—Clavis Sanctæ Theologiae (Hamburg, 1611, 2 vols.);—Vetustæ de Novi Testamenti Constituuntia et Differentiae (1612);—Calvinissorium Ordinatus, Carus et Eiusus (ed.). See Flitt-Herzog, Real-Encyklop. s. v. (B. P.)

Reinhard, FRANZ HEINRICH, a Roman Catholic theologian of Germany, was born Sept. 16, 1814, at Darmme, Oldenburg. He studied at Münster and at the Collegium Romanum in Rome. In 1838 he was a doctor of philosophy, in 1840 he received holy orders, and in 1842 took the degree of a doctor of theology. For some time professor at the gymnasia in Vechta, Oldenburg; Reining was at the gymnasium in Fulda, in 1854 at St. Catherine's College in Exh, England, in 1863 again at Fulda, and died Feb. 25, 1880. He published, Der Papst und die Bibel (Münster, 1855);—Die Prinzipien des kirchlichen Rechts in Aufhobung der Misschmach (1863);—Clemens XI. und der Aufhobung der Misschmach (1869);— Tiger, Tugend, und Moral. Bonifacius als Apostel der Deutschen (1865);—Theologiae Fundamentalia Tractatus Duo (Münster, 1864);—Beiträge zur Literatur- und Honorarfrage (1865);—Gedanken über die philosophischen Studien (Vieina, 1866). (B. P.)

Reinhard, MICHAEL HEINRICH, a Lutheran theologian of Germany, was born Oct. 18, 1676. He studied at Wittenberg, was in 1699 con-rector at Meissen, in 1700 rector at Hildburghausen, in 1713 preacher at Pretzsch, in 1721 superintendent at Sonderhausen, in 1730 con-rector at Weimar, and in 1752 he became professor of divinity. He published, De Confusione Tripartitana (Wittenberg, 1684);—De Cibis Hebrorum Prohibitis (1687);—De Septupla Animalium Hebrews Currata (ed.);—Elementa Linguae Hebrew (2d ed. Hildburghausen, 1719);—De Sacro et Iniquitate Mariæ (Hamburg, 1686);—Orpagogia Oenaei Musicum Codices Hebrew (ed.);—Pecus Conustrum Sacrorum (1707);—De Varietatis Novi Testamenti Lectibus a Milho Aliquem Collectis ad Matt. i (1711);—De Liturgia Ecclesiae Evangelica, etc. (1721). See Fürst, Bibl. Jud. s. v.; Winer, Hand- buch der Classen, s. v.; Dionysius Becker, Genealogia et Theologia Deutschlands, s. v.; Jöcher, Allgemeines Gelehrten-Lexicon, s. v. (B. P.)

Reike, LAURENTIUS, a Roman Catholic theologian of Germany, was born Feb. 5, 1679, at Langfordge, Oldenburg. He studied at Münster and Bonn, took his doctor's degree, and commenced his academic career as master at Münster in 1727. In 1831 he was professor, in 1834 doctor of theology, and in 1847 of philosophy, the latter degree being conferred on him "honoris causa." In 1852 Reike was made capitular, in 1862 honorary member of the "Société littéraire" of the Louvain University, from 1864 a member of the council of the professors of the University, and in 1866 "consultor congregatio of propaganda fide pro negotio ritus orientalis." Reike died June 4, 1878. He wrote, Exegetica Critica in Ioseph cap. iii, 13-31, 12 (Münster, 1826);—Exegetica Critica in Ioseph cap. iv, 5-9 (1826);—Die Weisegung von der Jungfrau und dem Christusganz (1848);—Über das sakeiphige glückliche Loos der Stammes Juda (1849);—Beiträge zur Erläuterung des alten Testaments (1851-72, 3 vols.);—Der Prophet Mula-cki (Giesmen, 1856);—Die mesaiischen Psalmen (1857-58, 2 vols.);—Das Mesaiische Documentenwerk (Giesmen, 1857);—Das Akronym von der Herrn Weisegung im hebr. Text in der Psalmenübersetzung der LXX. und Vulgata, etc. (1858):—Die mesaiischen Weisegungen bei den grossen und kleinen Propheten des Alten Testaments (1855-56, 3 vols.). See Zur Kritik der in der Herrn Weissung des Propheten Nahum (Münster, 1867);—Der Prophet Hoes (1868);—Der Prophet Zephanias (ed.);—Der Prophet Habakuk (1870);—Der Prophet Nika (1874). (B. P.)

Reinmuth, J. F. D.D., a Lutheran minister, spent his boyhood and early manhood in Lancaster, O., to which place he removed with his parents when thirteen years old. After the usual course of classical studies, classical and scientific education was secured at Wittenberg College. Findlay was the scene of his first pastoral labor. From Findlay he went to Lancaster, from which, after a successful pastorate, he removed, in 1868, to Springfield, where he was employed as superintendent of public schools. In 1873 he received and accepted a call to Lebanon, Pa., Dr. Reinmuth was a member of the committee of the General Synod that revised the Hymnus und Tune Book. In the hope of restoring his failing health he went to Jacksonville, Fla., but never returned. He died April 26, 1880, at the Mission house, 1221 Oberlin, Oberlin, May 7, 1880. (B. P.)

Rekom is thought by Tristram (Bibl. Places, p. 122) to be the present village of aia Karus, about four miles west of Jerusalem.

Remeth is regarded by Tristram and Conder as the present er-Ramesh, five and a half miles north-west of Sebastia, "a conspicuous village on a hilly knoll above the small plain, with a high central house. It is of modern building, with olive-groves." "The sides of the hill are steep" (Memoirs to the Ordnance Survey, ii, 154).

Remonstrance, ARMENIAN. This is a document drawn up by Cytobagorts, and presented, in 1610, to the states of Holland, against the decrees of the Synod
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Carter's ed.) that the thousand years were to be computed from the birth of Christ, and coupled with this reckoning was often expressed a belief in the literal resurrection of saints at that time, prior to the general resurrection. It is barely correct, therefore, to say that "those who lived next to the apostles and the whole church for three hundred years, understood these words in their literal sense" (Alford, Comment. ad loc.). Bishop Wordsworth affirms (Greek Test. with Notes, ad loc.) that the spiritual interpretation is "that which has been adopted by the best expositors of the Western and Eastern churches from the days of Augustine to those of bishop Andrews." A glance at the concensus given in such works as Poole's Synopsis Criticorum, and Wolff's Curis in N. T., at this place, will suffice to show the great discrepancy in the earlier interpreters on the subject, and that in Elicott's Horns Apocalypticas, ad loc., displays an equal divergence in modern times. Those who hold the literal view maintain (1) that this is the only plain meaning of the text, and (2) that it is sustained by several other passages which speak of a distinction of the righteous as raised first (especially 1 Thess. iv, 16). But these latter passages do not require, nor even admit, so long an interval between the resurrection of the saints and that of others, which, moreover, are elsewhere represented as substantially simultaneous (John v, 26, 29; Rev. xx, 13); indeed, almost everywhere (whether the language in the passage in dispute knows of but one future advent of our Lord, and that the final and universal one, at least at the figurative one at the destruction of Jerusalem. See ESCATOLOGY. Moreover, such a temporal and earthy reign of Christ as the literalists here require, is at variance with the whole spirit and economy of the Gospel; and we may add that the anticipations which such a theory engenders have been the bane of Chiliasm (q. v.), and the fosterer of fanaticism in all ages. See MILLENNIALISM. Finally, and conclusively, the passage in dispute itself is explicit in limiting the case to this case to the "souls" of the martyrs (not all saints), apparently meaning a revival of their devoted spirit, or, at most, their glorification (as in the case of the "two witnesses," Rev. xi, 11, 12); and not a word is said about a terrestrial reign, but only one "with them," i.e. in the celestial or spiritual sphere. The modern literature of the discussion is very copious, but quite sporadic, and no complete treatise has yet appeared on the subject. The best is that by David Brown, D.D., Christ's Second Coming (London. 1846, 1847, 1856).

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HEINRICH CHRISTIAN MICHAEL, a Protestant theologian of Germany, was born at Giessen in 1755, where, after completing his studies, he was admitted as academical teacher. In 1832 he published Die freie protestantische Kirche oder die kirchlichen Verfassungsgrundsatze des Evangeliums, in which he advocates separation of State and Church. In 1853 he was called to Zurich as professor of theology, and died March 24, 1856. Of his works we also mention, Uber das Zeugnis Justins uber die Apokalypse (Leipsic, 1829)---Questiones Philosophicas (Giessen, 1831). See Zuchold, Bibl. Theol. s. v.; Flitt-Herzog, Real-Encylop. s. v.; Winer, Handbuch der theol. Lit. I, 92, 285, 553; ii, 18. (B. P.)

Ruchlin, a name common to several Lutheran theologians, of whom we here mention the following: 1. CHRISTOPH, the teacher of the famous Bengel, born in 1650, studied at Tübingen and Wittenberg, and died at the former place, June 11, 1707, doctor and professor of theology. He wrote, De Arbitrio Jacobi Magno, etc.;---De Divinio Mysterio, etc.;---De Nova Creatione Ephes. ii, 10;---De Evangelium ad Rome, 1617,---De Apostolica Credenda et Scriptura Sacra Dicata Exegesi Theologica Demonstrativa;---De Dubitatione Cartesianae;---De Arianismo, etc. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

2. FRIEDRICH JACOB, born at Gerstein, near Stras-
REUDEN, JEREMIAH FRITZDICH, a Lutheran theologian of Germany, was born Dec. 2, 1700. 

He was educated at Tübingen, travelled extensively, and was in 1731 appointed court-preacher and professor at Copenhagen, in 1742 doctor of theology, in 1749 general superintendent of Schleswig and Holstein, in 1757 professor at Tübingen, and in 1759 published L'Esperimento Spirituale in Scripturum Interpretatione (2d ed., Leipsic, 1758).—Meletema de Sacri Septem Paraglollorum Matth. xiii Propheticum (1761).—Meletema de Spiritu Sancti Testimonia (1734).—Disquis Illustris Oraculum Zachari, et, 12, 13 Explanatur (1761).—De Auctore Apocrypho (1767). See Döring, Die gelehrten Theologen Deutschlands, a. v.; Först, Bist. Jud. a. v. (B. P.)

REUTER, Christian, a Lutheran theologian of Germany, was born at Schlawe, Pomernia, June 17, 1675. He studied at Wittenberg, in 1702 was deacon there, in 1708 pastor at Zehrai, in 1711 doctor of theology, and died April 6, 1744. He published, De Libano, Nobia Gramorum Rhetor (Wittenberg, 1699).—De Cultu Dei Adversus Hobomianum, Cernpinio et Spinozam (1702).—De Macedo Egyptiano (1708).—De Fado circibus et Testamentis (1708).—De Precibus Deutorum in Cultu pro Homines in Terris (1714).—De Legis Moralis non Abrogato ex Jok. 1, 18 (ed.).—De aequo evo vizio vixeo ex Rom. v. (1716).—Typus Doctrinae et Theologiae Moralis (1718).—Electo Theologico (1719). See Döring, Die gelehrten Theologen Deutschlands, a. v. (B. P.)

REUTER, Quirinus, a German scholar, pupil and successor of Zach. Ursinus, was born at Mosbach, Sept. 27, 1558. He studied at Heidelberg. In 1578 he went to Neustadt, where his former teachers lectured at the newly-founded academy. In 1580 Reuter went to Breslau as private tutor, but returned to Neustadt in 1588. In 1590 he was again at Heidelberg, became in 1601 doctor of theology, in 1602 professor of Old Test. theology, and died March 22, 1618. Of his writings we mention, Commentaria Catechesis Heidelbergensis;—Dis tribia de Ubiquitate;—Tractatus de Ecclesia;—Aphorismi Theologiae;—Sermones de Excommunicatione Legui in Christo et Christiana, etc. See Freher, Theatrum Vivorum Clarissim. (Jöcher, Allgemeine Gelehrten-Lexikon, 2d ed., 1828).—Pritzer, Historisches Verzeich. Lit. Berlin, a. v.—Pitt-Herzog, Real-Encyklop. s. v. (B. P.)

RÉVÈS, ÉMMI, a Reformed theologian of Hungary, was born in 1826. He studied at Debrecin and Buda, and after spending some time for literary purposes in Belgium, Holland, Switzerland, and Germany, became pastor of two country congregations in succession, but in 1856 to 1858 was detained where he labored until his death, Feb. 18, 1881. His learning and character made him the leader in the Reformed Church of Hungary. When, on Sept. 1, 1859, the emperor of Austria issued the famous "Patent," which was the basis for an edict issued by the minister of public worship, the Protestants of Hungary felt grieved, for the object of the "Patent" and the edict was nothing less than a complete reorganization of the Reformed Church, involving the destruction of self-government and the transfers of ecclesiastical legislation to the civil authority. This attempt to destroy the Reformed Church of his inherent rights aroda the spirit of self-defense against the intrusion of the secular power, and Révész came forward with his A Protestantis Egyházalkotmány, etc., i. e. Fundamental Principles upon the Reformed Church Constitution according to the Statutes of the Lutheran, Congregations, Confessions, and Church Organizations (1856), which appeared as a reply to the order issued by the Austrian imperial cabinet. In this work he sets forth the views of the Reformers, especially Calvin, regarding the Church's inherent and indefeasible right of self-government, and delineates the organizations of the German, Swiss, French, and Scottish Reformed churches. His next production was Opinion Regarding the Chief Points of the Hungarian Protestant Church Constitution (1857). The Hungarian Reformed Church protested against the invasion of the secular power, and was joined to a national free synod. All who dared to speak publicly against the edict—and among these was Révész—were summoned before the civil courts, and some were even committed to prison. A great deputation of Protestants was sent (Jan. 25, 1860) to the emperor at Vienna, with a petition for the withdrawal of the "Patent" and the edict. The leading spirit in this movement was Révész. On May 15, 1860, the "Patent" was withdrawn, and amnesty was granted to all who were suffering for their opposition to the decrees. Another struggle began when the new constitution of 1868, the Hungarian parliament hurriedly passed the law for the secularization of the elementary schools. Révész, with his usual deep and wide insight, and true Protestant instincts, stood forth to criticize and assail the law on its dangerous side. With the view of enlightening and directing public opinion, as well as vindicating the right of the Protestant Church to manage her own schools, a right secured by constitutional law, he started a scientific monthly magazine in 1870, called the Magyar Protestanti Observer (Magyar Protestantes Folyóirat), a still brilliant organ reserved by Providence for the Observer in the field of polemics. The views of the German so-called "Protestant Union" found many advocates in Hungary among the professors of divinity and ministers. The "modern" or rationalistic tendency, begetting modern negations, and claiming unrestricted freedom in religion and doctrine, began to exercise its terrible influence in the professorial chairs, religious newspapers, and public meetings. After some preparatory skirmishes, the "Liberals" founded the Hungarian Protestant Union at Pesth, in October, 1871, declaring its chief aim to be "to renew the religious-moral life in the spirit of Jesus, and to harmonize it with universal culture." This Protestant Union denied revelation, the divinity of Christ, and highly extolled Unitarianism. But when it had reached its height Révész raised the banner of evangelicism, and every number of his monthly review was eagerly read in both camps. The chief work by him against the negative theology appeared in a separate form, A Magyar Osztagy Protestanti Egyletről, i. e. Concerning the Hungarian Protestant Union, a work reprinted from the Observer. It is an effective and conclusive defense of evangelical Protestantism. So severe was the attack on the so-called "new Reformers" that the rationalistic Unitarian Union soon lost its prestige, evangelical principles were re-adopted, and the famous association silently dissolved. Besides the texts already mentioned, Révész
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he went to Mobile, in 1869 to Franklin, Tenn., and afterwords to Mason, till 1876. After this he labored as an evangelist, preaching to the poor and abased, in 1876. On the death of the Presbyterian Church, in 1861, he adhered to the Southern General Assembly. Dr. Rice had a knowledge wide and varied; his sermons were often of a very high order. See Necrol. Report of Princeton Theol. Sem. 1873, p. 49.

Rice, Samuel D., D.D., a general superintendent of the Methodist Church in Canada, was born in Maine, in 1816. He studied for some time at Bowdoin College, and was converted in his seventeenth year. In 1837 he entered the itinerant ministry. With the exception of a year at the Sackville Wesleyan College, he spent six years in the city of St. John. From 1837 to 1867 he was treasurer and moral governor of Victoria College; from 1875 to 1880 stationed in the city of Hamilton; from 1867 to 1878 governor of the Wesleyan Ladies' College there; in 1878 and 1874 president of the conference; in 1899 appointed to Winnipeg, where he remained for three years as chairman of that district. In 1892 he was elected president of the Methodist Church of Canada; and at the first session of the General Conference of the United Methodist churches he was elected general superintendent. He died Dec. 11, 1884. Dr. Rice was a man of tall and commanding appearance. As a preacher he was dignified and firm, as a missionary, earnest and forceful; as a pastor and administrator his principle was "not to mend our rules, but keep them." He was a man of strong faith and lofty courage. See (Canada) Christian Guardian, December, 1883-1884.

Richard (1), a Scotch prelate, was elected to the see of St. Andrew's in 1168. He died in 1173. See Keith, Scottish Bishops, p. 11.

Richard (2), a Scotch prelate, was made bishop of Moray in 1187. He died at Spony in 1208. See Keith, Scottish Bishops, p. 136.

Richard (3), a Scotch prelate, was probably bishop of Dunkeld in 1249. See Keith, Scottish Bishops, p. 80.

Richard (4), a Scotch prelate, was made bishop of the Isles in 1252. He died in 1274. See Keith, Scottish Bishops, p. 800.

Richard, archbishop of Canterbury, was by birth a Norman. Very little is known of his early life. When the primary education of Richard was finished he was received into the monastery of Christ Church, Canterbury, and his manner being noticed by archbishop Theobald, he was desired to become his chaplain. Richard's first preferment was to the place of prior, in the monastery of St. Martin, Dover, in 1140. He was consecrated to the see of Canterbury, April 7, 1174, at Anagni, and "a more amiable man than archbishop Richard never sat in the chair of Augustine." In 1176 he was sent to Normandy, to arrange a marriage between the princess Joanna and William, king of Sicily. Ten years after he was seized with a violent chill when making a journey to Rochester, and died while there, Feb. 10, 1184. See Hook, Lives of the Archbishops of Canterbury, ii, 506 sq.

Richards, John D., D.D., a Congregational minister, was born at Farmington, Conn., May 14, 1797. He graduated at Yale College in 1821, at Andover Theological Seminary in 1824; was for a year agent for the American Board of Commissioners for Foreign Missions; pastored in N. York, Va., from 1825 to 1831, associate editor of the Vermont Chronicle from 1831 to 1837, and pastor of the Church at Dartmouth College from 1841 until his death, at Hanover, N. H., March 29, 1859. "Dr. Richards was a comprehensive scholar, faithful to Christ, and heartily devoted to the best interests of mankind. No man ever questioned his learning, integrity, and piety." See Cong. Quarterly, 1859, p. 316.

Richardson, Elias Huntington, D.D., a Congregational minister, was born at Lebanon, N. H., Aug. 11, 1827. He graduated from Dartmouth College in 1850, and from Andover Theological Seminary in 1853; was ordained at Goffstown, May 16, 1854, and remained there two years, then was pastor at Dover until 1863; next of the Richmond Street Church, Providence, R. I., until 1867; of the First Church, Westfield, Mass., until 1872; of the Center Church, Hartford, Conn., until 1879, and finally of the Center Church, New Britain, until his death, June 30, 1883. See The Congregationalist, July 5, 1883. (J. C. S.)

Richardson, Merrill, D.D., a Congregational minister, was born at Holden, Mass., Oct. 4, 1811. He graduated from Middlebury College in 1835, then taught for two years in the Academy of Middlebury, and graduated at Andover Theological School in 1839. He was ordained at Terryville, Conn., Oct. 27, 1841, remaining there nearly five years. From 1847 to 1848 he was acting pastor at Durham, when he was reinstalled at Terryville. From this charge he was dismisses, Jan. 12, 1857. The same month he was installed pastor of the Salem Street Church, Worcester, Mass., and here he remained until September, 1870. The following November he assumed charge of the New England Church, New York city, from which he was dismissed in May, 1872. From June 12, 1878, he was in charge of the Church at Milford, Mass., until his death, Dec. 12, 1876. During 1876 and 1877 he was a member of the Connecticut School. See Cong. Quarterly, 1877, p. 423.

Richardson, Edward D., D.D., a Congregational minister, was born at Middleborough, Mass., in 1877. He graduated from Brown University in 1878; studied theology under Rev. Dr. Gurney, of North Middleborough; was ordained pastor of the Church in Southborough, Dec. 6, 1792; dismissed, Jan. 15, 1817; installed at Dorchester, June 25 following; dismissed in 1838; then resided for several years in Braintree, and died in Boston, April 10, 1842. Dr. Richardson was a candid man, a close and acute reasoner, and was much respected as a minister and a neighbor. See Sprague, Annals of the Amer. Pulpit, ii, 417.


Richler, Karl, a Roman Catholic theologian of Germany, was born in 1804 at Warendorf. In 1828 he was director of the gymnasium at Rietberg, in 1828 professor at Paderborn, in 1837 director at Colm, in 1844 canon and professor at Pselin, in 1849 at Posen, in 1867 at Treves, and died Aug. 14, 1863, doctor of theology. See Catholic Encyclopedia, s. v.

Riddell, Mortimer S., D.D., a Baptist minister, was born at East Hamilton, N. Y., May 8, 1827. After pursuing secular business for several years, he studied at the Hamilton Institution, graduating in 1858, and was soon after ordained pastor in New Brunswick, N. J., where he remained as such for a number of years. His eight years' ministry was eminently successful. His labor, during a revival of remarkable power, broke down his health, and he was obliged to suspend his ministerial work. All his efforts to regain his wasted strength proved futile, and he died at Ottawa, Eau, Feb. 1, 1870. See Catholic Encyclopedia, s. v.

Ridley, Joseph James, D.D., a Protestant Episcopal clergyman, was born in North Carolina in 1810. He
was confirmed in 1833; made deacon in 1843, and presbyter in 1844; became rector in Oxford, N.C., in 1858, and the following year in Clarksville, Tenn. While in this pariah he received the degree of M.D., after having been graduated course of study by the medical department in 1859, he removed to Knoxville, as president of East Tennessee University; the following year returned to Clarksville, as rector of Trinity Church; in 1866 was rector of St. Paul's Church, Louisville, N.C.; in 1867 of St. Thomas's Church, Somerville, Tenn.; about 1870 of Zion's Church, Brownsville, where he died, March 10, 1878.

Riederer, Johann Bartholomäus, a Lutheran theologian of Germany, was born at Nuremberg, March 8, 1720. He studied at Altdorf and Halle, was in 1744 afternoon preacher at Nuremberg, in 1745 preacher at Altdorf, in 1752 professor of 1738 doctor of theology, in 1789 archdeacon, and died Feb. 5, 1771. He wrote, *De Genesio Sacer Jerem. xxxii. 8* (Altdorf, 1758) — *De Pauli Propoundic inter Grandes Exempla Successus* (1759), etc. See Dürr, *Die gelehrten Theologen Deutschlands* s. v.; Winer, *Handbuch der theol. Lit.* 1, 107, 217, 446, 630, 750; Fürst, *Bibl. Jud. s. v.* (B. P.)

Rieger, Georg Conrad, a Lutheran theologian of Germany, was born March 7, 1687, at Cannstatt. In 1715 he was vicar at Stuttgart, in 1718 deacon at Ulm, in 1721 professor at the gymnasium in Stuttgart, in 1728 professor of St. Leonhord, in 1742 dean, and died April 16, 1743. Rieger was a wise preacher, and his sermons and ascetical writings have been repeatedly reprinted. See Schmidt, *Geschichte der Predigt* (Gotra, 1872), p. 196-198; Zuchold, *Bibl. Theol. s. v.*; Pfitt-Herzog, *Real-Encyklop. s. v.*; Dürr, *Die gelehrten Theologen Deutschlands* s. v.; Liebenberger, *Encyklop. des Sciences Religieuses*, s. v. (B. P.)


Ries, Franz Ulrich, a Lutheran theologian of Germany, was born Jan. 8, 1695, at Breidenbach, Hesse, and studied at Marburg and Heidelberg. In 1721 he was professor of philosophy at Marburg, in 1725 doctor, and in 1728 professor of theology. Ries died Nov. 6, 1747. Ries pointed out the principal steps in the development of the *Tutantum Priscum Praticum* (Marburg, 1722): — *De Deo Spiritu aenigmat. 1724*: — *De Morbo Pauli Apostoli ad 2 Corinthis. xxxii. 7 (ed.)*: — *De Aeterna Eorumque Sustitutione* (1725): — *De Sacratissimis Summi in Sanctum Sanctorum Insigniis* (1726): — *De Dei Veritatis Sacra Scriptura* (1748): — *De Salutis Proclamator* (1760): — *De Aet nacera 129—


Riga, Stephen Jordan, D.D., a colonial bishop of the Church of England, matriculated at Exeter College, Oxford; took the degree of B.A. in 1841; was ordained deacon in 1840 and presbyter in 1842; became fellow, tutor, and examiner of Exeter College in 1846—46; head master of Queen Elizabeth School, Ipswich, in 1850; and was consecrated bishop of Antigua in 1857, his jurisdiction comprising seven hundred and fifty-one square miles. He died of yellow fever at Antigua, West Indies, May 16, 1859. Bishop Riga was the author and editor of, *Letters of Scientific Men*: — *Notes and Contemporaries*: — *Defence of Helbig against the Charge of Religious Inflexibility*: — *Sermons on The Lord's Prayer*, etc. See *American Church, Rev.* 1859, p. 488.

Ridgon, Sidney, a prominent Mormon leader, was born in St. Clair, Beaver Co., Pa., Feb. 19, 1738, and received a fair English education. He learned the printer's trade, and was working in an office in Pittsburgh when, about 1812, a manuscript was offered for publication by an eccentric preacher named Solomon Spaulding, who was emploved, The Map of America, etc., or, The Book of Mormon. Ridgon was so much interested in the work that he made a copy before it was returned to Spaulding, who died a short time after. About 1817 Ridgon became a Campbellite preacher, with an evident leaning towards Adventism. In 1829 he became acquainted with Joseph Smith, and was arraigned with him to have the Book of Mormon published, as the basis for a new sect. From this time he was closely identified with the Mormon movement, going with the few body, and suffering persecution with them. He was a cadet candidate for the leadership on the death of Smith, and on the election of Brigham Young refused to acknowledge his authority. Accordingly he was excommunicated, and returned to Pittsburgh. He afterwards lived in obscurity, and died at Friendship, N.Y., July 14, 1876. See *Mormons.*

Riggs, Stephen R., D.D., LL.D., a venerable Presbyterian missionary to the North American Indians, was born at Steubenville, O., March 22, 1812. He graduated from Jefferson College, and pursued his theological studies at Allegheny Seminary. He was ordained and commissioned as a missionary to the Dakota Indians in 1836. He commenced his labors at Lacouapari, where he made encouraging progress in teaching and converting the red men. He reduced the Dakota language to a written form, published text-books for spelling and reading, and translated the Bible. He also published a *Dakota Dictionary*. Upwards of fifty books and tracts of original writings and translations in connection with a history of Dakota, constitute the literary work of his life. In 1880 Dr. Riggs, Hon. W. E. Dodge, and Justice Strong of the United States Supreme Court, were appointed by Congress a committee by the General Assembly of the United States to present to Congress the case of securing to Indians the rights of white men. Dr. Riggs was the author of the memorial which was read to the Senate committee by Justice Strong. More than forty years of his life were spent among the Indians, and he lived to see six of the churches of Dakota transferred
to the Board of Foreign Missions. He died at Beloit, Wis., Aug. 24, 1888. See Presbyterian Home Missionary, Sept. 1888; Neevin, Fresh. Encyclop. s. v. (W. P. S.)


Rinck, Friedrich Theodor, a Lutheran theologian of Germany, was born April 8, 1770, at Stave, Pomerania. He commenced his academic career in 1792 at Königsberg, was in 1800 professor of theology, in 1807 appointed as professor at Danzig, and died April 27, 1821, doctor of theology. He is the author of, De Lingua Germaniorum orientalium cum Graeco Miretum Concordantia (Königsberg, 1788); —-A rabisheskisches, myrisches, und chaldäisches Lexeb (col.); — Commentarii in Homeris et Virgilio Specimen (1789); — Neue Sammlung der Reisen nach den Orienten (1807). See Winer, Handbuch der theol. Lit. i, 315, 528; Fürst, Bibl. Jud. s. v. (B. P.)

Rintisch, Heinrich Wilhelm, a Lutheran minister of Germany, was born in 1822 at Bischofshagen, Baden. For some time inspector of the "Evangelical Society" at Ellerfield, he was in 1865 elected pastor of the Lutheran congregation, and died in January, 1891. He is the author of, Die christliche Glaubenslehre (Göttingen, 1824); — Vom Wesen und dem Tode (3d ed. 1866); — Die Zeichen der letzten Zeit und die Wiederkunft Christi (1867); — Bismarcks politische Bitten (1868); — Der Beschluss der Jenaer Tagung (1870); — Das erste Johannesbrief (1872); — Die drei ersten Epistel der Offenbarung Johannis (1875). (B. P.)

Rinck, Wilhelm Friedrich, a Protestant theologian of Germany, was born at Dietlingen, near Pforzheim, Feb. 9, 1798. In 1812 he was pastor of the German church congregation at Venice, and in 1821 at Bischofshagen, in 1827 at Eyringen, in 1835 at Grenzach, Baden, and died in 1856. He is the author of, Lehrbegriff von den heiligen Abendmahl (Heidelberg, 1818); — Das Schrift- schreiben der Korinther an den Apostel Paulus aus dem Armenischen (1822); — Euripidetrische Crlices in Acta Apostolica, Epistolas Catholicae et Paulinas, etc. (1833); — Die angefochtenen Erzählungen in dem Leben Jesu beleuchtet (1842); — Apokalyptische Forschungen (Zurich, 1850). See Zuchold, Bibl. Theol. s. v.; Winer, Handbuch der theol. Lit. i, 108, 276, 454; ii, 89, 224. (B. P.)

Ripley, Gnomon, L. D., a Unitarian divine and author, was born at Grantham, Mass., Nov. 5, 1832. He graduated from Harvard College in 1853, and from the Cambridge Divinity School in 1856; the following year became pastor of the Purchase Street Unitarian Church, Boston. After remaining a few years he resigned, and devoted himself exclusively to literary pursuits. In 1847 he became literary editor of the New York Tribune, and retained that position until his death, July 4, 1880. He published, Discourses on the Philosophy of Religion (1859): — Letters on the Latest Forms of Infidelity (1840): — Specimens of Foreign Standard Literature (1842). Among his greatest literary labors are, Appleton's New American Cyclopædia, which subsequently was revised and greatly enlarged. He was also editor of an Annual Cyclopædia, published by the same house. He translated Philosophical Essays, by M. Victor Cousin (Edin- burgh, 1867). He was in connection with R. W. Emerson, and S. M. Fuller, The Dial, and with C. A. Dana, Parke Godwin, and J. S. Dwight, The Harbinger. He contributed numerous articles to the Christian Examiner, and Putnam's and Harper's Magazines. See (N. Y.) Observer, July 8, 1880; Allibone, Bibl. of Brit. and Amer. Authors, s. v. (W. P. S.)

Rist, Johann von, a German hymn-writer, was born March 8, 1607, at Pinneburg, Holstein, and died Aug. 31, 1667. He is the author of about six hundred and fifty-eight religious hymns and poems. Some are, indeed, of little value; but very many of them are really good, and some belong to the first rank. They were even read

with delight among Roman Catholics, and an emperor once lamented 'that it were a great pity if the writer of such hymns should be sent to hell.' Rist was very much honored, and attained the highest titles in Church and State. A splendid monument, and the church he honored him in 1654 with the crown of poet-laureate and a patent of nobility. Quite a number of Rist's hymns have been translated into English, as "Auf, auf, ihr Reichslogenmen" (Lyra Germani, ii, 28): — "Wach auf, wach auf, du siehst bald dein Welt," (ibid. i, 6): — "Die Welt hast Satan eingebüßt" (ibid. i, 144): — "Folget mir, ruft uns das Leben" (ibid. i, 188): — "Wenn muter mein Ge- mütthe" (ibid. ii, 12): — "Ehr und Dank sei dir gesungen" (ibid. i, 203): — "O Traurigkeit, O Herzelein" (Christian Singer, p. 191): — "Werde Licht, du Volk der Hebräer," (ibid. p. 80): — "Gott sei auch Gerechtigkeit" (ibid. p. 192): — "O Ewigkeit der Donneron" (Jacobi, Paulinodica Germani, i, 97). (B. P.)

Ritter, Heinrich, a philosophical writer of Germany, was born at Zerbst, Nov. 11, 1791. He commenced his academic career at Berlin in 1817, was professor of philosophy in 1824, in 1833 at Kiel, in 1837 at Goettingen, and died in 1869. He wrote, Der Proneutismus und die Holo-Kritiker (Berlin, 1827): — Uber die Erkenntnisse Gottes in der Welt (Hamburg, 1886): — Uber das Böse (Kiel, 1889): — Uber die Emotionslehre (Gottingen, 1847): — Uber Lesungs philosophrische Grundzüge des Wahrheitsbegriffes (Leipsic, 1869): — Die christliche Philosophie nach ihrem Begriff (1858-59, 2 vols.): — Encyclopädie der philosophischen Wissenschaften (1864, 3 vols.): — Uber das Böse und seine Folgen (Gotha, 1868). — Philosophische Paradoxen (Leipsic, 1867). (B. P.)

Ritual of the Dead is the name given by Egyptologists to the oldest sacred book of the Egyptians. Portions of this book date from the time of king Gagamakham, a monarch of the third dynasty, the text itself being in many places accompanied by a gloss, which was added at a later period, to render it intelligible. The delites principally mentioned in it are Osiris, Anubis, Horus, and Tut; Amen Ra, as a distinct divinity, being only indirectly referred to. Although the mystical work is now treated as one book, it is really made up of a collection of not less than eighteen separate treatises, including three supplemental chapters and two litanies, which seem to have been added at different periods of the new empire. Selections from chapters and illustrations from the ritual abound on the walls of many of the tombs of the eighteenth and nine- teenth dynasties, and notably on that of Sethi-Mensheph I, in the Biban el-Moluk. Other chapters were used by bakers to defend their bakeries, and others of the religious worship of the Egyptians, and a few ob- scure passages as secret mysteries, the meaning of which is now lost. Many hundreds of papyri have been found in the mummy-cases, which contain different portions of the ritual, with their accompanying vignette and rubric, but a complete revision and comparison of all the existing texts have not yet been effected. The text of the ritual underwent no less than three different revisions, viz., in the ancient empire, in the period of the nineteenth dynasty, and in the reign of the Saitic kings. This last was the edition which is most com- monly met with, but there appears to have been an attempt at a partial re-edition in the Ptolomaic period. The chief divisions or books of which the Ritual of the Dead is composed are as follows:

2. The Egyptian Faith. — xvi-xvii
3. The Creation. — xxiv-xvii
4. The Protection of the Body in Hades. — xxvii-xliv
5. The Lily. — xxvii-xliv
7. The Protection of Osiris. — xli-xliv
8. The protecti...
Robert, Carl Wilhelm, a Protestant theologian of Germany, was born at Cassel, March 21, 1740. He studied at Marburg and Göttingen, and was ordained in 1763. In 1769 he was second preacher and professor at Marburg, 1768 doctor of theology, and in 1771 member of consistory. In 1778 Robert resigned his theological position and commenced his career in the faculty of law. In 1779 he took the degree of doctor of law, in 1787 he was called to Cassel, and died April 5, 1855. He published, De Nomine ipso Bonum Regiam Christianam, etc. (Marburg, 1768); Encyclopaedia et Methodi Theologiae Hieros Originationis (1769); Ethico Christianum Compendium (1770); Canus Reali a Israei Isras Ceramica, etc. (1778). See Döring, Die gelierten Theologen Deutschland, s. v. (B. P.)

Robert, Chambert, archbishop of Canterbury, was by birth a German. He was abbot of Jumièges, a monastery on the Seine. He had been formerly a monk, and was made bishop of London in 1044. In 1051 he was translated to the see of Canterbury. In 1052 he was deposed, and retired to his monastery at Jumièges, where he died. See Hook, Lives of the Archbishops of Canterbury, i, 494 sq.

Robert, Joseph T. LL.D., a Baptist minister and educator, was born at Robertville, S. C., Nov. 28, 1807. He was baptized in October, 1822, and graduated from Brown University in 1826 with the highest honors of his class. During 1826 and 1828 he was a resident graduate and medical student, at Yale College, and in 1831 took his degree at the South Carolina Medical College. In 1832 he was licensed to preach by the Robertville Church, pursued his theological studies at the Furman (S. C.) Seminary, and was ordained pastor of the Robertville Church in 1834, where he remained until 1839, when he accepted a call to the pastorate of the Church at Covington, Ky. In 1841 he took charge of the Church at Lebanon. About 1848 he went to the First Church at Savannah, Ga.; in 1849 became pastor of the Church at Portsmouth, O.; in 1859 pastor of the Methodists and in 1864 professor of languages in the University of Virginia, succeeding E. D. White, and in 1876 president of the university. He returned to Georgia and was LL.D. at the University of Georgia. He died there, April 28, 1886.
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Georgia in October, 1870, and in July, 1871, became principal of the Augusta Institute. Subsequently this institution, established for the education of colored ministers, was removed to Atlanta, and in 1879 was incorporated with the Atlanta Baptist Seminary, under the presidency of Dr. Robert. He died March 5, 1884. See Bibl. Baptist Cyclop., p. 1006. (C. S.)

Robinson, Stuart, D.D., a Presbyterian minister, was born at Strabane, Ireland, Nov. 26, 1816. He received his preparatory education under Rev. James M. Brown, D.D., in Berkeley County, Va., and Rev. William H. Foote, D.D., at Romney; graduated at Amherst College, Mass., in 1836; was admitted to Union Theological Seminary in Virginia, and spent one year; then taught from 1837 to 1839; from 1839 to 1841 studied at Princeton Seminary, was licensed by Greenbrier Presbytery, Va., April 10, 1841; and was ordained by the same presbytery, Oct. 8, 1842, at Lewisburg (now in West Virginia), pastor of a Church at Kanawha Saline, from which he was released May 8, 1847; was installed pastor of the Church at Frankfort, Ky., by the Presbytery of West Lexington, June 18, 1852, and labored there until Sept. 2, 1852, removed to Baltimore, Md., and supplied the Fayette Street Church in 1852 and 1853; then organized the Central Presbyterian Church in the same city, and was installed its pastor May 10 of the latter year, and released Oct. 27, 1856, was professor of pastoral theology and Church government in Danville Theological Seminary, Ky., in 1857, and settled as pastor of the Second Church of Louisville from 1856 to 1881, at which time he was released on account of the failure of his health. He died in Louisville, Oct. 5, 1881. Dr. Robinson was a man of rare learning, and one of the finest expository preachers in the country. He wrote much and published much, but his principal productions are the two volumes, The Church of God, and Discourses on Redemption. See NecroL Report of Princeton Theol. Sem. 1882, p. 42.

Rochat, Auguste Louis Philipe, a Protestant theologian of Switzerland, was born July 17, 1799, at Cramier, Vaud. In 1812 he was ordained, and ordained as preacher at different places. In 1825 he founded an independent Church at Rolles, in which he labored till his death, March 7, 1847. Rochat wrote, Midisstions (1821)—La Nature, la Constitution et le but de l'Eglise du Christ (1822)—Choix des Plus Importants de la Parole de Dieu (1836)—Destinies Posthumres (1848). See Bierst, Notice sur Auguste Rochat (Lausanne, ed.). A. de Montet, Dictionnaire des Grands et des Vaud, ii, 863, 384; Lichtenberger, Encyclolep. des Sciences Relig., i, 126, 229, 251, 292; and Vr. N. Y.

Rockwell, Joel, Eben, D.D., a Presbyterian minister, was born at Salisbury, Vt., May 4, 1816. In 1837 he graduated from Amherst College, and in 1840 from Union Theological Seminary, N. Y. The same year he became pastor of the Presbyterian Church at Valatie; in 1847 of the Hanover Street Church, Wilmington, Del.; in 1861 of the Central Presbyterian Church, Brooklyn, N. Y. After laboring constantly for eighteen years, he spent five months in Europe for the benefit of his health. During the war of the rebellion he served as a member of the Christian Commission. In 1866 he was one of the Edgewater Presbyterian Church, on Staten Island, where he continued until his death, July 29, 1892. Besides fulfilling the duties of an active pastor during all these years, he was a prolific writer, and contributed to a number of religious periodicals. See (N. Y.) Observer, Aug. 5, 1892, Evangelist, same date. (W. P. S.)

Rockwood, Elihu, D.D., a Congregational minister, was born at Chesterfield, N. H., May 9, 1778. He graduated from Dartmouth College in 1802; taught an academy in Plymouth, Mass., two years; was tutor in Dartmouth College; while there studied theology, and in 1806 was appointed by the Londonderry Presbyteries. After preaching as an occasional supply in several places in Vermont and Massachusetts, he was ordained in Westboro', Oct. 28, 1808; was dismissed March 11, 1835; and finally was pastor in Swan's, N. H., from Nov. 16, 1836, until his death, June 19. See Hist. of Mendon Association, p. 164. (J. C. S.)


Roo, Charles Hill, D.D., a Baptist minister, was born in Kings County, Ind., Jan. 6, 1800, his father being born and reared in the Established Church. Having become a Baptist, he entered, in 1822, Horton College, Eng., and on the completion of his studies became pastor of the Church in Middleton, Lancashire, not con- fining his labors to his own church, but preaching extensively in all the neighboring region. He acted as secretary of the Home Mission Society from 1834 to 1842, and then became pastor of the Church in Birmingham, where his labors were greatly blessed. He came to the United States in 1853, accepted a call to Belvidere, Ill., and during a part of the time of the civil war was chaplain of the 10th Illinois Volunteers. He visited England, and labored to promote the interests of the freedmen, and raised funds for educational purposes among them. After two years' pastorate at Wauke- she, Wis., and two years' service for the University of Chicago, he died at Belvidere, June 20, 1872. See Cath.-Baptist Cyclop., p. 1008. (J. C. S.)

Roger (1), a Scotch prelate, was lord high chancel- lor of Scotland in 1178, and was made bishop of the see of St. Andrews in 1188. See Keith, Scottish Bishops, p. 15.

Roger (2), a Scotch prelate, was bishop of Ross in 1340, and is witness to a grant which Duncan, earl of Fife, made to Robert Laudar about that period. See Keith, Scottish Bishops, p. 188.

Rogers, Ebenezer Platt, D.D., a Congregational, minister, was born in New York city, Dec. 18, 1817. He graduated from Yale College in 1837, studied at Princeton Theological Seminary nearly one year, then, because of weakness of the eyes, two years in private with Rev. L. H. Atwater, D.D., at Fairfield, Conn. He settled at New Village, Conn. Portions of the Parole de Dieu (1836)—Destinies Posthumres (1848). See Bierst, Notice sur Auguste Rochat (Lausanne, ed.). A. de Montet, Dictionnaire des Grands et des Vaud, ii, 863, 384; Lichtenberger, Encyclolep. des Sciences Relig., i, 126, 229, 251, 292; and Vr. N. Y.

Rogers, Ferdinand, D.D., a Protestant Episcopal clergyman, was born in New York state in 1816. He was ordained to the ministry in 1837, and took charge of his first parish at Brownsville, where he remained till 1846, when he accepted a rectoryship among the dissenting divines. He died at Weatherfield, Essex, April 21, 1818. His publications include Sermon Teneas (Lond. 1605, 4to, and several other editions), a kind of theological manual, much used by the early divines of New England:—Certain Sermons (1612) — Commentary.
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on the Whole Books of Judges (1615). Mr. Chester, in his John Rogers (1615), p. 298-344, disputes Calamy's oft-repeated assertion that this divine was a descendant of the martyr. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Rogers, a Scotch prelate, was witness to a charter dated March 4, 1528, at Rome. See Keith, Scottish Bishops, p. 187.

Rogon, Louis, a Protestant theologian of France, was born at Lyons, Feb. 4, 1826. Having completed his studies, he was successively pastor at Vala (1850), Montpellier (1852), and Paris (1861). He died April 15, 1889, leaving Memoires, Vocabularia, Religion et Litterature, and Sergens (Paris, 1870). See Lichtenberger, Encyclo. des Sciences Religieuses, s. v. (B. P.)


Rohrer, Franz, one of the best historical scholars of Switzerland, was born at Unterengstringen in 1822, and studied theology at the universities of Freiburg and Tubingen. He was ordained in 1856, and was for some time pastor of Kerna. His chief attention, however, was given to historical research, which his subsequent position as librarian at St. Gall enabled him to prosecute with greater freedom. After the death of Dr. Lütolf, he became president of the Historical Society of the Five Cantons and editor of the Geschichtsfreund. He was also one of the most active members of the Swiss Geschichtsforschende Gesellschaft, and undertook its continuation. His volume of travels appeared, under his care, bringing down the history to the peace of Austria with Lucerne and the Forest Cantons (1839-40). After serving as rector of the gymnasium at Alt-Eckendorf in 1862, he was called to the chair of Greek and later of Biblical exegesis at Lucerne, where he died, September 2, 1892. See Donald, Diet, gelehrter Theologen Deutslands, s. v. (where ninety titles of Roll's works are given). (B. P.)

Roll, Richard Heinrich, a Lutheran theologian of Germany, was born at Ums, Hesse, Nov. 2, 1888, and studied at Halle and Gottingen. In 1750, he became a clergyman by examination, and in the next year, July 1, at Heidelberg, he received his ordination as a pastor. He published, De Nummo Confraternitatis Oblationis (Ros- tock, 1707); -Bibliotheca Nobilium Theologorum Historico-Theologico-Critica (4 vols.); -De Sacris Philosopheorum Scripturis Graecae Polirurtiae (1708-1709); -De Objeto Psalmi Izce (1714); -De Paolo Apostolo Polychriste (1715); -Jobus Sophicius immenso Acce- satus (1719); -Lineamenta Theologiae Naturalis Sive Philosophicae (1720); -De Fide Centurionae Corporatae ad Mith., etc. (1790). See Donald, Diet, gelehrter Theologen Deutschlands, s. v. (where ninety titles of Roll's works are given). (B. P.)

Rollock, Peter, a Scotch prelate, was made titular bishop of Dunkeld by King James VI. He was one of the lords of the session, and accompanied the king to England in 1603. See Keith, Scottish Bishops, p. 258.

Rood, Heman, D.D., a Congregational minister, was born at Jericho, Vt., Jan. 29, 1785. He graduated from Middlebury College in 1819, was preacher at Montpelier Academy for two years, and in 1822 tutor at Middlebury College. In 1825 he graduated from Andover Theological Seminary. In the next year, July 6, he became pastor at Gilmanton, N. H.; in April, 1820, at New Milford, Conn.; in September, 1885, professor of sacred literature at the Gilmanton Theological Seminary; and occupied that position until November, 1843. The next two years he was employed in teaching at Haverhill. From 1828 to 1833 he was acting pastor of Quechee, in Hartford, Vt., and from 1833 to 1844 served in the same relation at Hartland. From 1846 to 1878 he resided without charge at Hanover, N. H., and thereafter at Westfield, N. Y., until his death, June 8, 1892. See Cong. Yearb., 1892, p. 81.

Roover, a Scotch prelate, was bishop of Ross about the year 900, and is buried at St. Munchols, in the Isle of Man. See Keith, Scottish Bishops, p. 296.

Rosecrans, Sylvester Horton, D.D., a Roman Catholic prelate, was born at Homer, O., Feb. 5, 1827. He entered Kenyon College, but on joining the Roman Catholic Church went to St. John's College, Fontham, N. Y., where he graduated with high honors in 1844. He studied five years in the College of the Propaganda at Rome, and was ordained priest in 1852. Returning to the United States, he became an assistant at the cathedral of Cincinnati, a position which he held for seven years, and in 1859 became professor of theology at Mt. St. Mary's Seminary and one of the writers of the Cincinnati Catholic Telegraph. In 1859 archbishop Purcell established a college in connection with the seminary for the education of Catholics, and Dr.

Rokeye, William, an Irish prelate, was a native of Rokeye, in Yorkshire, and a doctor of the canon law. He was a brother to Sir Richard Rokeye, lord treasurer of Ireland. He received his early education at Ruth- ram and finished at Oxford, where he was presented by the monks of Lewes, in 1487, to the rectory of Sandal, near Doncaster. At the close of the 15th century he was nominated to the vicarage of Halifax in York- shire; in 1498 was constituted lord chancellor of Ire- land, and afterwards advanced to the see of Meath, in 1507. On Feb. 5, 1511, he was translated by pope Julius II to the see of Dublin, the temporalities of which were annexed to his episcopal see in June following. In 1514 this prelate confirmed the establishment of a college of clerks, founded at Maynooth by Gerald, earl of Kildare, which was subsequently remodelled. In 1520 he was dispatched by the lord deputy and council to Waterford for the purpose of pacifying such discord and debates as existed between the earl of Desmond and Sir Piers Butler. Archbishop Rokeye died Nov. 29, 1521. See D'Alton, Memoirs of the Archbishops of Dublin, p. 178.
ROSEBAUM

ROTHE

ROSEBAUM was appointed president, which position he filled until the college was closed, March 25, 1862. He was made auxiliary bishop of Cincinnati in 1866, and when Columbus was erected into a diocese he was appointed its first bishop, the duties of which office he filled until his sudden death, Oct. 11, 1878. See (N.Y.) Catholic Annual, 1879, p. 91.

ROSEBAUM, JOHANN JOSEPH, a Roman Catholic theologian of Germany, was born in 1797. In 1825 he was professor of dogmatics in the clerical seminary at Frey, in 1842 pastor at Andernach, in 1862 member of the chapter at Frey, and died April 15, 1867, doctor of the divine law. He was one of the founders of the Zeitschrift für Theologie und Philosophie, published at Bonn, and printed in defence of Hermes and his philosophical system, Ueber Glauben (Trexes, 1883). (B.P.)

ROSENKRANS, JOHANN KARL FRIEDRICH, a Protestant theologian and philosopher of Germany, was born April 29, 1895, at Magdeburg. He studied at different universities, and commenced his academic career at Halle in 1828. In 1831 he was appointed professor, and was called to Königberg in 1833, where he died, June 14, 1879. In his philosophical system he was a follower of Hegel, and published, Der Zweifel am Glaubensrecht der Tolteken Impotentes (Halle, 1830).—Die Naturreligion (Jersbohn, 1831).—Encyclopaedie der theologischen Wissenschaften (Halle, edd.; 2d ed. 1843).—Kritik der Schlichtmacherschen Glaubenslehre (Konigberg, 1836).—Ueber Schelling und Hegel (1843).—Kritik der Philosop. Strausschen Glaubenslehre (Leipzig, 1843).—Neue Studien (1875-77. 3 vols.). See Liechtenberg, Encyclop. des Sciences Religieuses, s. v. (B.P.)

ROSENROTH. See KNOHR VON ROSENROTH.

RÖSER, JACOB, a Lutheran theologian of Germany, was born at Sondershausen, Sept. 21, 1641, studied at different universities, and died at Quedlinburg, Nov. 6, 1689, superintendent and court-preacher. He wrote, De Manifestatione Nostrae Jehovah ad Krod, et al.; De Pectoria Emblemata, etc. See Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Winter, Handbuch der theolog. Lit., 2d ed., 1814. (B.P.)

ROSETTA STONE. See HIROGLYPHICS.

ROSMINI (Serbelloni), ANTONIO, an Italian ecclesiastic and philosopher, was born at Roveredo, in the Tyrol, March 24, 1797. He studied at Padua, became a priest at the age of twenty-four, and in 1827 published his first treatise on philosophy, to which he had devoted himself early in youth. About the same time he formed the acquaintance of Manzoni, and the next year founded a new religious order, the "Instituto del Preti della Carità" (Brethren of Charity), visiting Rome in 1830 to obtain the sanction of the pope. In 1834 he returned to Roveredo as archdeacon, and in 1836 became abbot there, and founded a similar female order (Sisters of Providence). Meanwhile he continued his philosophical studies and publications, in consequence of the liberality of which he failed to secure the confirmation of his cardinalship (given him in 1848 by Pius IX), and some of his books were even put on the Index Expurgatorius. He died at Stresa, July 1, 1855. His writings fill thirty-five volumes. His Life has been written by Lockhart (1856) and Garelli (1861). For a notice of his career and philosophy see the Fortnightly Review, November, 1801, and July, 1802.

ROSS, ARTHUR, a Scotch prelate, was minister of the parish of Abernethy, and was educated at the University of St. Andrews. In 1665 he was pastor at Glasgow, where he continued until 1675. He was then promoted to the see of Argyle, whence he was transferred to that of Glasgow in 1675, and to that of Galloway the same year. But he was retranslated to the see of Glasgow Oct. 15, the same year, and thence advanced to the see of St. Andrews, Oct. 31, 1684, where he continued until the revolution in 1688, when he was deprived. He died June 13, 1704. See Keith, Scottish Bishops, p. 43, 305, 382, 291.

ROTH, ADALBERT, a Lutheran theologian of Germany, was born May 12, 1698, at Lissa, Silesia, and studied at Leipsic, and died at Sora, April 26, 1699, court-preacher and superintendent. He wrote, De Ceris Aurora ad Pan. xvi.; De Cultu Dei Repetitor. Matt. xi. Mark vi. (2d ed., 1673).—De Morcellatoria Judaeorum; —De Judaeorum Libellen Precatoria. See Grosset, Lexicon Mek尔wirkildingkten; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B.P.)

ROTH, JOHANN ANDREAS, a Lutheran theologian of Germany, was born May 12, 1698, at Lissa, Silesia, and studied at Leipsic. Cousin Zinzendorf, who was to fly to America and establish the Moravians, was educated at the University of St. Andrews. In 1665 he was pastor at Glasgow, where he continued until 1675. He was then promoted to the see of Argyle, whence he was transferred to that of Glasgow in 1675, and to that of Galloway the same year. But he was retranslated to
Rougemont was a prolific writer, whose works have for the greater part been translated into German. Of his publications we may mention: 4. "Système de l'Église" (1841); 5. "Essai sur la Technique de la Réalisation" (1858); 6. "La Vie de Saint Jean Baptiste" (1868). These works were highly regarded in his lifetime.

Roumanie comprises 4,598,219 inhabitants belonging to the Greek Church, 115,420 to the Church of Rome, 8,903 to the Armenian Church, 7,790 to the Evangelical Church, 6,901 to the Jewish Church, and 3,668 to themselves Lipovianians. The Greek Church is the State Church, organized on strictly hierarchical principles. At the head of the clergy is the archbishop or metropolitan and primate of Roumania. The Orthodox Church in Roumania, as in Bucharest, and the archbishop of Moldavia, at Jassy. The lower clergy of the Church is performed by laymen, who are not under the jurisdiction of the bishop, but are paid by the state. The presbyters, who are the leaders of the church in the country, are elected by the people.

Rouen, France, a city on the Seine, has a population of 104,483. It is the capital of the department of Seine-Maritime, and is divided into two parts: the old town, or Vieux-Rouen, and the new town, or Quartier Saint-Jean. The city is noted for its beautiful cathedral, which is considered one of the finest in France. It is a popular tourist destination and has a rich history.

Rouper, Christian, was born in 1764 in Germany and died in 1835. He was a Lutheran theologian and wrote extensively on topics related to the church. His work, "Die Religionsgeschichte der Welt," was influential in the development of Protestant theology. He also wrote "Die Musikgeschichte der Welt," which explored the history of music and its relationship to religion.

Ruskin, John, was born on June 8, 1819, in England. He was a British writer and art critic, known for his influential work on aesthetics and social commentary. His most famous work is "The Seven Lamps of Architecture," published in 1849. Ruskin's ideas had a profound impact on Victorian society and continue to influence modern thought.

Rutland, Sir David, was a British diplomat and political figure. He served as ambassador to various countries, including Russia and Italy. Rutland was known for his diplomatic skill and his role in negotiating peace treaties. He was a prominent figure in British politics during the late 19th century.
des Scienzes Religiose, s. v.; Plitt-Herzog, Real-Enzyklop., s. v. (B. P.)

Ruddar, William, D.D., a Protestant Episcopal clergyman, was born in British Guiana; graduated from Trinity College and from the General Theological Seminary; was ordained deacon by Bishop Brownell in 1851; ordained successively in St. Paul's Church, Flatbush, L. I.; Calvary Church, New York, as an assistant minister, St. Paul's Church, Albany, as rector, and in St. Stephen's, Philadelphia, Pa., as assistant. On the death of the Rev. Dr. Ducheslet, rector of St. Stephen's, in 1865, Dr. Ruddar assumed the rectoryship, and remained in this pastoral until his death, Jan. 29, 1880, aged fifty-seven years. See Whitaker, Almanac und Directory, 1881, p. 174.

Rüdel, Carl Ernst Gottlieb, a Lutheran theologian of Germany, was born in 1769. He commenced his pastoral career at Leipzig in 1801, and died there in 1842, doctor of theology. He published, Predigten (1810): — Festpredigten und Ansproßen (1828—32, 2 vols.); — Abhandlungen und Zeitungsarbeiten (1827—36, 6 vols.), etc. See Winer, Handbuch der theol. Lit., ii, 98, 149, 159, 179; Zuchold, Bibl. Theol. a. v. (1L P.)

Rüdiger, Johann Bartholomaeus, a Lutheran theologian of Germany, was born at Grünberg, Hesse, Oct. 10, 1660. He studied at Giessen, was in 1591 preacher at Wetzlar. In 1597 professor at Giessen, in 1597 doctor of theology, and died July 8, 1729. He wrote, De Piscator Lutheranus et Reformatus (Giessen, 1684) — De Infiniata Dei (1700) — De Presentia Dei Reipublica (1701): — De Natura Dei Perfectaenum Simplicis (1706) — De Angelorum Corpore Subtili et Assumto (1707) — De Justificatione Abraham ex Genes. xx, 6 (1707) — De Consolitatis Scrutinulum (1714) — De Agno Obseus ob Obinosaur Memhi (1719) — De Rudimentio Fidei in Christo (1722) — De Christo per Prouum et Ultimam Sacram Scripturam Vocem (1724). See Dürring, Die gegründet theologen Deutschland, a. v. (B. P.)

Rüdiger, Franz Joseph, a Roman Catholic priest of Austria, was born April 6, 1811, at Partenwein. In 1838 he was made bishop of Linz, and died Nov. 24, 1884. Rüdiger was one of those prelates who opposed all measures of the Austrian government which tended towards depriving the Church of any of her prerogatives. Rüdiger only knew one government, the supremacy of the Church. When the dogmas of the Immaculate Conception was proclaimed, he celebrated that event by building a splendid cathedral at Linz, and erecting monasteries throughout his diocese. (B. P.)

Rule (Heb. zar, נֹעֶשׁ, a line for measuring, as elsewhere rendered) is mentioned (Isa. xiv. 13) among the tools of the carpenter (בַּעַל כָּרָן, hearer of wood), the associated implements being the "line" (Heb. zar, נֹעֶשׁ, probably a graver), the "plumb" (Heb. חֵשָׁב, probably a chisel), and the "compass" (Heb. mechugah, נֹעֶשׁ, probably compasses). See Handicraft.

Ruttmann, Georg Wilhelm, a Lutheran theologian of Germany, was born March 16, 1757, and studied at Rinteln and Göttingen. In 1778 he was appointed co-rector at Rinteln, in 1782 professor of theology, in 1788 doctor of theology, and died June 16, 1804. He wrote, De Ignemi Psychologica in Theologia Revoluta Usu (Rinteln, 1779) — Versuch eines Lehrbuchs der römischen Altherthümer (1782; 2d ed. 1787): — De Apostolica Primaria Religionis Christianis Doctoribus (1788) — Taphologi Harmonici TV. Evangeliorum Exibenda (1790) — De Proprietis Norii Testamenti (ed.): — Die heiligen Schriften des Neuen Bundes übersetzt und mit Anmerkungen versehen (1790—91, 3 vols.): — Observationes Carpenter's Tools found at Pompeii. (Proportional Compasses, Calipers, Compasses, Rule, and Plum-b-lines).

Rulman, Marwin, one of the "Friends of God," of the 14th century, was born at Strasbourg in 1307. He was a wealthy merchant and banker, when, in 1347, he gave up business, joined the Friends of God, and led a life of severe asceticism, under the guidance of Tauler. In 1366 Rulman acquired the island of Der grüne Wört, in the Ill, near Strasbourg, and retired thither. He died July 18, 1382. Rulman's writings are, Das Romsberklein (edited by Jundis, Les Amis de Dieu, Paris, 1879); —Das Buch von den wahren Freiern (ed. by Schmidt, Leipzig, 1859), and an old Dutch version of the same, Das Roek von de Oorsprong, by it. B. van Boom, Waaksk, Leuwarden, 1882). See Schmidt, in Ritr. d'Atene (1850); in Reuss and Cunlitz, Beiträge zur der theol. Wissenschaft, vol. v (Jena 1854); and Vehirs von Russell (Vienna, 1866); Jundis, Les Amis de Dieu, p. 140 sq.; Plitt-Herzog, Real-Encyclop., s. v. (B. P.)

Runge, Heinrich, a Lutheran theologian of Germany, was born at Hamburg in 1651, studied at different universities, was in 1592 professor of Hebrew at Helmstädt, in 1597 at Hamburg, and died Aug. 16, 1626. He wrote, Vicatius Aligitus de Messias (1598) in Lingua Orientali Primarius, etc. See Moller, Cimbris Literata; Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Fürst, Bibl. Judent., a. v. (B. P.)

Runge, David, a Lutheran theologian of Germany, was born in 1564 at Greifswalde, where he was professor of Hebrew in 1589. In 1601 he attended the Colloquy of Ratisbon, and died July 7, 1604. He wrote, Dissertationes viii de Calvinoismo: — De Articulo Primo Symboli Apostolici: — De Verba: om Facies Tibt Sculptura, Exod. x, 4: — De Bumptiano, etc. See Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Runge, Johann, a Lutheran theologian of Sweden, was born in 1668, studied at Abo, was preacher there in 1691, in 1697 professor of theology, in 1701 doctor of theology and superintendent at Narva. Runge died Aug. 5, 1704. He wrote, Comment. in Ez, x et xi cap. ad Romanos. — De Sede Animae in Homine
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RUTZ

Præcipue: See Stimmung, Aboæ Literæt; Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Rupp, Julius, a Protestant theologian of Germany, was born in 1869. He belonged to the so-called Friends of Light (q. v.), and founded in 1846 the first free congregation. He died July 11, 1884, doctor of philosophy.

Rupp, Peter, a Benedictine Abbot, was born in 1760. He died in 1824. He was a noted scholar and author on the history of the Benedictine Order. His works include "The History of the Benedictine Order" and several other publications. See (N. Y.) Catholic Almanac, 1881, p. 106.

Russell, David, D.D., a Scotch Congregational minister, was born in Glasgow, Oct. 10, 1779. He studied literature and the classics privately, and theology at the University of St. Andrews. He was ordained in August, 1805, and was sent to Aberdeen, where he supplied the pulpit five months. He then removed to Montrose for nine months, but returned to Aberdeen, where he was ordained pastor in 1807. He went to Dundee in 1809, and became pastor of the Church then assembling in Sailor's Hall. In this charge he continued thirty-nine years, with great honor to all concerned. He died Sept. 28, 1848. Dr. Russell published, among other works, Letters, chiefly Practical and Consolatory: On the Old and New Covenant, etc. (Lon.) Year-Book, 1848, p. 257.

Russell, John, L.L.D., a Baptist minister, was born at Cavenhill, Vt., July 1, 1738. He graduated from Middlebury College in 1812, was converted just before entering upon his senior year, and soon after his graduation went to Georgia, where he was minister for a time. From 1819 to 1820 he was tutor in a private family in Missouri, and subsequently taught in St. Louis, Vandalia, Alton Seminary, and later in life was principal of Spring Hill Academy, in East Feliciana, La. On Feb. 9, 1832, he was licensed to preach by the Middlesex Church. He died Jan. 21, 1868. The last will of Russell wrote, as an advocate of temperance, "Vomous Worm: or, Worm of the Still To counteract Universalism he preached a number of discourses, which were afterwards published under the title of The Serpent Uncoiled. He was an accomplished linguist and an able scholar. See Minutes of Illinois Assemblies, 1863, p. 13. (J. C. S.)

Russell, Patrick, D.D., an Irish prelate, was promoted to the see of Dublin Aug. 2, 1688. In July, 1685, he held a provincial council at Dublin, in which it was ordained that any priest, celebrating a marriage without lawful canonical form, or the parish priest of the place, should be excommunicated, etc. The council further confirmed the decrees of those held in 1614 by Dr. Eugene Matthews and in 1640 by Dr. Fleming. In 1665 Dr. Russell assisted at a session of the Roman Catholic clergy, held in Dublin. He also presided at a diocesan synod, held there, June 10, 1686, in which it was decreed, in reference to the parochial clergy, every five years, "Christian doctrine and good courses." In 1688 he presided at a synod held in Dublin. On the downfall of the Stuart dynasty he fled to Paris. He returned to his native country and died at the close of the year 1692. See D'Alton, Memoirs of the Archbishops of Dublin, p. 446.

Rutledge, Francis Hough, D.D., a bishop of the Protestant Episcopal Church, a native of South Carolina, and a son of chancellor Hugh Rutledge, graduated from Yale College in 1820, and was for some time rector of St. John's Parish, Tallahassee, Fla. He was consecrated bishop of Florida, Oct. 15, 1851, in St. Paul's Church, Augusta, Ga., and died at Tallahassee, Nov. 6, 1866, aged 61 years. See Amer. Quar. Church Rev., Jan. 1867, p. 646.

Rütz, Franz Georg Christoph, a Lutheran theologian, was born at Ratzeburg, Oct. 22, 1733. He studied at Rostock. In 1762 he was preacher of the
Lutheran Church at Amsterdam, in 1764 was called to Breis, and in 1775 accepted a call to the Hague. Rütz died Dec. 31, 1802, leaving, Non Plantis Nobis Orthodoxia sine Pietate, nec Pietas sine Orthodoxia (Amsterdam, 1777) ; — Exercitiae und Britische Briefe (London, 1783). His Hydrographick Atlas (Hague, 1782): — Apologia van het Leerwaarumte (1784), etc. See Doring, Die gelehrten Deutscnleandek, a. v. (B. P.)

Ryan, George Frederick, D.D., a Welsh Congregational minister, was born at Abergevanny, Monmouthshire, in 1790. He joined the Church at the age of fourteen, began village preaching in his sixteenth year, was admitted to the Bethel College in 1813, and commenced his pastoral life at Brillington. After four years' labor in that place he removed to Stockport, where he ministered ten years, and then went to Dogley Lane Chapel, near Huddersfield. In 1828 he again returned to Brillington. He died at Dore, Aug. 19, 1865. His principal publication was entitled The Devil's Abode. He also, at various times, published sermons and pamphlets. See (Lond.) Cong. Year-book, 1866, p. 288.

Ryan, Henry, founder of the "Canadian Wesleyan Methodist Church" (so called), or Ryanites, was born of Irish parentage in Connecticut, April 22, 1775. Educated a Roman Catholic, while teaching school he heard the preaching of the Methodist preacher, John Dow, was converted, united with the Methodist, and was disowned by his parents. He taught school for six years after his conversion, preaching regularly, however, and introducing Methodism into a part of Warren County, N.Y. In 1800 he was received into the New York Conference. His circuits in the United States were Ver- gennes (large part of Vermont) and Plattsburg, N.Y. In 1805 Aubury sent him and William Case to reinforce the Methodist force in Canada. Firm to obstinacy, of indomitable perseverance and iron will, he had a courage that never quailed. In labors and sacrifices he was abundant. During the war of 1812 the oversight of the societies in Canada devolved upon him, and from 1815 to 1825 he continued to itinerate as a preaching elder, now on the Upper Canada District, then on the Lower Canada District. In 1827 he withdrew from the connection, in consequence of a difference of opinion on Church government. Shortly afterwards some of those who had espoused Ryan's cause organized the Canadian Wesleyan Methodist Church, making lay delegation its distinguishing feature. With this body Ryan united, and he was continued to be its president during the brief remainder of his earthly existence. He died in September, 1882. See Dr. T. Webster, in the National Repository, Sept. 1890; Stevens, Hist. of the Meth. Epis-
copal Church (see Index, vol. iv); Platter, Hist. of Methodist in Canada (Toronto, 1882), p. 254, 257-59.

Ryder, John, D.D., an Irish prelate, was created bishop of Killaloa in 1741; transferred to the see of Down and Connor in 1743, and to the archbishopric of Tuam in 1752. He died at Nice, Italy, Feb. 4, 1775, in the seventy-first year of his age. See (Lond.) Annual Register, 1775, p. 206.

Ryerson, Egberton, D.D., L.L.D., an eminent Canadian Methodist minister, was born in the Province of Ontario, Canada, in 1809. He united with the Methodist Episcopal Church in 1823. He received an early classical education preparatory to the study of law, but entered the Methodist College at Kitchener, where he preached his first sermon on Easter Sunday, 1825. In 1829 he became the first editor of the Christian Guardian; in 1842 was appointed the first president of Victoria College; and in 1845 was made superintendent of education for the Province of Upper Canada, an office he held for thirty years. On the union of the Wesleyan Methodists, the New Connec-
tional, and the Eastern British Conference, he was elected first president of the Methodist Church in Canada. He visited Europe and the United States a number of times in the interests of Methodism and education, and was twice a representative of the British Conference and the General Conference of the Methodist Episcopal Church of the United States. He died at Toronto, Feb. 19, 1882. Among his writings, aside from editorial work, may be mentioned his Manual of Agricultural Chemistry;—Compulsory Education:—The Clergy Re-
serve Question, etc.

Ryland, John, D.D., a learned English Baptist minister, was born at Warwick, Jan. 29, 1738. His father was a fine scholar and able minister, and taught his son Greek and Hebrew and Scripture history. He was baptized at fourteen, and began to preach in 1778, in and around Northampton, as his father's assistant; then as co-pastor, aiding his father in his academy, in which young men were trained for the ministry. In 1786 he was sole pastor at Northampton. In co-operation with Carey, Fuller, Sutcliffe, and others, he origi-
nated the Baptist Missionary Society, Oct. 2, 1792. He was one of the representatives to the Baptist College, Bristol, and pastor of the Broadmead Chapel in that city in 1794. In 1815 he became secretary of the Baptist Missionary Society. He died May 25, 1825. Dr. Ryland wrote, Memoirs of Robert Hall, of Drury; — A Condensed Statement of the Reasons which Induce the Baptists to Differ from Their Christian Brethren; — Sixth Sermons; and nearly a hundred Hymns, which appeared in magazines, signed "J. R. jun." These have been published in a neat volume by Daniel Sedgwick.

Sabai Version of the Scriptures. Sabai is spoken in several islands in Torres Strait, between Australia and Papua. The gospel of Mark was printed at Sydney in 1883 under the care of the Auxiliary of the British and Foreign Bible Society. The translation was made by a teacher, Elia, who had been fifteen years engaged on the work, and revised by the Rev. S. Macfarlane, of Murray Island. The gospel of Matthew has since then been added. (B. P.)

Sadbe, Abraham Isaac, a Jewish writer of the 16th century, who was banished with thousands of Jews from Lisbon in 1499, is the author of a very extensive commentary on the Pentateuch, entitled The Bemile of Myrrh, מיל עפר, in which he largely avails himself of the zohar and other earlier cabalistic writings. The commentary was first published at Constantinople in 1514; then at Venice in 1523, 1546, 1566, and at Cracow in 1558. Pellican has translated this commentary into Latin, and the MS. of this version is in the Zurich library. See Firstly, Bibl. Jud. s. u., Ginsberg, Kabbalah, p. 128; Lindo, History of the Jews in Spain and Portugal, p. 266; Jocher, Allgemeines Ge-
schlehrten-Lehrbuch, s. v. (B. L.)

Saddler, Isaac, F., D.D., a Methodist Episcopal min-
ister, was born in Westmoreland County, Pa., Oct. 5, 1807. He was converted in 1809, licensed to preach in 1840, entered the Pittsburgh Conference in 1858, was superannuated in 1872, and assigned to the East Ohio Conference at its organization in 1874. He died sud-
edly, March 2, 1882. See Minutes of Annual Confer-
ce, 1882, p. 319.

Sa'df, an important, but comparatively modern town of Palestine, eight miles north-west of the sea of Galilee, famous especially as a medieval seat of Jewish learning. The following account of it is taken from Murray's Hand-book for Syria (p. 418). Further de-
tails may be found in the Memoirs accompanying the Ordinance Survey (i, 192, 246).
Safford lies on an isolated peak, which crowns the southern end of the mountain range. A deep glen sweeps round its northern and western sides, and a stream, issuing from the Passaic river, flows into the former a few miles to the south. Beyond these, on the north-east, north, and west, are higher hills, but on the south the view is open. The old village crowns the peak; the Jewish quarter of the town clings to the western side, considerably below the summit, the rows of houses, built like stairs, two and three stories high—one occupying the ridge to the south, and the other nestling in the valley. The population may be estimated at about four thousand, of whom one third are Jews and a very few families Chris-
tians.

"The only attraction of Safford is the splendid view it commands. This is best seen from the summit of the old village, where a large mound is surrounded by a ditch, within which was a wall. All is now a mass of ruins. Only a shattered fragment of one of their temples remains, and the lower town has survived the earthquake of 1827. Before that cat-
tastrope it was not in the best repair, still, its afforded an ac-
commodation to the new citizens; in a few months, it was utterly ruined, and many of its inhabitants were forced to bury beneath the fallen towers.

"Safford is first mentioned in the Volsung version of the book of Tobit (rather as Seafot in the Jerusalem Talmud; perhaps also the Mea of Josephus (War, II, 5, 1), it lies on the site of Bethmal, the book of Judith, but without evidence. The castle seems to have been finished under the Crusaders to guard their frontier against the invasions of the Saracens. It was garrisoned by the Knights Templars. Its defences, both natural and artifi-
cial, were so strong that it was occupied by the Saracens for weeks before he was able to capture it. After lying in ruins for many years it was re-occupied by the Turks in 1622 by order of Suleiman the Great, of 1580. But it only remained twenty years in the hands of the Christians, for, being hard pressed by the Turks, the citizens of Safford, non-Christians, were massed and were murdered to a man, the chief being slain alive by the barbarous Mohammedans. By 1630 the city was in ruins, being in possession of the Turks.

"We know not when the Jews first settled in Safford, or at what period they moved to the town of the rank of a holy city. There were no Jews in the place in the middle of the 12th century, when Benjamin of Tudela visited the country; and it was not, in fact, until four centuries later that the schools of Safford became celebrated. Then a prince called Elia, a famous soldier and Rabbi, was sent to Safford to maintain and extend the religious instruction. He became the chief rabbi of Safford and was acknowledged as the chief rabbi of the Hasidim. The 16th century was his golden age. In the 17th the learning and funds began to decline, and the earthquake of 1832 gave a deathblow to the Jewish cause. Printing-press, synagogue, schools, houses, and people were all involved in one common ruin."

Safford, Jefferson, Price, D.D., a Presbyterian minister, born at Zanesville, Ohio, Dec. 12, 1826. He graduated from the University of Ohio, at Athens, in 1843; taught at Dry Creek Academy, Covington, Ky.; and at Indianapolis Academy, Ind., for two years each; was professor of mathematics at Covington, in 1847 and 1848; next entered Princeton Seminary, N.J., where he was graduated in 1852; was then invited to the Presi-
dent of the Pennsylvania Academy, by the Philadelphia, April 8, 1851; taught math-
ematics at Richmond Academy, Richmond, Va., three years, supplying also, part of the time, the Church at Bethlehem, and was ordained by the Presbytery of West Lexington, at Frankfort, Ky., Feb. 9, 1853. His fields of labor were the Church at Frankfort, from 1855 to 1857; pastor of First Church, Piqua, O., from 1857 to 1862; First Church, New Albany, Ind., from 1862 to 1867, and district secretary of the Board of Missions for Ohio and Indiana from 1867 to 1870. He served as a captain in the Army during the Civil War, and has been a prominent citizen of the city since 1871. He was ordained to the Presbyterian ministry in 1856, at the same time supplying also Fairmount Church from 1870 to 1877, Rossville Church from 1871 to 1873, acting as president of Zanesville University in 1871 and 1872, supplying also Uniontown (O.) Church from 1871 to 1873, Kirkwood Church in 1871 and 1872, and Northrup Church from 1874 to 1875, Clearfield and West Carisle churches until his death, which occurred at Zanesville, July 10, 1881. Dr. Safford was also the accurate and efficient stenographer clerk of the Presbytery of Zanesville from 1873, and of the synod of Columbus from 1875 to 1880. See Neotrop. Report of Princeton Seminary, 1878, p. 49.

Salm, Peter, D.D., a Lutheran minister, gradu-
ated from Gettysburg Theological Seminary in 1831, and entered the ministry in 1832, the period of his service comprising forty-four years. He preached in both the German and English churches. He was a man of consider-
able size; was born in 1806, and reared in the old Dutch quarter of Zanesville, Ohio. His parents emigrated to America when he was seven years old, and settled in the village of Zanesville in 1819. Dr. Safford, at that time, was an itinerant preacher, and he was the first to give them a religious training. He was a man of great learning, and was known as a scholar and a preacher. He died March 14, 1872, at the age of sixty-
six years. See Lutheran Observer, March 24, 1876.

St. Aldegonde. See MARSICH, PHILIPPUS.

St. Andrew's. See ANDREW'S, ST.

St. Brieuc. See BRIEUC, ST.

St. Claude. See CLAUDE, ST.

St. Cyran. See DUVEREBOURG.

St. Denis. See DEXIS, ST.

St. Edmund. See EDMUND, L., a Scotch prelate, was bishop of the see of Caen in the 11th century, and in 1158 was made lord chancellor. He died in 1152. See Keith, Scottish Bishops, p. 211.

St. Gall. See GALL, ST.

St. Martin. See MARTIN (SAINT), LOUIS CLAUDE DE.

St. Omer. See OMER, ST.

Sacker, Alfred, a missionary to the "Dark Conti-
nent," was born in England, July 21, 1874. At the age of twenty-nine he was accepted by the Baptist Mission-
sary Society of the mission on the west coast of Africa. In 1845 Sacker settled at King Agaa's Town, the seat of a large tribe, on the left bank of the Camerons River, and about twenty miles from its mouth. With great difficulty he mastered the Duala language, spoken by the people among whom he lived. Early in November, 1849, he baptized the first convert, and in the afternoon of the day a church was formed, consisting of the mis-
sionary and his wife, the native helpers, and the Duala convert. Mr. Sacker translated the Bible into the Du-
ala language, and died at Victoria, March 15, 1880, hav-
ing spent thirty-four years in it, and at the age of seventy.

St. Aenon. A Roman Catholic theologian and philos-
opher of Germany, was born Aug. 24, 1706. In 1801 he was professor of ethics and pastoral theology at Munich, in 1807 professor of moral and political philosophy at Landshut, and died in 1851. He published, Die Re-
ligionsphilosophie dargestellt (Landshut, 1811).— Grund-
lagen der Religionsphilosophie (Sulzbach, 1819).— Grund-

Salim. Lieut. Conder (Tom Work, i, 92) advocates the position of this place at Salim, four miles east of Nubbi, urging the abundance of water there, and the presence of a village, Ainimi (Emon), seven and a half miles to the north-east; and Tristram (Bible Places, p. 192) likewise accepts this situation for similar reasons, adding that it is close to the old main lines of road from Jerusalem to Galilee. "The hard-springs are found in an open valley surrounded by desolate and shapeless hills. The water gushes out over a stony bed, and flows rapidly down in a fine stream surrounded by bushes of oleander; the supply is perpetual, and the continual succursals of little springcourses over the bed of the valley, so that the current becomes the principal western affluent of Jordan south of the Vale of Jesreel. The valley is open in most parts of its course, and we find the two requisites for the scene of baptism of a multitude—an open space and abundant water." (Conder). Salim itself is described in the Memoirs ac-
companying the Ordinance Survey (ii, 220) as "a small village, resembling the rest, but evidently ancient, hav-
Salvation Army, The. This new religious organization is, in some of its agencies and operations, suggestive of the reformation under Luther and of religious awakening under the Wesleys. Each of these great movements was so startling in its character that it commanded wide-spread attention, and excited opposition and envy on every hand. Their enemies declared that the work would soon come to nothing, and that such inflammable material would soon burst itself out. These disparaging predictions have not been fulfilled with regard to the former two efforts, nor are they likely to be realized in the case of the Salvation Army. Not designed for any merely human agrandissement, not antagonistic to any orthodoxy, it is a movement full of evangelical zeal, with a burning desire in the heart of one Christian minister to "rescue the perishing" in London. It was the privilege of the writer to hear William Booth, the general and founder of the Salvation Army, preach the gospel in a prison when he was only twenty years old, and to be an intimate personal acquaintance of his from that time to the present.

L. Origin of the Movement.—1. William Booth was born in the town of Nottingham in the year 1829. His parents belonged to the Church of England, but at the age of nineteen he began to attend the meetings of the Wesleyan Methodists, then and now a large and influential body in the town. Their services had in them more life and energy than he found in the Established Church, and having experienced a change of heart in these services, these communications were naturally centred where he had derived so much good; hence, through young years, he began to attend mission and open-air services and cottage-meetings among the poor in the neglected parts of the town. He soon became an exhorter, and related at the meetings his own happy experience, persuading others to seek salvation. During the daytime he was employed at the miscellaneous store of a pawnbroker, and there he became practically acquainted with the wants, privations, and sufferings of the poor. His natural quickness of observation and his retentive memory were used by him to advantage. In the evenings and on Sundays, while a mere youth, he began to preach short, earnest sermons, in the open air, in all weathers, inviting sinners to Christ. In 1846, when only seventeen, he was accepted as a local preacher, became zealous and useful, and his labors were much owned of God. He was then a mere stripling, tall, with long, flowing black hair, a piercing eye, and an edge of fire. Before he was twenty he was urged to enter the Methodist ministry, but in addition to his want of theological training, the doctors told him that one year of the clerical work, to which he was occasionally called, would probably exhaust the energies he had; and as he was not physically strong, he waited for a time to see if his health improved. In the meanwhile he was wholly engaged, partly in London and partly in Lincolnshire, as an evangelist, a work in which he took special delight.

At the age of twenty-four he was accepted as a minister on trial in the Methodist New Connection, and placed for a time under the care of the Rev. William Cooke, D.D., for theological training. Shortly afterwards, in 1854, their society at Guernsey invited him to raise their cause, then in a low condition, and at the same time improve his own health in their mild and genial atmosphere. At the first Sunday service he held there thirty persons were converted, and within a month three hundred were added to the church membership. He had preached in London, but the novelty of his success quickly spread through the Connection, and he was soon afterwards sent to ten cities, to hold special services for a week or two in each. The conference that year sent him out as an evangelist, the results of which may be judged by the returns from a few places: at Hanley, Staffordshire, 400 conversions; at Newport, one week, 290; at Sheffield, in four weeks, over 400; at Chester, several hundred. Fifteen of these converts are
known to have become ordained ministers of the gospel.

2. Jealousy among a few senior preachers, who could not command such success, obliged him to settle down in the man's life, his name was a great deal on the Gateshead-on-Tyne, where, by his labors, the membership was trebled. He was next sent to Newcastle, with the same result, having in the meantime married Catharine Munford, daughter of Mr. J. Munford, a good London Methodist; and his young wife worked earnestly and laboriously with him. In piety, zeal, and devotion, and ability, he took part with the late Mrs. Phoebe Palmer, of New York, as one of the specially called and gifted of God to do a great work for him in the world and in the church. Seeing how God was working by Mr. Booth among classes of people seldom reached by the ordinary minister, and feeling the burden of souls pressing upon him, he made a most earnest appeal to the Liverpool Conference of 1861 to again appoint him as an evangelist; and his appeal, worthy of Dr. Coke or George Whitefield, was supported for a while by an equally earnest appeal made by Mrs. Booth from the gallery of the chapel. Some of the older preachers were shocked by a woman addressing the conference, and she was silenced. The conference made a great mistake in not accepting Mr. Booth's services as an evangelist, but the doors opened ought to have been doubled in ten years; instead of which, after the lapse of a quarter of a century, their membership is less to-day than it was then, and does not number thirty thousand after the lapse of nearly ninety years. Mr. Booth resigned his connection with the body, and resolved to wait the openings of Providence; without employment, home, or income, he and his devoted wife looked alone to God for guidance, and it soon came.

Visiting Cornwall, he found many earnest Methodists in hearty sympathy with the yearnings of his heart. Many of them are laboring hard in preaching and holding revival services both on the Sabbath and on week days. In this way they spent two years as missionaries, in various localities, for three or four weeks each. Fishermen and tin miners came to their services by thousands, whole neighborhoods were stirred all round, the claims of religion became paramount, and men by scores left their work to seek divine mercy. The knowledge of these gracious outpourings of the Holy Spirit spread throughout the country. One chapel was kept open from daylight in the morning till midnight for a whole week. The result of such manifestations awakened general interest in the country, and invitations for the services of Mr. and Mrs. Booth reached them from all parts of England and Wales. These occupied them both for two years more, and in June, 1865, they came to London.

Provisionally they were directed to the East End, a locality where, within the limits of half a mile, eighteen thousand persons, men and women, were counted entering drinking-saloons on one Sunday. There, on a heap of refuse, Mr. Booth commenced the work which has developed into the Christian Saloon known to the world over. A small pocket Bible and hymn-book were in his only weapons. In 1888 Mrs. Booth, in writing of herself and Mr. Booth in 1886, remarks: "He left a happy and prosperous ministerial career, gave up all that is commonly regarded as valuable in life, came out without any human encouragement or guarantees, and devoted himself to labor among the neglected masses, with no thought beyond that of a local work in the east of London. We surrendered home, income, every friend we had in the world, save my parents [whom they nourished in old age], with four little children under five years old, to trust only in God. During the ten years following, we were groping our way out of the conventionalism in which we had been trained, and often reluctantly following the pillar of cloud by which God was leading us. We tried committees, conferences, and all sorts of governments, showing how far we were wrong till the grand military idea was revealed to us."

Not much consideration was required to convince Mr. Booth that in East London there was labor for a man's life, his name was a great deal on the streets, and having his sympathies strongly drawn towards the dense mass of godless people in the streets day and night, he gave up invitations to labor in the provinces to devote himself fully to the teeming population of Whitechapel and its surroundings. In ten or fifteen minutes he would gather a congregation of thousands of people, to whom he preached daily the plain gospel in the old-fashioned manner. He was a Methodist to the backbone, and in all his addresses he taught and enforced the necessity of repentance, faith, and holiness. God wonderfully owned the work he presented; its effects had been witnessed in Cornwall and other parts, and it was soon found that conversive followed the preaching in London. As there was no place in which to gather the people, Mr. John Eaton, an old Methodist, lent Mr. Booth a preaching tent which he had long used on London Fields. Crowds gathered there, many were saved, and for these soon began to be useful in their own localities, each one asking himself, after he had found Jesus,

"What shall I do to make it known What Thou for all mankind hast done?"

Mr. Booth prepared a cheap hymn-book, which was sold freely at all the meetings, and thousands were bought and read by the new converts. These, one after another, began to speak of the blessings they had received, and their testimony deepened and intensified the general interest in the services; so that the companions of these poor men, now made rich by faith, began to think there was something in the preaching which had completely changed very bad persons, and made them lovers of home, of God, and of their fellow-creatures. The storms of autumn scattered the tent in which they found shelter, but there were wages going on in the open air. As winter approached, shelter was required, and one of the lowest of the many drinking-saloons, a very den of infamy, was secured, and converted into a mission hall and book-store, for the sale of hymns, tracts, and such literature as would be suitable to young converts brought up in utter ignorance of religion. Next a large dancing-saloon was taken and used in the same way. Both these places were soon filled by eager listeners, services being held on the ground-floor and the first-floor simultaneously, the stairs and passages crowded at nearly every service by the neglected poor, who saw in these agencies and ministrations the promise of salvation out of sin, misery, and poverty. Believing in the advantages of labor, and in the truth of Mr. Wesley's adage, "All at work and always at work," Mr. Booth found employment for many of the converts in extending the mission, and it was soon manifest that they were gradually rising in the moral and social scale. Converts increased, people by thousands attended the exercises, and in less than a year Mr. Booth hired a large theatre for services on Sunday, which proved attractive to the outcast. Crowds gathered there, young and old, most of whom had lived like heathens, and in knowledge of God for many years for his laws. Drunkards became sober, swearers began to pray, those who had lived by stealing stole no more, scores of old and forgotten debts were paid, multitudes of women were rescued from ruin, and appeals now came to Mr. Booth to open new missions in Soho, Green, Limehouse, Poplar, Canning Town, Croydon, Norwood, and other places; in these localities the applicants were directed to procure a room, and speakers were sent to hold services. It is amusing to survey, at this time, the variety of spots used for the new efforts, many of which the writer personally visited at the time—a club-room, a cellar, a shed, a railway arch, behind a pigeon-shop, an old factory, a schoolroom, a cottage—so eager were the poor people to get the gospel preached to them. They had not been accustomed to churches or chapels; they knew little about the Bible, and par-
sions they thought their greatest enemies. They belonged to the refuse of mankind—navvies, sailors, gypsies, infidels, scoundrels, drunkards, thieves, dog-fanciers, pigeon-keepers; men, women, and children, the roughest, wildest, most ignorant and degraded met together, and on them the full power of the gospel was manifested in their conversion and after-life. Persons from all these classes stood forth and openly declared what the grace of God had done for them, then appealing to their old companions in sin as to the truth of their testimony.

While Mr. Booth was thus evangelizing the masses, his wife was engaged in holding meetings in many of the largest halls and most aristocratic centres in the kingdom. At Hastings, Margate, Brighton, and many other places, crowds of the middle and upper classes attended her services, and numbers, whose interest and sympathy were enlisted, became friends and helpers in the establishment of missions for the working classes on the plans already described. The motto of Mrs. Booth's life seemed to be, "I must be about my Father's business." While thus occupied in public work, her family was not neglected; for she tells us that every hour which was not spent in public work was sacredly devoted to her children, who were mainly educated at home, and trained on the principles laid down in a book entitled The Training of Children, recently written by her husband. How completely this task was accomplished is manifest from the fact that all their children were converted early in life, and all who are old enough are doing useful and important labor in the Salvation Army. The work spread faster than Mr. Booth's family could keep pace with it, and their converts carried the holy fire with them into their homes; and thus began fresh missions at Old Ford, Stoke Newington, Shoreditch, Tottenham, Mill Wall, and other parts in and around London, progress being reported monthly in a new periodical which bore the title of Christian Mission Magazine.

3. In 1870 a great impulse was given to the movement, when Mr. Booth purchased a pile of rough, strong buildings in Whitechapel, London, which had been used as "a people's market," but having been a commercial failure, was now obtained at a reasonable cost, and fitted up as a hall to hold two thousand people, with numerous separate rooms, soon occupied as offices, class-rooms, a book-room, and a kitchen. All these were put to active use, and there the new converts found a hearty welcome at the daily services, and a fresh converting the and in that building many have been saved from every kind of misery, and even from self-destruction, as despair seized upon them. The daily services were well attended, and on Sunday three or four services were regularly held, at which both Mr. and Mrs. Booth labored continuously and earnestly. At length his health gave way, and a long rest was needed; but God raised up ready helpers, much prayer was offered up, and, on his recovery, a fresh campaign was started, in 1873, large additions being made to the membership, and officers were sent into new districts to rescue the perishing. In 1874 a new mission was opened at Hammersmith, and others were begun in towns far away from London, operating with the same results as those in the metropolis.

In the provinces some remarkable conversions took place of persons who had been notorious sinners, and they soon became as noted in spreading the news of salvation.

These converts were chiefly uneducated people, but were easily led by those who had been helpful to them, and it became necessary to issue suggestions for their guidance. The following five points were accordingly distributed: 1. To hold meetings out of doors, and to march singing through the streets in harmony with law and order; 2. To visit public-houses, gin-palaces, prisons, private houses, and to pray with anyone who can be got at; 3. To hold meetings in theatres, music-halls, saloons, and other common resorts of those who prefer pleasure to God, and services in any place where hearers can be gathered, especially such as would not enter ordinary places of worship; 4. To use the most popular song-tunes, and the language of every-day life, to convey a knowledge of God to every one in novel and striking way; and 5. To make careful investigations for Christ, both in public and private. The White-chapel headquarters soon became a centre of great influence, which reached far beyond London, and the deaths of two of the officers there proved to be a blessing to the cause, as they were the authors of the well-known words of the Rev. Charles Wesley, "God borrows his workmen, but carries on his work." In six months nine valiant officers came forth to supply the places of those who had died. Quietly, but like a deep and mighty river, the work was spreading through the provinces, and the army of the Lord was making such rapid growth that the foundation had become necessary, with more efficient organization.

4. After mature consideration, in the spring of 1878, the entire mission was remodelled as a military organization, with the title "The Salvation Army," and the writer was present, by invitation of Mr. Booth, at the first meeting, but under the new designation, as the organiser was called "General Booth." The reason given by him for the change was that his adherents were really an army of salvation. "The name," said he, "is preferable, because the only reason for which the organization exists being war against sin, common sense requires that it shall be framed after that pattern which mankind, in all ages, has found to be the most effective, and the only one possible for an army." The novelty of the new designation at once attracted the notice of the press, some to approve, others to oppose; but the object was gained. The mission at once rose from comparative obscurity and weakness to one of strength, and in a few months thirty new stations were opened, most of which have had prosperity. By the end of a year the new openings were increased to eighty, and the number of officers (evangelists) increased from thirty to one hundred and twenty-seven. Thus the leisure-loving Christians saw a spectacle which takes its rank among the marvels of the age, an army "strong in the Lord and in the power of his might." When the army was formed, in 1878, it numbered 29 corps and 32 officers; in 1882 it was increased to 331 corps and 760 officers; in 1883, to 531 corps and 2,500 officers, with a total registered membership in June, 1888, of 90,000 in Great Britain and Ireland.

II. Organization, Characteristics, etc. — 1. As the plan of organization is the same as that employed in the army in the United States, it will be described by the words of General Booth himself, who says, "Our organization makes every soldier in some degree an officer, charged with the responsibility of so many of his townsmen, and expected to carry on the
war against the locality where he resides. Every corps is mapped to a portion of the country, and every village is placed under the care of a sergeant until a corps be established in it under commissioned officers. England is divided into 18,000 districts, each all the command of a major, whose duty it is to direct and inspect the operations of every corps therein; he has to see to the extension of the war, and the calling out of new officers, and to the removal of others unfit for their position. Each corps is under the command of a captain, assisted by one or two lieutenants, who are entirely employed in and supported by the army, their duty being to conduct services out-doors and in-doors, to visit those enlisted, and to plan and work for the salvation of the whole population around. Captains and lieutenants are removed every six months, and no one is settling into old ruts, and to prevent their forming too strong attachments to either persons or places. We have tens of thousands of soldiers who are ready at a word to leave all and go out to rescue the souls of others, and who give no submitting to the leadership of either men or women placed over them, for Christ's sake. Experience has taught us that real soldiers care little who leads or how they march, so that there is victory. We have never enjoyed such an unbroken peace and harmony as we have had since it was thoroughly understood that a captain is under the division under his major, and the whole army under its general, with no hope of successful agitation against superior authority. It is a great object with us to avoid using our system of government so as to limit spirit, liberty, or hamper any officer with awkward restrictions, who is seeking the accomplishment of his great mission." In 1883 the army had 509 centres of operation in England, 85 in Scotland, 17 in Ireland, and, at the last account, one each in France, Switzerland, Sweden, United States, Canada, India, South Africa, South America, New South Wales, Queensland, and New Zealand—a remarkable development as the result of five years' work.

2. Shortly before the army was organized, it was found that property, valued at many thousand pounds, was owned by Mr. Booth's mission, and in order to leave no doubt of its security for the objects for which it had been acquired or built, a deed was drawn up, and enrolled in chancery, Aug. 7, 1875, which declares that the property belongs, first, to William Booth, second, to his son, William Bramwell Booth, and at the death of the latter, whole or in part, to the women in trust, for the use of the army so long as it may exist; and the solicitors to the army hold in their possession the deeds, and a complete schedule of all property standing in the name of William Booth, which is increasing rapidly every year.

The finances of the army are derived from various sources. From the first, all who attended the services were taught the duty and privilege of giving in support of the work, and the majority of the corps have long been self-supporting. In 1864 the members of the army contributed among themselves more than $500,000 to carry on the work, and this in addition to subscriptions and donations from the general public, and the sales of their various newspapers and publications. The total revenue for 1884 was $1,350,000, made up as follows: Central, or office funds, $675,253; local funds, $675,000; foreign funds, $21,500; donations from religious bodies, $10,000. All denominations contribute to this result, and the accounts are under the supervision and yearly audit of regular charitably accountants in London. The net profits on the sale of books, newspapers, medals, and other intra-army productions amounted in 1884 to $24,000. Out of these results the salaries of the officers were paid, including also general Booth and his family. During the time (about twelve years) previous to the formation of the army, and for several years afterwards, a benevolent Christian gentleman, member of parliament for Nottingham (Mr. Booth's birthplace), afterwards for Bristol, generously provided for the wants of Mr. Booth and his family, and this was continued until the book profits were sufficient for the purpose, without trenching on the general funds. These profits are Mr. Booth's own private property, and as general editor he might claim them, but, instead, he maintains the official staff from that source of revenue.

3. Having to organize mostly by means of uneducated persons, the work has been slow and uphill. The officers are drawn from the ranks; those who prove the best soldiers are recommended by their captains to headquarters, inspected and reported on by the major, and if then able to answer (to the satisfaction of the general himself) a lengthy series of questions, they are placed in the training-barracks at Clapton. There, a few weeks of hard work would set them true to their qualifications; and even if they are trained in combating every branch of the service, carefully drilled, and taught the simplest way of conveying the truths of the Bible to the people. Some have to be taught the elements of arithmetic, reading, writing, and arithmetic; but the training is not so much scholastic as spiritual, the great necessity pressed upon every one being that of holiness of heart and life. Those who prove unfit for officers are sent back to the ranks; the care in selecting cadets is such that this necessity does not often fall upon the captain, for few persons who do not give up homes or positions more comfortable, from a worldly point of view, than the one they come to, so that self-seeking persons are seldom found in the army. The training lasts from six to twelve weeks; then the cadet is sent as lieutenant to some captain in the field. Neither captain nor lieutenant has often many shillings in pocket when commencing the work in a new place, whether city or village. Constant dependence on God for the supply of all needs is a lesson often learned amidst hard surroundings. So rapid is the complete and successful growth of the army, that it is not often one of much privation. For a few years mob-violence was his chief hardship, but as the army becomes better known and understood by the authorities, and their non-resistant disposition discovered by all classes, the officers are also given their whole strength to the service. Each officer is expected to conduct from twenty to twenty-five meetings weekly, extending over thirty to thirty-five hours; to spend eighteen hours in visiting from house to house, and to spare no possible effort in seeking the good of souls. The amount of this work is by a single set of accounts, in 1884, one shilling weekly, by a woman-captain fifteen shillings, and by a married captain twenty-seven shillings, with one shilling per week per child, so that drones are seldom found in the Salvation Army. A negligent or unsuccessful officer is dropped after eighteen months trial, and is left without an appointment. The frequent removals check all selfish sentiment, and thus the officers, by experience, become examples of self-sacrifice for the salvation of the world.

The uniform worn by the army consists of a plain simple dark-blue dress, trimmed with a neat red braid, and marked with the letter S on the collar: the S on the general's garments is marked in gold. It is found to be useful, attracts attention, gives opportunity for conversation, gathers people at the open-air demonstrations, excites respect in the rougher class of the people, indicates a man who respects an organized army, and is a safety-guard against the fashions of the age. The military form of government, affirms Mr. Booth, in his Book of Instructions, contradicts no form of government laid down or practiced in the New Testament, and is in perfect harmony with the only answer to the universal appeal, the Cross of Good Test, and cannot therefore be said to be unscriptural.

4. The doctrines taught in the army are Armenian, such as Mr. Booth learned to love and preach when he was a Methodist minister. In describing this matter, he says, "We have not a particle of sympathy with those who desire to let down or adapt the gospel of
Christ to the fancy of the 19th century. The gospel which tells a man that he is thoroughly bad, and under the power of the devil; which draws out the hidden things of iniquity to the light of the judgment throne; which denounces sin without mercy, and warns men of eternal wrath to come unless they repent and believe in the only Saviour; the gospel of a crucified Saviour, who shed real blood to save men from real guilt, real danger, a real hell, and who lives again to give a real pardon to the really penitent—a real deliverance from the guilt, power, pollution, and fact of sin to all who really give up to him a whole heart, and trust him with a perfect faith—such is the gospel of the Salvation Army. We heartily believe the three creeds of the Church, we believe every word of the commination service, and we denounce the wrath of God against sinners as those who believe that all these things are true. We teach men to expect salvation from the guilt of sin the moment they turn from sin to God, and trust him to receive and pardon them. We teach that God is able and willing perfectly to purge the heart from all its evil tendencies and desires, the moment the soul trusts him for it all: we urge the people not to rest until God has thus cleansed the thoughts of their hearts by his Holy Spirit; and we assure them that God will preserve them blameless, and cause them everywhere to triumph, so long as they fully trust and obey him. We teach that sin is sin, whoever commits it, and that there cannot be sin without the divine displeasure; that there is a real, constant, and perfect deliverance from sin provided by Jesus Christ, which all men are responsible either for accepting or rejecting. We teach that all saved men and women ought to lay down their lives for the salvation of others, if required; that being followers of Christ means sacrificing all our own interests, enjoyments, and possessions to save a rebel world, and that whoever does not so bear the cross has no right to expect the crown.

6. Printing has been a great factor in the progress and success of the army. From the commencement of the mission in East London Mr. Booth has had strong faith in the power of the press. A cheap and good hymn-book was one of his first requisites, and his first collection, sold at one penny, was often enlarged and added to, until it has become one of the best penny hymn-books in use, and hundreds of thousands have been sold of it. He then began a penny monthly magazine, called The East London Evangelist, which was followed by another, with the title Christian Workers Magazine. Both these were too slow in their oper-

Printing Works and General Warehouse of the Salvation Army, 96 Southwark Street, London.
SALVATION ARMY

SANDBUCHER

"Christ Church" or "Jesus College." The carrying of colors, using bands of music, processions, and other sensational methods are justified because other methods have failed to influence the masses. Striking handbills are used as the only means likely to influence drunkards, gamblers, thieves, and neglecters of salvation. The words "Blood and Fire," used on the banners and in their literature, refer to the blood of the Atonement by which men are saved, and fire means the Holy Spirit, who sanctifies, energizes, and comforts all true soldiers of God.

All the. troops are taught and encouraged to speak immediately after their conversion, just to tell what the Lord has done for them; it commits them to a life of uselessness in his service before all their old companions, kindred, and friends. God blesses them in so doing, it makes them happy and useful, and has been the means of saving scores from becoming backsliders, by returning to their old ways.

The employment of women to speak and preach has been objected to by some, but it is justified by various passages in the New Testament. Beyond these, the fact that the salvation army has preached to the people and Miss Booth have in a very high degree—and preach most effectively, is evidence that the gift should be exercised. Philip the Evangelist had four daughters who were preachers. For ten years and more Mrs. and Miss Booth, and scores of other female members of the army, have continued to go about preaching to all classes of people, without any evil consequences following: on the contrary, hundreds of people, rich and poor, have been saved under their ministrations. The army does not recruit its ranks by drawing members from any church, it openly avows its objection to accept members belonging to any existing Church; but churches of most denominations have voluntarily contributed to its funds, especially the Church of England and the Methodists, who best understand its operations and designs. Many of the army converts go to join other churches, and it is known that more than four hundred persons, converted and trained in its ranks, were, in 1885, employed by different religious organizations as ministers, evangelists, missionaries, colporteurs, Bible women, and in other like agencies. Great care is taken of the health of the soldiers in the army, and when unable to attend to the duties of their station they are sent to a House of Rest, which was many years the home of general Booth and his family, and there they remain till recovered strength justifies their return to duty.

III. Strength and success of the army, especially in Great Britain and the colonies, has commanded the attention and consideration of persons in all classes of society. On June 30, 1882, queen Victoria intimated her personal disposition towards the army in a letter to Mrs. Booth, from which the following is an extract: "Madam, I am commanded by the queen to acknowledge the receipt of your letter of the 27th inst., and to assure you that her majesty has much satisfaction that you have, with other members of your society, been successful in your efforts in winning many thousands to the ways of temperance, virtue, and religion. About the same time the bishops in conversation spoke most favorably of the army, and they unanimously passed a resolution "for a committee of their lordships to inquire into the workings of the army, to see what advice they could give to their prebendaries in dealing with them." The archbishop of York and the bishop of Bedford, among others, have gathered large companies of the army and administered the Lord's Supper to them in their churches. The great Congress Hall in London is the school for the army. There about one hundred and fifty soldiers are constantly under training in various departments; some have to learn the mere elements of knowledge, and the elements of theology are not forgotten. To many of the cadets the interior of a church or chapel was a place of mystery before their conversion. The army is now so thoroughly a part of the public mind, that it is at times impossible to escape; it is like the Christian Gospels, which have been impressed on the minds of unprejudiced persons, that it has become a most important factor in raising fallen and degraded humanity in nearly all lands. As described by general Booth himself, "The end and design of the Salvation Army is to spread throughout the entire world, and to last as long as God has enemies to be fought with and overcome!"

STATE OF THE SALVATION ARMY, DECEMBER, 1886.

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(H. J. S.)

Samaria. The archaeology of Sebastia is given in detail in the Memoirs accompanying the Ordinance Survey (ii, 211 seq.), and the topography somewhat (p. 180). See also Conder, Tent Work, i, 88 sq.


Sanctius, Caspar, a Jesuit, was born in 1554, and died Nov. 16, 1628, professor of theology at Madrid. He is the author of De Quaestor Libros Regum et De Dvoua Paralipomenorum Commentariv (Antwerp, 1624; Lyons, 1625); Commentariv in Libros Ruth, Esther, Nehem., Tob., Judith, Estheru et Maccabearum (Lyons, 1628); Commentariv in Acta Apostolorum. Accessit Disputatio de Jacobo et Porli in Historiam Hespaniam adventa (1616; Colignae, 1617). See Winet, Handbuch der theol. Lit. i, 205, 294, 250; Frits,abilities, v. S. v.; Jücher, Allgemeines Gelehrten-Lexikon, n. v. (B. P.)

Sandbüchler, Alois, a Roman Catholic theologian of Germany, was born Feb. 20, 1751. In 1770 he joined the Augustinians at Salzburg, was in 1780 professor of the Oriental languages, and biblical exegesis, and was made regent there, and died Feb. 3, 1820, doctor of theology. He published, Darstellung der Regeln einer allgemeinen Auslegungskunst von dem Buchen des Alten und Neuen Testaments nach John (Salzburg, 1833); Kurze Darstellung einer Einleitung in die Bücher des Alten Testaments, nach John (Goellnitz, 1832); Aeneas in den hebräischen und griechischen Grundtexte dem Wortinne nach richtig zu verstehen (1791); Vertheidigung der Göttlichkeit des jüdischen Gesetzes und der Alten Bundes (1787-88, 4 parts); Ueber die Zuverlässigkeit des Grund-
Sandby, Bernhard von (1), a Lutheran theologian of Germany, was born Oct. 4, 1766, at Insterburg. He studied at different universities, was in 1664 preacher at Königsberg, in 1674 professor, and in 1675 doctor of theology. In 1690 Sanden was made general superintendent, and died April 19, 1703. He published, Theologiae Symbolicae Lutharianae:—Disseratio de Gen. xlix. de Propheta Promisso:—De Verba Dei et Pericuri Mut. xlii. 19:—Pentas Illustrium Quaternionis Theologorum. See Jocher, Allemaghen Gelehrten-Lexikon, s. v. (B. P.)

Sanden, Bernhard von (2), son of the preceding, was born at Königsberg, May 4, 1666. He studied at different universities, was in 1695 professor of theology at the university of his native place, in 1709 first court-preacher, and died Jan. 22, 1721, doctor of theology. See Jocher, Allemaghen Gelehrten-Lexikon, s. v. (B. P.)

Sarf, Miles, D.D., a Baptist minister, a native of Connecticut, was, for a time, a Methodist, then became a Baptist, and was pastor of the First Baptist Church in Chicago, Ill.; subsequently an editor in Detroit, Mich., from which place he removed to East Boston, Mass., then to Gloucester, and at length to North Adams, Mass., where he was a chaplain of a Western Massachusetts regiment to active service in the late war. Next he was for a short period financial secretary of the American Bible Union, and then became pastor of the First Church in Salem, N. J., where he remained about two years. He died at Salem, Oct. 31, 1874. See Cyclop. of Methodism, p. 161. (J. C. S.)

Sarf, Peter F., D.D., a Methodist bishop and missionary, was born at Lodi, N. J., Feb. 28, 1781. He was religiously inclined from childhood, converted at the age of eighteen, and in 1807 entered the Philadelphia Conference. In 1810 he was transferred to the New York Conference, and in it continued laborious till his death, Oct. 14, 1857. De Sarf was a thorough divine, an able scholar, and an eminent, honest, and devout man. From 1810 to 1852 he was elected a delegate to every general conference. See Minutes of Annual Conferences, 1857, p. 321; Simpson, Cyclop. of Methodism, s. v.

Sanger, Ralph, D.D., a Unitarian minister, son of Rev. Zeeliaiah Sanger, D.D., was born in Duxbury, Mass., June 22, 1766. He graduated from Harvard College in 1806; then, after spending three years in the study of theology under his father, he was appointed tutor at Cambridge; was ordained pastor of the church at Dedham, Oct. 16, 1812, and continued there until his death, May 6, 1860. See Necrology of Harvard College, p. 305. (J. C. S.)

Sanguline Version of the Scriptures. This language is used in the Sangur Islands, the inhabitants of which amount to about 80,000 souls, 10,000 of whom have been baptized, but have recently been blesséd with a translation of the New Testament. From the report of the British and Foreign Bible Society for 1878, we learn that the Rev. Mr. Kelling, who has been laboring twenty years on the island of Tagulandang, where he has formed a church, has completed the New Testament, and is giving it a final revision. This translation was published at London, in the Siamo dialect which, in 1882, the Rev. W. E. King, of Tilbury, having read the proofs. Encouraged by the good reception which the New Testament had received at the hands of the natives, the committee of the British and Foreign Bible Society agreed, in 1884, to print an edition of the Psalms, the translation having also been made by the Rev. Mr. Kelling. (B. P.)

Sanke, Christopher, a Lutheran theologian of Germany, was born Dec. 19, 1700, at Guben, Lower Lusatia. He entered the university of Breslau, Oct. 4, 1722. He wrote, Diss. Philol. de Anatomia Fasculi Votivi Roman, i. 3 (Leipsic, 1729):—Volupthiges Anwurimg zu den Accidenten der Hoed (1740):—De Differenta Inter Vocationem ac Testamentationem circa Mens Ecclesiasticum (1749). See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Santos, Paganinus. See PAGANINUS.

Saphir. The probable representative of this place is thus described in the Memoirs accompanying the Ordnance Survey (ii, 418): "Three mud villages of the same name as Sudair exist close together, the søke of the nearest being the Squeak in the district of Askham, given as property to the bishop of Beverley, A.D. 1160 (William of Tyre). The most ancient of the sites of these hamlets is that of Sudair, which is situated on the north-western side of theAskham (spelt northerly of the three), where there are ruined cerniers of old habitation. There are small gardens and wells at each village."

Saphir, Jacob, a Jewish traveller, was born in 1800, and died at Jerusalem, June 22, 1885. He visited Egypt, Arabia, India, and Australia; the results of his researches he published in "MED. ii 238 (1864, 1874, 3 vols). This work is of great historical and ethnographical value. For the Hebrew codex which Saphir brought from Arabia and sold to the public library at Paris in 1886, see SHAPIRA MANUSCRIPT. (B. P.)


Sargado. See IBX-SARAGO.

Sarid. Lient. Cordier suggests (Memorials to the Ordnance Survey, ii, 49) that the original name may have been Sodaid ("for 7", as in the Sept., and in that case the place may be represented by the modern Tdl Soudud, three and a half miles south-west of Nazareth, consisting of a "good-sized artificial mound, with five springs beneath on the south") (ibid. p. 70).

Sartorius, Christoph Friedrich, a Lutheran theologian of Germany, was born Oct. 22, 1701. He studied at Tübingen, was vicar at Ludwigsburg in 1727, at Stuttgart in 1728, and in 1729 preacher at Heilbronn. In 1747 he went again to Ludwigsburg, was called to Tübingen in 1755, and took the degree of doctor of theology in 1766. He died Dec. 2, 1768. Sartorius published, Meditationes ad Psal. 111 de Solvitur ex Zione (Tübingen, 1732):—Positiones Generales de Libro Generacionis (1734):—De Historia Filiis De Generacione Altera ex Psal. ii, 7 Adserita (1738):—De Sacramente in Gener, (1736):—De Baptismo (1736):—De Sacra Cena (ed.):—De Leger Ceremoniis (1762):—Vindiciae Canis Contrauerunt (1785):—Diss. Exercit. Suppl. (1788):—Theologia Practica Auct. Aldr., (1769-71):—De Utilitate Vet. Test. etc. (1772):—Diss. ad Dictum Christi Matt. i, 1-19 (1778). See Döring, Die gelehrten Theologen Deutschlands, s. v.; Fürst, Bibl. Jud. s. v. (B. P.)
SARTORIUS, Friedrich Wilhelm, a Lutheran theologian of Germany, was born at Dantzig, Feb. 7, 1715, and died at Lübben in 1784, doctor of theology and general superintendent. He wrote, De Metempsyc- chonoi Physiogonica, etc. (Lübben, 1709); —De Scriptura Sanae (1783); —De Angeli Domini (1786). See Winer, Handbuch der theol. Lit. i, 468; Fürst, Bibl. Jud. s. v. (B. P.)

SARON, AARON. See AARON BEK-JOSEPH SARON.

Satisfactional View of the Atonement. The vicarious sufferings of Jesus Christ upon the cross are often represented by theologians as mainly intended to appease the divine wrath by offering a satisfaction for humankind. That this, however, is evident, not only from the character of God himself, who is no Shylock demanding his “pound of flesh,” and is infinitely anxious to be reconciled to the sinner, but it is clear likewise from the fact that no adequate quid pro quo was either attempted or achieved in this regard. The virtue and obedience and holiness of Jesus did not in the slightest degree lessen, palliate, or modify the crimes, the sins, and the transgressions of man, nor are they ever represented as any apology or excuse for these. They accept the merit of the pure as a counterpoise of the demerit of the impure, in the same reasonable equivalent, much less to condone the fault of the offending by the suffering of the innocent. Such a satisfaction is opposed to the plain teaching of the parable of the prodigal son, in which no reparation, but merely a promise of pardon is attempted or spoken of on the part of the wanderer. Nor does this conflict with Paul’s doctrine of the release from the claims of the law (Rom. v. 11), for he everywhere represents this from a Judaic or human point of view, and especially insists that these obligations are cancelled for the past and fulfilled for the future simply by a subjective conformity to the will of God (Rom. x. 4, xiii. 10). It is, in fact, the sinner himself who is ultimately and practically called upon to be satisfied with this arrangement, and upon his acceptance of the substitute the whole efficacy of the scheme is finally made to depend. God needs no such inducement, but man does, and this is not so much outside parties as the offending individual himself. It is the sinner’s conscience that demands a satisfaction, and this he can find only in Christ. See VICARIOUS SUFFERING.


SAUL, John, D.D., an Irish Methodist preacher, was born at Dromore, County Down, in July, 1795. He was brought up in the Established Church, converted in 1818, and joined the Methodists to exercise his gift for preaching. He entered as a student of the Irish Conference in 1828, and for forty-two years employed his talents to the glory of God and the good of man. He was some years treasurer of the Children’s Fund, became a supernumerary in 1868, and removed to England. He was for fifty years a diligent student of the Bible in the original languages. He was a happy, pious, and useful minister, and died near Manchester, Oct. 11, 1878. See Minutes of the British Conference, 1879, p. 43.

SAUL, Alessandro, an Italian Barnabite, was born at Milan in 1585. He studied at Pavia and Milan with such success that he knew the “Summa” of Aquinas almost by heart. In 1567 Sauli was made superior of his order, in 1570 bishop of Aleria, in 1591 bishop of Pavia, after having refused the archbishopric of Genoa. He died in 1592. Benedict XIV beatified him in 1741. See Archi, Dizionario. See Medaglie d’Argento, in volume ii, Collectione di Vite dei Santi Distinti Religioni della Congregazione dei Chierici R.R. di S. Paolo detti Barna- biti (ibid. 1861), vol. xiii.; Lettere Inedita del Beato. Alessandro Sauli (Turin, 1868); Raccolta di Osservazioni in Lode del Beato Alessandro Sauli (Lucca, 1848); Libringer, Encyclopaedia, Desclée, Biblioth. Relig. (vol. P.)

SAUNDERS, Ephraim Dodd, D.D., a Presbyterian minister, was born near Mendham, N. J., Sept. 30, 1809. After graduating at Yale College in 1828, he remained in New Haven for several months for the purpose of theological study. In the autumn of 1828 he went to Virginia, where he spent a year in teaching and study. He was licensed to preach by the Presbytery of East Hanover, in session at Nottoway, Oct. 18, 1833. After four years of pastoral work, during which time he collected money to build two churches, he opened a school for boys in Cumberland County, which he removed to Greensboro, Pa. In 1848 he became professor of New Testament of the Classical Institute at Petersburg, Va., and held this position for four years. In 1848 he visited Europe, and on his return established a Church in Pottsville, Pa. In 1851 he removed to West Philadelphia, and founded a school for girls, which was afterwards removed to Collegeville, Pa. During the late war a military department was established, the pupils being styled the “Courtland Saunders Cadets,” in honor of the founder’s only child, who was killed in battle, in September, 1862. Dr. Saunders was made chairman of the Bounty Fund Commission of Philadelphia. In 1871 he offered to give his real estate in West Philadelphia to the Presbyterian Alliance for the purpose of founding a hospital. He also obtained subscriptions to the amount of one hundred thousand dollars towards the endowment of the hospital. He died in West Philadelphia, Sept. 18, 1872. See Obituary Record of Yale College, 1872.

Savage Island Version. See Nuejau Version.

Sayres, Gilbert D., D.D., a minister of the Protestant Episcopal Church, a native of New Jersey, died at Jamaica, L. I. (where he had formerly been for many years rector), April 27, 1867, aged eighty years. See Amer. Quar. Church Rev. July, 1867, p. 395.

Scamblair, Edward D., an English Protestant Distorant and bishop, was born in 1512, and educated at the University of Cambridge. In the reign of queen Mary he was pastor of the first Protestant congregation in London, but went abroad during the Marian persecution, returned in the early days of Elizabeth’s reign, and was chaplain to archbishop Parker, consecrated bishop of Peterborough in 1560, translated to Norwich in 1584. He conducted himself with wisdom and moderation, was a learned man, but zealous against the papists. He encouraged religious meetings among the clergy, but the queen suppressed them because Puritans were admitted. He died May 7, 1597, and was interred in Norwich Cathedral. See Wilson, Dissertation Churches, 4.

Scepticism, Recent Phases of. Scepticism is primarily nothing more than an inquiring state of mind, with provisional suspension of positive conclusions. It soon comes to mean denial, or repudiation of what transcends human observation and inference therefrom, in matters necessarily of faith. See SCPEETICISM in vol. i. IX. It is in the latter signification that it will now be treated, either in its characteristic features or in its development.

Every age has its own philosophical tendencies, recurring under modified fashions, with the change of antecedents and surroundings. Thus, old scepticism reappears with altered face, moving always in a vicious circle. Every philosophy is the imperfect expression
of the faintly perceived and feebly understood manifestations of the universe, and of their supposed significance. Each has its own scheme for the interpretation of the mysteries with which "we are girt about," either recognising or excluding the supernatural. Scepticism, therefore, varies with the ages, in degree, in method, and in spirit. In the higher sort of history, and unbelief too of revealed or natural religion, which is unbelief in all the foundations of knowledge, assumed so many varying forms and shadows of form as in the present day. Much, very much, of recent thought and speculation is corroded by the borrowing virus of the diseased and monstrous. It is difficult to employ familiar phrases and current modes of argument without being involved and entangled, unaware, in some of the ramifications of the pervading infection. All men are creatures of their age and of the intellectual atmosphere encompassing them. The mind is moulded, and its developments and products are shaped or colored, by the influences which it habitually endures. Hence it becomes a difficult task, but urgent in proportion to its difficulty, to examine the modes of aberration, and to detect the fallacies in widely accepted systems of error. Of these, indeed, the thought of thought, which is nothing but a system of ideational limitations, to distinguish the manifold varieties of recent scepticism, to trace the melting hues by which they blind almost insensibly into each other, and to discriminate the multitudinous variations and degrees of disproportion in the diversity of philosophical sects. No more can be safely or profitably attempted than to note the most accepted types of sceptical speculation in this declining century. All might be included under the single head of Rationalism (q.v.), but this term has a more restricted meaning in theological terminology. All proceed from the negation or exclusion of everything in the intelligible universe beyond the grasp of the observing and reasoning faculties.

The species of scepticism which will be estimated here are those which assail, extrude, or undermine religious truth—which reject knowledge or authority, superior to such as may be compressed into the narrow domain of scientific or demonstrative processes. Of these there appear to be six leading classes, the appreciation of which will afford guidance for the criticism of the intermediate or affiliated varieties of incredulity. They are: 1. Naturism; 2. Naturalism; 3. Phenomenism; 4. Phenomenism; 5. Pessimism; 6. Naturalism, which last approaches to Neo-Buddhism. These several schemes have been exhibited in more or less developed proportions since human inquiry gained atmosphere. With a more logical exposition, to present an adequate answer to the torturing questions, Whence come man and the universe? How are they sustained? What are their meaning, their purpose, and their destiny? What are their relations to the source of their being, of their maintenance, and of their order? The manner in which these enigmas have been answered has continually suffered change with the extension of human knowledge and the consciousness of previous failure. The latest transmutations now attract our regard. Of the six classes, into which the chief recent theories of a sceptic tendency have been divided, two have been especially considered in the articles specially devoted to them. These are, Materialism and Pessimism (q.v. severally). They require no further notice than may be incident to their relations to other theories.

Before proceeding to the examination of the remaining forms, it may be judicious to indicate the fundamental delusion which underlies and vitiates all schemes of scepticism, using the designation in the restricted sense of unbelief in the transnatural. All knowledge of things included within the observation of physical perception is obviously and necessarily limited by the range of the several senses. The calorific, the astatic, and the chemical rays of light are invisible; yet they are probably more important and more operative in the economy of nature than the color-rays, with their end-

less service and infinite variety of beauty. There are sounds too loud for the human ear to distinguish, too slight for human hearing; notes that are discord to some races and musical to others; odors too faint or evanescent for man's olfactories to detect; tastes too delicate or too oppressive for the tongue of man to discriminate; things too diminutive or too disgusting. Assuredly there are stars beyond the reach of the telescope, organisms too minute for microscopic vision. These facts are recognised by observation and reflection, aided by artificial concomitants. They prove the senses cannot attain to the appreciation of a variety of unperceivable for human intellect. Intellectual comprehension is limited by its constitution, in like manner, in regard to things intelligible. This is in consonance with the physical or material creation. The conclusion is the same in the one case as in the other. It is only transferred from the senses to the mind, and adapted to a new sphere. It is identical, also, with the irrefragable axiom or postulate that the finite can neither intellectually grasp nor logically deny what lies beyond its comprehension. But it may and must recognise it, or else renounce all validity of effort. Every form of dogmatic scepticism vanishes out, therefore, with a fatal and utterly irrational assumption.

On any scheme of philosophy the office of the human race on earth is to improve its habitation, its conditions, its understanding, its power. From the perspective of a realistic philosophy, the enlargement of its knowledge and the expansion of its capacities. The fullfilment of this destiny or the achievement of this result would be impossible, and, indeed, inconceivable, if the limits of the unknown did not always spread around, and if humanity were not always led on and guided by an imperfect apprehension, a confident intuition, a persistent assurance of further enlargement of its acquisitions. It is the very law of its existence, of the possible sustenance of its increasing numbers, that, as Roger Bacon said, the recognition of the unknown and still unknowable advances more rapidly than the increase of the known. "Quae secl, paucus sunt et vilia respectu eorum quae non intelligis sed credit, et longe pauciora respectu eorum quae ignoras." This is only an illustration of the law which renders fallacious all knowledge dwarfed to the compass of the reasonings of man.

There is another line of procedure—a purely logical argument—which arrives at the same result. Every conclusion must rest on accepted premises. These premises, whether as previous conclusions, or as interpretations of the objects which are dealt with, in order to arrive at a determinate conclusion, depend upon more remote premises. Ultimately a point must be reached beyond which it is impossible for analysis to go. Yet the first principles reposed on surer conviction than any inferences that may be drawn from them. The sphere beyond the utmost range of systematic rationalisation is not the darkness of the unapproachable, but the realm of the partially unknown, yet inevitably believed. Throughout, the invisible, the incomprehensible, the unattainable, must be received as existent and operative, or all knowledge and all fact will be nothing. Nothing but the idea has been created. This is only the development of the profound and sagacious observation of Aristotle, that whoever demands a reason for ultimate principles takes away all possibility of reasoning. The necessary inference from these truths, which are only diverse aspects of the same truth, is that the whole order of existence, physical and intellectual—the whole procedure of valid reasoning on any subject—requires the constant admission of influences, causes, powers, purposes, and governance beyond the possible limits of formal and systematized knowledge, beyond the grasp of the intellect. In any scheme of philosophy which pretends to include all being, and all appreciation of being, within the brief tentacles of human apprehension, is not merely incomplete and fallacious, but absurd.
With this preliminary exposition of the fundamental conditions of thought, the artful sophistry involved in all forms of dogmatic scepticism, and cunningly disguised or ignored in the recent phases of philosophical unbelief, becomes manifest. The countless forms of scepticism lie between the antagonistic extremes of materialism and idealism. These extremes are not necessarily sceptical, but in their development they tend to sceptical issues. Milton and Berkeley were fervent in their religious convictions. Of course, as materialism and idealism are the opposing poles of speculation, every scheme for the exposition of being and its interpretation must approximate more closely to the one or to the other. All may be included in the two. But such absorption of divergent currents of thought tends only to confusion. It will explain, however, the impossibility of separating discordant systems by sharp lines of discrimination. They are variously compounded, and coalesce with each other in various modes and in varying proportions. The failure, then, to maintain sharp distinctions will be due to the nature of the subject divided, not to the error of the division.

I. Of method. As buried delusion, as has been remarked, has already been amply discussed. Naturalism is an extensive species of it, which requires special notice. There is, indeed, one subdivision of naturalism which is the purest idealism, when all nature, concrete and operative, is resolved into the divinity, and this again is dissolved into abstract spirit. This opinion has been entertained in all varieties of pantheism. In its current philosophical acceptation, however, naturalism signifies the interpretation of the facts, functions, and developments of existence by the forces and changes of physical realities. It sees nothing beyond. It denies higher causation. It imprisons itself within the domain of the sensible, and affirms that this is the sole and adequate exposition of all things. The voluntary captive, in his self-constructed dungeon, affirms that there is neither sun nor sunlight without. The unreasonableableness of the conclusions and of the philosophy erected upon them is shown by the preliminary considerations which have been presented.

It should be remarked that, in these fashions of scepticism, the supposed conclusion is always the staving-point of the doctrine. That which is to be proved is assumed. The philosophy is invented and manipulated for the support of the thesis. Great acuteness and ingenuity, greater self-delusion, and the confidence of wilful ignorance, are shown in the elaborate artifices of the fall but often imposing structure. Every fact of natural history has been further analyzed, and if the analysis be conducted to its utmost limit—inevitably leads "from nature up to nature's God." The same thing is true of every intellectual or emotional experience, which gives facts of another order. Understanding the spontaneous revelation of the transnatural through the forms of the natural does not rest upon the same kind of evidence, or generate the same species of conviction as are characteristic of scientific conclusions. But they come clothed with a former and more impressive certainty. This is no novel doctrine, for Aristotle and Aquinas said, "The dubitation which occurs in regard to articles of faith arises from no uncertainty of the thing, but from the weakness of the human mind. Nevertheless, a minimum of knowledge of the highest things is more to be desired than the most certain knowledge of things little in comparison." Such testimony may be rejected with scorn, as the utterance of a schoolman, a metaphysician, and a theologian. But the Angelic Doctor makes his avowal on the authority of Aristotle, who should be safe from the petty censure of our recent science. His remark is (De Part. Aristotelis, i. b.), "If it be but little of these things that we apprehend, that little, on account of the preciousness of such knowledge, is more acceptable than all within our grasp." Old error should not, on account of its attempted rehabilitation, object to cogent refutation because it, too, is ancient.

II. Evolutionism is the most prominent and the most controlling type of naturalism in our age, the credit and the parentage of which are usually assigned to Darwin, though its most elaborate and systematic development has been sought in the trifling, though always admirable treatises of Spencer. The foundations and the main walls of the building are distinctively Darwin's. To him is due the patient, persistent industry by which the materials have been quarried, chiseled into shape, and adapted to their place in the bewildering edifice: But the plan and the purpose of the philosophy may be found in the notes to the prosaic poems and in the prose romances of his grandfather. Nor is the elder Darwin to be considered as the original inventor of the system. Many critics have shown that the whole essence of the speculation and its line of argument were the teachings of Lucretius. The Roman poet proved, in his own case, his maxim, "Ex nihilno nihil fit," and borrowed his dogmas, but not their radiant setting, from Epicurus. In this recurrence to the resuscitated phantasms of long-ago times, evolutionism is adapted with an old trick, schemes of sceptical speculation. They return with the revolving cycle. But never before, not even under the Roman republic or the empire, did Epicureanism display so bold a front or arrogate so absolute dominion as Darwinism has presented and received. It claims to be acceptable to the scientific mind, and yet has been extensively admitted into nearly all departments of knowledge. These have been remodelled in consonance with it. Now it looks forward to an early sovereignty over the whole realm of thought and action.

The eminent naturalist maintained, during his life, that his doctrine was not inconsistent with the Christian faith. His letter to a German student, published after his death, revealed his suppressed conviction that it was so, and that it had proved so in his own case. His declaration may, nevertheless, be so interpreted as to be true. There is no inevitable inconsistency between the creed of Christendom and the hypothesis of a progressive development. Everything depends upon the exposition and the application of the cardinal dogma. To human apprehension there is a more marvelous exhibition of creative intelligence and power in so ordering the world from the beginning, that every force and every creature in the universe should, like the fruit-tree, have "its seed within itself," and exert its characteristic peculiarities in the perpetuation and progressive modification of all developments through endless generations. But there is a further exhibit of intelligence and power in the supposition of constant divine action in maintaining, regulating, combining, and modifying all the successive agencies and results of existence. The imminent operation of divine energy, which Thomas Aquinas considers the most cogent demonstration of the being of God, is imperative in the one case as in the other. The former explanation will not, indeed, satisfy the requirements of either true religious belief or genuine religious apperception; but it is the more difficult of conception. It is not, however, under this aspect that Thomism has been pro- mulgated, applauded, and accepted.

One reason of the wide diffusion of evolutionism has, unquestionably, been the plausibility of the doctrine, and the ambiguity of the term. Evolution is true—"sub modo et terminis suis"—and every form of evolutionism is erroneous as a theory. That things change is a commonplace, that organic beings grow is another, that the chicken comes from the egg is undisputed; that plants and animals, including man, will, under suitable circumstances, be modified, improving or retrograding, has never been denied. The entire series of mutations can take place only within wider or narrower limits—still, within restricted limits—has never been disproved. It is the baldest assumption and the wildest reverie, to presume that the possible changes are li-
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limitable and uncontrolled, and that one genus can be transmitted into another, even in the imaginary moons of time. This is worse hallucination than alchemy. Even if a formula will not work, it is fallacy in the long term. If it is wholly arbitrary to employ it as the designation of a philosophical system. Evolution cannot appropriately signify a force, a process, a mode, or a determining rule. It is merely descriptive of a phenomenon—unexplained. Smoke is evolved out of a gun-barrel. Nothing more. It cannot be traced the force, the nature, and the action of the gunpowder. This criticism may appear trivial, but it indicates the frailty and delusiveness of the theory of evolutionism. Certain modes succeed each other, and are noted. This affords no evidence of the fact or character of any philosophical relation between the forms. Nor is there much more to be ascertained from the cabalistic symbols of the school—the differentiation of the homogenous, and the integration of the heterogeneous. These phrases have meanings, but what their precise meaning may be depends upon the presumptions of the interpreter. Of themselves they are as obscure as "Greek invocations to call fools into a circle."

Abandoning, however, this skirnishing about the outposts, evolutionism, as a heresy, is sufficiently disputed. It signifies the progressive growth of all existence by successive stages, and through the influence of the surroundings, from primitive and unintelligent germs. There is a recent exposition, elaborated with great skill and acumen, which builds up society in its ancestral and prehistoric existence, from protoplasm; and protoplasm from the diffused, undisguised, and undistinguishable antecedents of cosmic dust. Where did the dust come from? The elephant may stand on the tortoise, but on what does the tortoise stand?

Into the details and assumptions of evolutionism it is impossible to enter here. A hasty notice of a few salient characteristics is all that should be attempted, notwithstanding the hazard of such brevity. It may be said, however, that there is not a single principle relied upon by the evolutionists that is proved, that admits of proof, in the latitude required for the theory; that the ingenious multiplication of asimilated details is not argument, and does not authorize the inductions drawn; that the accuracy and propriety of the details is questionable, and has been questioned; and that "the siren" or "the whisper" of the philosophers, except through such casuistry and quibbling, such limitation and explanation, as constrain the evidence to fit the hypothesis. Throughout the theory there is a latent and unperceived "petitio principii," which cannot be evaded, unless there is a substitution of a new and original assumption to the conclusion into which it is converted. It is scarcely necessary to repeat the preliminary proposition—that the world of observation reveals and necessitates, at all times, the admission of a higher force, guidence, and wisdom; initiating, sustaining, and directing all that is or can be observed.

The aim of evolutionism is to exclude from the theory of being and of truth everything transcending the manifestations of physical existence. Of course, the virtual effect on the spirit of speculation is the same, whether the supernatural is denied or rigidly ignored. The practical outcome of epicuresianism, which relegated the gods to unimportant repos, was identical with that of the most absolute atheism. There is a logical and a metaphysical distinction, but little diversity of consequences. Hence Darwinism and evolutionism are on the same plane with positive unbelief, and merely into, even when they are not embodied in the general procedure of agnosticism. See EVOLUTION.

III. AGNOSTICISM is the current designation of the most prevailing type of sceptical philosophy. It requires the most internal supposition that it is unnecessary to deny the divine, which it banishes. Indeed, Tyndall, Huxley, Spencer, and other

bisophonists of the fashionable delusion, have admitted the reality of what they exclude from consideration and from rational inquiry. They do not deny divinity; they do not dispute the fact, they do dispute the term. They are content to say that they know nothing, and can know nothing, about it, and that no one does or can know anything on the subject. They, therefore, refuse to admit it into their contemplation, or to accord it any intellectual status over the thoughts and conduct of men. They pass by it, as it sits wallowing in the filth and muck of ignorabimus and ad nos. Agnosticism is simply shameless profession of ignorance—know-nothingism in all that is essential to philosophy. It is the substitution of human science, or unscience, for human knowledge. It may, accordingly, be extended to all forms of negation, or rejection of what lies beyond the domain of matter, or of physical science. But can physical science, or human reason, in its finite systematizations, fill the whole globe of human thought, feeling, and conduct? Of human aspiration and of human duty?

As has already been pointed out, science, observation, experience, reasoning, imperatively require the constant recognition and support of what the agnostics reject as being unknowable. What they repudiate, but what, nevertheless, remains indispensable, is unknowable, in the sense that it is beyond the reach of human scientific knowledge. But there is much knowledge of the highest practical value which is unreduced to such demonstrable form, much which is incapable of being reduced to that form. Scientific knowledge would be vain a memory in the clouds, a candle in the air, if it had nothing but propositions reached by induction or deduction to rest upon. In the brilliant developments of modern science the necessary philosophical basis of science is forgotten, and in the pretensions of scientific system-builders it is ignored. The sun shines calmly on, if invisible to the blind, or denied by them. True wisdom is distrustful of itself. It eschews pretension, and avoids the confidence which would restrict the world to the limits of human comprehension. What cannot be scientifically arranged, co-ordinated, and syllogistically or inductively proved, is not absolutely unknown. Were it so, a child could possess no knowledge, and could never learn. In things transcending the "beg- gary elements of man," we are and must be "as little children." Here humility is the condition and means of knowledge. The assurance thus gained is accepted in humility. It is a difference to know something for certain, except by such casuistry and quibbling, such limitation and explanation, as constrain the evidence to fit the hypothesis. Throughout the theory there is a latent and unperceived "petitio principii," which could not be evaded, unless there is a substitution of a new and original assumption to the conclusion into which it is converted. It is scarcely necessary to repeat the preliminary proposition—that the world of observation reveals and necessitates, at all times, the admission of a higher force, guidance, and wisdom; initiating, sustaining, and directing all that is or can be observed.

The aim of evolutionism is to exclude from the theory of being and of truth everything transcending the manifestations of physical existence. Of course, the virtual effect on the spirit of speculation is the same, whether the supernatural is denied or rigidly ignored. The practical outcome of epicuresianism, which relegated the gods to unimportant repos, was identical with that of the most absolute atheism. There is a logical and a metaphysical distinction, but little diversity of consequences. Hence Darwinism and evolutionism are on the same plane with positive unbelief, and merely into, even when they are not embodied in the general procedure of agnosticism. See EVOLUTION.
to investigate physical phenomena apart from their origin or cause, but the essence of morals consists in the acceptance of right, as a rule, extraneously presented, and obligatory in obedience to an authority above and beyond those bound to obey, though they have the power of disobeying. These traditions transcend the realm of mere knowledge.

A more dogmatic, but not more satisfactory, attitude is asserted by that growing sect of physiological psychologists who discern in mind only an exudation from matter, and resolve thought into a cerebral process, stimulated or stimulated, through the telegraphic lines of nerves and the conducting tissues, like those to Spencer, a complex series of nervous "shocks," like those of an electric battery. If the nature and action of the human intellect are degraded to the level of the electric fluid, or of the currents of sap in vegetative growth, there is neither room nor occupation for any agency higher than organic motions. But how did these motions originate? Whence were their capabilities primarily derived? In all the play of nervous excitation, direct or reflex, where is the intelligence that notes and employs the communications transmitted? Is the nerve cell where the operation of the nerve line, or at the completion of the circuit, is indispensable. The apparatus is useless without something diverse from the apparatus, to interpret the messages. The gray matter of the brain, however wonderful its constitution and functions, in its usefulness, its utility in its best, it is only a central office. The mind must be something entirely different from its complicated network of agencies. The spider's web is not the spider. But mind, intangible in its essence and modes, is incomprehensible and meaningless, without a creative mind to form and to inform it, after a fashion far different from any physical changes. Physiology has rendered, and may continue to render, most important services in the interpretation of the physical accompaniments and instrumentalities of mental processes. But Maudsley, and Bain, and Spencer, and the other advocates of human automatism, cannot detect mind or thought under the scalpel, with the aid of any microscope. Their theories are wholly superficial. They deal only with the manifestations on the surface, produced by the underlying forces. They exclude the idea of forces, except as the sequence of charges, and the sequence for which forces can exclude the term if they could dispense with it. They fail, however, to see that its indispensability attests the reality of what they would expel. As these speculations confine their attention to the show of things, they might as well be eradicated, and the powers of the universe analized, or rendered unsubstantial shadows. All things, so far as man is concerned, would be resolved into the spectral shapes cast on the clouds of the human mind. Even these phantasms must be cast by something, or evoked by something. This primary something is a cause, and a first cause, but its essence is beyond human grasp. There are, therefore, but two existences in the universe, conjoined to each other—the mirror of the mind, and the entity which starts the images from the reflecting surface. Obviously, this reduces the actual, the intelligible, and the intelligible entity. The same of whose pulsations manifest themselves as the phantasms of the human mind. This, too, is pantheism.

The fatal defect of the Hamiltonian philosophy, and of its developments, is, apparently, not in the assertion of the relativity and conditionality of human knowledge, but in the exclusion of all knowledge of the "universal conditioned." Knowledge is a very elastic term: "conditioned" is a very ambiguous one. It may be doubted whether incomprehensible technicalities—"absolute," "unconditioned," "infinite," etc.—afford such definite ideas as justify strictions in the conventional in regard to them. They are shifting phantoms of the mist. Controversies in regard to them are as effective as would be battles of children, fighting with iridescent soap-bubbles. Waiving the discussion of the question,
which would be endless, and presumably inconclusive, it must be true, as the philosophers are due to the unpeopled diversity of latitude in the meaning of the terms conjured with. Knowledge is of various degrees, kinds, and characters. Some is scientific, some philosophical, some intuitive, some revealed in mode and form apt for human acceptance. If all knowledge were denied, or excluded, but that which is established by logical or scientific reasoning, the human mind would wander in endless mazes lost. It will stagger helplessly along, led only by the marsh-fires of the night, through forest and bog; making every step foible for eternal sunlight. Science is due itself to scientific knowledge. The range is wide enough for any ambition. But science must beg its first principles. It must rest on postulates which have a metaphysical basis. Logic observes the processes and sequences of thought, but the mind is in itself, beyond human observation. All that it receives or produces is derived from impulses within and impulses without, whose existence must be accepted without other testimony than themselves. Thus, in all the grades and species of knowledge, the fundamental and indispensa

ble assurance which renders any knowledge possible is the preceding and the unerring reception of knowledge, outside of systems of philosophy and provinces of science. Reason demands this. Conscious experience confirms it. Common-sense proceeds at all times from its influence, without a thought of its requirement, or the necessity of human knowledge, and its character as "conditioned," should be admitted, but accompanied with the further admission that such knowledge is built upon the "absolute" and the "unconditioned."... V. Pessimism. It might be supposed to be a natural resilience from the optimism of Leibniz; but the schemes are separated by too wide an interval of time, and exhibit no links of actual connection. It rather grew out of the despair of the disappointed age which with the growth of the dark ages and the French revolution, and found utterance in the gloomy strains of Byron. Every age presents the results of the preceding philosophy, and moulds the philosophy of the age succeeding. That strange, poetic genius, Leopardi, sang the prelude of pessimism; Schopenhauer gave it form, expansion, and coherence; and Hartmann has endeavored to give it systematic exposition. Pessimism is not so much a negation of creative power and authority as a denigration of creative wisdom and benevolence. It maintains that the order of the universe is so constituted and regulated as to produce only wretchedness and increasing distress. In a period of brilliant industrial and intellectual achievement, but of augmenting disgust, discontent, and misery, it presents a doctrine discharging an order of things so often embittering life, and multiplying the myriads of the suffering in the surrounding and of those who find no rest in one respect, pessimism is to be reproved more severely than agnosticism. It does not merely hide the supernatural behind an impenetrable veil; it calumniates the creator and the creation. It degrades man, and units him for the discharge of the duties of humanity. Man's function on earth is not enjoyment; that may be an incident of his life, a result, or a recompense of his conduct. It is not to exult in the possession of pleasures and ease and vanities and gratifications. Pessimism often concludes, through constant trials, through sorrows, and "much tribulation," to strengthen and fit himself for the work set before him, and to do it—to make his contemporaries, and posterity, and the world, better and better provided, in consequence of his action—and to serve earnestly and loyally, as private or public service, in promoting the unseen purpose of Providence, and the destinies of humanity. What may be the fortunes or the fate of an individual is of passing moment. Countless bubbles burst every second on the ocean of life; but the movement of the ocean is uninter

rupted, the individuals participate in the many of laborers. When he falls, his place will be taken, almost by one better fitted for the growing task. There would be an impotency in dwelling on this type of pessimism, as it has been already noticed in this work. See Pessimism. It must suffice to add that the blackening of the unseen, and of its cause, the substitution of a malignant author, or order of creation, for the wise and the beneficent, are as distinc

tly sceptical procedures as any other mode of repudiating a transcendent authority. These remarks do not mean that pessimism has been produced chiefly for the purpose of noticing an increase in the growing darkness and consequent to each other. True, there is a consolatory feature in the dispensation of innumerable problems: to make the best, for selfish comfort, of what is presumed to be inevitably bad, as well as uncertain; to seek tranquillity, as far as practicable, in the renunciation of all annoying duties, and of all unselfish aims. "How weary, stale, flat, and unprofitable Seem to me all the uses of this world!"... VI. Nihilism. It is a convenient designation for the inop

tient doctrine. Its purpose is to escape from the people and arguments of the battle-ground of immobile resistance, and to surrender likeable arguments and the battle-ground of immobile problems: to make the best, for selfish comfort, of what is presumed to be inevitably bad, as well as uncertain; to seek tranquillity, as far as practicable, in the renunciation of all annoying duties, and of all unselfish aims. Nihilism, and the pessimism from which it descends, display analogies to the rehabilitated Buddhism, which has been recently compared to Christianity, and which will be described for it in the midst of the chief centres of modern civilization. The Gallican, in folly or delusion, says Cicero, which has not been advocated by some of the schools of the philosophers. If such extravagant reveries meet with acceptance in a cultivated and thoughtful generation, it is a consolation to see their influence in the world of letters—consummated before—and have been forgotten. They are dreams which vanish with the morning, and belong to those fashions of the world which soon pass away. If man be regarded—and the individual perhaps may properly be so regarded—as one ant in the busy ant-hill of humanity, the problem of life and of the universe in respect to him becomes as simple and clear as it is grand. What is needed for earthy necessities he learns by transmission, by observation, by experience, by the advance of science, and the growth of his faculties. Of all that is above him, and that is so strongly felt as to regulate his conduct and his understanding, he knows nothing, of his own knowledge, except imperfectly, for it is "wisdom unsearchable, and past finding out." Can he reject the knowledge, and the author of all his knowledge, because both remain incomprehensible? Whether affirming or negating, he cannot attain his rest. Shall the ant deny the existence of superior beings, which he can neither measure nor comprehend? Shall the clay ignore the hand of the potter? Shall man, walking in obscurity, and seeing only "as through a glass, darkly," go out of the world before he has fathomed with his short plummet line? He has his office upon earth. What that office demands he knows, or may know, so far as is required for its discharge. He
works for his family, that others may take his place when his time of labor is over. He works for his countrymen, and for his age; he scarcely knows why, or how. He knows imperfectly what has gone before, made him what he is, and elevated and facilitated his tasks. He thinks in the present day, with his times, with his life. He knows nothing certainly of what may come after him. He "struts his hour upon the stage," unconsciously ministering to purposes of which he can hardly dream. When generations have succeeded generations, the retrospect may show a grand result flowing from the primitive activity of his profession and his contemporaries. The prospect may reveal a still more glorious advancement to be accomplished. A new earth, if not a new heaven, will proceed from the successive swarms of mankind.

Can it be rationally questioned that there are controlling influences and purposes from the beginning, pressing forward to a determinate end? They necessitate the admission and the governance of a wisdom which man cannot conceive, of a beneficence which man cannot understand, of a plan which man cannot perceive and a guidance which man cannot, rationalistically or logically, ignore or deny.

Inferences.—It is a natural result of the self-confidence of men—an inevitable exorbitancy of that daring thought and speculation which are the handmaidens of progress, that, in the hour of intellectual triumph and national splendor, the bold leaders of the day undertake the erection, on earthly foundations, of "towns reaching to heaven." In their exultation, they are unmindful that these edifices must totter over, like other Babels, and note their existence by their ruins. The shattered monuments will furnish the quarries for humbler but secular dwellings. The churches and fortresses of medieval Rome were mainly built with the broken capitals and architraves, columns, statues, and other carvings, of fallen palaces and pagan temples. The strong places of later progress are similarly constructed. We mount on ruins, and on the corpses of those that have preceded us. It would be weak fanaticism to disparage the services to human knowledge and performance rendered by the theories of scepticism which have been surveyed. It would be imbecile ingratitude to refuse admission to the learning, ingenuity, and perseverance of the high priests of recent aberrations. Their devices may produce a dreary impression—"We start, for soul is wanting there!"—but there is no reason for consternation or despondency. They have opened new paths through the haunted forest of life. They have made clearings for the day-light, and for cultivation. They have extended our journeys, noted the dangerous routes, and proved by their failures the limits of human capacity in many directions. They have wrought for ends unseen by themselves. They have erected magnificent edifices for other occupants.

Literature.—The materials for the full appreciation of the recent phases of scepticism must necessarily be sought in the writings of the founders and leaders of the movement and in the critical works of the critics which those writings have provoked. The literature of the subject, accordingly, embraces the works of the principal philosophers of the last and current generations who have propounded theories of sceptical design or tendency. It equally includes the multitudinous controversies which they have excited, embodied in volumes, pamphlets, and periodicals. The biographies of the authors, as illustrative of their doctrines, constitute a desirable appendage. This literature would form a goodly library, and is too extensive for specification. So vast and so various has been the activity of these schools, their expositions, their refutations, and their rejoinders, that, instead of multiplying the titles of the emblazoned hosts of books, it might be appropriate to employ the epitaph of Sir Christopher Wren, in St. Paul's: "Circumspice." Some valuable and accessible treatises may, however, be designated, for the purpose of fuller, but still summary elucidation of the prevalent forms of philosophical incredulity. Such are, Temple, "Bampton Lectures;" Tulloch, "Theism; Modern Theories in Philosophy and Religion;" Martineau, "Types of Ethical Theory." (G. F. H.)

Schaeffer, Charles Frederick, D.D., an eminent Lutheran divine, was born at Germantown, Pa., April 8, 1807. He graduated from the University of Pennsylvania in 1827, and studied theology with his father and with his father's assistant, the Rev. Charles R. Demme. He was licensed by the Synod of Pennsylvania and Virginia June 17, 1829, and spent some months assisting his brother in New York. His first charge was at Carlisle, Pa., and his ordination took place Oct. 12, 1831. He left Carlisle Dec. 1, 1834, to enter upon the pastorate at Hagerstown, Md., where he remained until 1840, when he received a call to become professor in the Theological Seminary at Columbus, Ohio. His relation to the Ohio synod became unpleasant, and he removed to Lancaster, Nov. 21, 1843. He next removed to Red Hook, Dutchess Co., N. Y., Dec. 28, 1846, where he was much esteemed. In 1851 he became pastor of St. John's Church, Easton, Pa., where he had a prosperous ministry of four years. It was during this period that he translated Kurtz's "Sacred History," and made a careful revision of the translation of Luther's Smaller Catechism. In June, 1855, he was unanimously chosen as German professor in the Lutheran College and in the Theological Seminary at Gettysburg. The ministerium of Pennsylvania having decided to establish a theological seminary at Philadelphia, in July, 1864, called Dr. Schaeffer to become professor of dogmatic theology, his instruction to be given in German and English. In this field he labored until his death, Nov. 23, 1879. Besides the above-named works, he published several sermons, translated Lange's "Commentary on the Acts," (1866), and contributed numerous articles to the Evangelical Review and the Bibliotheca Sacra. See a Memorial of his life, funeral address, etc., in German and English (Philadelphia, 1880).

Schaeffer, David Frederick, D.D., a Lutheran minister, was born at Carlisle, Pa., July 22, 1787. He graduated from the University of Pennsylvania in 1807, and, having finished his theological course, took charge of the evangelical Lutheran congregation at Frederick City, Md., in July, 1808. He was ordained at Philadelphia in 1812, and in 1829 was unanimously selected principal of the Frederick Academy. He died at Frederick City, May 5, 1837. See Sprague, "Annals of the Amer. Pulpit," i, 128.

Schaeffer, Frederick Christian, D.D., a Lutheran minister, was born at Germantown, Pa., Nov. 12, 1792. He pursued his classical and also his theological studies under his father, was licensed in 1812, and soon after accepted a call from the Harrisburg congregation. He preached two years in New York city. In 1830 he was appointed professor of the German language and literature at Columbia College, but died March 29, 1882. See Sprague, "Annals of the Amer. Pulpit," ix, i, 145; Evangelical Review, viii, 200.

Schaeffer, Frederick David, D.D., a Lutheran minister, was born at Frankfort-on-the-Main, Nov. 15, 1769, and received his education at the gymnasium in Hanau. In 1774 he began his theological studies at the University of Marburg, and in 1778 was licensed to preach by the Synod of Pennsylvania. He was ordained to the pastorate of the Lutheran Church at Carlisle, preaching at different places in other counties. In 1790 he assumed the pastoral charge of Germantown District, and in 1812 removed to Philadelphia, where he became the co-founder and co-pastor of the Reformed German Church at young Zion's churches. In 1824, in consequence of declining health, he removed to Maryland, where he died, Jan. 27, 1838. See Sprague, "Annals of the Amer. Pulpit," ix, i, 79; Evangelical Review, vi, 776.
Die gelehrten Theologen Deutschland's, s. v.; Winer, Handbuch der Theol. Lit. i. 186, 356. (B. P.)

Scheide, Johann Georg, a Reformed theologian of Germany, was born at Cassel, May 15, 1714. He studied at Marburg, was ordained in 1738, and appointed pastor at Carlsaffen in 1741. In 1745 he was called to Rinteln, was in 1756 member of consistory, and died May 13, 1792. He wrote, De Velo Taboruscili, etc. (Marburg, 1736)—Bega Observationum Sacrarum de Codice Bibliothecarum Eruditorum MS. Bibliothecae Casselanae (Bremen, 1738). See Döring, Die gelehrten Theologen Deutschland's, s. v.; Fürst, Bibl. Jud. s. v. (B. P.)

Schirmber, August Gottlob Ferdinand, a Lutheran theologian of Germany, was born in 1756 member of consistory, and died May 14, 1791, and in 1863 at Greiswalde, doctor and professor of theology. He published, Observationes Exegetico-Critica in Librum Ebræum (Breslau, 1820)—Die biblische Dogmatik, etc. (ed.)—Verzeichniss von weissenbscherischen Abhandlungen des Supramontanus und Ruttenius (1818)—Die Anbetung Gottes im Geist und in der Wirtheit (Greiswalde, 1830), etc. See Winer, Handbuch der theolog. Lit. i. 204, 292, 369; ii. 104, 177; Zuchold, Bibl. Theol. s. v. (B. P.)

Schlegel, Gottlieb, a Lutheran theologian of Germany, was born at Königsberg, Feb. 16, 1789, and died Aug. 17, 1861, doctor and professor of theology. He published, De Parallelismo Sermonum Janu et Scriptorum Apostolorum (Greiswalde, 1791):—Ermtzerte Erweckung von der göttlichen Beleuchtung (Riga, 1791—92, 2 parts) —Briefe der Apostel Petrus, Johannes, Jacobus und Judas überzeugt mit einigen Anmerkungen (Halle, 1798) —De Principiis Exegeticae in Gestas Judææ (1798), etc. See Döring, Die gelehrten Theologen Deutschland's, s. v.; Winer, Handbuch der theolog. Lit. i. 110, 384, 421, 484, 497, 687; ii. 31, 46, 221, 273. (B. P.)

Schlegel, Johann Karl Fürchtegott, a German theologian, son of Johann Adolf, was born in Hanover, Jan. 2, 1755, and died Nov. 13, 1831, member of consistory. He wrote, Ueber den Geist der Religion aller Zeiten und Völker (Hanover, 1819, 2 vols.)—Kirchen- und Reformationsgeschichte von Norddeutschland und der von der humaner'schen Staaten (1828—32, 5 vols.)—Kurkenswertes'Kirchenrecht (1901, 6 vols.). See Zuchold, Bibl. Theol. s. v.; Winer, Handbuch der theolog. Lit. i. 510, 797; ii. 16, 23. (B. P.)

Schlegel, Karl August Moritz, a German divine, son of Johann Adolf, was born in Hanover, Sept. 25, 1795. He studied at Göttingen, was in 1798 president of the university of Greiswalde, and in 1799 at Göttingen, where he died Jan. 29, 1826. He published some sacrificial works. See Döring, Die deutschen Kanzelredner, p. 409—418. (B. P.)

Schleyer, Petrus, a Roman Catholic theologian of Germany, who died at Eittenheim, Feb. 28, 1602, doctor and professor of theology, was a member of, Orakel des teutsch über den Untersuchung Bubelis (Freiburg, 1839):—Ueber die neutestamentliche Lehre von der Unaufsichtlichkeit der Ehe (1844)—Der Puerusmus nach seinem Ursprung und seine Lehre systematisch dargestellt (1845). See Zuchold, Bibl. Theol. s. v.; Fürst, Bibl. Jud. s. v. (B. P.)

Schlichter, Christian Ludwig, a Reformed theologian of Germany, was born at Cotten, Dec. 7, 1765, and died there, April 23, 1765, doctor of theology. He wrote, De Bapismi ritius und sakramentum, etc. (Bremen, 1735)—De Quatuor Rubis Salomonis Intell. Diflasius ad Frat. xxi. 18, 19 (Halle, 1730)—Exegetico Epistolae ad Ephesios et ad Heb. (1732); 21, 22. (B. P.)

Decima Sacra seu Observationum in Urvinianus Fredericus Libros Quinque Decades (ed.)—Exegetico Historico antiquariata de Cruce apud Judaos, Christianos et Gentes (1738)—De Pombus Facierium eorumque Mystico (1737)—Hilalis Singularia de Sylphii Sacro Hebreaeorum eorumque Mystico, etc. (1744), and other works.

See Döring, Die gelehrten Theologen Deutschland's, s. v.; Fürst, Bibl. Jud. s. v. (B. P.)

Schleimann, Adolf, a Lutheran theologian of Germany, who died at Schwerin, July 80, 1789, doctor of theology, is the author of, Die clementinae Recognitiones (Kiel, 1843)—Die Clementinae nebst den zwei anderen Schriften, der der Illumination, and der der Stauferzeit (Breslau, 1844). See Zuchold, Bibl. Theol. s. v. (B. P.)

Schlachow, Emanuel Moritz, a minister of the Episcopal Church, was born of Jewish parentage in 1826, at Winzig, Silesia. In 1848 he joined the Christian Church at Breslau, and in 1851 acted as lay missionary among the Jews in Upper Silesia, in order to make himself more fit for missionary work. Schlochow entered the Hebrew College of the London Society, and in 1853 was appointed to Jassy, where he remained for nearly ten years. In 1853 he was appointed to Milthausen, and at the end of the Franco-Prussian war settled at Strasburg, as the most important place in Alsace and Lorraine. At the beginning of the year 1876 he was compelled to retire from the mission-field on account of broken health, and settled at Worthing, England, where he died, Dec. 30, 1876. (B. P.)

Schmid, Christian Ernst, a Lutheran theologian of Germany, was born May 14, 1715, at Rabenau, Saxony, studied at Leipzig, and entered upon his pastoral duties in 1738. He died at Ellenburg, Nov. 27, 1786, supeintendent, leaving, Expositio Ritu Contempti Martini, etc. Noctes deereticae ad Nofventium (1738) —De Lege per Pecatum Infornati (1789) —De Veritatis Divinae Doctoribus Tamentum στόχεος ἐκκλησιαί (ed.)—De Sacrificio a Perpetuo Offerendo (ed.)—De Corpore christi in Sepulcro Exepta Corruptione contra Anonymi Dubia (1740). See Döring, Die gelehrten Theologen Deutschland's, s. v.; Fürst, Bibl. Jud. s. v. (B. P.)

Schmidt, Christian Friedrich, a Lutheran theologian of Germany, was born Nov. 29, 1741, at Röglitz, near Meiernburg. He studied at Leipzig, and commenced his academic career there in 1764. He was professor in 1767, and at the University of Halle in 1773, in the degree of doctor of theology in the same year, and died May 19, 1778. He wrote, Vexioi Alexandriae Optimum Interpretationes Librorum Sacrarum Præsidium (Leipsic, 1765—66) —De Heroidiana (1764) —Super Ordinaria Epistolae Hebreae (1765) —Observationes super Epistolæ ad Hebrew (1765) —Observationes super Epistolæ Judææ (1768) —Divina Origio Librorum Canonicorum Vettii Testamenti (Wittenberg, 1772) —De Antiqua Forma, Collectanea et Conservativa Colocis Sacri Hebræorum (ed.), etc. See Döring, Die gelehrten Theologen Deutschland's, s. v.; Fürst, Bibl. Jud. s. v.; Winer, Handbuch der theolog. Lit. i. 75, 77, 119, 109, 256, 267, 272, 486. (B. P.)

Schmid, Heinrich, a Lutheran theologian of Germany, was born July 31, 1811, at Hanburg, near Nordlingen. He studied at Halle and Berlin, commenced his academic career at Erlangen, in 1837, was in 1848 professor of theology, and died Nov. 17, 1885. He wrote, Ueber Schneidermacher's Glaubenslehre (Leipsic, 1885)—Die Dogmatik der evangelisch-lutherischen Kirche dargestellt (6th ed. 1870)—Geschichte der synkretistischen Streitigkeiten in der Zeit des Georg Calult (Erlangen, 1846) —Lehrbuch der Kirchengeschichte (2d ed. 1856) —Handbuch der Kirchengeschichte (1880—81, 2 vols.)—Die Theologie Semler's (1858)—Lehrbuch der Dogmengeschichte (1859)—Geschichte des Pietismus (1863)—Kampf der lutherischen Kirche mit der Anderen Lehre vom Abendmahl (2d ed. 1873)—Geschichte der katholischen Kirche in Deutschland, etc. (1872—74) (B. P.)

Schmid, Johann Andreas, a Lutheran theologian of Germany, was born at Worms, Aug. 28, 1622, was in 1689 professor at Jena, in 1699 at Helmstädt, and died June 12, 1726, doctor and professor of theology. He published, Compendium Historiae Ecclesiasticae
SCHMID

(Heinrich, 1701; new ed. 1708).
De Apostolia Cusanorum (1704).
De Historia Suci Quorundam Fidei Variorum (1712).
De Fidei Sacrae Exercitatio in Societate (1708).
De Ecclesiasticum Ministriis (1712).
De Controversiae Ecclesiasticae Veteris et Novi Testamenti (1703).
De Re Ministrii Eucharistiae (1709).
De Veritate, De Episcopis, De theologis (1708, 1704, 1708).
De Divinae Gratiae, De Magistro (1708).
De Nostri Beati Josephi (1704).

SCHMID, Johann Wilhelm, a Lutheran theologian of Germany, was born at Jena, Aug. 29, 1744, and died in Breslau, Feb. 21, 1800. He was the father of the well-known prof. of theology. He published: Commentatio de Unione Naturarum in Christo (1764); De Nomen Jacobo de alciato (1769); Commentatio de Unione Naturarum in Christo (1764).

SCHMIDT, Leonard Clemens, a Roman Catholic theologian of Germany, was born in 1810 at Hochstadt, but was ordained in 1837, and became a prof. of theology at Munich in 1838, and died in Bamberg, Dec. 14, 1869. He published: Grundriß der Christlichen Theologie (1841); Projektionskund der ersten Phalas (1845); Die Kirchengeschichte der Stadt Mainz (1879).

SCHMID, Johann Wilhelm, a Lutheran theologian of Germany, was born at Jena, Aug. 29, 1744, and died in Breslau, Feb. 21, 1800. He was the father of the well-known prof. of theology. He published: Commentatio de Unione Naturarum in Christo (1764).

SCHMIDT, Karl Christian Erhard, a Lutheran theologian of Germany, was born at Heidelberg, April 14, 1767, and died at Jena, April 10, 1812. He was the father of the well-known prof. of theology. He published: Dogmatik im Grundzüge (1767); Versuch einer Metaphysik (1780-93, 2 vols.; 4th ed. 1802-3); De Theologii Biblici (1788); De Aristotelii philosophico theologico historisch untersucht (1809). See Wurzel, Handbuch der theol. Lit. (1864, 286, 289, 292, 294, 486, 761, 11, 94.

SCHMIDT, Leopold, a professor of philosophy, who died at Giessen, Dec. 20, 1806, was originally a Roman Catholic divine, and occupied the theological chair at Giessen from 1813 to 1849. In the latter year he was elected bishop by the Mayence chapter, but the papal nuncio, on the election of the Emperor, refused to accept him as his successor, and in 1817 he was finally accepted as Bishop of Heidelberg, and became bishop in 1817. He published: Grundzüge der Einleitung in die Philosophie (1860).

SCHMIDT, Johann Ernst Christian, a Lutheran theologian of Germany, was born Jan. 6, 1772, at Buesenborn, Hanover. He studied at Giessen, commenced his academic career there in 1783, and died June 4, 1811, doctor in philosophy and doctor of theology. He published: Geschichte der Zeit vor und nach der Bestimmung, welche für die Weiterführung des Fortschritts gemacht (1783), and Waldensische Geschichte (1811).

SCHMIDT, Oswald Gottlob, a Lutheran theologian of Germany, was born at Kitzig, Saxony, Jan. 2, 1821. He studied at Leipzig, and was in 1845 pastor at Schönfeld, in 1855 at Greifenhain, and in 1866 at Werder.

SCHMIDT died Dec. 26, 1882, doctor of theology. He published: Pricipia Conjugendorum Ecclesiarum, etc. (Grümm, 1844).

SCHMIDT, Johann Wilhelm, a Lutheran theologian of Germany, was born at Jena, Aug. 29, 1744, and died in Breslau, Feb. 21, 1800. He was the father of the well-known prof. of theology. He published: Commentatio de Unione Naturarum in Christo (1764).

SCHMIDT, Johann Wilhelm, a Lutheran theologian of Germany, was born at Jena, Aug. 29, 1744, and died in Breslau, Feb. 21, 1800. He was the father of the well-known prof. of theology. He published: Commentatio de Unione Naturarum in Christo (1764).
Catechism, and, in company with Rev. C. P. Krauth, prepared the English Human-book. The work to which he believed himself to be called was the preparation of candidates for the ministry. When the General Synod decided, in 1825, to establish a theological seminary, he was at once elected the first professor. The institution was opened Sept. 5, 1826, at Gettysburg, to which place he removed. For four years he was the sole professor. During his connection with the seminary of four hundred and fifty students, he published, in 1828, a third edition of his Popular Theology, which has been through eight editions; his Psychology reached a third edition. He published forty-four works, most of which were synoptic and theologically useful. It is said that his attempts to produce liturgies were the most unsuccessful of his literary endeavors. As a preacher he was very careful in his preparation, and was always gladly heard. See Penn. College Year-book, 1882, p. 154; Fifty-Fifth Annual of the Lutheran Ministry (1876), p. 121; Gettysburg Evangelical Review, Jan. 1886.

Schneck, Benjamin S., D.D., a minister of the German Reformed Church, was born near Reading, Pa., March 14, 1806. He studied theology under Rev. Dr. F. S. Herman, was licensed in 1825, and ordained in 1826. His first charge consisted of seven congregations in Centre County, where he labored until 1838. In 1834 he became pastor of Gettysburg and vicinity, but, his health failing, he resigned in 1855. Shortly after he took charge of the Weekly Messenger, continuing as editor until 1844. He resumed the editorial management of the Messenger from 1847 to 1862. He was an editor of the Ref. Church of Gettysburg from its beginning until 1864, as well as minister at different intervals to congregations in the vicinity of Chambersburg. In 1855 he took charge of St. John's Reformed Church at Chambersburg, of which he continued pastor until his death, April 19, 1874. In 1839 he was president of the synod which met at Philadelphia. For some time before his death he was professor of German in the Wilson Female College, near Chambersburg. He was a man of much general information; a genial, pleasing, and instructive writer. See Harbaugh, Fundamentals of the Ref. Church, p. 129.

Schneemann, Gerhard, a Jesuit, who died Nov. 20, 1885, at Kirchholl, Holland, is the author of Die Irrtümere über die Ehe; Die Freiheit und Unabhängigkeit der Kirche; Die kirchliche Gewalt und ihre Träger; Die kirchliche Lehre geschult (published as essays in Stimmen aus Maria-Laach, Freiburg, 1866-69).—Sancti irenei de Eclesiae Romanae Principio Testamenti (1870).—Das Kanon und Briefliche des vaterschaf- tischen Concil (in German and Latin, 1871).—Die Entstehung der thematisch-missionarischen Contravtorie (1873).—Constitutionurur de Breviar Gratiae Liberum Arbitri Contravtorum (1881).—Weiterer Entwicke- lung der thematisch-missionarischen Contravtorie (1880).—(B. P.)

Schneider, Leonhard, a Roman Catholic theologian of Germany, who died April 25, 1874, at Moorem- weise, diocese of Augsburg, is the author of Die Unter- liebeleidhe des Aristoteles (Passau, 1867).—Studien über Roger Bacon (Augsburg, 1878).—Die Untenreich- lessen im Glauben und in der Philosophie der Völker (Ratisbon, 1870).—(B. P.)

Schorst (von Caroldof), Julius, a famous painter, and, besides Cornelius, Overbeck, and Veit, one of the oldest and most distinguished representatives of Chris- tian art in the Middle Ages, was a Roman Catholic, and educated at Dresden. In 1817 Schorst went to Italy, was in 1846 appointed director of the picture-galley at Dresden, and died May 24, 1872. He published, Die Bibel in Bildern (Leipzig, 1860);—Biblia Sacra Tafelbilder Illustriert, etc. (1865-69).—(B. P.)


Schock, James L., D.D., a Lutheran minister, was born in Berks County, Pa., March 16, 1816. He graduated from Pennsylvania College in 1839, after which he was a tutor there, and for a short time studied at the Gettysburg Theological Seminary. In 1841 he was licensed by the paroch. and that year preached at Reading, Pa. For a time he preached in Chambersburg, and in 1856 became pastor of St. James's Church, New York city. He disappeared mysteriously during a mental disturbance, as a result of impaired physical health, Oct. 29, 1865. See Pennsylvania College Year- book, 1882, p. 200.

Scholten, Johann Heinrich, a Dutch theologian and leader of the critical theological school in Holland, who died in April, 1885, was in 1840 professor at Franke- rick, and in 1848 at Leyden. He is the author of, Disci- pulus de Dei Erga Hominem Amore Principes Religio- nis Christianian Loco (Leyden, 1826);—De Vallis in Jesu Christi Historia Interpretanda Doctrina (1840).—De Religione Christiana qua ipsa Divinitatis in animo Humano Vidioc (1844).—De Pugna inter Theologiam et philosophiam in suo itinerarii jubi (1844).—De Sacra Historia Interprettanda, etc. (Leyden, 1847).—De Sacra Literaturae Theologia Historia Nova, etc. (1848).—De Divina Fonte (1857).—Geschichte der godsdienst en vertoepzeringen ten gebruiken bij het landelijke leven (1860).—Die ältesten Zeugnisse betreffend die Schriften des Neuen Testamentes, from the Dutch, by Manchet (Bremen, 1867).—Die ältesten Zeugnisse betreffend die Schriften des Neuen Testamentes, from the German, by H. Lang, Berlin, 1867. —Das älteste Evangelium, etc. (transl. by Redepenning, Elberfeld, 1869).—Geschichte der Religion und Philosophie, etc. (transl. by Redepenning, ibid, 1868; also transl. into French by A. Reville, Manuel d'Histoiire Comparée de la Philosophie et de la Religion, Paris, 1868) etc. —Der Apostol Johannes in Kiezeria, etc. (transl. by Spiegel, Berlin, 1872).—Das Paulinische Evangelium, etc. (transl. by Redepenning, Elberfeld, 1881).—Historisch-kritische biturgen für nrualie von der neueren hypothese ausgegangene Jesus en den Paulus der vier kundiger (Leyden, 1882).—(B. P.)

Scholz, Johann Martin Augustin, a Roman Catholic theologian of Germany, was born Feb. 8, 1794, at Kapadoc, Silesia, and died at Bonn in 1858, dector and professor of theology. He published, Novum Testamento Græce (Leipzig, 1820-35, 2 vols.).—Biblia- sacra Græca Verba Criticorum. (2d ed. 1818-21).—Biblia- sacra Græca Verba Criticorum (3d ed. 1825-36).—Biblia- sacra Græca Verba Criticorum, etc. (Heidelberg, 1829).—Handbuch der bibl. Archäologie (Bonn, 1834).—Reise in die Gegend zwischen Alexandrien, etc. (Bonn, 1834).—Die kleinen Propheten übersetzt und erläutert (1835).—Einleitung in die heilige Schriften des Alten und Neuen Testaments (1845-48, 3 vols.).—Die Ver-
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Schöttgen, Christian, a Lutheran theologian and philologist of Germany, was born at Wurzen, Sax- onia, Aug. 27, 1857. He studied at Leipzig, was in 1716 rector at Frankfurt-on-the-Oder, in 1719 at Starg- gard, Pomerania, in 1728 at Dresden, and died Dec. 15, 1751. He is best known as the author of, "Horae Hebriedae et Talmudicae in Universam Novem Testamentum (Dresden, 1735). — Horae Hebraicae et Talmudicae in Theologiam Judaeorum Dogmaticam Antiquam et Orthodoxum de Messia Impe- nans (1742). — Novum Lexicon Graeco-Latinum in Novum Testamentum (Leipsic, 1746; new ed. by Krebs, 1765, and Spohr, 1790). See Döring, Die gelehrten Theologen Deutschlands, s. v.; Menzel, Lexicon deorum (1743); he published various books in Latin, Hebrew, and Greek. (B. P.)


Schröder, Johann Wilhelm, a Lutheran theo- logian of Germany, was born at Marburg, June 15, 1726, and studied at the university in his native place. In 1755 he succeeded his father as professor of Oriental languages and theology, and died March 11, 1783. He published, De Saneitate in Genere et Quibusdam ejus Speciebus, Principus de Sacrado Dei et (Mar- burg, 1756). — Commentarius Philologicus in Psalmum x (Groningen, 1754). — In Caussa Quatre Dictio Per Universum in Psalmus IV (1758). — In Difficilium Psalmorum Loca Figuris (1781). See Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Schröder, John Friedrich, D.D., a Protestant Episcopal minister, was born in Baltimore, Md., April 8, 1860. He graduated from Principe College in 1879; studied in the Episcopal Seminary at New Haven, Conn.; was ordained in 1898; was a charge of a parish on the eastern shore of Maryland for a few months; was assistant minister of Trinity Church, New York city, from 1824 to 1838; and in the latter year rector of the Church of the Crucifixion, and of St. Thomas’s Church, Brooklyn. In 1839 he established a seminary for young ladies, called St. Ann’s Hall, at Flushing, L. I. He died in Brooklyn, Feb. 26, 1857. Dr. Schröder was a fine scholar, a popular preacher, and the author of several volumes; one contains essays on Biblical subjects, and three on General Washington.

Schröter, Robert Gustav Theodor, a Protestant theologian of Germany, who died at Breslau, March 20, 1880, is the author of, Gregorii Bar-Hbraii Scholus in Psalmum vii, z. i, i, etc. (Breslau, 1867). — Kritik des Denkm ber-Lehrb oeter noch einige Stellen aus Sauli, etc. (1866). — Die Zeit der byzantinischen christlichen Uebersetzung der kleinen Prophete (in Merz’s Archiv für Erforschung des Alten Testamentes); besides, he contributed to the Zeitschrift der deutschen morgenländ. Gesellschaft. (B. P.)

Schubert, Johann Ernst, a Lutheran theologian of Germany, was born at Elbing, June 22, 1717, and died at Greifswalde, Aug. 10, 1774, doctor and professor of theology. See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theol. Lit. i, 292, 484, 441, 443, 447, 488, 470; Döring, Die gelehrten Theologen Deutschlands, s. v.


Schwabe, Franz, a Lutheran theologian of Germany, who died Aug. 12, 1884, at Friesberg, doctor and professor of theology, is the author of, Evangelisches Brevis in Lied und Gebet (2d ed. Friesberg, 1875). — Geistliches Liedebuch (4th ed. 1876), and some homi- layical works. (B. P.)


Schwarz, Friedrich Heinrich Christian, a Protestant theologian of Germany, was born May 30, 1766, at Gießen, and died March 17, 1830. In 1785 he was a preacher at Dxebach, near Biedenkopf, Hesse, in 1796 at Echzell, and finally, in 1804, professor of theology at Heidelburg, where he died, April 3, 1837. Schwarz took a great interest in pedagogy, founded prosperous edu- cational institutions, and published a Lehrbuch der Erkenntniss der christlich (1835, 8 vols.). Some of his theological works we mention, Syngegraphia Dogmatis Christianae in Ursum Prelectorem (1806). — Grundriss der kirchlichen protestantischen Dogmatik (1816). — Der Christentum in seiner Wahrheit und Göttlichkeit be- trechtet (1809). — Handbuch der evangelisch-katholischen Ethik für Theologen und gebildete Christen (1811; 2d ed. 1880). See Platt-Herztz, Real-encyclop. s. v. (B. P.)

Schwarz, Gottfried, a Lutheran theologian of Germany, was born at Iglau, Hungary, Nov. 19, 1707. He studied at Jena, was in 1780 conrector at Leutenach, Hungary, in 1742 rector at Osnabrück, in 1749 professor at Rinteln, and died Nov. 18, 1786, doctor of theology. He wrote: Evangelisches, or Theologiae Evangelicae Summae (Osnabrück, 1744):— Prolegomena de Praecipuis nominalibus Dei (1771):— Amorensis Vita Thurahui Et Abrahami (1773), etc. See Döring, Die gelehrten Theologen Deutschlands, s. v.

Schwarz, Johann Conrad, a Lutheran theologian of Germany, was born at Coburg in 1676. He studied at Jena and Halle, was in 1706 professor at the aqumstitan gymnasia in Coburg, in 1715 doctor of theology, and died June 8, 1747. He published: De Mokomanidis Forto Scriptura Sacra Liber unus (Leipzig, 1711):— Commentarius Criticus et Philologicus Juxta Graecam Fontem Latinae (1736), etc. See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theol. Lit, i, 125, 128, 530; Fürst, Bibl. Jud. s. v.; Jöcher, Allgemeines Gelehrten- Lexikon, s. v.

Schwarz, Johann Peter, a Lutheran theologian of Germany, was born at Bautzen, July 6, 1721. He studied at Jena and Göttingen, and commenced his academic career in 1739 at the former university. In 1749 he was deacon at his native place, in 1761 court-preacher, and died in 1781. He wrote: De Fimiculatam, oder Theologiae de Eucharistia Sacra Scriptura (1732):— De Georgiis Lippincottis Quod Sublatus (1738):— De Voto, quo se Invenit Judaeo Ineunte Anno Prosequaturur (Jena, 1738):— Diss. ad Versionem Johannis ben-Uziel Genes. ii, 1 (1739):— De Nominaus Veteris Testamentum Propria, Religionis Ebræorum Monumenta (1743):— Parochialis Theologiae de Eucharistia Sacra Scriptura (1757), etc. See Döring, Die gelehrten Theologen Deutschlands, s. v.; Fürst, Bibl. Jud. s. v.

Schwarz, Karl Heinrich Wilhelm, a Protestant theologian of Germany, was born Nov. 19, 1812. He commenced his academic career at Halle in 1842, was professor there in 1849, in 1853 court-preacher and member of consistory at Gota, and died March 23, 1885, doctor of theology. According to his own request, Schwarz's body was cremated. He published: De Sancta Trinitate, etc. (Halle, 1842):— Das Wesen der Religion (1847):— Lebing als Theolog. (1854):— Zur Ikonik der Theologie (4th ed. 1869):— Predigten aus der Gegenwart (1859-79, 7 vols.). Schwarz was the leader of the so-called liberal theologians of Germany. See Zuchold, Bibl. Theol. s. v.

Schwarzenberg, Friedrich Johann Nepomuk, prince-archbishop of Prague, was born April 6, 1862. In 1886 prince Schwarzenberg was made archbishop of Salzburg, in 1842 cardinal-priest, in 1849 archbishop of Prague, and died at Vienna, March 27, 1885, cardinal-archbishop. At the Vatican council he made an address, May 18, 1870, against the dogma of papal infallibility, which caused a great sensation in all Europe. But the resistance of Schwarzenberg was soon broken; he did not sign the protest of the opposition party, and retired to a monastery to avoid being further pressed by his former adherents. In Rome the papal faction succeeded in obtaining cardinalates for suitable persons, and such was the case, for Schwarzenberg was one of the first who proclaimed the dogma of infallibility in his archdiocese. Otherwise he was one of the most peaceable and tolerant prelates in Austria. (B. P.)

Schwarzlüber, Stanislaus, a Benedictine, was born at Augsburg, Dec. 17, 1787, and died at Salzburg, April 30, 1855, doctor of theology. He published: System der christlichen Sittenlehre (Salzburg, 1793-94, 2 vols.):—Gedanken über die bedenklichen Erscheinungen gegen die Unzüchtigkeit der Kirche, etc. (1794):—Prakt.-katholischer Religionshandbuch für nachahmende Christen (1794-96, 4 vols.). See Winer, Handbuch der theol. Lit, i, 816, 404; ii, 928; Döring, Die gelehrten Theologen Deutschlands, s. v. (B. P.)

Schwarzh, Karl, a Roman Catholic theologian of Germany, was born in Austria, Feb. 10, 1746, and died at Freiburg, March 4, 1809. He wrote: Elenchus Simpliciorum Dictum Ordinis Alphabeticus (Innsbruck, 1780):— Praxis Theologiae Polonicæ (Vienna, 1781):—De Psalmis Davidis, árii, et ab Hebrews überetzt (Augsburg, 1798):— Anleitung zu einer vollständigen Pastoraltheologie (1799, 3 vols.):—Übersezung und Auslegung des Neuen Testaments (Ulm, 1802—1805, 6 vols.). See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theol. Lit, i, 842, 670; ii, 35, 70. (B. P.)

Sconce, a movable candlestick of brass, latten, or other metal, sometimes affixed to a wall, placed against a pillar, or let into the rail-moulding of a pew. Sconces were likewise arranged along the top both of the rood-screen and of the side-screens of choirs and lateral chapels, in which, on great festivals, such as Christmas and Candlemas, lighted tapers were placed.—Lee, Gloss. of Liturgy and Eccles. Terms.

Scott, John, a Scotch prelate, was archdeacon of St. Andrews, and soon after, in 1200, was made bishop of Dunkeld. He died in 1208. See Keith, Scottish Bishops, p. 76.

Scott, Matthew, a Scotch prelate, was archdeacon of St. Andrews and chancellor of the kingdom. He was postulator of the bishop of the see of Aberdeen in 1228, and about the same time postulate bishop of the see of Dunkeld. He died before he had been consecrated to either see. See Keith, Scottish Bishops, p. 73, 106.

Scott, George, D.D., a Reformed Presbyterian minister, was born at Clogher, County Tyrone, Ireland, July 26, 1804. He was one of the preachers who came of the Presbyterian stock, and was well educated. In 1822 he came to America, and, after a short engagement in mercantile pursuits, joined the church of Dr. Samuel B. Wylie, in Philadelphia, by whom he was encouraged to prepare for the ministry. By teaching school, and the most severe economy, he completed his studies privately, and after licensure travelled as an evangelist for some time, but at length was ordained pastor of the Reformed Presbyterian congregations at Little Beaver, Pa., and Austintown, O., April 19, 1831. He afterwards continued his labours, and formed his own church, Oct. 1, 1860. He died Dec. 16, 1881. Dr. Scott was a most honored, faithful, and successful pastor. (Pittsburgh Presbyterian Banner, Aug. 9, 1882.)

Scott, John Work, D.D., LL.D., a Presbyterian minister, was born in York County, Pa., Nov. 27, 1807. He attended the Lower West Nottingham Academy and Slate Ridge Academy, and graduated from Jefferson College in 1827. He then taught three years at Butler (Pa.), Churchville (Md.), and Chestford (Pa.). In 1830 he entered the middle class at Princeton Theological Seminary, where he remained two years, at the same time preaching, as an assistant to Prof. Robert R. Pallon, at the Edgehill Seminary at Princeton. He was licensed by the Presbytery of New Castle, Oct. 3, 1832; preached as stated supply at Poland, O., during the winter following, and was also tutor at Jefferson College. In 1835 he became stated supply to the Church at Three Springs, also of the Free Church of Steubenville, O. After this he preached frequently, but had no stated place. Dr. Scott's chief work was as an educator. He was founder and principal of the Grove Academy, at Steubenville, and with this was connected from 1842 to 1847, and principal of the Lindsey Institute, at Wheeling, Va., until 1853; president of Washington College, Pa., from 1853 to 1865; principal of Woodburn Female Seminary and of the Academy, at Morgantown, W. Va., until 1867; then vice-president of the State University at the same place, and for two years was acting-president. This he
was obliged to resign in 1877, because of failing eye sight. His eyes being treated with success, he went, in 1879, to Biddle University, N. C., to fill a vacancy. He died July 25, 1879. Dr. Scott was a man of excellent mental powers, of great vigor of mind. As a teacher he was admirable and rarely surpassed. See Necrology, Princeton Theol. Sem., 1860, p. 18.

Scott, Levi, D.D., a bishop of the Methodist Episcopal Church, was born at Cantwell's Bridge (now Odaea), Del., Oct. 11, 1802. He was trained to labor, and began his thorough intellectual discipline after reaching manhood. He grew up in a Christian home, his father was an itinerant minister. Levi was converted in 1822, and entered the Philadelphia Conference in 1825. He served a number of the most important charges in his conference, and soon gained a high reputation as a clear, logical, incisive preacher. In 1840 he became principal of the grammar-school of Dickinson College, where he remained until 1845. The next two years he was pastor of Union Church, Philadelphia; and from 1845 to 1848 presiding elder of the South Philadelphia District. At the General Conference of 1848 he was made assistant book-agent at New York. In 1853 he was elected bishop, and from that time until the close of his active career was most earnest in labor for the Master. Shortly after his election to the episcopal office he visited our mission in Liberia, and for many years suffered from the effects of the climate. In 1860, after twenty-eight years as bishop, and fifty-five years of active service, he retired from the superintendence of his church, and spent the remainder of his life at his childhood's home, where he gradually declined until his death, July 13, 1882. "In his most vigorous days the preacher's eye was first arrested by the searching expression of the preacher's eye; then by the condensed energy of his diction, then by the conciseness and clearness with which point after point of the argument was made out. No time was lost in amplification; the paraphrase of logic was sent home to the conscience with the force of shocks from an electric battery. A torrent of appeal, brief, but intense, followed, and the preacher's work was done." See Minutes of Annual Conference, 1882, p. 901; Life and Times, by Dr. Mitchell (N. Y. 1884).

Scott, Thomas Fielding, D.D., a missionary bishop, was for many years a Presbyterian minister in Georgia, but was ordained deacon in 1843 in the Protestant Episcopal Church. His first parish was at Marietta, which was a new field, and where he remained for six years, a church property and a female institute were purchased. In 1851 he became rector of Trinity Church, Columbus, from which he was promoted to missionary bishop in 1858. His jurisdiction extended over Oregon and the Rocky Mountain territory. He died in New York city, July 14, 1867, aged sixty-two years. See Amer. Church Rev., 1867, p. 499.

Scott, Uriah, D.D., a Protestant Episcopal clergyman, was born at Lincoln, England, in 1820. He was first employed as a minister in New Milford, Pa.; but in 1839 was chosen rector of Grace Church, Honesdale, where he remained until 1861. He then went to New York city, where he officiated occasionally, and in 1867 ministered to the Church of the Redemption. In 1870 he was chosen rector of that church, and died in the same city, Dec. 25, 1878. See Prot. Episc. Almanac, 1896, p. 172.

Scott, Rev. Hiram Odingle, D.D., a Baptist minister, was born at Charleston, S. C., in 1774. He graduated from Brown University in 1795, and was licensed to preach in 1801. His ministerial labors were confined to Liberty and the immediate counties. In 1806 he was elected president of Mt. Enon College, where he remained and taught probably about two years. His only publications are two sermons. In 1802 a painful disease began to develop itself in one of his eyes. He continued to prosecute his labor until 1821. The last six years of his life were years of intense and almost uninterrupted pain. He died in New York, July 2, 1830. See Sprague, Annals of the Amer. Pulpit, vi, 4891.

Scroggie, William, a Scotch prelate, was minister of Raphan, in Aberdeenshire, and was elected and consecrated bishop of Argyll in 1666, where he continued until his death in 1675. See Keith, Scottish Bishops, p. 291.

Seaman, Elizur, D.D., an English Presbyterian minister, was born at Leicester, and educated at Emanuel College, Cambridge, where he took the degree of M.A. in 1631. By diligence and hard study he attained great eminence in literature and in the learned languages. He went to London as chaplain to the earl of Northumberland, and was lecturer at St. Martin's Lane. His ability secured for him the valuable living of Allhallows, Bread Street, given by archbishop Laud in 1642. The next year he was chosen a member of the Westminster Assembly of Divines. He was an able disputant, and defended twice Romish priests in a set controversy. In 1644 he was made master of Peterhouse, Cambridge. He had interviews with king Charles I before his imprisonment. Cromwell appointed Dr. Seaman visitor to the University of Cambridge, and vice-chancellor thereof. After the Restoration he lost all his preferments, was ejected from Allhallows, and gathered a congregation of his former hearers, who formed a new and important church, which met in Silver Street, continued about a century, and had a fine body of ministers. He died in Warwick Court, Newgate Street, Sept. 9, 1658. For more than thirty years his skill as a casuist procured him great fame; as an interpreter of Scripture he was one of a thousand; he was also a model pastor. He published several sermons, and a translation into Turkish, in 1660, of John Balle's Catechism. He had a very choice and valuable library, the catalogue of which is preserved, and now in the museum at the Baptist Assembly, Bristol. See Wilson, Dissenting Churches, iii, 6-12.

Sears, Barnas, D.D., L.L.D., an eminent Baptist minister, was born at Sandisfield, Mass., Nov. 19, 1802. In 1825 he graduated from Brown University, and four years later from Newton Theological Seminary. From 1827 to 1829 he was pastor of the First Baptist Church at Hartford, Conn. From 1830 to 1832 he was a professor in the Hamilton Literary and Theological Institution (now Madison University), and from 1833 to 1836 he studied theology at the German universities. During this period he inaugurated the German Baptist Church by dismissing Rev. J. G. Ockenfels and six others in the Elbe, at Hamburg. He was a professor in the Newton Theological Seminary from 1835 to 1847, acting part of the time as president of the institution. He succeeded Horace Mann as secretary and executive agent of the Massachusetts Board of Education in 1848, and served in that position until 1855, when he became president of Brown University. In March, 1867, Dr. Sears was selected as the general agent of the Peabody Educational Fund, and at once went to Virginia to live. In this position he did much towards promoting education in the South. When the fund was established not a single Southern state had a modern system of public schools, but within eight years no state was without such a system. He died at Saratoga Springs, N. Y., July 6, 1880. Dr. Sears succeeded professor James D. Knowles as editor of the Christian Review in 1828, and held the position for a number of years. He was also a contributor to the American Cyclopaedia, and the Bibliotheca Sacra. Among the works published by him were the following: Nöthden's German Grammar with Additions (1842) ; Classical Studies (1842) ; The Ciceronians (1844) ; Selected Treasures of Luther (1846) ; Life of Martin Luther (1850) ; Roget's Thesaurus (1854). Dr. Sears also published many addresses, educational reports, and miscellaneous essays, including his discourse at the centennial celebration of Brown University in 1864.
SECACAH. For this site Leitir Conder suggests (Test Work, ii, 389) the modern Sikdeh, but he does not indicate the locality. It is thus referred to in the Quarr, Statement of the “Pal. Explor. Fund,” Jan. 1881, p. 56: “In the Judaean desert; possibly the ruin Sikdeh, east of Bethany (sheet xvii).” But no such name appears in the accompanying Memoirs.

Seceders is a term applied in Scotland to those bodies of Christians who have separated from the National Church on grounds not implying a disagreement with its constitution and standards, in which latter case they are termed Dissenters (q. v.).

Seelu. Leuder Conder suggests (Test Work, ii, 116) that Leuder, exhibited by K. G. Bailey, whilst three and a half miles north-west of er-Ram, consisting of “walls, foundations, and heaps of stones; pieces of tessellated pavement” (Memoirs to Ordnance Survey, iii, 126).

Second Adventists. See Adventists.

Seuglit, an Irish prelate, was called bishop of Dublin in 785 in the martyrology of Marian Gorman, and in the Life of Tollaigh. He died May 4, 786. See D’Alton, Memoirs of the Archbishops of Dublin, p. 24.

Segedin, Stephen Kis, D.D., a Hungarian divine and educator, was born at Segedin in 1505, and educated at the universities of Cracow and Wittenberg. In the latter place, where he spent three years, he had the privilege of attending on the instructions of Luther and Zwingli. He commenced his professional career at Thaynardin, where he instructed those who were studious of the best arts, and preached the gospel to the common people. This dual work he prosecuted to the end of his life, laboring successively at the following places: Gyula, Cegeles, Temeswar, Thurin, Bcken, Tlonja, Lascow (where he was ordained pastor by the imposition of hands in 1543), Calmanze, and Kevin. He died May 2, 1572. Dr. Segedin was eminent for piety, distinguished for eloquence, and held in high esteem by the Christian Church of his time for the earnestness and fidelity with which he enforced the doctrines of the Bible. See The (Lond.) Theological Magazine, Feb. 1802, p. 43.

Segond, Louis, a Swiss Protestant theologian, was born in 1810, and died at Geneva, June 18, 1885, professor of Hebrew and doctor of theology. Segond is best known as the latest translator and interpreter into French, whose name will be remembered with that of Le Fèvre, Olivetan, De Sacy, Martin, and Osterwald. The Old Test, in Segond’s version was first published at Geneva in 1874, then at Nancy in 1877, and lastly at Geneva in 1879. But the entire Bible was issued in 1890 from the Oxford University Press, printed with admirable care and skill. The translation is pronounced an exquisite one. (B. P.)

Ségur, Louis Gaston de, a French prelate, was born at Paris in 1820. In 1856 he was made cardinal of the chapelry of St. Denis, and died in 1881. Ségur was one of the most active and influential members of the clerical party, unjust towards the Protestants, and a promoter of ultramontane ideas. He published, La Paix et la Vie Intérieure (1852–64, 4 vols.); Instruciones FAMILIARES y Lectures du So,ir sur Toutes les Versets de la Bible (1859, 2 vols.); La Loi (1868); Le Dogme de l’Infallibilité (1872); Le Jeune Ouvrier Chrétien (1876), etc. See Lichtenberger, Encyclop. des Sciences Religieuses, &c. (B. P.)

Seldemann, Johann Karl, a Lutheran theologian of Germany, was born at Dresden, April 10, 1807. He studied at Leipzig, was for some time private tutor, and in 1834 was appointed professor of the philosophy of law in the university. He retired from the ministry, and died at Dresden, Aug. 5, 1879, doctor of theology. He published, Thomas Münzer (Dresden, 1843); Die leipziger Disputation im Jahre 1519 (1843); -Karl von Miltitz, eine chronologische Untersuchung (1844); -Erörterungen zur Reformationsgeschichte durch bisher unbekannte Urkunden (ed.)—Beiträge zur Reformationsgeschichte (1846)—Lutherbriefe (1859)—Aton Lauterbuck’s, Diancon zu Wittenberg Tagebuch (1872)—Jacob Schenck (1875)—Luther’s erste und dilette Vorlesungen über die Psalmen (1876).

See Neues Archiv f. die Geschichte d. Kathol. Kirche, p. 94 sq.; Zeitschrift des bürgerlichen Geschichtvereins, xvi, 257 sq. (Bonn, 1881); Platt-Herzog, Real-Encyklop. s. v. (H. P.)

Selwyn, George Augustus, missionary bishop of New Zealand, was born at Hampstead, England, in 1809, and received his earlier education at Eton. He studied at Cambridge, and in 1831 was appointed private tutor to Lord Stanley of Eton, with whom he remained three years, taking time as a curate at Windsor. In 1841 Selwyn was appointed first bishop of the Anglican Church in New Zealand, and after having been consecrated in October, he sailed in December for his station. He landed at Sydney in April, 1842, and remained some time there to confer with the bishops. In the first year of his arrival Selwyn established a college for the training of candidates for the ministry, and five years after his landing in New Zealand he commenced to work among the islands of the South Sea. In 1854 bishop Selwyn came to England. Twelve years experience had taught him that his diocese must be divided, and that Melanesia must have some one who could spend all his energies on its many islands and its diverse population. His time in England was not wasted. When he returned to New Zealand he was accompanied by bishop Paterson. For some years he shared and directed Paterson’s work among the islands, and in the college at Auckland. Then the diocese was divided, and divided again. In 1866 there were six bishops under Selwyn’s direction as primates, and among them Paterson was giving his whole attention to those islands among which he was afterwards to lay down his life. In 1867 Selwyn came again to England, and during his stay the diocese of Lichfield became vacant. It was offered more than once to him, and he refused. At length, on being strongly pressed by archbishop Longley, he yielded. His administration of this new and trying sphere, which comprised the so-called “Black Country,” was very vigorous. Selwyn died April 11, 1878. His Life has been written by H. W. Tucker (Lond. 1879, 2 vols.). (B. P.)

Seminaries, Theological, in the United States. Professional schools for the special training of ministers of the gospel are almost peculiar to America. Although the universities of the state had been originally instituted chiefly for educational purposes, and clerical studies were for a long time mainly pursued in them, this was only an accident of the time, arising principally from the imperfect views of science then entertained, and the predominance of religious teachers in the world of letters. In some instances, such as the famous Sorbonne (q. v., of France, the academical studies gradually supplanted the theological; while in but a few cases, such as those of Geneva in Switzerland, Montauban in France, and the Propaganda at Rome, is was prominently or exclusively kept up. To these must be added the training-schools of the English Dissenters, which are comparatively few and unimportant. As a very general rule, however, the various branches of theology in Europe are included as departments of the great universities, and are therefore taught, almost entirely by lectures, as parts of a scientific education.

In America, on the other hand, while nearly all the higher schools were originated and are sustained by various Christian bodies, yet the system of special preparatory and theological instruction for the ministry was generally carried on in distinct institutions, sometimes included in a so-called university, but nevertheless having each its separate faculty and particular course of study, which is intended and arranged so as to be supplementary to those of the academy and the college. This gives a
<table>
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<th>Name</th>
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<th>Year</th>
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<td>Theological Department of Talladega College</td>
<td>Talladega, Ala.</td>
<td>1856</td>
<td>Congregational</td>
<td>Rev. H. S. DeForest, D.D.</td>
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<tr>
<td>Institute for Trained Colored Ministers</td>
<td>Tuscaloosa, Ala.</td>
<td>1876</td>
<td>Presbyterian</td>
<td>Rev. C. A. Stillman, D.D.</td>
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<td>Pacific Theological Seminary</td>
<td>Oakland, Cal.</td>
<td>1880</td>
<td>Congregational</td>
<td>Joseph A. Benton, D.D.</td>
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<td>MacKay College of Theology of the University of Southern California</td>
<td>San Francisco, Cal.</td>
<td>1880</td>
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<td>Rev. R. S. Mackay, D.D., dean.</td>
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<td>A. L. Lindsey, D.D., LL.D.</td>
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<td>Presbyterian College</td>
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<td>Very Rev. Kilian Schloesser, O.S.F.</td>
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<td>Matthew Hall</td>
<td>Denver, Colo.</td>
<td>1880</td>
<td>Presbyterian</td>
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<td>Hartford Theological Seminary</td>
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<td>Rev. Chester D. Hartrauff, D.D.</td>
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<td>Berkeley Divinity School</td>
<td>Middletown, Conn.</td>
<td>1884</td>
<td>Presbyterian</td>
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<td>Theological Department of Yale University</td>
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<td>Wayland Seminary</td>
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<td>1885</td>
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<td>Gammon School of Theology</td>
<td>Atlanta, Ga.</td>
<td>1885</td>
<td>Baptist</td>
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<td>Theological Department of Mercer University</td>
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<td>Chicago Theological Seminary</td>
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<td>Auburn, N.Y.</td>
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<td>1821</td>
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<td>Canton Theological Seminary</td>
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<td>Hamilton Theological Seminary</td>
<td>Hamilton, N.Y.</td>
<td>1819</td>
<td>1819</td>
<td>Baptist</td>
<td>Rev. C. Dodge, D.D., LL.D.</td>
</tr>
<tr>
<td>Hartwick Seminary Theological Department</td>
<td>Oneonta, N.Y.</td>
<td>1816</td>
<td>1816</td>
<td>Lutheran</td>
<td>Rev. James Picher, A.M., principal</td>
</tr>
<tr>
<td>Union Theological Seminary</td>
<td>New York, N.Y.</td>
<td>1839</td>
<td>1836</td>
<td>Presbyterian</td>
<td>Thomas S. Hastings, D.D.</td>
</tr>
<tr>
<td>Theological Department of Niagara University</td>
<td>Niagara University, N.Y.</td>
<td>1858</td>
<td>1856</td>
<td>Roman Catholic</td>
<td>Very Rev. P. V. Kavanagh, C.M.</td>
</tr>
<tr>
<td>Theological Department of Biddle University</td>
<td>Charlotte, N.C.</td>
<td>1877</td>
<td>1868</td>
<td>Presbyterian</td>
<td>Rev. W. F. Johnson, D.D.</td>
</tr>
<tr>
<td>Theological Department of Shaw University</td>
<td>Raleigh, N.C.</td>
<td>1864</td>
<td>1865</td>
<td>Baptist</td>
<td>Rev. H. M. Tupper, D.D.</td>
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<tr>
<td>Hebrew Union College</td>
<td>Berea, Ohio</td>
<td>1866</td>
<td>1866</td>
<td>Meth. Episcopal</td>
<td>Rev. William Naas, D.D.</td>
</tr>
<tr>
<td>Lane Theological Seminary</td>
<td>Cincinnati, Ohio</td>
<td>1873</td>
<td>1874</td>
<td>Jewish</td>
<td>Issac M. Wise</td>
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<tr>
<td>St. Mary's Theological Seminary</td>
<td>Cincinnati, Ohio</td>
<td>1872</td>
<td>1871</td>
<td>Presbyterian</td>
<td>Rev. H. F. Smith, D.D., chairman</td>
</tr>
<tr>
<td>German Lutheran Seminary</td>
<td>Cleveland, Ohio</td>
<td>1849</td>
<td>1849</td>
<td>Roman Catholic</td>
<td>Rev. N. A. Moso, D.D.</td>
</tr>
<tr>
<td>Union Biblical Seminary</td>
<td>Columbus, Ohio</td>
<td>1830</td>
<td>1830</td>
<td>Lutheran</td>
<td>Rev. M. Loy, D.D.</td>
</tr>
<tr>
<td>Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio</td>
<td>Dayton, Ohio</td>
<td>1873</td>
<td>1873</td>
<td>United Brethren</td>
<td>Rev. G. A. Funkhouser, D.D.</td>
</tr>
<tr>
<td>Theological Seminary of the Protestant Episcopal Church</td>
<td>Gambier, Ohio</td>
<td>1824</td>
<td>1825</td>
<td>Prot. Episcopal</td>
<td>Rt. Rev. G. T. Bedell, D.D.</td>
</tr>
<tr>
<td>Department of Theology (Oberlin College)</td>
<td>Oberlin, Ohio</td>
<td>1833</td>
<td>1835</td>
<td>Congregational</td>
<td>Rev. James H. Fairchild, D.D.</td>
</tr>
<tr>
<td>Heidelberg Theological Seminary</td>
<td>Tiffin, Ohio</td>
<td>1888</td>
<td>1881</td>
<td>Reformed</td>
<td>Rev. David Van Horne, D.D.</td>
</tr>
<tr>
<td>Theological Seminary of Wittenberg University</td>
<td>Xenia, Ohio</td>
<td>1877</td>
<td>1874</td>
<td>Af Metz, Episcopal</td>
<td>Rev. R. T. Mitchell, A.M.</td>
</tr>
<tr>
<td>United Presbyterian Theological Seminary of Xenia</td>
<td>Xenia, Ohio</td>
<td>1877</td>
<td>1874</td>
<td>United Presbyterian</td>
<td>Rev. James Harper, D.D.</td>
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<td>Theological Seminary of the Reformed Presbyterian Church</td>
<td>Allegheny, Pa.</td>
<td>1830</td>
<td>1825</td>
<td>United Presbyterian</td>
<td>D. B. Wilson</td>
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<td>Theological Seminary of the United Presbyterian Church</td>
<td>Allegheny, Pa.</td>
<td>1830</td>
<td>1825</td>
<td>United Presbyterian</td>
<td>Alexander Young, D.D., LL.D.</td>
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<td>Western Theological Seminary of the Presbyterian Church</td>
<td>Allegheny, Pa.</td>
<td>1844</td>
<td>1847</td>
<td>Presbyterian</td>
<td>Rev. W. W. Jeffers, D.D., LL.D., acting</td>
</tr>
<tr>
<td>Theological Course in St. Vincent's College</td>
<td>Steubenville, Pa.</td>
<td>1844</td>
<td>1846</td>
<td>Roman Catholic</td>
<td>Rev. Augustus Schuyler</td>
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<td>Moravian Theological Seminary</td>
<td>Bethlehem, Pa.</td>
<td>1855</td>
<td>1856</td>
<td>United Brethren</td>
<td>Rev. Augustus Schuyler</td>
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<tr>
<td>Theological Department of Ursinus College</td>
<td>Collegeville, Pa.</td>
<td>1829</td>
<td>1871</td>
<td>Reformed</td>
<td>Rev. J. H. A. Bomberger, D.D., LL.D.</td>
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<tr>
<td>Seminary</td>
<td>Location</td>
<td>Years</td>
<td>Faculty</td>
<td>Students</td>
<td>Expenses</td>
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<td>----------</td>
<td>----------</td>
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<tr>
<td>Lutheran</td>
<td>1850-1860</td>
<td>15</td>
<td>11,500</td>
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<td>Reformed</td>
<td>1855-1865</td>
<td>10</td>
<td>15,000</td>
<td>$100,000</td>
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<tr>
<td>Unitarian</td>
<td>1860-1870</td>
<td>15</td>
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<td>$120,000</td>
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<tr>
<td>Roman Catholic</td>
<td>1865-1875</td>
<td>20</td>
<td>30,000</td>
<td>$150,000</td>
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<tr>
<td>Presbyterian</td>
<td>1870-1880</td>
<td>25</td>
<td>40,000</td>
<td>$200,000</td>
<td>$60,000</td>
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<tr>
<td>Baptist</td>
<td>1880-1890</td>
<td>30</td>
<td>50,000</td>
<td>$250,000</td>
<td>$70,000</td>
</tr>
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</table>

* Statistics of 1887-88. **a** included in report of collegiate department.
definiteness and practical character to ministerial training scarcely attainable, or even attempted, by the looser method of European instruction. See MINISTERIAL EDUCATION.

I. Growth and Character of American Schools of Theology. The earliest of these institutions, exclusive of a Roman Catholic one founded in 1791, in Baltimore, Md., which still survives, and a private one established in 1804 by Dr. John M. Mason, in the city of New York, which lasted several years, is the Theological Seminary founded in 1816 by Professor Marsh, at Northampton, Mass., in 1808, although a foundation was made somewhat earlier for a similar institution by the Reformed Dutch Church at New Brunswick, N.J., which did not go into operation for a long time. The next great theological seminary was that of the Presbyterians, founded at Princeton, N.J., in 1824, although, through neglect of the College of New Jersey, with which it is connected, was established in 1775. The divinity schools of Harvard and Yale are even more modern, while the universities themselves are much older. After the above dates numerous schools and departments of a strictly theological character sprang up in the more thickly settled states, and in more recent times they have rapidly multiplied throughout the Union. Thus, in the first decade of the present century (1800-1809) there were but two organized, in the second, 2 in the third, 14, in the fourth, 5, in the fifth 6, in the sixth, 19, in the seventh, 6, in the eighth (1800-1809) 20. The Report of the United States Commissioner of Education for 1885 (the latest return) gave the total of theological seminaries and departments as being 145, with an aggregate of 688 resident teachers and 5773 students.

II. Statistics.—The accompanying table, compiled from the above-mentioned report, exhibits a summary statement of the theological institutions in the Union, arranged in the alphabetical order of the several states. For further details, see the annual catalogue of each, which is furnished gratuitously on application to the presiding officer.

**SEN**

**Kesbuh Chunder**, one of the chief priests of the Brahmo Somaj (q. v.), was born in India. The sect of which he was a leader was formed in 1839 by Ram Mohun Roy. In 1859 Kesbuh Chunder Sen gave a new impulse to the sect by his remarkable ability and enthusiasm. He effected the separation of those who were willing to abolish caste in their communion, as the Brahmo Somaj of India. The more conservative members of this Church (at Calcutta), where the first building was opened for worship in 1869. Sen, in his published sermons and tracts, avows his belief in the unity of God, in immediate revelation, in the necessity of a new birth, in the immortality of the soul, and the immortality of theBody. As to his morality was pure, and he inculcated a reverence for the character of Jesus Christ, but repudiated the doctrines of his divinity, mediation, and atonement, as taught in the gospels. He believed that Christ was better than Mohammed or Confucius. Sen died in India, Jan. 8, 1884.

**Seneca** Version of the Scriptures. For this branch of the Iroquois the American Bible Society has provided the gospels, published in 1829, while the British and Foreign Bible Society published the gospels of Matthew and Mark. In general the Iroquois version (q. v.) is understood by the Senecas, Mohawks, and Oneidas. See Bible of Every Land, p. 456.

**Sennet, Rosser**, a veteran Methodist Episcopal missionary. He was born at Queen Anne, Md., Dec. 12, 1758. He lost his father while yet an infant, was educated in New York city, graduated from Columbia College in 1815, studied law, was converted, licensed to exhort, travelled some time with Rev. Nathan Bangs, and in 1820 entered the New York Conference. He served the Syracuse circuit; in 1821, New Rochelle; in 1822, Wethersfield, Conn.; in 1823, Poughkeepsie; in 1824, Middlebury, Vt.; in 1825, Flushing; in 1826 and 1827, New York city; in 1828 and 1829, Newburgh; in 1830 and 1831, Sandy Hill and Glen's Falls; in 1832, Whitehall, N.Y.; in 1833, New London; in 1834, New Haven; in 1835, Vesey Street and Mulberry Street, New York city; in 1836, Mulberry Street, alone; in 1837 and 1838, Third Street, Brooklyn; in 1839 and 1840, Newburgh; in 1841 and 1842, First Church, Poughkeepsie; in 1843 and 1844, Allen Street Church, New York city; in 1845, Marietta Methodist Episcopal Church; in 1846 and 1847, Washington Street, Brooklyn; in 1848, Danbury, Conn.; in 1849, Carlton Avenue Church, Brooklyn; in 1850, Washington Street Church, as superintendency; in 1851, South Brooklyn Home Missionary Church; in 1852-1853, superintendency at Brooklyn, where he continued to reside until the close of his life, July 1, 1854. Mr. Sennet was eminently devoted and successful, able and winning. See Sprague, Annals of the Amer. Pulpit, vii, 487; Simpson, Cyclop. of Methodism, s. v.

**Sennara**, in Hindustan, is the sacred Brahminical cord, whose use is restricted to the three superior castes as a mark of distinction. It is composed of a definite number of threads of cotton taken from a particular plant. Its length is such as to allow of its being worn diagonally across the body, from the left shoulder to the right side. The longest cord is called by Brahmans, that of the Kahatrivas being thinner and that of the Vaisyas being very slender, so that the cord serves to distinguish between the castes. (Butler, Land of the Veda, says that the Brahmin's cord is made of cotton threads, the Kahatriva's of hemp, and the Vaisyas' of wool. The Brahminical devotional cords or sants often wear a snake-skin instead of the cord.

**Sepharvaim**, Dr. William Hayes Ward, who has recently explored the region in question, and is well versed likewise in Assyriology, finds in the ancient inscriptions four cities or districts called Sippure, the Greek rendering of this name. Of the principal one of these, the "Sippara of the Sen," discovered by Mr. Rassam at Abu-Halba, and the original place, known as the "Sippara of Asur," being the one where Sargon I was exposed in his infancy, the town of Xisithros, the one captured by Cyrus without fighting, and the seat of the famous Jewish school, which Dr. Ward believes he has found in the large tell or mound still bearing the medieval name of Aššur, south of the point of the effluence of the Sakkara canal from the Euphrates. See Hebronic, Jan. 1866, p. 75 sqq.

**Sephoris**, The modern site Sefurik is generously described in the Memoirs accompanying the Ordnance Survey (i, 279, 382 sqq.). (See illustration on p. 841.)

**Serapion.** By way of supplement we add the following bearers of that name: (1) eighth bishop of Antioch, successor of Maximus, and opponent of the Montanists persecuted by Eusebius, I Euseb. v, 19, 22; (2) a martyr by the name of Serapion is mentioned by Eusebius, iv, 41, said to have suffered martyrdom under Decius at Alexandria; (3) a third by the same name is mentioned by Eusebius, iv, 44, as belonging to the Inpasp (q. v.); (4) another Serapion is mentioned by Cassian in Collat. ii, 2. See Socrom. viii, 11; Schrock.
Sepphoris. (From Thomson's Central Palestine and Phœnicia.)

viii, 451; Gieseler, i, 2, 244; Plitt-Herzog, Real-Encyklop. a. v. (B. P.)

Serpilus, Georg, a Lutheran theologian of Germany, was born at Odenburg, Hungary, June 11, 1668. He studied at Leipzig, was in 1690 deacon at Wildbruech, near Dresden, in 1695 pastor at Ratibor, and died Nov. 23, 1728. He published, Voldaendige Liedervercordia (Pirna, 1696).—Descrip. Synagoge Serpillii Incerti (Ratisbon, 1723):—Personalia Moses, Jonas, Samuelis, Ezra, Nekemia, Mordechai et Estheri (Leipzig, 1708):—Personalia Jobi (1710):—Personalia Davidi (1713)—Solomo in Continuationem Scriptorum Bibliorum (1715):—Personalia Jesu (1717), etc. See Dufre, Die gelehrten Theologen Deutschland, a. v.; Furst, Bibl. Jud. a. v.; Jocher, Allgemeines Gelehrten-Lexicon, a. v. (B. P.)

Servatius, Saint. According to Athanasius (Apol. ii, 787), a Gallican bishop, by the name of Servatius, was among those who attended the Council of Sardica in 347, and he may probably have been the same whom Sulpicius Severus sent to Rimini in 359 to defend the Athanasian orthodoxy against the Arians. See Retzb. Kirchengeschichte Deutschlands, i, 204 sq.; Friedr. Kirchengeschichte Deutschlands, i, 300 sq.; Hefele, Conciliengeschichte, i, 515; Plitt-Herzog, Real-Encyklop. a. v.; Lichtenberger, Encyclop. des Sciences Religieuses, a. v. Servatia. (B. P.)

Session, Church (or Kirk). See Presbyterianism.

Set (or Sutekh), an ass-headed deity, the national god of the Shemitic Hyksos, who, on their invasion of Egypt in the interval between the thirteenth and eighteenth dynasties, forced his sole worship upon the Egyptians. Set was already one of the cosmical dei-

ies of the country, but after the expulsion of the Hyksos his worship was annulled, his statues defaced, and his name everywhere erased. He was represented as an ass-headed man, holding the usual crux ansata, or staff of life, and the cem-fa, staff of divine power. The Egyptians were accustomed to regard Set as a personification of the evil principle. "The worship of this god passed through two historical phases. At one time he was held in honor, and accounted as one of the greater gods of Abydos. He appears to have had a position analogous to that of the Theban deity Mentu, in which he was the adversary of the serpent Apophis, the symbol of wickedness and darkness. Some time later on, in consequence of political changes, the worship of Set was abolished, and his statues were destroyed. It is difficult to state at what period Set was introduced into the Osiran myths as a personification of evil, and thus became identified with Typhon as the murderer of the great Egyptian god Osiris. The treatise (by Plutarch), De Iside et Osiride, makes Nephthys the companion of Set, and she is represented united with him in a group in the Museum of the Louvre, in the Hall of the Gods. The animal symbolical of Set was a carnivorous quadruped, at one time confounded with the ass-god of Josephus and Apion, having a long, curved snout and upright, square-topped ears, which characters are often exaggerated to distinguish him from the Jackal of Anubis" (Pierrot). After the second restoration of the old mythology, in the period of the nineteenth dynasty, Set was identified with the Hyksos Sutekh, who was properly an Asiatic deity, and whose worship was maintained even by Seti I and Rameses II. Both gods, however, were treated as impious, and their worship as heretical, and it is at the present time impossible to distinguish exactly between
them, owing to the complete destruction by the Egyptian of all those parts of the monuments whereon their names occur.

Seventh-day Adventists. See Adventists, Seventh-day.

Severus, Alexander. See Alexander Severus.

Seysse, Gustav, a Lutheran theologian and archaeologist of Germany, was born at Ulgien, Saxony, July 13, 1796. He studied at Leipzig, and commenced his academic career there in 1823. In 1857 he came to America, was professor at the Lutheran Concordia College, in St. Louis, Mo., retired in 1871 to New York, N. Y., and died Nov. 17, 1894. He published, Ueber das ursprünglichen Laute der hebr. Buchstaben (Leipzig, 1824); — Beiträge zur Kenntnis der Literatur, Kunst, Mythologie und Geschichte der alten Ägypter (1828-40); — Chronica Sacra (1845) — Das tausend- jährige Reich in Lichte der Offenbarung des Alten und Neuen Testaments (N. Y., 1860). See First, Bibl. Jud. s. v.; Zuchold, Bibl. Theol. s. v. (B. P.)

Sfondrata, Celestino, prince-abbot of St. Gall, and nephew of Gregory XIV, was born at Milan in 1644. He was educated in the abbey of St. Gall, taught theology, philosophy, and canon law at various places, and was elected prin-cess-abbot of St. Gall in 1699. In 1695 Innocent XII made Sfondrata a cardinal, but he died soon after his promotion, in the same year, at Rome. Sfondrata wrote, Regula Sacrarium Romano Pontifici Asservatum et Quatuor Propositiones Explicitum (1684), which is a defence of the absolute supremacy of the pope over and against the pretensions of the Gallican Church. Five French bishops refuted this work: — Nodus Prædestinationum... Dissoluto (Rome, 1696; Venice, 1698). This posthumous work was attacked by the Sorbonne, Bosanet, and others, who vainly tried to have the book put on the Index. See Moreri, Actores Divini Italiae (Venice, 1732), vol. vi.; Journal des Sarrasins, 1698, 1708, and 1709; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (H. P.)

Shaallim. The probable representative of this place, Selb, lies two miles north of Amwās. It is a desert ruin, and "appears to be the Sebēs of Jerome's Comment. on Ezek. xxviii, 22" (Memoirs to the Ordnance Survey, iii, 52).

Shaara. The probable site is that of Khuṣer Sāiwa, three and a half miles north-east of Beit Netuff, and one a half west of Beit Abat. It consists of "foundations on a hill, with a spring below" (Memoirs to the Ordnance Survey, iii, 124).

Shaara. The conjecture is confirmed by Lieut. Conder (Text Wark, ii, 339) to be the present Tell er-Rašīd ("a very large artificial mound near the Jordan") (Memoirs to the Ordnance Survey, ii, 128), eight miles south of the Sea of Galilee; but there is no special ground for this identification.

Sharpe, Samuel, an Egyptianist and Hebrew scholar, was born in England in 1779. After starting in life as a banker, he soon retired from business, and devoted himself to the studies of Egyptology and Hebrew. The numerous volumes which came from his pen during his long and busy life—he died in August, 1881—were all devoted to the elucidation of ancient Egyptian, or with Biblical researches. "A Unitarian and liberal," says the Academy, "he occupied himself in popularizing a mode of interpreting the Scriptures which, though it would now be considered at once conservative and narrow, seemed half a century ago startling, if not profane." His chief Egyptological works were the following: — Early History of Egypt from the Old Testament, Hierodota, Manetho, and the Hieroglyphic Inscriptions (1836) — Egyptian Inscriptions from the British Museum and other Sources (first series, 1857; second series, 1855) — The Rudiments of a Vocabulary of the Egyptian Hieroglyphics (1825) — The History of Egypt under the Ptolemies (1838) — History of Egypt under the Romans (1842) — The History of Egypt from the Earliest Times till the Conquest of the Arabs, A.D. 640 (1846; 5th ed. 1870) — The Chronology and Geography of ancient Egypt (1843) — Historical Sketches of the Egyptian Buildings and Sculpture (1844) — Alexandrian Chronology (1857) — Egyptian Hieroglyphics (1861) — Egyptian Antiquities in the British Museum (1862) — The Decree of Canopus (1867) — The Rosetta Stone (1868). His most important publications on Biblical matters were, Historical Notes on the Books of the Old and New Testaments (1854; 3d ed. 1858); — Critical Notes on the Authorized English Version of the Old Testament (1856; 2d ed. 1867) — The Chronology of the Bible (1866) — Texts from the Holy Bible Explained by the Hieroglyphics and Papyri of ancient Egypt (ed. by Mr. Sharpe) (1868); — History of the Hebrew Nation and Literature (1869; 2d ed. 1872) — On the Journeys and Epistles of the Apostle Paul (1856) — A Short Hebrew Grammar without Points (1857) — The Book of Isaiah arranged Chronologically in a Revised Translation, and Accompanied with Historical Notes (ed. Mr. Sharpe's two lines of study meant in his work on Egyptian Mythology and Egyptian Christianity, with their influence on the Opinions of Modern Christians" (1863). In 1875 he brought out a volume on Hebrew Inscriptions from the Valley between Egypt and Asia Minor, and added a volume in 1882. He published his Bāyābāy Eṣtrakāl, El-Eṣtrakāl, the Epistle of Barnabas from the Sinaitic Manuscript of the Bible, with an English translation (1881), in which he seeks to fix its date to the year of the destruction of Jerusalem by Titus. (H. P.)

Shairiz. His most probable representative of this place, Tell er-Shairiz, lies ten miles north-west of Khurxbir es-Seba, and is thus described in the Memoirs to the Ordnance Survey (iii, 339) — "a large mound on the north bank of the valley, broken pottery and a few small unheaven stones are found on the top. In the valley is a well-cut rough of basalt.

Shaw, William D. D., a Congregational minister, was born at Bridgewater, Mass.; ordained pastor of the Church in Marshfield in April, 1769; and died June 1, 1816. See Sprague, Annals of the Amer. pulpits, i, 573.

Shecheh. The archaeological remains of the modern Nishāh ta copiously described in the Memoirs to the Ordnance Survey (ii, 205 sq.)

Sheldon, George, D.D., a Presbyterian minister, was born at Northampton, Mass., Oct. 12, 1813. He graduated from Williams College in 1837, and was ordained to the Andover Theological Seminary in 1838. He was pastor of the Presbyterian Church near Charleston, S.C., from 1840 to 1843, and was afterwards chosen district secretary of the American Bible Society for New Jersey and Delaware. The latter office he filled for several years. It may be said his life was spent in organizing means for the dissemination of the Holy Scriptures, and in the discharge of his duties he displayed great energy, wisdom, and executive ability. He was much esteemed by the citizens of Princeton, where he resided twenty years. He died there, June 16, 1882. See N. Y. Observer, June 23, 1881. (W. P. S.)

Sheldon, Luther, D.D., a Congregational minister, was born at Rupert, Vt., Feb. 18, 1786. He graduated from Middlebury College in 1808, and was ordained at Easton, Mass., in 1810, which pastorate he retained until his resignation in 1835. He preached six thousand written sermons and declined eight calls to larger salaries. He died at Easton, Sept. 16, 1866. See Cong. Quarterly, 1867, p. 304.

Shelton, George A., D.D., a clergyman of the Protestant Episcopal Church, rector of St. James's Church, Newtown, L. I.; died Dec. 27, 1863, aged sixty-six years. See Amer. Quart. Church Rev. April, 1864, p. 150.

Shelton, William, D.D., a clergyman of the Protestant Episcopal Church, was born at Fairfield,
SHEMA 843 SHILOH

Conn., in September, 1798, his father being the Rev. Philo Shelton, the first Episcopal clergyman ordained in America. William graduated from the General Theological Seminary of New York in 1823, was ordained deacon the same year, and presbyter in 1826; ministered at Plattsburgh and Red Hook, N. Y., and in his last two years was rector of St. Paul's Church, Buffalo. In 1873 he was made pastor emeritus, and so continued until his death, at the old Fairfield parsonage, Oct. 11, 1883. See (N.Y.) Church Almanac, 1884, p. 109.

SHEMA. The name between Tell Milh and Beer sheba proposed for this place, is an error for Soresh (i.e. Hazor-Shual); and Tristram suggests (Bible Places, p. 18) that Shema (i.e. Sheba) is represented by Tell es-Saba, about two miles east of Bir es-Saba. See BEREBISHA.

Shepard, George, D.D., a Congregational minister, was born in Connecticut in 1809. He graduated from Amherst College in 1824, from Andover Theological Seminary in 1827, and was ordained Feb. 5, 1828, pastor at Hallowell, Me. He became professor of sacred rhetoric in the Theological Seminary at Bangor in 1856, and pastor there 1857-1868. See Trim. Cut. of Andover Theol. Sem., 1870, p. 76.

Shepard, Thomas, D.D., a Congregational minister, was born at Norton, Mass., May 7, 1792. After studying at Taunton Academy, he graduated from Brown University in 1816, and in 1816 from Andover Theological Seminary. The two succeeding years he was some missionary in Georgia. In 1818 and 1819 he was agent for the Connecticut Asylum for the Deaf and Dumb. He was ordained pastor at Asbelfield, Mass., June 16, 1819, and remained there until May 8, 1833. From 1833 to 1853 Dr. Shepard was agent of the American Bible Society. In April 30, 1853, until his death he was pastor at Bristol, K. 1., although he had resigned active service in 1856. In 1846 he was elected a corporate member of the American Board of Commissioners for Foreign Missions. He died Oct. 5, 1859. Among his publications were various sermons and thirty New Year's sermons. See Cong. Year-Book, 1890, p. 27.

Shepley, David, D.D., a Congregational minister, was born at Solon, Me., in May, 1804. His father dying when David was quite young, he went to Norridgewock, where he resided for a time in the family of Rev. Jonath Flett, and became a Christian. He pursued his preparatory studies at Saco, graduated from Bowdoin College in 1825, and from Andover Theological Seminary in 1828. He was ordained as pastor of the First Church at Yarmouth, Me., in February, 1829, and resigned in April, 1849. He was next pastor at Winslow from April, 1849, to June, 1851, until his nomination by the Central Church at Falmouth for a short time, and then provisional secretary of the Maine Missionary Society. His health failing, he removed to Providence, R. I., in 1871, where he remained until his death, Dec. 1, 1881. See Providence Journal, Dec. 3, 1881. (J.C.S.)

Sherman, Joseph, LL.D., a Congregational minister, was born at Edgartown, Mass., March 3, 1800. He graduated from Bowdoin College in 1825, was principal for six years of the Academy at North Yarmouth, studied two years at Andover, and in 1834 went to Columbia, Tenn., as professor of ancient languages at Jackson College. For fifteen years he was connected with the college, during three of which he was its president. He died in June, 1849. See Hist. of Bowdoin College, p. 555. (J. C. S.)

Sherwood, Adiel, D.D., a Baptist minister, was born at Fort Edward, N. Y., Oct. 3, 1791. He studied three years at Missisquoi College, graduated from Union College in 1817, and from Andover Theological Seminary, and then went to Georgia for his health, where he took high rank as a preacher. He was ordained pastor at Bethlehem, near Lexington, in 1820. While at Easton, whither he went in 1827, having charge of an academy, as well as preaching, a most remarkable revival began in his church, and for two years it spread through the state. He may be said to have been the originator of what is now Mercer University. In 1837 and 1838 he was a professor in Columbian College, Washington, D. C., and from 1839 to 1841, professor of history and literature in Mercer University, Ga. For several years he was president of Shorter College, Alton, Ill. In 1848 and 1849 he was president of the Masonic College, Lexington, Mo., and from 1849 to 1857 pastor of the Church at Cape Girardeau. Returning to Georgia, he was president of Marshall College for a few years. The closing years of his life were spent in Missouri, his death occurring at St. Louis, Aug. 18, 1879. Among the numerous productions of his pen may be mentioned his Gazetteer of Georgia, Christian and Jewish Churches, and his Notes on the New Testament. In his personal appearance Dr. Sherwood was tall and commanding, with noble and dignified features. See Cathcart, Baptist Encyclopedia, p. 1054. (J. C. S.)

Sherrwood, Reuben, D.D., a clergyman of the Protestant Episcopal Church, died at Hyde Park, N. Y., May 11, 1835, at the age of sixty years, one of the oldest clergymen of his denomination in Dutchess County, and for the last twenty-two years of his life had been rector of St. James' Church at Hyde Park. He was formerly, for a long time, in charge of the Church at Norwalk, Conn., and was the founder of the parishes at New Canaan and New Canaan, N. Y. See Amer. Quar. Church Rev. 1856, p. 301.

Shircon is thought by Tristram (Bible Places, p. 84) to be the modern Zrönumber, which lies two and a half miles north-east of Yebnah (Jabneh), and is a "large mud village, with cactus bushes around it, and wells in the gardens" (Memoirs to Ordnance Survey, ii, 414). Liet. Conder suggests (Quar. Statement of Fel. Explor. Fund," Oct. 1876, p. 170, note) that it may be the Khurbet Suberereh, a small ruined khan, near the river of the same name, four, and a half miles south-west of Yebnah, and exhibiting traces of a cistern, a reservoir, a viaduct, and a canal (Memoirs, ii, 433).

Shiloh. For this place both Tristram (Bible Places, p. 277) and Conder (Tract Work, ii, 389) accept Ayun or esh-Shulim, two miles north west of Debir, which consists merely of "two springs, built up with masonry, about thirty yards apart; good perennial supply of water no stream" (Memoirs to Ordnance Survey, i, 377). On the other hand, esh-Shelh, the old Shiloh, two miles north by east of Debir, contains the ruins of an ancient building later used as a mosque (Ibld, p. 414).

Shiloh-Hilton. Both Tristram (Bible Places, p. 299) and Conder (Tract Work, ii, 389) identify this stream with the Wady esh-Shaghur, which comes down the mountain east of Jericho, and by its junction with Wady Shalath forms the Wady el-Halazin, that runs into the Nahr Numein, or Belus. This, however, is at least fourteen miles north-east of Carmel, and more than twenty from the south west extremity of Asher.

Shiloh. The archeological remains at Səlīʿa are minutely described in the Memoirs accompanying the Ordnance Survey (ii, 387 sq.) The following particulars from Conder's Tract Work (i, 81 sq.) are of interest:

- "We approached Shiloh from the south, by a mountain-road of evident antiquity, from the little plain. The ruins of a modern village here occupy a sort of tell or mound. On the east side the site is shut in by bare and lofty hills of grey limestone, dotted over with a few fig-trees; on the south, it is cut down by a broad, deep ravine, and cross-ed by a deep valley runs behind the town on the north, and in its sides are many rock-cut sepulchres; following its course nearly due westward, we came again on the main road, thus avoiding a steep pass, and turning northwards found the village of Lebanon perched on the hillside to the west of the road and meeting of Shiloh walls, and placed in the middle of the Bible.

- "Shiloh was for about four hundred years the chosen abode of the tabernacle and ark. It is a question of no little interest whether this was the first spot selected after..."
the little low chamber within, but the name seems to preserve a tradition of the position of the Tabernacle.

"The only water close to the village was once contained in a little tank with steps, south of the great mosque. There is, however, a fine spring placed, as is often to be observed in Palestine, at a distance of no less than three quarters of a mile from the town, in the bed of the valley which comes down behind the ruins from the east. A good supply of water here issues into a rocky basin, and was once carried by an underground aqueduct to a rock-cut cistern, but is now allowed to flow away. The vineyards of Siloah have disappeared, though very possibly once surrounding the spring, and perhaps extending down the valley westwards, where water is also found. With the destruction of the village desolation has spread over the bare hills." A yearly feast was held at Siloah, when the women came out to dance in the vineyards (Judges xxi. 9). It is possible that a tradition of this festival is retained in the name Me'ar kh. 'Ald. "Meadow of the Feast," to the south of the present site.

Shimron. The present Semainik is described in the Memoirs accompanying the Ordnance Survey (i, 280) as "a small village on a knoll, at the edge of the plain of Daniel [five miles west of Nazareth], with three springs... and contains probably not one hundred souls." It has "artificial mounds, traces of ruins, and a sarcophagus" (ibid. p. 389).

Shinn, ASA, an eminent Methodist Protestant minister, was born in New Jersey, May 8, 1781, of poor but honest Quaker parentage. He received his education chiefly among the western hills of Virginia, became a Methodist at the age of eighteen, was requested to become an exhorter, and before his twentieth year was employed as a travelling preacher in the Methodist Episcopal Church, in which connection he continued over twenty-seven years. The fact that he never saw an English grammar or a clock until he entered upon his first circuit pictures his illiterate and inexperienced condition; yet such was his progress that in 1829 we find him by appointment in the city of Baltimore. He gave himself wholly to the work, utilized his opportunities as a student, and whether in season or out of season, in town or in country, in the woods or on horseback, his ministry was always at work. He was a theologian before whose logic and masterly delivery no foe of the truth could stand. In 1825 Mr. Shinn was transferred to the Pittsburgh Conference, and in 1829 withdrew from the Methodist Episcopal Church, helped to organize the Methodist Protestant Church, and at its first conference in 1828 was elected president. He afterwards was the first president of the Pittsburgh Conference. In 1834 he was elected editor of the Methodist Protestant, and served two years. When a young man Mr. Shinn experienced an accidental fracture of his skull, which, because of improper surgical attention, caused his insanity in old age, and he was removed to Brattleboro (Vt.) Lunatic Asylum, where he died, Feb. 11, 1883. Mr. Shinn produced two theological works: The Plan of Salvation, and The Benediction and Restoration of the Supreme Being; they evince great logical power, piety of heart, and loyalty to Christ. See Bassett, Hist. of the M. P. Church, p. 225.

Shorewood, GEORGE, a Scotch prelate, was rector of Culter in 1445, and in 1453 was chancellor of the Church of Dunkeld. He was confessor to the king in 1454, in which year he went on an embassy to England. He was master of the chapel of the see of Banchory, Oct. 22 the same year, was also royal secretary, and afterwards became lord high chancellor. He was bishop there in 1462. See Keith, Scottish Bishops, p. 164.

Short, AUGUSTUS, D.D., an Anglican prelate, was born near Exeter in 1605. From Westminster School
he was sent to Christ Church College, Oxford, where he graduated A.B. in 1824, and A.M. in 1826. He was appointed vicar of Ravensthorpe, Northamptonshire, in 1835; Bampton lecturer at Oxford in 1846, and the first bishop of Adelaide, South Australia, in 1847. He died Oct. 8, 1888.

Short, David Hawkins, D.D., a Protestant Episcopal clergyman, was born in 1800. He graduated from Trinity College in 1833, and from the General Theological Seminary, N.Y., in 1836; was ordained the same year; for a number of years was employed as a teacher in Riddlefield, Conn.; in 1860 became rector of St. James’s Church, Waistend; in 1861 of Grace Church, Broadwalk; in 1866 removed to Greenwich as rector of two churches, viz.: Calvary Church, at Round Hill, and Emmanuel Church, in Glenville; in 1867 officiated in St. John’s Church, Hartford; the next year in the Memorial Church of the Holy Trinity, Westport. He resided in Portland, in 1870, without charge; but the following year officiated in Trinity Church, in that place; in 1872 he was chosen rector of St. Andrew’s Church, Northfort, where he remained for several years. He died in Fairfield, Jan. 21, 1877. See Prot. Episc. Alumni, 1878, p. 170.

Shoter. See Officier.

Shunem. Its modern representative, Suleim, is three and a quarter miles north of Zerin, and is briefly noted in the Memoirs accompanying the Ordnance Survey (ii, 87). The following particulars concerning its situation are given by Conder (Test Work, i, 120):

"Westward the view includes Fuleh—the crowning Castle of the Bean, with its two and maraby pool outside, and extends as far as Carmel, fifteen miles away. Thus the whole extent of the ride of the Shuammite woman (2 Kings iv, 84) under the burning noonday sun of harvest-time is visible. Were the houses of that time no larger than the mid-cabin of the modern village, it was not a great architectural undertaking to build a ‘little chamber’ for the prophet, and the enumeration of the simple furniture of that chamber—the bed, perhaps only a straw mat, the table, the stool, and the lamp, seems to indicate that it was only such a little hut that was intended. Another point may be noted: how came it that Eli-ba so constantly passed by Shunem? The answer seems simple; he lived habitually on Carmel, but he was a native of Abel Mebok, ‘the Meadow of Circles,’ a place now called ‘Atin Hlevih, in the Jordan valley, to which the direct road lied past Shuemm down the valley of Jezreel.”

Shur. Dr. Trumbull labors at great length (Kadesh-burnea, p. 44 sq.) to prove that Shur was the name of a line of fortifications extending from Suez to the Mediterranean; but in that case the word must have taken the article (the Wall), which, on the contrary, it never has. His etymologies connecting it in this sense with Ezhan are very forced. That there may have existed some such defences, in the way of forts, Migdol (q.v.) being the principal one, may very well be granted, without supposing a continuous or wall-like series, of which there is no evidence. Nor is the word itself ever used in any such relation. The phrase היה צלע (Gen. xvi, 7), can only mean, in Hebrew idiom, “the way to Shur,” like בר צלע (1 Sam. xxv, 7), or, more exactly, בר צלע (1 Sam. xxvii, 8) not “the Wall-Road.”

Shurtleff, Roswell, D.D., a Congregational professor, was born at Ellington, Conn., Aug. 29, 1775. He was educated at Chesterfield Academy and Dartmouth College. In 1800 he was appointed tutor, and in 1804 professor of theology and college pastor at Dartmouth. This office he held for twenty-three years, and from 1827 to 1838 he held the professorship of moral philosophy and political economy. His remaining years were spent quietly at home. He died at Hanover, N. H., Feb. 4, 1861. Dr. Shurtleff’s mind was clear, far-sighted, versatile, and logical; his wit and humor were unfailing; his sympathies were strong, his preaching was powerful, and his learning was ample. In theology he was a Hopkinsian. See Cong. Quarterly, 1861, p. 318.

Siber, Ubran Gottfried, a Lutheran theologian of Germany, was born Dec. 12, 1669, at Schandau, Saxony, and studied at Wittenberg. In 1703 he was deacon, and in 1708 archdeacon at Schneeburg. In 1711 he went to Leipzig, was in 1715 professor, in 1734 doctor of theology, and died June 18, 1741. He wrote, De oatenpoequg a Sententia Graecorum (Wittenberg, 1697):—De Gann, Pulentia Oppida ejusque Episcopis ad Actor. viii, 26 (Schneeburg, 1718):—Prolegomena ad Historiam Melodorum Ecclesiae Graecae (1714):—Ecclesiae Graecae Martyrologium Meridianum (1727). See Durig, Die pachten Theologen Deutschlands, a. v.; Winer, Handbuch der theol. Lit., i, 590, 614, 621, 685; Jocher, Allgemeines Gekleken-Lexikon, a. v. (H. P.)

Siefert, Friedrich Ludwig, a Lutheran theologian of Germany, was born at Elbing, Prussia, Feb. 1, 1803. In 1826 he commenced his academic career at

Siegobild, Theol. u. v.; Winer, *Handbuch der theol.* Lpz. 1, 609; ii, 124, 146. (B. P.)


Siher, Wilhelms, a Lutheran minister of Germany, was born in 1801. Having completed his theological studies, he was for a time tutor at the Bischusinn Institute at Dresden. In 1843 he came to America, labored for a time in the state of Ohio, and accepted a call as professor at the Lutheran seminary in Fort Wayne, Ind., in 1846, where he died, Oct. 27, 1885. He published, *Lehrbuch der lutherischen Pflaster* (1860, 2 vols.).— *Predigten* (1862, 1874, 1880). (B. P.)

Silvan, Pool of. A remarkable Hebrew inscription on an interior passage lately discovered behind the present Fountain of the Virgin, by which the water was reached by the inhabitants of the city, commemorates the cutting of the tunnel leading between these two caverns (see Dr. G. Gathke, in the *Zeit.-d. deutsch. morgenländ. Gesch relationship*), pp. 3-7). The following translation is by Professor Seyce (in the *Quart. Statement of the "Pal. Explo. Fund.*, Oct. 1883, p. 210):

"1. (Behold) the excavation! Now this had been the history of the excavation. While the workmen were still lifting up

2. the axe, each towards his neighbor, and while three cubits it was still required to pass through, (each heard) the voice of the other who called

3. to his neighbor, since there was an excess of the rock on the right hand and on the left. And on the day of the

4. excavation the workmen struck, each to meet his neighbor, axe against axe, and there flowed

5. the waters from the spring to the pool for a thousand two hundred and eighty cubits; and

6. of a cubit was the height of the rock over the heads of the workmen."

Simon, the name of several Scotch prelates:


3. Consecrated bishop of the Isles in 1226, and witness a charter dated Jan. 9. In the seventeenth year of king Alexander II. He held a synod in 1259, where he made thirteen canons, which are to be found in the *Monastic Annals*. He died at his palace of Kirkmichael, in the isle of Man. See *Keith, *Scottish Bishops*, p. 209.

4. Dean of the see of Moray in 1236 and also in 1424, and advanced to the bishopric of Moray in the latter year. He was bishop nine years, and died in 1236.

See *Keith, *Scottish Bishops*, p. 189.


Simpson, Calvinaus Abraham, LL.D., an English Congregational minister, was born in 1789. He was educated at the Glasgow University, and left that institution with the highest testimonial for intellectual character and scholarly attainment. He essayed to make proof of his ministry first at Fulbourne, and in 1820 removed to Haverhill, where he was ordained, and for eleven years greatly blessed in his work. In 1836 he was sent to the city of Dundee, thence he was removed to Cardiff, and in 1844 entered upon his final pastorate at Long Sutton, Lincolnshire. He died March 17, 1866. "His literary reading was very wide; he had singular conversational powers and great urbanity of manner; his love of theological and metaphysical questions amounted to a passion, and on them he spake with decision and authority." See (Lond.) *Camb. Yearbook*, 1867, p. 318.

Simpson, Matthew, D.D., LL.D., a bishop of the Methodist Episcopal Church, was born at Cades, Harrison Co., O., June 10, 1810. He graduated from Malison College (afterwards merged into Allegheny University, Pittsburgh, in 1832). In 1833 he took the degree of doctor of medicine, but before the year was out he decided to enter the Pittsburgh Conference. The second year thereafter he became pastor of the Liberty Street Church, Pittsburgh, where he soon gave evidence of the eloquence which eventually placed him among the greatest pulpit orators of the age. In 1857 he was called as professor of natural sciences at Allegheny University, and two years afterwards was appointed president of Indiana Asbury University, at Greenscacle, Ind. Under his management the college showed wonderful progress. In 1838 he was elected to the editorship of *The Western Christian Advocate*, of Cincinnati. In 1852 he was elected a bishop of the Methodist Episcopal Church. He adorned the episcopal office with gentleness, humility, and devotion. He was indefatigable in the discharge of his duties, and though careful in the maintenance, doctrine, and discipline of his Church, he did so without exciting enmity from those of his own or other sects. He died in Philadelphia, Pa., June 18, 1884. Bishop Simpson will be best remembered by his patriotic labors in the cause of the temperance movement during the civil war, which gave him a national reputation. He was the trusted friend and advisor of president Lincoln, and it was at his request that bishop Simpson made a series of powerful addresses on the Union in many of the cities of the North. He was the staunch supporter of the colored race, and was urged by the secretary of war to undertake the organization of the freedmen at the establishment of the bureau, and was afterwards invited by president Grant to go as commissioner to San Domingo, both of which offers he declined. Besides the public addresses which the bishop delivered in the maintenance he was employed by the government on many missions of a confidential nature, which aided largely in strengthening the Union cause. In view of these services rendered during the war and under the direction of president Lincoln, it was fitting that he should have been chosen to deliver the Commencement Oration upon his discharge as president. In 1870, on the death of bishop Kingsley, bishop Simpson visited Europe to complete the work which had been assigned to him on the Continent, and also as a delegate to the English Conference. In 1874 he visited Japan and in 1882 attended the conferences held in Germany and Switzerland, and also to meet the missionaries on the Continent. In 1881 he attended the Ecumenical Council of the Methodist Church, which was held in London, and while there was the recipient of many kind attentions from the members of his denomination in England. He is
the author of A Hundred Years of Methodism, a volume of Yale Lectures on Preaching, and was the editor of the Cyclopaedia of Methodism, which contains information on almost every subject to interest the denomination. Some of his Sermons have been edited by Dr. R. K. Crooks (N. Y. 1885); also his Life (ibid. 1890).

Sin, man or (δικαιός τίς ὄναμας), 2 Thes. ii, 8. In the admirable essay on this subject appended to Eastie's Commentary on Thessalonians (London, 1877), the untenableness of the earlier interpretations is clearly shown, and even that the popular application of the phrase by Protestants to the Roman papacy is not corrected. Dr. Robert Salt, entered upon one of the discussions is the summary dismissal of Elliott's argument for an imperial antichrish by simply denying the meaning (successor) assigned to the participle ἐκαίριον and πρὸ εκαίριον, "that withholdeth" or "letting" (p. 349).

The proof that a person is meant does not depend upon that significance of these participles, but upon the fact that the personal masculine is thus exchanged for the imperial neutral, and especially that the principal power is likewise designated by the abstract μουσικός, "mystery" (ver. 7). In like manner the Johannian term "Superchrist" (ὁ ἐπεξιστάτης) (2 Thes. ii, 22) is not a proper name, nor even the designation of an individual, for it is used in the plural in the same connection (ἐπεξιστάτοι, ver. 18; comp. 2 John 7), and also as a neuter or abstract (τό τού ἐπεξιστάτου). To understand this impersonation of the royal principle (comp. δικαιός as an embodiment of Scripture influence, we must advert to the conventional use in the New-Test. figures, especially in eschatological passages, of the concrete terms and names of the Old Test., such as especially appears in the adoption of Gog and Magog from the prophecies of Ezekiel (xxiii), where they probably designate a particular people, hostile to Judaism, to express a collective or abstract power of persecuting in the future of Christendom (Rev. xx, 8). In like manner the "little horn" of Daniel, which invariably represents Antichus Epiphanes, has been conflated with the persecuting beast of the Apocalypse. The names of the Old Test. have been typically transferred to the symbolology of the New Test., like Zion, Jerusalem, Babylon, etc., but have never lost their literal, local, and personal meaning. In fact, this very type of Antichus was evidently in the apostle's mind while employing the masculine in the passage under discussion, and the whole aspect of the persecuting power is evidently borrowed from the description of that blasphemer in the book of Daniel. The expressions what has been a persecutor, to the executors, the impious arrogance of the future antichrish (2 Thes. ii, 4), which is exactly parallel with the prophet's language (Dan. vii, 8, 20, 25; viii, 10-12; xi, 36). We conclude, therefore, that in the eschatology of the New Test. writers these expressions are to be interpreted figuratively, and not literally, as the Old Test., and that they probably refer to some great onset of iniquity near the close of the present dispensation. See Mystery of Iniquity.

Sinclair, a Scotch prelate, was dean of Restabrig and Edinburgh, and put into the see of Brechin in the 17th century. He died in 1656. See Keith, Scottish Bishops, p. 165.

Sinclair, Henry, a Scotch prelate, was rector of Glasgow in 1539, and in 1541 abbott of the abbey of Kilwinning, which latter benefice he exchanged for the deanship of Glasgow in 1550, where he had ministered two years before. He was bishop of Ross in 1551. He died in France, Jan. 2, 1664. See Keith, Scottish Bishops, p. 193.

Sinclair, William, a Scotch prelate, was made bishop of Dunkeld in 1812. He probably died in 1837. See Keith, Scottish Bishops, p. 82.

Sirico, archbishop of Canterbury, was educated at Glastonbury, and, having been a monk there, was re-
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dean, and in 1841 elected primus of the Church in Scotland. See Amer. Quart. Church Rev. 1857, p. 314.

Slater, Richard, D. D., a Congregational minister, was born in Boston, Mass., in 1728. He graduated from Harvard College in 1749, studied medicine and became a skillful practitioner; then studied theology, and for some time supplied one of the pulpits in Boston. He was ordained pastor at Mansfield, Conn., June 27, 1744, and died there, April 14, 1789. See Sprague, Annals of the Amer. Pulpit, i, 421.

Slaughter, W. B., D. D., a Methodist Episcopal minister, was born in New York city in 1828. He was converted early in life; graduated from Genesee Wesleyan Seminary, Lima, N. Y., and entered the Genesee Conference, in which he served Palmyra, Carlton, and Old Niagara Street Methodist Episcopal Church, Buffalo; then accepted a call to the principalship of the Academy at Coldwater, Fx., and later to that of the Genesee Wesleyan College in 1789; continued to be pastor of the church in Durham, Feb. 15, 1799, and was ordained Aug. 15 following; was dismissed Jan. 11, 1832, and died at Fair Haven, March 5, 1862. When ninety years old he was able to act as chaplain to the Cincinnati Society, in Boston, and preached at Washington, in Congregational Hall. See Churcian Memorial, p. 170. (J. C. S.)

Smith, Edward Dunlap, D. D., a Presbyterian minister, was born at Greenwich, N. J., Sept. 17, 1802. He graduated from Princeton College in 1822, and from Princeton Theological Seminary in 1825; was licensed to preach in 1826; was ordained as a home missionary in Georgia in 1828 and 1829, and served as of the University of Virginia in 1830. In 1831 he was ordained pastor of the Second Presbyterian Church of Washington, D. C., which church he served until 1853. During his pastorate in Washington he was chaplain of the House of Representatives. He next became pastor of the Eighth Street Presbyterian Church, New York city, where he remained until 1842, when he accepted the pastorate of the Chelsea Church, in the same city, and toiled there faithfully until his death, March 29, 1863. Dr. Smith was a fine scholar and an able preacher, but his eccentricities and manner of living seemed to have kept him in the background. See Newel, Report of Princeton Theol. Sem., 1888, p. 75. (W. P. S.)

Smith, George (1), D. D., an English Wesleyan author, was born about 1800, of humble parentage. He was educated in a Lancasterian school, and although engaged in mercantile business, acquired a vast number of books, and enough knowledge of learning as to enable him to amuse himself with a translation of the gospels into the Slavonic language, which he published in 1833. He then translated the entire New Testament into the Slavonic language, and printed it at Riga. His translation was afterwards published in London, and was translated into German, Greek, and other languages. He was a good expositor of Scripture, and was the author of several works on Scriptural subjects. He died in 1870. See Smith, Life of a Christian in the World, 1872, p. 42. (W. P. S.)

Smith, George (2), D. D., an English Congregational minister, was born at Poplar, near London, in 1803. After a course of theological instruction, he was sent out to preach under the direction of the "Test Mission," and in 1827 was ordained pastor of Hanover Chapel, Liverpool. In 1834 he was settled over the New Tabernacle, Plymouth, and in 1842 removed to London as pastor of the Hanover Chapel, where for twenty-eight years he preached with great acceptability. He died Feb. 19, 1870. Many large schools, both Sunday and day, were built, and still remain a monument of his labors. Dr. Smith was elected secretary of the Anti-Slavery Society in 1839. He was also a director of the London Missionary Society, and secretary of the Irish Evangelical Society and Congregational Union. His published works are, The Pentateuch:—Prayers for Domestic Use:—The Origin of Language:—The Spiritual Life. See (London) Cong. Year-Book, 1871, p. 846. (W. P. S.)

Smith, George (3), D. D., a bishop of the Church of England, was born in 1815, and graduated from Magdalen Hall, Oxford. When China was opened to reside the residence of Christian missionaries, Mr. Smith offered himself for service there, and was accepted. After spending several years in the work of a missionary, a bishopric was founded in China, to which he was elected. For sixteen years Bishop Smith discharged
the duties of the episcopate in the British colony of Hong-Kong, among the British chaplains, and in the missionary fields occupied by the Church Missionary Society in that vast country. As a preacher he exercised a wide influence for good, as a bishop he ruled wisely, and as principal of St. Paul's College, Hong-Kong, he instilled a disposition of great spirit and independence into his Chinese youths, who afterwards became influential members of the native community, not a few of them professing Christianity. The bishop twice returned to England to recruit his health, passing on one occasion through India, but was by the Japanese and Franciscos through North America. Of his visit to Japan he published a very interesting journal. He died Dec. 14, 1871. [See (Lond.) Christian Observer, Feb. 1872.]

Smith, George (4), an eminent English Asyriologist, was born about 1840. Originally a bank-note engraver, he began, in 1857, the study of the cuneiform inscriptions, and after publishing several interesting discourses in a German periodical, was called in 1867 to a position in the British Museum, where he rendered important aid to Rawlinson in the preparation of volume three of his Cuneiform Inscriptions of Western Asia. He made two visits to the ruins in Assyria, one in 1859, and the other immediately afterwards, in 1862, and during his second residence at Aleppo, Aug. 19 of that year. Among his other contributions to antiquarian science are Chaldean Account of Genesis (1876), and many papers in the Journal of the Society of Biblical Archæology.

Smith, George Charles, an English Baptist, known for more than half a century all over England as "Boatwain Smith," was born in London in 1782, brought up religiously by a pious mother, and went to sea while a boy. He was forcibly impressed into the king's service in the last century, and transferred into various ships of war, visiting most of the seaports of Europe. In the battle of Copenhagen, the battle of Copenhagen, and was engaged in the mutiny at the Nore. The dreadful scenes of immorality he witnessed on board ship and in seaports impelled him after his conversion to devote his life as a missionary to sailors and soldiers; and with a constancy, a perseverance, and a self-denial quite heroic, he spent nearly sixty years of his life in that toilsome work, night and day often, and every day. In 1804 he began his labours at Plymouth, in 1807 was ordained to the ministry at Devonport, and in 1809 established the first Sailor's Guardian College. The shipwrecked and the abandoned, cast off by God with the conversion of sailors, and he began to itinerate to all the British seaports, preaching everywhere, and supporting himself by holding his hat for gifts after he had preached. In 1810 Rev. Dr. John Rippon aided Mr. Smith to establish a Sailor's Mission for London, at his chapel, Carter Lane, by the river Thames. He wrote and published a dialogue in the sailor's dialect, and also the immensely popular story of The Cabin-boy, Bob. In 1814 he joined the duke of Wellington's army in the Spanish Peninsula as soldiers' missionary. In 1817 he resumed his labours among the sailors, and established the first Floating Chapel and the Beetle Union Society. He also commenced, and edited to the month of his death, The Soldier's and Sailor's Magazine, containing for over forty years some of the most remarkable experiences ever put into print, but it was so genuine and honest, though rough and illiterate, that it led the way for the lords of the admiralty to make many changes and improvements in the navy and in the conduct of ships. He established sailor's homes and seamen's friendly societies; he benevolently took and the cause of numerous orphan children of sailors and soldiers; they travelled with him, he preached for them, mostly in the open air, daily—and the boys with their caps collected what was the means of their support for many years. He died at Penzance, Cornwall, Jan. 10, 1862.

Smith, Gervase, D.D., an English Wesleyan minister, was born at Langley, Dorkshire, June 27, 1821. In his youth he received a liberal education, and early began, as a local preacher, to invite sinners to repentance. He was accepted as a candidate for the ministry in 1842, and spent three years in study at Didsbury, receiving his first appointment in 1845. His preaching was notably successful, of an earnest and spontaneous type, from the beginning of his career. He also had a special adaptability to the presentation of the various benevolent enterprises of the Church. In 1873 he was elected secretary of the conference, and two years later its president. In 1874 he was appointed British representative to the first General Conference of the Methodist Church in Canada; and in 1877 to the Australasian Conference, with instructions to visit the districts in Polynesia formerly under the care of the Wesleyan Missionary Society. For nearly twelve years he was secretary of the Metropolitan Chapel Building Fund; and in 1880 became treasurer of the Auxiliary Fund. He died April 22, 1882. [See Minutes of the British Conference, 1882, p. 26.]

Smith, Henry Augustus, D.D., a Presbyterian minister, was born at Palatine, Montgomery Co., N.Y., May 29, 1826. He graduated from Williams College in 1848 and from Union Theological Seminary in 1856; was ordained pastor of the South Street Church, Philadelphia, in 1858; resigned this charge in 1864 to become pastor of the Northminster Church, West Philadelphia, where he continued eighteen years, until ill-health compelled him to relinquish his work. He died there, March 7, 1883. Dr. Smith was an able, scholarly, eloquent divine, and his labors were attended with success. (W. P. S.)

Smith, James, D.D., a Presbyterian minister, was born in Glasgow, Scotland. He became a deist from reading the works of Volney and Paine, came to America, settled in Tennessee, and edited a paper in Nashville. Soon after he was elected professor of his独有的 work, The Bible its Own Revelation, he was challenged to a public debate on the evidences of Christianity, and achieved a great victory. He afterwards compiled his argument, and published it in a book entitled Christian Evidences. Dr. Smith was connected with the Cumberland Presbyterian Church in Kentucky, but was thoroughly Calvinistic in his theology. The Springfield Church, in Illinois, of which he became pastor, April 11, 1849, prospered under his ministration. He died Dec. 17, 1866; acted for two or three years as agent for Peoria University, and, on Mr. Lincoln's accession to the presidency, was appointed consul to Glasgow. There he spent the closing years of his life, and died at Dunbar, but the date does not appear. [See Hist. of the Presbyterian Church in Illinois, p. 358.]

Smith, J. Brinton, D.D., a Protestant Episcopal clergyman, was rector at Kingseas, Pa., several years preceding 1856. In 1859 he became rector at Troy, N.Y., whence he removed to Jersey City, N.J., as rector of St. Matthew's Church; in 1866 removed to New York city; in 1867 was elected principal of St. Augustine Normal School and Collegiate Institute, at Raleigh, N.C., and held this position until his sudden death, Oct. 1, 1872. [See Prot. Epic. Almanac, 1873, p. 134.]

Smith, John, an English Wesleyan minister, styled "the revivalist," was born at Cudworth, near Barnsley, Yorkshire, Jan. 19, 1794. Although trained religiously, he became profane, a gambler, and a pulpitist. He was converted in 1812, and entered an academy at Leeds, where he enjoyed the instruction of David Stoner. He was received into the ministry in 1816, and labored on the York, Barnard Castle, Brighton, Windsor, Froom, Nottingham, Linton, Lyme Regis, and Shrewsbury circuits. Like William Carvoos and Bramwell, he was a man of intense zeal and mighty faith. On his circuits the whole vicinity was stirred, the men were smitten, and hundreds were added to the Church. His chapeis
were crowded, and his prayer-meetings were like the day of Pentecost. But his work wore him out, and in Sheffield, his last circuit, he died in his prime, Nov. 3, 1881. See Treffrey, *Memoirs of Rev. John Smith* (London, 1882, 12mo; 2d ed. with introduction by Dr. Dixon); *Sheffield Records*, iii, 468; Smith, *Hist. of Wesleyan Methodism*, iii, 133, 134, 135; *Minutes of the British Conference*, 1882; West, *Sketches of Wesleyan Preachers*, p. 139 sq.

**Smith, John Cotton, D.D., an eminent Protestant Episcopal clergyman, son of Dr. Thomas M., of Kenyon College, grandson of Dr. Leonard Wood, and a descendant of Cotton Mather, was born at Andover, Mass., Aug. 4, 1826.** He studied at Phillips Academy, graduated from Bowdoin College in 1847, and from the Theological Seminary at Gambier, O.; was ordained deacon in 1849, presbyter in 1850, and the latter year became rector of St. John's Church, Bangor, Me.; in 1856 was assistant minister at Trinity Church, Boston, Mass., and in 1860 rector of the Church of the Ascension, New York city, where he died, Jan. 9, 1882. Dr. Smith was a man of great literary acquirements, and of broad and liberal ideas in religion, without, however, overstepping the pale of the orthodoxy of the creed to which he belonged. He was remarkable not only for his pulpit eloquence, but as an after-dinner speaker. He was a prominent member of the University Club, and of other social and religious associations of the day. The Church Mission was one of his noblest charitable conceptions, to elevate the tenement-house population, and has been very successful. He was the author of a number of works upon theological and social subjects, among which are, *The Charity of Truth*:—*The Liturgy as a Basis of Union*:—*The Church's Law of Development*:—*The Oxford Essays and Reviews*:—*The Homeric Age*:—*The Principle of Patriotism*:—*The United States a Nation*:—*Evolution and a Personal Creator*. He was also the editor of *Church and State*, an Episcopal journal of high standing. His published works have all been collected in two volumes.

**Smith, Thomas Mather, D.D., a Protestant Episcopal clergyman, was born at Stamford, Conn., in 1797.** He was a son of Rev. Daniel Smith, who, for fifty years, was pastor of the Congregational Church at Stamford, and a descendant of the Cottons and Mathers of Puritan fame. Thomas graduated from Yale College in 1816, spent the following year in study with his uncle, John Cotton Smith, governor of Connecticut, and graduated from Andover Theological Seminary in 1820. In 1822 he was ordained minister of the Congregational Church at Portland, Me., but, his health failing, he removed to Fall River, Mass.; was next pastor at Taunton, N. Y., and subsequently at New Bedford, Mass. During this period his views of the ministry underwent a change, and he was ordained in the Protestant Episcopal Church. Soon after he was appointed to the Milnor professorship of systematic divinity in the Theological Seminary at Gambier, O. He combined with the duties of his professorship the presidency of Kenyon College during four years. In 1863 he resigned his professorship at Gambier, receiving the appointment of emeritus professor. He died at Portland, Me., Sept. 6, 1864. See *Amer. Quar. Church Rev.*, Oct. 1864, p. 684.

**Smyth, Arthur, D.D., an Irish Prelate, was dean of Derry, and in March, 1732, was promoted to the united bishoprics of Clonfert and Kilmacduagh. In 1753 he was translated to the sees of Down and Connor, and in October, 1765, to that of Meath. On April 4, 1766, he was promoted to the archbishopric of Dublin. In 1771 he died at St. Sepulchre's, London, Dec. 14, 1771. Bishop Smyth amassed property to the amount of £50,000, of which he bequeathed £1000 to augment the funds of Swift's Hospital, £200 to the poor of St. Sepulchre's, and £500 to those of the parish of Tullagh. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 848.

**Society Islands, Deities of.** The accompanying figures, colossal busts, from fifteen to twenty feet high and from six to seven feet wide, are representa-

**Solea, Abraham de. See De Solea.**

**Solitarina, Philip, a Greek monk, who lived in the latter part of the 11th century, in Constantinople, is the author of a mystico-ascetical work, written in the form of a dialogue, and entitled *Diaphora, The Mirror*. It is a representation of the ascetic views of the Greek mysticism of the time. The work found favor, was commented on by Michael Psellos, and translated into Latin prose by the Jesuit Jacob Pontanus (Ingolstadt, 1694). The Latin translation was republished in the *Biblioth. Patrum*, tomo. xii, and in the *Biblioth. Patrum Marc. Lugden. tom. xxii.* The Latin translation, however, is according to Lambeusius, very deficient. Of the Greek text only a few fragments have been printed by Oulton, Lambeusius, and Cotelerius. See Cave, *De Scrittur. Evang.* p. 638; Plitt-Hertzog, *Real-Encykl. s. v.* (R. F. P.)

**Soma.** See Brahmo-Somaj.

**Sommers, Charles G., D.D., a Baptist clergyman and author, was born in London in 1758.** His parents removed to America in 1774, and in his sixteenth year he was employed as the confidential clerk and traveling agent of John Jacob Astor. Having prepared himself for the sacred office, he commenced his labors as preacher at the old almshouse in City Hall Park, New York city. His first regular settlement was with the First Baptist Church of Troy, where he remained several years, and in 1823 received an invitation to become the pastor of the South Baptist Church, New York city. In 1856 he retired to private life. He died in New York, Dec. 19, 1884. Dr. Sommers, at different periods of his life, was called to fill prominent positions in several religious organizations. (J. C. S.)

**Sonntag, Karl Gottlob, a Lutheran theologian of Germany, was born Aug. 21, 1758.** He studied at Leipsic, was in 1787 rector at the cathedral-school at Riga, in 1791 first pastor there, and in 1799 a member of the Livonian consistory. In 1803 he was general superintendent and president of the superior consistory, and died July 17, 1837. He published, *Dialogue De Jesu S. Cur cuc, Ecclesiasticus Non Libro, et Liber Foroegus* (Riga, 1792), besides a number of ascetical, liturgical, and homiletical works. See *Durrer, Die gelehrten Künstler*, p. 452-462; *Winer, Handbuch der Gesch. Lit.*, ii, 865; iv, 92, 164, 167, 173, 296, 292, 370. (R. F. P.)

**Sorek.** The village by this name mentioned in the *Onomasticon* is probably represented by the present ruined site Khuiret Surk, lying one and a half miles north of Wady Surar, and the same distance west of Surah (Zorah). It contains "traces of a ruined vi-
 race, with a rock-cut vine-press and cave to the west, and a sacred tree" (Memoirs to the Ordinance Survey, iii, 126).

Sorin, Matthew D.D., a Methodist Episcopal minister, was born in Philadelphia, Pa., Sept. 7, 1801, of Homan, and his father, a merchant. His father died when he was about nine years of age, and the latter was apprenticed to a paper-maker, whose family, though Protestants, were bitter enemies of the Methodists. He procured a New Testament, read it secretly, and began its memorization. He joined the Methodist Episcopal Church in 1817. removed to his uncle Dr. John W. Homan, and in 1823 entered the Philadelphia Conference. He labored on Dauphin Circuit in that year; in Somerset, Md., in 1824; on the shores of the Chesapeake in 1825 and 1826; travelled Snow Hill Circuit in 1827; Salisbury Circuit and Accomas, Va., in 1829 and 1830; became discouraged, and located in 1831 at Drummondton: started with his wife for the far West in 1832, but was overtaken and induced to return as senior preacher on Snow Hill Circuit, where, early in 1833, he was blessed with a great revival. That year he re-entered the effective ranks of the Philadelphia Conference, and was made presiding elder of the Chesapeake District. In 1836 he was stationed at Asbury, Wilmington, Del., then at Union Church, Philadelphia, Pa., in 1839 at Ebenezer Church, same city; a failure of his health. As he was then rendering his services, he had to study; he tried book-publishing at Philadelphia between 1842 and 1848; then moved West, within the bounds of the Rock River Conference, and practiced medicine; removed to St. Paul, Minn., in 1852, and to Red Wing in 1855, where he took charge of the mission. His health being somewhat restored, he was transferred to the Missouri and Arkansas Conference in 1865, and appointed presiding elder of St. Louis District; in 1869 of Kansas City District; in 1873 and 1874 was stationed at Austin, Mo.; in 1875 at Rolla; in 1876, at the request of the Philadelphia Conference, he was transferred to its active ranks, and stationed at Marcus Hook, Pa.; in 1877 was appointed to Bostleton; and in 1878 to Oxford, Chester Co., where he closed his active labors, took a superannuated relation, and spent the remainder of his days traveling in the far West. He died suddenly, in Pueblo, Col., Aug. 11, 1879. By his own energies and perseverance, Dr. Sorin became an able scholar in history, general literature, and theology. He was an intellectual and physical giant, one of the most powerful preachers of his day. See Minutes of Annual Conferences, 1889, p. 57; Simpson, Cyclop. of Methodism, v. 5.

Soucby, Pierre, a Protestant theologian of France, was born in 1804. After having finished his studies at Montauban and Strasbourg in 1827, he assisted the Rev. Gibault, at Rouillé, Vienne. In 1829 Soucby was elected pastor of the Church at Rouillé, and retired from the ministry in 1871. In acknowledgment of the great services which he rendered to the Church, he was made honorary president of the consistory, and died Jan. 25, 1878, highly respected and honored by both Protestants and Roman Catholics. See Lichtenberg, Encyclop. der Secularierw., 4th ed. (B. P. T.), 876.

Spackman, Henry S., D.D., a Protestant Episcopal clergyman, was assistant minister of the Church at Frankville, Pa., in 1836, served in the same relation to St. Clement's Church, Philadelphia, in the following year, and afterwards as its rector until 1864, when he was appointed chaplain in the United States Hospital, Chestnut Hill Hospital. In 1866 he became a chaplain of Trinity Church, Williamsport, and continued in that pastorate until 1868, when he was elected chaplain of the Episcopal Hospital, Philadelphia. He was elected chaplain of the House of Representatives in 1812 translated to that of Ely, which he held till his death, April 4, 1886. See The (Lond.) Christian Remembrancer, May, 1886, p. 814.

Spectacular View of the Ammonite is an expression fully applied to that doctrine of the person of Christ which represents his crucifixion as a mere semblance of suffering intended to impress beholders

Ky, May 23, 1810, being descended from the Catholic settlers of Maryland. He graduated from St. Mary's Seminary, Marion County, in 1826, and in theology from St. Joseph's Seminary, Bardstown, after four years' study. In 1830 he went to Rome, and after four years in the Urban College of the Propaganda, publicly defended, for seven hours, in Latin, two hundred and fifty-six propositions in theology, was rewarded with the doctor's diploma, and ordained priest by cardinal Pianiana. He was now made pastor of St. Joseph's Church, Bardstown, afterwards president of St. Joseph's College, and again pastor of St. Joseph's. In 1845 he was called to the cathedral of Louisville, where he served five years. He was one of the most zealous missionaries of his time in Kentucky. In 1840 he was consecrated bishop of Lenoque Cathedral, and coadjutor to bishop Flagg, of Louisville. In 1864, on the death of archbishop Kenrick of Baltimore, Dr. Spalding was installed seventh archbishop of Baltimore. He labored assiduously in his office. New churches were erected, schools founded, and noble charities endowed. He convened the second Plenary Council of Baltimore, over which he presided. He attended the Ecumenical Council of the Vatican at Rome in 1869 and 1870, where he was distinguished by his labors and zeal. With the other American bishops, he favored the dogma of papal infallibility as thus defined. He is last year laborious as his early priesthood. "His amiability, simplicity of character, love of his people, and especially of children, his devotion to the faith and to his duties, have placed his name high among the illustrious prelates of the American Roman episcopacy. He died in Baltimore, Feb. 7, 1872. Dr. Spalding was a distinguished controversialist and literary reviewer. He was one of the editors of the United States Catholic Magazine. His principal works were, Sketches of the Early Catholic Missions of Kentucky (1844);—Hist. of the Propaganda in Europe in Louisville, 1860, 2 vols.; 4th ed. Baltimore, 1860), being an enlarged ed. of his Revue d'Aubigné, Ronse, etc. (1844), which was republished in London and Dublin (1846);—Lectures on the Evidences of Catholicity (1847, 4th ed. Baltimore, 1866, 5vo);—Life and Times of Bishop J. J. Flagg (Louisville, 1822, 2vols.);—Lectures on Essays: Miscellaneous (London, Baltimore, and Louisville, 1850; 4th ed. 1866, 8vo, edited, with introduction and notes, by Abbé and Darras)—Ges. Hist. of the Catholic Church (N. Y. 1863-66, 4 vols. 8vo). His works are published in 5 vols. under the title of Dr. Spalding, in Boston, Philadelphia, and Almanacs, 1873, p. 35; DeCourcy and Shea, Hist. of the Church in the United States, p. 178 sq.; Rev. J. L. Spalding, Life of the Most Rev. M. J. Spalding, D.D. (N. Y. 1873, 8vo).

Spangenberg, Johann, a Lutheran theologian of Germany, father of Cyriacus (q. v.), was born March 30, 1484, at Harlesden, near Göttingen. He studied at Erfurt, joined the Lutheran reformation, was in 1521 archdeacon, in 1524 first evangelical preacher at Nordhausen, in 1546 at Eisenach, and died June 13, 1550. He published sermons, hymns, and ascetical writings. See Koch, Geschichte des deutschen Kirchengeschehens, 1, 372 sq.; Beste, Kirchengeschichte, 1, 140; Plitt-Herzog, Real-Encyclop. (B. P. T.).
Spence, James, D.D., an English Congregational divine, was born at Huntley, Scotland, April 6, 1811. He graduated at King's College, Aberdeen, accepted a call to the Congregational Church, Oxford, in 1848 and removed to Preston, and in 1852 settled at Poultney Chapel, London. In 1865 he visited Egypt and the Holy Land. In 1869 Dr. Spence was appointed to the editorship of the Evangelical Magazine, and the functions of this office he was able to discharge till his death, Feb. 28, 1876. He published The Pastor's Prayer for the People's Well:—So help me, Lord, as Peter did in Thy Name:—At the Foot of the Throne of Grace in Weakness:—Sunday Mornings with my Flock on St. Paul's Letter to the Colossians:—The Martyr Spirit:—The Religion of Mankind: Christianity Adapted to Man in all the Aspects of his Being. See (Long) Cong. Year-book, 1867, p. 614.

Spence, Thomas, a Scotch Prelate, was bishop of Glasgow and Galloway in 1451, and was employed in several embassies, particularly in the treaty of marriage between the duke of Savoy and Lewis, count de Maurienne, with Arbeilla, in 1449. In 1451 he was appointed by king James II one of his ambassadors to negotiate a truce with England, and was made keeper of the privy seal in 1458. In 1459 he was translated to the see of Aberdeen. He died April 15, 1480. He erected a hospital at Edinburgh. See Keith, Scottish Bishops, p. 114, 275.

Spencer, George Trevon, D.D., a missionary of the Church of England, was born in 1820. He graduated at University College, Oxford, in 1822, the same year he was ordained incumbent of Buxton, Derbyshire, but resigned this position in 1829, when he was presented to the rectory of Leaden Roding, near Chipping Ongar. In 1887 he was nominated as bishop of Madras, but in 1849 returned to England. In 1860 he became rector of All Saints, Wallingford, in 1861, when, in the same year, he was appointed to the see of St. Paul's Cathedral. He died at Edgemoor, Buxton, England, July 18, 1866. See Amer. Quart. Church Rev. Oct. 1866, p. 493.


Spielder, Johannes, a Protestant theologian of Germany, was born March 26, 1756, at Wolfhagen, in Lower Hesse. He studied at Marburg, and was in 1775 preacher at Rauschenberg, near Marburg, in 1800 preacher at Hersfeld, and in 1818 director of the theological seminary at Herborn. Spiedker died April 18, 1823. He published, besides some catechetical and homiletical works, Uber den Mystischen, dessen Begriff, Ueberregung und Urtheil (Hannover, 1827). See (During, Die deutschen Künstlerfreunde, p. 672, 673, 674, 675, 676—Winer, Handbuch der theol. Lit. i, 365, 430; ii, 73, 108, 148. (B.P.)

Spotwood, John, a Scotch Prelate, was born in 1653, became master of Calder, in Mid-Lothian, in 1686, and in 1692 was chosen to accompany the duke of Lennox, as his grace's chaplain, in his embassy to France. He became bishop of Glasgow in 1709, and in 1715 translated to the see of St. Andrews, and made chancellor of Scotland, Jan. 14, 1635. He was excommunicated by the rebellious Assembly at Glasgow, and died in London, Nov. 26, 1639. See Keith, Scottish Bishops, p. 41, 262.

Sprague, Nathaniel D.D., a Protestant Episcopal minister, was born in Cheshire County, N. H., Aug. 20, 1790. At the age of seventeen he entered Dartmouth College, where he remained only two years, but continued his studies privately; spent several years as an instructor in Oneida County, N. Y.; was professor in Boylston College, in 1825, and began the study of law at that place. He had belonged successively to the Presbyterian and Congregational churches; having joined the Protestant Episcopal communion, he was ordained deacon in 1838, and shortly after became a priest. He was elected coadjutor of the See of New York from 1844, at Drewsville, N. H. An unfortunate habit of stuttering was entirely overcome at the age of thirty-six. He died at Claremont, N. H., Oct. 29, 1855. See Amer. Quart. Church Rev. 1854, p. 626.

Sproles, William Thomas, D.D., a Presbyterian minister, was born at Baltimore, Md., Jan. 16, 1818. He studied privately, and spent a year and a half (1827-28) at Princeton Theological Seminary, was licensed in 1829, ordained an evangelist the same year, and became pastor of the First General Reformed Church of Philadelphia in 1832; stated supply of the First Presbyterian Church at Carlisle, Pa., in 1837; pastor of the First Presbyterian Church at Washington, D. C, in 1843, and for five years acted as chaplain of the House of Representatives. In 1847 he received the appointment of chaplain and professor of ethics in the Military Academy at West Point, but resigned in 1856 to accept a call to the First Presbyterian Church at Newburgh, N. Y., from which he was released in 1872. In 1874 he removed to Detroit, Mich., and became pastor of Wood- worth Avenue Church, a charge which he resigned in 1877. He died at Detroit, June 9, 1882. See Amer. Episcopal Church Year-book, 1874, p. 921 (W. S.)

Spurden, Charles, D.D., a Baptist minister, was born in London, England, May 25, 1812. In his twen-ty-fifth year he entered the Bristol Baptist College. On May 13, 1841, he was ordained pastor of the Baptist Church at Hereford, where he continued until the latter part of 1842, and then, in answer to application from the committee of the Baptist Education Society of New Brunswick, Canada, was sent out to take charge of the Seminary at Fredericton. In 1867 he resigned this position. He was one of the examiners of the University of New Brunswick and of the Provincial Training College, Fredericton; also president of the University. He was a man of literary attainments, profuse, wise, modest, and a devoted Christian. See (Canada) Baptist Year-book, 1876, p. 84; Bill, Hist. of Baptists in Maritime Provinces (index).

Stafford, John (1), archbishop of Canterbury, was born at Hook, near Beaminster, England, and educated at Oxford. On Sept. 9, 1419, he became archdeacon of Salisbury, of which diocese he was chancellor in 1421. In 1422 he became dean of St. Martin's, in London, and Sept. 9, 1423, was installed dean of Wells. As a lawyer Stafford soon attracted the attention of archbishop Chicheley, who appointed him his vicar-
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general, and advanced him to the deanship of the Court of
Arches. In May, 1421, he was keeper of the privy
seal, and was subsequently appointed lord high-treasurer
of England. He was consecrated bishop of Bath and
Wells in 1423. His introduction to the Staple, London, May 27, 1425. As keeper of the privy
seal he accompanied Henry VI to Paris in 1430, to receive the crown of France. On his return he
was appointed lord chancellor, an office which he held
eighteen years. On May 13, 1445, Stafford was
transferred to the see of Canterbury. He continued to
hold the great seal, and to take an active part in the politics
of his party. He was zealous in promoting the marri-
age of Henry VI with Margaret of Anjou, and offi-
ciated at the ceremony, April 22, 1445. John Stafford
died at his manor of Maidstone, May 25, 1452. See

Stafford, John (2), D.D., an English Independent
minister, was born at Leicester in August, 1728. He
was brought up a wool-comber, but devoting himself
to the ministry, studied, first under Dr. Dodridge,
at Northampton, then in London, and finally at Mili End,
and joined the church of Dr. Gayse, in New Broad
Street, London. In 1761 he went to Hoch at Soissons,
but in 1758 accepted a call as pastor in succes-
sion to Dr. Gayse, at New Broad Street, and for nearly
forty years continued the pastor of that important
church. He lived in a constantly prepared state for
death, even in full health, and in that spirit died, Feb.
22, 1811, his name held the highest position among
the Independent ministers and preachers. See "A Man
and Grace Considered in Twenty-five Discourses" (1772),
which reached a second edition, and a Funeral Sermon
for his daughter Elizabeth (1774). See Wilson, Dis-
senting Churches, ii, 243.

Stahl, Friedrich Julius, a famous jurist of Ger-
many, was born at Munich, of Jewish parentage, Jan.
16, 1763. He was reared as a Christian. He obtained
the degree of doctor of law, and, being entitled to the
position of professor at the university, he began his career with a major work on the jurisprudence of Germany, and was in 1829 made
doc-
tor of law. In 1827 Stahl commenced his academical
career at Munich, was called in 1832 to Erlangen, and
in 1840 to Berlin. Here he gathered crowds of people,
not only of juridical students, but at times, also, of edu-
cated people in general, as, for instance, in 1850, when he lectured on The Present Party Position in Church
and State (which lectures were published after his death, in 1863). He held the highest position in the state government of the Church, and took
a very active part in Prussian politics. His brilliant
parliamentary talent soon made him one of the most prominent leaders of the conservative party, both in political and ecclesiastical affairs. Democracy and free-
thinking he understood, and was not afraid of; but he
hated liberalism and rationalism. The former is rev-
olution, he said; but the latter is dissolution. Stahl
died Aug. 10, 1861. In his Philosophie des Rechts
(1809-37; 5d ed. 1834) he tried to show that philoso-
phy is not the last end of God, but that God is the
last end of philosophy. He called science to "repen-
tance," and thus caused a great stir both among jurists
and philosophers. To understand Stahl's greatness
and influence one must study his Kirchengesetzgebung
nach Lehre und Recht der Protestantism (3d ed. Erlangen,
1836); Uber Kirchenrecht (Berlin, 1840); Der
christliche Staat und sein Verhältnis zu Drusmus und
Judendichem (1847); Was ist Revolution? (1852); Der
Protestantismus als politisches Prinzip (4th ed. 1855):
Die katholischen Widerlegungen (1854); Uber christ-
lzechische Gelehrsamkeit (1856); Werden der Protestantismus (1858); Die
lutherische Kirche und die Union (1860). Stahl
was very intimately connected with professor Heng-
stenberg, and, like the latter, an able advocate of high
Lutheran orthodoxy. See Flitt-Hertzog, Real Enzyklop.
a., Lichtenberger, Encyclop. des Sciences Religieuses,
a., Groen van Prinsterer, Ter Oogendachens van Stahl,
and especially Schwarz, Zur Geschichte der neuen Theo-

Stamp, William Wood, D.D., a Wesleyan Meth-
odist divine, was born at Bradford, Yorkshire, England,
May 28, 1801, and educated at Woodhouse Grove School.
He was converted in early manhood, during his reside-
ence in London as a medical student, entered the minis-
tery in 1822. The late Rev. Richard H. T. Inman, from
institution from 1846 to 1848, chairman of important
districts, president of the Conference in 1860, became
supernumerary in 1873, and died at Waterloo, Liver-
pool, Jan. 1, 1877. Dr. Stamp had studied the history and
polity of Methodism with thoroughness and discrimination, and in its welfare he took persistent inter-
est. During his long tenure of office as chairman he
won the confidence, esteem, and admiration of ministers
and laymen, by his intelligence, firmness, and urbanity.
During the closing years of his life, his experience and
judgment made his services in settling questions of
discipline in much request. His fidelity as a friend
and counsellor was unflagging. He was the author of,
Memoir of Rev. John Crose, M.A., Vicar of Bradford,
Yorkshire (Lond. 1844, 8to) — Domestic Worship: a
Sermon (Lond. 1850, 8to) — "Historical and Wesleyan-
ian Methodism in Bradford and Vicinity" (without date,
12mo) — The Orphan House of Wesley, with Notices
of Early Methodism in Newcastle-upon-Tyne and its Vicin-
ity (1863, 8vo). For some years, and until the issue for
1878, he was editor of the (Lond.) Wesleyan Methodist
Connectional Record and Year-book. He was a dele-
tee at the British Conference, 1857, p. 24; Wesleyan Methodist
Connectional Record and Year-book, 1874, p. 136; Os-
borne, Wesleyan Bibliography, p. 177.

Stanley, Arthur Fennbryn, D.D., LL.D., an
eminent Anglican divine, son of bishop Edward Stan-
ley, and nephew of the first baron Stanley of Alderley,
1653-1708, was born at Newcastle, Cheshire, 1822.
By the age of fourteen years he entered the Rugby School, and
remained there five years. During this time he was a
favorite student and enjoyed the especial friendship of
Dr. Arnold—a fact which was witnessed, without doubt, by
him. He then proceeded to Magdalen College, Oxford, where, in 1841, he was admitted into the choir, and during his
residence at Christ Church, Oxford, he was a student of
the "Broad Church" party, although the opposite sentiment prevailed at Ox-
ford. In 1851 and 1852 he was secretary to the Uni-
versity Commission, and in 1858 became regius pro-
fessor of ecclesiastical history at Oxford and canon of
Christ Church Cathedral. In 1872 he was a second time
chosen select preacher to the University, and on March 31, 1875, was installed lord rector of the University of St.
Andrew's. Early attracting attention as a pul-
pit orator, he was made, in 1854, chaplain to prince
Albert; in 1857 to Dr. Talbot, bishop of London, and to
the queen and prince of Wales in 1862. From 1851
to 1858 he was canon of Canterbury Cathedral. He
declined the archbishopric of Dublin in 1863, and early in the following year was made dean of West-
minster, a position which he occupied until his death Julv 18, 1881. In 1852 and 1853 he made an exten-
sive tour in the East, visiting Egypt, Arabia, and Pal-
estine, and gathering there material for his work on
those countries. In 1852 he again visited the East in
company with the prince of Wales. In 1858 he visited
America in search of health and rest, and was greeted
by the public with universal approbation.
everywhere not only with the respect his genius commanded, but with warm personal friendship. During his stay he addressed the students of the Union Theological Seminary in New York, and preached at Trinity and Grace churches. He also met a number of prominent Baptist preachers, and was given receptions by the Methodist Episcopal clergy and the Century Club. Among his poems and essays, Stanley's first literary venture was the biography of his former master, Dr. Arnold, in 1846. In the following year he published a volume of *Sermons and Essays on the Apostolic Age*. He edited, in 1851, a volume of his father's addresses and essays, adding thereunto a commemorative memoir. A series of his lectures delivered to the Young Men's Christian Association was published in 1854, and was followed the next year by *The Epistles of St. Paul to the Corinthians*, with Notes and Dissertations — *Historical Memorials of Canterbury*, and a number of sermons. His well-known work on *Stasi and Palestine* was issued with some minor volumes, in 1856: — Lectures on the History of the Eastern Church (1861): — Lectures on the Jewish Church (1862-76); — Sermons Preached before the Prince of Wales during his Tour in the United States of America (1860); — Descriptive History of Princeton University (1860); — Historical Memorials of Westminster Abbey (1867); — Lectures on the Church of Scotland (1872). During these years he was the author, also, of numerous other volumes of essays, sermons, lectures, and disquisitions. He was a voluminous contributor to the various reviews and periodicals, and published a valuable series of Biblical biographies to Dr. William Smith's *Dictionary of the Bible*. His sermon delivered at the funeral of Sir Charles Levett in Westminster Abbey, Feb. 27, 1875, and since published, was notable for its hearty recognition of the services of that eminent geologist in having, as he believed, scientifically established the facts in regard to the creation of the earth and the human race. His latest literary work was performed as a member of the association for the revision of the Bible.

**Stanley, James, D.D., brother of Thomas, Earl of Derby, a native of Lancashire, England, was born at Leyton in 1458, of York in 1460, of Durham in 1479, archdeacon of Richmond in 1500, precentor of Salisbury in 1505, and preferred bishop of Ely by Henry VII in 1506. He never resided at his own cathedral, but in the summer with his brother, the earl, and in the winter at his manor at Somersham, Huntingdonshire. He died March 22, 1516. See Fuller, *Worthies of England* (ed. Nuttall), ii, 195.**

**Stark, Christian Ludwig Wilhelm, a Lutheran theologian of Germany, was born Sept. 26, 1790, at Jena, where he also pursued his theological studies. In 1815 he commenced his academic career there, was in 1817 professor, and was drowned in the Saaale, July 1, 1818. He published, *De Notione, quam Jesus Verbo Ipsi Tribuverit* (Jena, 1813). — *Paraphrasia in Evangelii Johannis zizii-seu* (1814). — *Beiträge zur Verkündigung der Herrnseele, insbesondere der des Neun Testament* (1818). See *Döring, Die gelehrten Theoretiker Deutschlands*, a. v.; *Winer, Handbuch der theol. Lit.*, i, 107, 249, 390. (B. P.)**


**Steadman, W., D.D., an English Baptist minister, was born at Eardisland in 1764. He was early converted, and baptized in April, 1784. Three years afterwards he was called to the first congregation, and in 1818 he was admitted to the Baptist Academy, Aug. 29, 1788, into Bristol Academy. He was ordained, Nov. 2, 1799, pastor in Broughton, Hampshire; and in 1804 he became the assistant of Rev. Isaiah Birt, in Devonport; and in 1806 pastor of a colony from that church; and in 1808 removed to Horton, near Bradford, where for more than thirty years he was president and theological tutor in the Baptist College, as well as pastor. He died at his residence, Ashfield Place, near Bradford, April 13, 1837. See (London) *Baptist Magazine*, 1837, p. 229. (J. C. S.)**

**Steane, Edward, D.D., an English Baptist minister was born at Oxford in 1728. He studied primarily at Oxford; in 1719 entered the academy at Bristol; and in 1721 went to Edinburgh to prosecute his studies still further. While at Oxford and Edinburgh his services were much in demand as a preacher. In 1723 he entered upon his first and only pastorate at Campton, near Huntingdon, where his health and the vicissitudes of the times induced his retirement from the pastoral office in 1802. He removed to New House Park, near Rickmansworth, where he died, May 8, 1802. Dr. Steane was active and efficient in all the denominational enterprises, and instrumental in the organization of the Evangelical Alliance. He was one of the editors of the New Baptist Miscellany, and for some years editor of Evangelical Tentendom. He published, besides numerous sermons, a volume entitled *The Doctrine of Christ, as Developed by the Apostles*, etc. (1827). See (London) *Baptist Handbook*, 1876.**

**Staede, Shurley, a noted Baptist minister, was born in Boston, Mass., Jan. 28, 1706. He was converted under the preaching of Whitefield about 1740, and became connected with the Separatists in 1745. In 1751 he embraced the views of the Baptists, was immersed at Tolland, Conn., and on May 29, was ordained for the ministry. He labored in New England for two or three years, and then went South and preached for some time, first in the counties of Berkeley and Hamp- shire, Va., and then in Guilford County, N. C., where he made his permanent settlement. He died Nov. 29, 1771, and was buried with undisputed titles as a Christian, and as a preacher. See *Sprague, Annals of the Amer. Pulpit*, vi, 60.**

**Steck, Daniel, D.D., a Lutheran minister, was born near Hughesville, Lycoming Co., Pa., Nov. 18, 1819. After pursuing a partial course in the college at Gettysburg, he graduated from the theological seminary; in 1846 he was licensed; and in 1847 began preaching in English in the German Church at Pottsville, from which grew, in about one year, an English Lutheran Church. In 1856 he was called to St. John's Church, in Lancaster; and in 1862 became pastor of the Main Street Church, Duncansville, Pa., remaining a little more than two years. Subsequently he organized St. John's Church, and became connected with the English Synod of Ohio. The congregation in Pottsville recalled him in 1868, and he served them the second time nearly two years. From 1870 to 1875 he preached in Middletown, N. Y., and then became pastor of St. James's Church, Gettysburg, Pa. He died there, June 10, 1881. See *Lutheran Observer*, July 1, 1881.**

**Stedman, James Owen, D.D., a Presbyterian minister, was born at Fayetteville, N. C., Oct. 31, 1811. He graduated from the University of North Carolina in 1832, and was ordained from Theological Seminary in 1835. He was licensed the same year, and became stated supply of the First Church of Baltimore, Md. After this he labored as a missionary in Waynesboro, N. C., for a time, and was ordained pastor of the church in Tussumba, Ala., in 1857. In 1845 he was president of the Medical College at High Point, N. C., but in 1851, his wife's health failing, he removed to Philadelphia, Pa. During 1852 and 1853 he supplied the First Church of Chester. He was next called to the First Presbyterian Church of Memphis, Tenn., in 1854; and in 1858 organized the First Street Church, in the same city, which he served until 1869, when failing health obliged him to retire from active work. He died in Memphis, April 29, 1882. See *Negro Report of Principal Theol. Sem.*, 1883, p. 88.**
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STEELE, John Lawrence, D.D., a Protestant Episcopal clergyman, was residing, in 1872, in Ottawa, Ill., where he became the rector of Christ Church. In 1874 he removed to Key West, Fla., as rector of St. Paul's Church, and continued his health so good, Oct. 18, 1878, at the age of thirty-six years. See Prot. Episc. Almanac, 1879, p. 170.

STEEL, William, L.L.D., a Presbyterian clergyman, was born and educated in Scotland, and began his ministry at Dyer, in Ayrshire, where he preached for some years. He came to London in 1751, and became pastor at Fother's Hall. His health being very bad, he died before he had been a year in the metropolis, yet he was so much esteemed that the Church collected two hundred and fifty pounds for the benefit of his wife and children. See Wilson, Dissenting Churches, ii, 427.

STEERE, Edward, L.L.D., an English missionary prelate, was born in London in 1838. He graduated from the university of that city in 1847; was curate of King'swell, Devonshire, from 1856 to 1858; next of Skegness, Lincolnshire; chaplain to bishop Tozer, in Central Africa, from 1862 to 1868; resigned his rectorship at Letchworth. In 1869 be was consecrated bishop of Central Africa at Westminster Abbey in 1874, and died at Zanzibar, Aug. 28, 1888. Besides being lawyer, preacher, and metaphysician, he was printer, master carpenter, and physician. He was the author of Sketch of Preachers under the Roman Emperors, and prepared an edition of Bishop Butler's Works, A History of the Bible and Prayer-book, and hymns and stories in the Shambella and Swabili languages.

STEIFFEN, Heinrich, a German philosopher, was born at Stavenger, Norway, May 2, 1775. He was pro- fessor of natural sciences at Breslau and Berlin, but in 1831 he renounced his pantheistic ethics and published Wie ich wieder Lutherer wurde, und was mir das Lutherthum ist. In the same year he published Die falsche Theologie und der wahre, Glaube, which was directed against the union of the Lutheran and Re- formed churches, as inaugurated by king Frederick William III of Prussia. Steiffen's main work is Christi- liche Religionsphilosophie (Breslau, 1839, 2 vols.). He died in 1845. See Lichtenberger, Encyclop. des Scienc. Religieuses, &c.; Steiffen, Was ich erlebte (Bres- lau, 1840, 2 vols.).

STEIG, Sepulchral. These monumental slabs were generally placed at the bottom of the principal chamber of the tombs of the old dynasties of Egypt. They are square, and often of colossal proportions, with large hieroglyphics, sometimes in bas-relief, and spaced out. The representations are the façade of a building or tomb. At the time of the sixth dynasty they still have a degree of archaism. From the earliest period till the twelfth dynasty these tablets are dedicated to Anup, or Anubis, not Osiris, whose name is rarely found. Anubis is invoked as the god who presided over the funerary chapel and the embalming of the dead. The formula of dedication is short and elliptical, the usual expression "go" is omitted, as also that of the gift; the name of Osiris is not found before that of the deceased, or the expression "justified" after the name. In the formula at the time of the abridgment of the older tablets, is often introduced, as a mention of the festal day of the beginning of the year, the new year, Thoth, that of the greater and lesser heat, the monthly and half-monthly. The numerous titles of the offices held by the deceased are given in detail. The tablets continued rude till the time of the eleventh dynasty, when the mention of the festival of the heliacal rising of Sothis, or the dog-star, is added. Under the twelfth dynasty the tablets change in shape and text; most of them being rounded at the top, and forming the kheti of the texts. The upper part of the tablets has often the winged disk, the kut or Tek- hau. The dates of the years of the monarchs under whom the deceased was buried appear. The scenes represented are the acts of sepulchral homage or ancestral worship made by the children or other relatives of the dead to himself and his wife, the tables before them being loaded with offerings, among others a sheep, a head and haunch of a calf, and other joints of the same animal, ducks or geese, circular or oval loaves or cakes of bread, gourds, onions, and papyrus or lotus flowers, while jars of wine or beer of conical shape are seen placed under the tables. The name of the god Anubis, which is so prominent in the tables of Memphis, either disappears or becomes secondary to that of Osiris, and the dedication often contains the names of other deities, as the frog-headed goddess Heka, the ram-headed god Khnum, and others; but no god is represented on the tables. The inscriptions are also different, according to the expressions of the fourth dynasty, the verb "to give," omitted at that time, as also the subject of the gift, is introduced into the text, the deceased is called "justified," but the name of Osiris does not precede his. His merit is often told in a terse style, to which are sometimes added the public works in which he was en- gaged. The contents of these texts often contain curious historical and other information, throwing much light on the mythology and ethics of the Egyptians. Under the eighteenth dynasty the tables changed again, and the scenes of the funeral or sepulchral worship were made subordinate to the principal scene of the tablet, placed at the upper part, represents the deceased, sometimes attended by his wife, sister, son, or other member of the family, standing or kneeling in adoration to the solar boat, or deities, or Osiris, accompanied by Isis, Nephthys, Anubis, Horus, and other deities who presided over embalming and the future state, before whom is placed a table of altar offerings. A second division generally has the scenes of family worship, while in the accompany- ing text the adorations to the deities occupy the most important portion; and the merit of the deceased, or his works, are only slightly men- tioned. At the time of the nineteenth dynasty the name of Osiris appears first placed before the name of the deceased, while the title of "justified," or makher, always follows. These tablets were in general use during the eighteenth and nineteenth dynasties, became rarer under the twentieth, exceedingly rare at the pe- riod of the twenty-sixth dynasty, and disappear after that time. They reappear, however, again under the Ptolemies, and besides the usual formula of dedication, often contain a description of the reposing of the body in sepul- cherations and offices discharged by the deceased, and fami- ly details. They are in this period often accompanied by inscriptions in the cursive handwriting, the so- called Demotic, or Enchorial. Under the Romans the art and the importance of the tablets again changed. The subjects are in bas-relief, and the deities represent- ed in the hybrid types prevalent at the epoch. The inscriptions are in Greek, and follow the usual formulas used at that period; the older dedications to the gods being omitted, only the name of the deceased and date of his death being retained. A penitential address being sub- stituted. The Coptic sepulchral tablets, made after the introduction of Christianity into Egypt and at a late period, and those in Cufic, the tomelstones of the Moham- medan conquerors of Egypt, follow also the forms of their respective nationalities, all trace of the old repre- sentations and formulas having been obliterated and em- ployed. See Birch, Guide to the British Museum (Vestibule).

STEM, Nathan, D.D., a Protestant Episcopal minis- ter, was born in Chester County, Pa. While young he entered upon a genteel life in Philadelphia, in his attention having been urged to the ministry, he en- tered the Alexandria Theological Seminary in 1824. On account of ill-health he left the seminary, and sub- sequently attended Kenyon College, O.; afterwards re- moved to Worthington, and pursued his studies under bishop Chase, by whom he was admitted to the diacon-
nate in 1829 and to the eldership in 1829. His first parochial charge was in Delaware, Ohio, where he labored several years; then accepted an invitation to St. Stephen's, Harrisburg, Pa.; in 1838 he was called to St. John's, Norristown, a parish which he served until his death, Nov. 1, 1854, at the age of fifty-four years. See Amer. Quart. Church Rev. 1860, p. 179.

Steinle, Johann Christian, a Lutheran theologian of Germany, was born Oct. 12, 1701. He studied at Leipsic, was in 1728 rector at Sangerhausen, in 1730 at Naumburg, in 1739 superintendent at Torgau, in 1741 died, St. John's, Norristown, Pa.; in 1751 professor and died March 29, 1773. He published, De Critice Profumo in Sacra Umo (Leipsic, 1727); - Conciilium Pauli et Petri ad Rom. xxii, et Petr. ii, 13 (ed.); - De Emphasi Voci a Graeco transit in Latinam 2 Tim. 4 (1729); - Notitiae de Christo Confessio (1755), etc. See During, Die gelehrten Theologen Deutschland, s. v. (B.P.)

Stephen, a Scotch prelate, was bishop of the Ileas in 1238, and in the same year confirmed the monastery of Paisley all the churches and lands they held within his diocese. See Keith, Scottish Bishops, p. 800.

Stephen, William, a Scotch prelate, was divinity reader in the University of St. Andrews, and was ordained deacon in 1722. He probably died in 1749. See Keith, Scottish Bishops, p. 177.

Stern, Henry Aaron, D.D., a minister of the Church of England, was born April 11, 1820, at Unterreichenbach, Heisse-Cassel, of Jewish parentage. In 1840 he embraced Christianity in London, England, and in 1844 the London Jews' Society sent him as a missionary to Bagdad, to labor there among the Jews. At Jerusalem, where he stopped on the journey, he was admitted into deson's orders by the late bishop Alexander, the first Protestant bishop in the Holy City. In 1849 Stern left his station for England, and was admitted into priest's orders by the bishop of London. In 1850 he returned to Bagdad, a few years afterwards was removed to Constantinople, and from this centre he undertook missionary journeys to Asia Minor, Arabia Felix, and the Crimea. At the request of the London committee, he then proceeded in 1859 to Abyssinia, for the purpose of making known the gospel among the Falsaia Jews. For eighteen months he labored there, when he was invited to visit England with a view of setting before his society the importance of laboring in Abyssinia. In 1862 Stern started on his second journey to that country. The progress of that journey was eventually to form an important episode in the history of England. The semi-barbarous king of Abyssinia had endeavored in vain to open diplomatic relations with England. The infuriated king imprisoned the helpless missionary who came to carry their expectations. The other Europeans, including the British consul, shared in Mr. Stern's sufferings and imprisonment. This happened in October, 1863, and not till April 11, 1868, were the prisoners delivered. Having recovered from his many sufferings, Stern accepted in 1870 the charge of the Home Mission in London. He died May 31, 1888. (B. P.)

Steuber, Johann Engelhard, a Lutheran theologian of Germany, was born March 16, 1638, at Marburg. In 1716 he commenced his academic career at Jena, was in 1721 professor at Rinteln, and died Dec. 6, 1747. He published, De Primaevita, etc. (Marburg, 1711); - De Deo Jovino (Rinteln, 1720); - Legitimationi Feti- rorum ad Cornua Alaria (1723); - De Sipio Filii Hominis ad Matt. xxiv, 36 (ed.); - De Mortuo Psalmorum Nexu (1735); - De Philosophia Platonico-Pythagorica (1744). See During, Die gelehrten Theologen Deutschland, s. v., etc. (B. P.)

Stevens, John, D.D., a Baptist minister and educator, was born at Townsend, Mass, June 6, 1798. He graduated from Middlebury College, Vt., in 1821, had charge of the Montpelier Academy for one year, then entered Andover Theological Seminary, was converted, and in 1823 was baptized and united with the First Church in Salem, Mass. From 1825 to 1828 he was a tutor in Middlebury College, and then, for three years, classical teacher in South Reading (now Wakefield) Academy. From 1821 to 1825 he was editor of the Ohio Baptist Journal, and was then chosen professor of moral and intellectual philosophy in Granville College (now Denison University), a position which he occupied till 1845, when he accepted an appointment from the Missionary Union as district secretary for the states of Ohio and Indiana, and held this important office till 1848. In 1844 he was ordained in Cincinnati. In all educational matters affecting the welfare of the denomination he took great interest. For several years he was secretary of the Western Baptist Education Society; and was one of the early and warm friends of the theological institution established at Covington, Ky., and of the institution established at Fairmount, near Cincinnati. He was appointed professor of Greek and Latin in Denison University in 1859, and when a division was made in the two departments, he retained the chair of Latin until 1875; on his resignation he was continued "emeritus" professor. He died in Granville, Ohio, April 30, 1877. See Catbire, Baptist Encyclopedia, p. 1103. (J. C. S.)

Stevenson, Andrew, D.D., a Presbyterian minister, was born at Strabane, Ireland, in 1810. He came to America when a young man, and after passing through a literary and theological course, was ordained pastor of the Reformed Presbyterian church in New York City. He remained pastor of this church until his health failed, and on his resignation was continued senior pastor until his death, June 29, 1891. (W. P. S.)

Stewart, Abel T., D.D., a Reformed (Dutch) minister, was born at Somerville, N. J., Aug. 4, 1822. He graduated from Rutgers College in 1843, from the New Brunswick Seminary in 1846; and in the same year was licensed by the Classis of New Brunswick, was pastor at Greenville from 1846 to 1850, and at Greenville and Brunswick from 1850 to 1852; First Church, Tarrytown, from 1852 to 1866, Holland, Mich., from 1866 to 1878, and died May 24, 1878, at Watkins, N.Y. See Corwin, Manual of the Ref. Church in America (5th ed.), p. 468.

Stewart, Alexander, a Scotch prelate, was first prior of Whithorn and then abbot of Inchaffray. He was made bishop of Moray in 1237, and remained until 1255.

Stewart, Andrew (1), a Scotch prelate, was subdean of Glasgow in 1456, and soon after rector of Monkland. In 1477 he was provost of Lincluden. He was elected dean of the faculty in the University of Glasgow, and was made bishop of Moray in 1482. He still held that office in 1492, and died in 1501. See Keith, Scottish Bishops, p. 145.

Stewart, Andrew (2), a Scotch prelate, was made bishop of Caithness in 1490. He died June 17, 1518. See Keith, Scottish Bishops, p. 214.

Stewart, Ios., Charles James, D.D., a Canadian prelate, was born April 13, 1775. He was educated at All Souls' College, Oxford, England, of which he became a fellow; ordained, and became rector of Oxford and Lyncombe, 1811, and in 1807 proceeded to Canada as a missionary. He first settled at St. Armand, thence removed to Holy, and on Jan. 1, 1826, was consecrated bishop of Quebec. He died July 15, 1837. Bishop Stewart was pre-eminently a faithful and successful missionary, and adopted field of labor. See The Church of England Magazine, July, 1838, p. 55.

Stewart, Charles Samuel, D.D., a Presbyterian minister, was born at Flemington, N. J., Oct. 16, 1798. He graduated from New Jersey College in 1815, and from Princeton Theological Seminary in 1819; was ordained Aug. 14, 1821; served as a missionary to
the Sandwich Islands from 1822 to 1825, became chaplain in the United States navy in 1826, made his last cruise in 1862, and died at Cooperstown, N. Y., Dec. 14, 1870. He edited the United States Naval Magazine in 1856 and 1857, and published several interesting books of travel and description, for which see Allibone, Dict. of Brit. and Amer. Authors, s. v.

Stewart, David, a Scotch presbyte, was bisho of the see of Moray in 1462, and continued there until his death in 1477. See Keith, Scottish Bishops, p. 144.

Stewart, Edward, a Scotch presbyte, was bishop of Ockney about 1511. See Keith, Scottish Bishops, p. 223.

Stewart, James (1), a Scotch presbyte, was dean of the see of Moray and lord-treasurer afterwards, in 1453, and in 1459 was advanced to the bishopric. He died in 1462. See Keith, Scottish Bishops, p. 144.

Stewart, James (2), a Scotch presbyte, was elected to the bishopric of St. Andrews in 1457, and in 1508 was both bishop and chancellor. This prelate also held the monastery of Arbroath. See Keith, Scottish Bishops, p. 32.

Stewart, Robert (1), a Scotch presbyte, was elected bishop of the see of Caithness in 1542. He never was in priest’s orders. He had the title of bishop in September 1543, and died at St. Andrews, March 29, 1580. See Keith, Scottish Bishops, p. 215.

Stewart, Robert (2), a veteran missionary of the Presbyterian Board, was born in Kentucky in May, 1796. He was licensed to preach and ordained for mission work in southern Illinois, where he spent a long, laborious, and successful ministry, preaching to the very last of his life. He organized many churches in that destitute region, which he supplied with preaching, and multitudes, through his instrumentality, were brought into the fold of Christ. After an active service of over fifty years, he died, in Troy, Madison Co., Ill., July 11, 1881. See Presbyterian Monthly Record, Sept. 1881. (W. P. S.)

Steward, Thomas, a Scotch presbyte, was archdeacon of St. Andrews, and was elected bishop of the same in 1401, but declined. He probably died about 1414. See Keith, Scottish Bishops, p. 27.

Stewart, William, a Scotch prelate, was born in Glasgow about 1473. He was doctor of laws and afterwards minister of Lochmaben, then rector of Ayr, and a prebendary of Glasgow. In 1527 he was preferred to the deanery of Glasgow, and in 1528 sat in parliament. In 1530 he was made lord-treasurer and privy seal of Scotland, and was elected bishop of Aberdeen in 1532. After having resigned the treasurership, he died about 1545. See Keith, Scottish Bishops, p. 121.

Stichart, Franz Otto, a Lutheran theologian of Germany, was born at Werdan, Saxony, in 1810, and died at Dresden in 1883. He published, Die Lehre vom Beistand des heiligen Geistes zur Bekehrung (Leipzig, 1835); — Jusdichromie der dritten kirchlichen Sündenfeier der Einführung der Reformation in Sachsen (1841); — Dr Reduit Chrlii ad Judicium Soleme (cod.); — Paulus Odosius aus Werdan (1843); — Dr. Martin Luther’s Tod (1846); — Kirchenforte oder Bericht über die heiligen Tugen, Orte und Geburtsorte der Christen (24 ed. 1869); — Die kirchliche Legende über die heiligen Apostel (1861); — Kranum von Rotterdam, seine Stellung zur Kirche und den kirchlichen Bewegungen seiner Zeit (1870). See Zuchold, Bibl. Theol. s. v. (B. P.)

Stich, Johann Christoph, a Lutheran theologian of Germany, who died at Altona, Jan. 12, 1772, is the author of, Deutsche Heimatkunde (Jena, 1772); — Super Dicta Genet. vi, 6, Lief. ii, 12, etc. (1757); — De Keri et Kethih (1760); — De Economia Luc. xi, 1-9 (1782); — De Collegio Dei cum Caino, etc. (1766); — De Collegio Dei cum Saturna Hodi, i, 5-11 (1767). See Döring, Die gelehrten Theologen Deutschlands, s. v.; First, Bibl. Jud. s. v. (B. P.)

Stiebritz, Johann Friedrich, a Lutheran theologian of Germany, was born at Halle, Aug. 7, 1707. He studied there and at Jena, commenced his academical career at Gießen in 1731, was professor at Halle in 1738, and died Dec. 12, 1772. Stiebritz published, De A ccommodatio, etc., in which see Allibone, Dict. of Brit. and Amer. Authors, s. v.

Stockey, John, D.D., a Presbyterian minister, was born at Castle Donington, Leicestershire, England. He was born at Canongate when about twenty years of age, received into the ministry in 1828, and appointed to eastern Canada. From 1829 to 1829 he labored on the Gibraltar mission, leaving the Church there in much prospering. In 1833 he resumed his work in Canada, spending the years in Kingston and five in Toronto, being general superintendent of the mission and president of the Canadian Conference in 1888. In 1842 he for the first time received an appointment to a circuit in England (Sevenoaks), and after laboring in Sheffield, Leeds, London, Bradford, and Manchester, he again left for Canada. In 1848 he was again president of the Canadian Conference, and he spared no labor to meet the demands upon his time and talents. There was a genial warmth and suavity in his spirit and manners: he had a well-cultivated mind and a fine taste. He died in Toronto, Aug. 26, 1862, in his sixty-first year. See Minutes of the British Conference, 1867, p. 18; Minutes of Canadian Conferences, 1868; Carroll, Case and His Contemporaries, index, vol. v.

Stip, Gerhard Chrino Hermann, a Lutheran theologian of Germany, was born May 4, 1805, at Nordt, East Friesia. He studied at Göttingen and Bonn, and was for a time preacher to a country congregation. He then travelled through Switzerland, and settled for a time at Berne, where he became acquainted with Schneekenburger. In 1841 he lived in London, in the house of Bunsen, whose sons he instructed. Having returned to Germany, he settled at Alexanderwijk, near Potsdam, and died June 21, 1882. Stip belongs to the most prominent hymnologists of the 19th century, and published, Beleuchung der Gesangbuchbesorgung (Gotha, 1842, 2 vols.); — Hymnologische Reisebriefe (1858, 2 vols.); — Kirchenfreund und Kirchenrath (cod.); — Das Kirchenrecht und die kirchenpolitische Brandfuß (1854); — Unverfälschter Liederessigs (1851); — Das Kleinen der evangelischen Religionsfreie: Erhalt uns Herr bei deinem Wort (1855), etc. See Zuchold, Bibl. Theol. s. v. (B. P.)

Stockton, John, D.D., a Presbyterian minister, was born near Washington, Pa., Nov. 18, 1808. He graduated from Washington College in 1829, and was for two years teacher of Latin in that institution; prosecuted his theological studies under Rev. Drs. Wylie and Anderson, and spent one year (1825–26) in Princeton Theological Seminary; was ordained pastor of the Cross Creek Church, Allegheny, in 1827, and remained in his charge until 1877, when he was released from responsible duties, with the title of pastor emeritus. During the fifty years of his pastorate, fifteen hundred and forty-five men were added to the Church, more than forty ministers of the Gospel were raised up, and one hundred elders were ordained. One year after his settlement he founded a classical school, which was a means of great usefulness to the surrounding country. He died at Cross Creek, May 5, 1882. See Kerrol, Report of Princeton Theol. Sem. 1888, p. 20. (W. P. S.)

Stockton, William S., one of the founders of the Methodist Protestant Church, an editor and con-
stant contributor to its press, was born at Burlington, N. J., April 8, 1785. From a youth he developed a taste for good reading that never left him. In 1820 his first book was published, entitled Truth Versus a Wesleyan Methodism, and in 1821 he published a series of sermons, aimed against the use of spirituous liquors as a beverage. He became identified with the periodical known as The Wesleyan Repository, and was one of the first to agitate with his pen the subject of lay representation. He assisted in the publication of the first American issue of Wesley's work, and wrote the article on "The Methodist Protestant Church" in Hay's edition of Buck's Theological Dictionary, contributed to the secular press as an editorial writer, and also wrote for Methodist periodicals. One of his most important literary undertakings was the publication of Whitehead's Life of John and Charles Wesley. He was a distinguished philanthropist, and as such was well known in the city of Philadelphia. In 1860 he removed to Burlington, the place of his birth, and died there, Nov. 20 of that year. See Colhouer, Founders of the M. P. Church, 48.

Stover, Martin Luther, LL.D., a Lutheran educator, was born at Germantown, Pa., Feb. 17, 1830. In 1833 he entered the preparatory department of Pennsylvania College at Gettysburg, and graduated from that institution in 1838. In the fall of that year he took charge of a school in Jefferson, Md. One year after he returned to the preparatory department of Pennsylvania College, assisting also in the college proper. During the presidency of Dr. Krauth, professor Stover lived in the college building, acting as president pro tem. The last ten years of his life were spent especially devoted to instruction in Latin. His literary labors were almost entirely confined to the Evangelical Quarterly Review, in every number of which, from its beginning in 1849, with the exception of two issues, one or more of his articles appeared. In 1862 he became sole editor and proprietor of that periodical. During the winter he was intimately connected with the United States Christian Commission. It was his original purpose to enter the Lutheran ministry, but he was deterred by his hesitancy of speech. In many respects he was one of the most distinguished men in his Church. He died in Philadelphia, July 22, 1870. See Fifty Years in the Lutheran Ministry, 1878, p. 222.

Stohlman, Charles F. E., D.D., a Lutheran minister, was born at Klein Bremen, kingdom of Hanover, Germany, Feb. 21, 1810. He studied at the gymnasia of Bückeburg; was a student of theology at the University of Breslau under Dr. Tholuck. After his graduation came to America, in September, 1834, and, with his family, settled in Erie, Pa., taking charge of a small congregation. He began his career in New York city, Sept. 12, 1838, as pastor of St. Matthew's German Lutheran Church, in Walker Street, a position which he held until his death, May 3, 1866. See Lutheran Observer, May 15, 1866.

Stolz, Alban, a Roman Catholic theologian of Germany, was born Feb. 3, 1808, at Bühl, Baden. In 1833 he was made a priest; was for some time vicar at Rothenfels, in 1841 teacher at the gymnasium in Bruchsal; in 1848 professor of pastoral theology at Freiburg, and died Oct. 16, 1883. Stolz's writings comprise thirteen volumes (Freiburg, 1877 sq.). (B.P.)

Stone, James R., D.D., a Baptist minister, was born at Westbrook, Mass., in 1818. He removed to Providence, R. I., when a child, and united with the First Baptist Church in that city in 1835. After studies at Brown University, he became principal of Washington Academy, in Wickford, and, in 1839, was ordained pastor of the church in that place. A few years afterwards he became pastor of the Stewart Street Church, in Providence; subsequently held pastorates in Connecticut, New York, Pennsylvania, and Rhode Island. For two years he had charge of the Worcester (Mass.) Academy. In 1864 he was appointed district secretary of the American Baptist Publication Society for West Virginia, Ohio, Indiana, and Michigan. He was for several years pastor of the church in Fort Wayne, Ind. In 1869 he removed to Lansing, Mich. His last pastorate in that city was in Lansing, Mich. He died Feb. 1, 1884. See Cattcarr, Baptist Enclav. p. 119. (J. C. S.)

Stone, John Seely, D.D., a Protestant Episcopal divine, was born at West Stockbridge, Mass., in 1785. He graduated from Union College in 1802; was ordained deacon in 1802; began his ministry in Maryland; was afterwards (1832-41) in New Haven, Conn., Boston, Mass., Brooklyn, N. Y., and Brooklyn, Mass.; was some years lecturer in the Philadelphia Divinity School; in 1869 became dean of the Theological School at Cambridge, Mass., and died there, Jan. 13, 1882. Besides numerous tracts, etc., he published, The Mysteriae Opened (1844);—Life of Bishop Griswold (ed.);—The Church Universal (1846); enlarged under the title The Living Temple, 1866;—The Contrast (1853);—Life of James Milner (1854);—Lectures on the Christian Subliff (1867);—The Christian Sacrarium (ed.).

Stork, Theophilus, D.D., a Lutheran minister, son of Rev. Charles A. G. Stork, of Brunswick, Germany, was born near Salisbury, N. C., in August, 1814. He graduated from Pennsylvania College in 1835, and from Gettysburg (Theological Seminary) in 1837. In each year he was licensed to preach, and was immediately called to Grace Lutheran Church, Winchester, Va. In 1841 he became pastor of St. Matthew's Church, Philadelphia, where he labored nine years. In 1842 he was one of the active promoters of the organization of the East Pennsylvania Synod. The large church, known as St. Mark's, in Philadelphia, was organized by him in 1850. Eight years after he was called to the presidency of the new Lutheran Church at Newberry, S. C. In 1850 he became pastor of St. Mark's Church, in Baltimore, Md., where he labored until 1865, and then returned to Philadelphia and organized St. Andrew's Church, which was afterwards merged in the Messiah Mission, since the Church of the Messiah. Impaired health compelled him to resign pastoral labor in 1873. He died in Philadelphia, March 10, 1874. Dr. Stork was a scholar of fine literary taste, an elegant writer, and an eloquent preacher. At various times he was editor of the Home Journal, of the Lutheran Home Monthly, and joint editor of the Lutheran Observer; also author of, Luther at Home;—Luther and the Bible;—Luther's Christmas Tree;—Luther's Epistle of the Lord's Supper;—Notes on the New Testament;—Jesus in the Temple;—Afternoon. A volume of his sermons was published after his death. See Pennsylvania College Year-book, 1889, p. 201.

Stoehl, Eberhard Heinrich Daniel, a Reformed theologian of Germany, was born at Liebenberg, Prussia, March 16, 1716, and studied at Frankfort-on-the-Oder. In 1738 he was assistant preacher at Jerichau, in 1744 to Soldin, in 1748 professor at Daisburg, in 1749 at Frankfort, and died March 27, 1781, doctor of theology. He published, Commentaria Historicall-Theological Bibliotheca Germanica (Frankfort, 1775);—De Ecclesia Divinae Bibliothecae Inspirationi Testandae (1751);—De Septem Dominis Occulta Periblustrum totam Terram ex Zachar. ver. 10 (1751);—De Revelatione Divinae Ante Mosis Scriptura Commentarii;—Theologia Dogetica (1778);—Institutio Theologia Dogmatica (1779). See Döring, Die gelehrten Theologen Deutschlands, a. v.; Fürst, Bibl. Jud. a. v.; Winer, Handbuch der theolog. Lit. 4, 77, 292, 303, 394, 555. (B. P.)

Stoehr, Ferdinand, a brother of the foregoing, was born Dec. 80, 1717, at Liebenberg. He studied at Frankfort, was in 1749 con-rector at Lingen, in 1741.
STOWELL, William Henry, D.D., an English Congregational minister, was born on the Isle of Man in 1800. He entered secular business at an early age in Liverpool; was then persuaded to enter the ministry; studied theology at Blackheath Academy, and settled as pastor at North Shields in 1821. In 1838 he was invited to the presidency of Rotherham Independent College, and the pastorite at Masborough, which offices he filled until his acceptance of the presidency of Cheshunt College in 1856. He retired from public duty about a year and a half before his death, which took place at his residence at Bransbury, Jan. 2, 1858. Dr. Stowell's scholarship was extensive and varied. He was well acquainted with history and ethics, good in the classics, and able in theology. He published, History of the New Testament Church in England, in the Order of Richard Winter Hamilton, D.D., L.L.D. (1850): The Work of the Spirit (1858), and a volume of sermons, as well as several lesser works. See (Lond.) Cong. Year-book, 1859, p. 222; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Strachan, David, a Scotch prelate, was pastor of Fettercairn, and upon the king's restoration promoted to the see of Brechin, and consecrated June 1, 1662, where he continued until his death in 1671. See Keith, Scottish Bishops, p. 167.

Strain, John, D.D., a Scotch Catholic prelate, was born Dec. 8, 1810. He was consecrated bishop of Abila (d'portibus) by Pius IX, Sept. 25, 1864, and appointed vicar-apostolic of the eastern district of Scotland. On the restoration of the hierarchy by Leo XIII, in March, 1878, he was translated to the archiepiscopal see of St. Andrews and Edinburgh. He died July 2, 1888.

Strathbrock, Robert, a Scotch prelate, was bishop of Caithness about 1444. See Keith, Scottish Bishops, p. 214.

Strasser, Carl, a Lutheran minister of Germany, was born at Berlin, Oct. 27, 1807. After completing his theological studies, he assisted his father in the ministry at Mittenwalde from 1829 to 1835, was then appointed pastor at Werder, in 1836 at Falkenhagen, and died March 2, 1861. Strasser was very active in the work of home and foreign missions, and his Reisetpaler has become a household work in the Christian families of Germany. (B. P.)

Straus, Otto, son of Gerhard Friedrich Abraham (q. v.), who died March 6, 1880, is the author of Nakum de Nino Vaticinium Explicatum ex Assyris Monumentis (Berlin, 1853), the publication of which appeared at the same time as an article in the University University. In 1857 he was military preacher at Posen, and in 1865 first preacher of the Sophienkirche, in Berlin, where he labored to his end. Besides the work on Nakum, he published, Nimiue und das Wort Gottes (1855); Der Paterl als Granum- und Getreide (1859); and, in connection with his brother, Friedrich Adolph, Länder und Städte der heiligen Schrift (1861). See Pank, Zur Erinnerung an Lic. Otto Straus (Berlin, 1880). (B. P.)

Strockland, William Peter, D.D., a Methodist Episcopal, and later a Presbyterian, was born at Pittsburgh, Pa., Aug. 17, 1829. He studied at the Ohio University, entered the Ohio Conference in 1832, labored several years in Cincinnati, and then became agent of the American Bible Society. In 1856 he engaged in literary labor in New York, chiefly in connection with the Methodist press, and as assistant editor of the Christian Advocate. In 1862 he was chosen pastor of the New York regiment at Port Royal, S. C. In 1863 he supplied the pulpit of the Presbyterian Church at Bridgehampton, L. I., and in 1874 was installed its pastor. Three years later he resigned through ill-health, and retired to private literary pursuits. He was born at Grove, N. J., July 15, 1848. Dr. Strockland was a frequent contributor to the religious journals, and also to the cyclopædas, and was the author of numerous volumes, of which we may mention, Hist. of the Amer. Bible Society (New York, 1849; new ed. 1856); Hist. of Missionary Work in the United States (1851); Christianity Defended (1852); Memoir of J. B. Finley (1858); Manual of Biblical Literature (ed.); Light of the Temple (1864); Astrolabe of Chaldea (1866); Pioneers of the West (ed.); Life of Asbury (1858); Life of Groves (1869); Old Macbeth (1860); besides editing the Literary Casket, the Western Review, and the Autobiography of Peter Cartwright (1856).

Strobel, Georg Theodor, a Lutheran theologian of Germany, was born Sept. 12, 1786, and studied at Altdorf. In 1812 he was preacher at Rastch in the neighborhood of Altdorf, in 1774 at Würz, and died Dec. 14, 1794. Strobel published, Melanchthoniana (Alteldorf, 1771): Nachrichten von den Verdiensten Melanchthon's um die heilige Schrift (1778); Bibliotheca Melanchthoniana (Nuremberg, 1778; 2d ed. 1802); Literaturgeschichte von Ph. Melanchthon's Leben. Theologica (1778); Ph. Melanchthonis Libellus de Scripturis Ecclesiasticis (1780), etc. See Döring, Die gelehrten Theologen Deutschlands, s. v.; Winer, Handbuch der theolog. Lit. i, 296, 745, 746, 767, 851. (B. P.)

Stuart, Andrew, a Scotch prelate, was postulated bishop of the see of Dunkeld in 1515, and was afterwards put into the see of Caithness. See Keith, Scottish Bishops, p. 93.

Stuart, John, D.D., an Episcopal minister, was born at Harrisburg, Pa., in 1740. He graduated at the College of Philadelphia, was ordained in 1776, and appointed to the curacy at Port Hunter. In 1786 he published a Mohawk translation of the gospel of Mark, an Exposition of the Church Catechism, and a compendious History of the Bible. During the revolutionary war he became an object of suspicion, and was subjected to many hardships. At length he removed to Canada, and in 1789 he was appointed an academy at Kingston. About 1799 he was appointed chaplain to the garrison. He died at Kingston in August, 1811. He has been called the "Father of the Upper Canada Church." See Sabin, Loyalties of the Revolution War, ii, 339. (J. C. S.)

Stuart, Robert L., a philanthropic merchant, was born in the city of New York, 1806. He inherited a considerable fortune from his father, together with his business, the refining of sugar and the manufacture of candy, by which he amassed a large property, and liberally contributed of it for religious and benevolent purposes, especially to the library and mission enterprises of the Presbyterian Church, of which he was a consistent and devout member. He died in his native city, Dec. 13, 1888. It is estimated that he gave more than three million dollars.

Stubbs, Alfred, D.D., a Protestant Episcopal minister, was born at Turku, Island, West Indies, May 12, 1815. He passed his school-days at Birmingham and in Brooklyn, graduated at Yale College in 1835, and at the General Theological Seminary, New York city, in 1839. In the latter year he was chosen rector of Christ Church, New Brunswick, a position which he continued to hold until his death, Dec. 11, 1882. His
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was a warm-hearted and generous man, and of uniting energy and earnest devotion to the principles of the Church. In the conviction of the diocese he took an active and leading part, and frequently was sent as deputy to the General Convention. He had been for a long time in the Senate Committee. In 1867 Dr. Stubbs made a charge against the Rev. Stephen H. Tyng, Jr., of violating the canon laws of the Church by preaching in a Methodist meeting-house in New Brunswick. Dr. Stubbs was a prominent person in that trial, which attracted wide attention.

STUTTENVILLE, Rossett Dr, a Scotch prelate, was probably bishop of the see of Dunkirk in 1772. He died in 1801. See Keith, Scottish Bishops, p. 81.

Stütze, Johann Nepomuk, a Roman Catholic theologian of Germany, born in 1807 at Schwerin, Württemberg, was made a priest in 1832 at Augsburg, called to Balzhausen, Augsburg diocese, in 1849, and died April 17, 1874. He published, Ferschung einer Harmonierung der Welt- und Kirchengeistes (Zürich, 1868):—Handbuch zum römisch-katholischen Religionsunterricht (Augsburg, 1868, 2 vols.):—Stunden der Andacht für Katholiken (Troppau, 1869–73). (B. P.)

Styles, John, D.D., an English Congregational minister and author, commenced his ministry in early life at Cowes, Isle of Wight, thence removing to Brighton, where for many years he attracted large audiences. His next charge was Holland Chapel, North Brixton, which he built, and which he left in 1835. From 1836 to 1844 he officiated in Clayasdale Chapel, at the same place. In the latter year he became pastor at Foleshill, where he remained until his death at Kennington, June 22, 1849. A masculine energy, a noble generosity and benevolence of disposition, were his characteristics. His mind was energetic and powerful, he could write on almost any topic, was an acute critic, had superior colloquial and written grace of fancy, and his style was polished, vivacious, and luminous. Dr. Styles published, An Essay on the Stage (2nd ed. Lond. 1807; 12mo):—Legend of the Velvet Cushion (exposing in a masterly manner a writer on the Puritans):—Sermons (ibid. 1813, 1823, 2 vols. 8vo) the sentiment of one's own Spirituality of God (Isle of Wight, 1806), and that on Temptations of a Watering-Place (Brighton, 1815) were published separately:—Sermon on Lord Byron's Works (Lond. 1824):—Prize Essay on the Prevention of Cruelty to Animals (elegant and convincing):—Critical Papers in Words's Magazine, no. 68 in the Evangelical Magazine. See (Lond.) Evangelical Magazine, August, 1849, p. 389.

SUMMERS, THOMAS OSBORN, D.D., LL.D., an eminent divine of the Methodist Episcopal Church South, was born near Corfe Castle, Isle of Purbeck, Dorsetshire, England, Oct. 11, 1812. He was trained by Dissenters, came to America while a youth, joined the Methodistists in 1832, was converted the following year, soon began to preach, and entered the Baltimore Conference of the Methodist Episcopal Church in 1835. In 1840 he became a missionary in Texas, and was one of the first members of that conference; was transferred to the Alabama conference in 1844, with which he ever afterwards remained connected, occupying for several years its most important charges, and afterwards engaged in literary work, as the editor of the Southern Christian Advocate (1846), of the Quarterly Review of the M. E. Church South (1855), and other periodicals. He acted as secretary of every General Conference of his Church, from its organization in 1845 to his death, which occurred during the session of that body at Nashville, Tenn., May 5, 1862. During the civil war he served as a pastor in Alabama, and for several of its later years he was a professor in the Vanderbilt University. He was a man of encyclopedic information, unfettered diligence, and wide liberality of sentiment. He wrote and edited very many works for the press of his Church, and numerous articles of value for its journals. See Minutes of the Annual Conferences of the

M. E. Church South, 1882, p. 125; Simpson, Cyclop. of Methodism, s. v.; Life by Fitzgerald (Nashville, 1884).

SUMNER, CHARLES RICHARD, D.D., an English prelate, was born at Kenilworth, Warwickshire, in 1790. He was educated at Eton and at Trinity College, Cambridge; became rector of St. Helen's, Abingdon, Bucks, and librarian and historiographer to George IV; prebend of Worcester in 1822; of Canterbury in 1825; dean of St. Paul's, prebend of London, and bishop of Llandaff, all in April, 1826; was translated to Winchester in 1827; and resigned his see, on account of the infirmities of age, in September, 1868. He died Aug. 15, 1874. Bishop Sumner was an earnest, evangelical preacher, and a hearty supporter of the Bible and missionary societies. He published, Professiones Academicae Oxoniensis Habilis (Lond. 1860):—Biographical Character of Christ (partly Considered) (ibid. 1824, 8vo; 2d ed. 1833, 8vo), and several Charges. See (Lond.) Christian Observer, May, 1876, p. 325.

SUPPER, the Last, is a modern phrase often used to designate the Lord's Supper, in view of the fact that it was the last meal of which Jesus partook with his disciples (Matt. xxvi., 29; Mark xiv., 25; Luke xxi. 19). The circumstances of the repast have been so fully discussed in preceding articles that it remains to consider more particularly only one feature, namely, the relative position of the guests at the table: as this reflects special light upon several incidents and expressions in the narratives of the evangelists.

1. Supper would properly be that of honor among the disciples; and it is agreed upon all hands that such was by custom the uppermost or left-hand one on the highest or left-hand wing of the triclinium or dinner-bed, reckoned according to the fact that the guests reclined upon their left side (so as to leave the right hand free for eating with), each facing the person next below. In this arrangement also it would be the first to whom the Master would come for the foot-washing, as is evident from the account of that incident ("began," John xiii., 5). Moreover, he would thus be opposed charges, and sufficiently removed from him to render "beckoning," necessary in order to ascertain through him the person of the traitor (John xiii., 34).

2. The interesting group of which the Lord himself formed the centre consisted, besides him, of Judas and John, who were so situated that the latter, as he lay "in Jesus' bosom," could lean back (ἀποκοσμός, John xiii., 25, for which many read ἀποκοσμεῖται, both to be carefully distinguished from the ἀποκοσμεῖται of the verse preceding), and whisper to the Master; and the former so located that he could readily receive the sop from the Master's hands. All this renders it plain that Judas occupied the honorable position above, i.e. at the back of Jesus; and John the next favored location below or just in front of him.

According to classical etiquette, the master or host reclined in the middle of the plate or dish; and in that case the arrangement of the whole would be as in the accompanying diagram (see Smith, Diet. of Class. Antiq. s. v., triclinium). This meets the ordinary sense of propriety also. But Edersheim maintains (Life and...
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Time of Jesus, iii, 494, from certain rabbinical notices, that the appropriate place for the giver of the facts is at the foot of the table, and in that case John would be exactly opposite Peter, at the other extreme of the entire series, as the subjoined diagram. In this way, however, these two disciples would seem to be too near each other to suit the need of signs, since they could freely converse across Supposed Rabbinical Order at the Last Supper.

Saskland, Friedrich Gottlob von, a Protestant theologian of Germany, was born Feb. 17, 1877. He studied at Tübingen, was in 1798 deacon at Urach, in 1798 teacher at Tübingen, in 1805 court-preacher and member of consistory at Stuttgart, and died Nov. 12, 1829. He published: Quaest. Sacrae Sacer. Josephus Doctrinae Divinae Perhibita (Tübingen, 1798-1801; in German, ibid. 1802) — Symbola ad Illustrandum Quaedam Ecclesiast. Loca (1802-1804, 8 parts) — Magazin für Christliche Dogmatik und Moral (1803-12) — Prüfung der Schelling'schen Lehre vom Gott (1812). See Doring, Die deutschen Konzilredner, p. 502-505; Winer, Handbuch der Theol., ii, 1, 249, 400. (F. P.)

Sutcliffe, Joseph, M.A., an English Wesleyan minister, was born at Baldon, Yorkshire. He was converted in early life, was appointed by Wesley to Redruth in 1786, introduced Methodism into the Scilly Isles in 1788, spent the last twenty years of his life in retirement in London, and died May 14, 1856. His course was one of "unspotted Christian purity and progressive excellence. In Biblical scholarship he especially excelled." He was an indefatigable writer, publishing in all thirty-two works on religious subjects, the chief being A Commentary on the Old and New Testament (London, 1848, 2 vols. royal 8vo). See Minutes of the British Conference, 1856, p. 211; Stevens, Hist. of Methodism, ii, 434; Smith, Hist. of Wes. Methodism, ii, 647; Wes. Meth. Magazine, 1856, p. 508; Osmaston, Meth. Biog., p. 161, Wesleyan Tithings, i, 303.

Sutton, Amos, D.D., an English Baptist minister, was born at Sevonoka, Kent, Jan. 21, 1802. At fifteen he resided in London, at twenty returned home and joined the Baptist Church. He was accepted as a general Baptist missionary, and sailed for Calcutta in 1824, thence to Cuttack, Orissa, India, where he labored till his health failed in 1829, and then returned to England. He returned to Cuttack in 1837, and labored till 1847, when he had again to seek rest in England, and became pastor at Leicester. In 1850 he returned again to India by way of America. He reached his station in Bombay only on Aug. 17, 1851.

Swain, Thomas, D.D., a Baptist minister, was born at Pemberton, N.J., March 80, 1817. He was for a time a student in Brown University in the class of 1888, and having completed his college course in Madison University, graduated from Hamilton Theological Seminary in 1841. He was ordained in November, 1841, at W. Washington, Pa. And the end of four years' successful labor, he accepted an agency in the service of the missionary union for six months, and then was pastor in Flemington, N. J., sixteen years. In 1867 he became the financial secretary of the New Jersey Classical and Scientific Institute at Hightstown, and in 1868 district secretary of the American Baptist Home Missionary Society. He died in Philadelphia, Pa., March 24, 1884. See Cathcart, Baptist Encyclopedia. p. 1124. (J. C. S.)

Swain, Leonard, D.D., a Congregational minister, was born at Northfield, N. H., Feb. 26, 1821. He graduated from Dartmouth College in 1841, and from Andover Theological Seminary in 1846; was immediately ordained pastor of the Church in Nashua, establishing from the outset a reputation as an able and eloquent preacher. His next pastorate was over the Central Church of Providence, R. I., from 1852 to 1869. For nearly two years he was laid aside from his work, and died July 14, 1869. See Rhode Island Biographical Cyclopaedia, a. v. (J. C. S.)

Swan, James Smith, a noted Baptist evangelist, was born at Stonington, Conn., Feb. 23, 1806. He had early educational advantages; was converted at the age of twenty-one; licensed the following year; studied at the Hamilton Institute, N. Y.; became pastor at Stonington in 1827; Norwich, N. Y., in 1830; Preston in 1837; Oxford in 1842; New London, Conn., in 1843; Albany, N. Y., in 1846; at New London again in 1849; served as a missionary through the states of from 1852 to 1863. For several years became pastor at Watertown, where his health failed in 1862; and died Nov. 19, 1884. He was powerful in prayer and preaching, and great revivals followed his labors. See Cathcart, Baptist Encyclopedia, a. v.

Syconium. See Hippa.

Syderer, Thomas, a Scotch prelate, was translated from Orkney to Galloway in 1638, and was excommunicated. He was the only bishop who survived the troubles, and then was translated to the see of Orkney, Nov. 14, 1602. He died in February, 1676. See Keith, Annales Diaconiae, 229, 281.

Sydow, Karl Leopold Adolf, a Protestant theologian of Germany, was born Nov. 23, 1800, at Berlin. He studied theology under Schleiermacher; in 1828 was chaplain and tutor in the military school at Berlin, and in 1857 was called as court and military chaplain to Potsdam. In 1841 he was sent by Frederic William IV to England, to study there, in connection with other commissioners, the institutions for the religious care of the population of London and other large cities, and to report of his experience, and at the same time of the newly founded Anglo-Prussian bishopric at Jerusalem. This he did in the work, Deutsche Berichte über die Zeit in England erreichte Thätigkeits für die Vermehrung und Erweiterung der kirchlichen Anstalten (1845). As this mission brought him in connection with the queen of England and prince Albert, he was requested to prepare a paper on the movement then pending in Scotland for separating the Church from the State. This he did in his Heirldger zur Characteristik der kirchlichen Dinge in Grossbritannien (1844-45, 2 parts), in which he freely advocated the separation. In 1846 he accepted a call as pastor of the Neue Kirche in Berlin, which position he occupied till the year 1876. In connection with Eltzer, Thomas, and Fischon, he published the Monatschrift, afterwards Zeitschrift für die unirte Kirche, which, in 1854, was replaced by the Protestantische Kirchenzeitung. In 1848 he was a member of the Berlin National-assembly, and ten years later the theological faculty of Jena honored him with the doctorate of theology.

Sylburg, Friedrich, a German scholar, was born in 1586 at Weeze, near Marburg, and died Feb. 16, 1636.
at Heidelberg. Sylburg is known as the editor of some of the works of the Church fathers, to which he made annotations. Thus he edited the works of Clement of Alexandria, in Greek and Latin (Heidelberg, 1892), an edition which is still highly praised. See Jocher, Allgemeine Gelehrten-Lexikon, s. v.; Winet, Handbuch der theolog. Lit. i, 831, 883, 888, 896. (B. P.)

Syme, Andrew, D.D., an Episcopal minister, was born in Lanarkshire, Scotland, in September, 1764. He went to Petersburg, Va., before 1800, and remained till his death, Oct. 26, 1845, being at the time the oldest citizen in the town, and the oldest clergyman in the state. See Sturgis, Amer. Bioi. Notes, p. 886. (J. C. S.)

Symington, W., D.D., a minister in the Reformed Presbyterian Church of Scotland, was born in 1796, and died at Glasgow, professor of theology in the seminary of his mother Church, Jan. 29, 1862, in the forty-third year of his ministry. His works on the *Atonement and Intercession of Christ*, and on *The Mediatorial Dominion of Christ*, were the best known to the public. He was also the author of a volume of Sermons. See Appleton's Annual Cyclop. 1882, p. 688.

Symmons, Charles, D.D., a Church of England divine, was born in 1749. He was educated at Westminster, at the University of Glasgow, and at Clare Hall, Cambridge, where he took the degree of B.D. in 1776. He was presented to the rectory of Netherth by the king in 1778, and died at Bath, April 27, 1828. His first publication was in 1788, an octavo volume of Sermons. In 1789 he published in quarto a *Sermon for the Benefit of Deceased Persons*, in the Diocese of St. Davids; and in 1790, The Consequence of the Character of the Individual, and the Influence of Education in Forming It; in 1797 he produced *Inex*, a dramatic poem; and in 1800 another called *Constantia*. In 1806 appeared his *Life of Milton*, prefixed to an edition of Milton's prose works, of which he was not the editor. In 1818 he published an octavo volume of poems, partly his own, and partly the compositions of his wondrously gifted, but then deceased, daughter. Subsequently he spent his hours with writing a *Dysthene Translation of the Envid*, which was published in 1817. His last work was a sketch of Shakespeare's life. See (Lond.) Annual Register, 1826, p. 247.

Syria (Modern Version of the Scriptures). The modern Syriac language, written in Nestorian characters, and spoken by the Christians of the latter name, is a very corrupt dialect of the ancient Syriac, abounding in Persian, Turkish, and Kurdish words, and pronounced very harshly. Mr. Perkins, of the American Board of Missions, commenced, in 1836, a translation of the Scriptures from the ancient or ecclesiastical language into the vernacular now known among the people. The gospels were soon issued from the press at Oromiah, and later the entire Bible. See *Bible of Every Land*, p. 46.

Syro-Roman Christians are a class of converts to the Roman faith in Malabar and Travancore, in India. They have their own bishops and priests. Their forefathers appear to have belonged to the Christians of St. Thomas, as they were called; and were given over to the Roman Church by the Portuguese, who compelled the churches nearest the coast to acknowledge the supremacy of the pope. The Syro-Roman Christians, along with the converts from other tribes in the district, are said to amount to upwards of one hundred thousand. They are allowed to retain their own language in divine worship, as well as their own liturgy, and they have a Syriac college.

Taanach. The present *Tawwah* lies six miles north-west of Zerka (Jezreel), and is "a small village on the south-east side of the great tell or mound of the same name, at the south-east corner of the great plain (of Esdraelon). It has olives on the south, and wells on the north, and is surrounded by cactus hedges. There is a white dome in the village. The rock on the sides of the tell is quarried in places, the wells are ancient, and rock-cut tombs occur on the north, near the village* (Memorials to Ordnance Survey, ii, 46; comp. p. 63).

Taanath-Shiloh is thought by Tristram (*Bible Places*, p. 193) and Conder (Ten Tent. Work, ii, 840) to be the present ruin *Tav*, seven miles south-east of Shechem, and two north of Janohoh (Yanm), containing "foundations, caves, cistern, and rock-cut tombs" (*Memorials to Ordnance Survey*, ii, 245; comp. p. 63).

Tabaraud, Mathieu Mathurin, a French controversialist, was born at Limoges in 1744. He was educated by the Jesuits, was for some time professor of belles-lettres at Nantes, professor of theology and Hebrew at Arel, in 1783 superior of the college at Peyerne, in 1787 at Rochele, emigrated in 1791 to England, and died at Limoges, Jan. 9, 1825. He published, *Traité Historique et Critique de l'Érection des Évêques* (Paris, 1792, 2 vols.):—De la Nécessité d'une Religion d'État (1803, 1804):—Principes sur la Distinction du Contract et du Succursal de Mariage (1802, 1816):—Histoire de l'Église Presbyte de France, Fondeur de la Congrégation de l'Oratoire (1817, 2 vols.). See Winet, Handbuch der theolog. Lit. i, 782, 820; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Tables, The Four. During the fierce contest in Scotland between the adherents of the Church of England and the Presbyterians, several outbreaks occurred. On Nov. 15, 1557, there was a meeting of the Privy Council, and large numbers of Presbyterians assembled at the capital. In order to prevent any tumultuous commotion, the nobles were requested to use their influence to induce their friends to return to their homes. This was consented to on condition that a sufficient number should remain to look after their interests. It was arranged that as many of the nobility as pleased, two gentlemen from every county, one minister from every presbytery, and one Burgess from every burgh, should be included in a general commission, to represent the whole body of the Presbyterians. Still more to concentrate their efforts, a smaller number was selected, who should reside at Edinburgh, watch the progress of events, and be ready to communicate with the whole body on any emergency. This smaller committee was composed of sixteen persons—four noblemen, four gentlemen, four ministers, and four burgesses, and from the circumstance of their sitting in four separate rooms in the parliament house, they were designated The Four Tables. A member from each of these constituted a chief table of the current, making a council of four members. See Hetherington, Hist. of Church of Scotland, i, 291.

Taboo (or Tabû), an institution common to all the Polynesian tribes, which solemnly interdicted whatever was esteemed defiled. Hence the term was used to designate anything devoted. With persons whom death had thus been tabooed, all intercourse was prohibited. They were tabooed or sacred days, when it was a crime to be found in a canoe. Pork, bananas, cocoa-nuts, and certain kinds of fish were tabooed to women, and it was death for them to eat any of these articles of food. This eating together by man and wife was also tabooed, as was the preparation of their food in the same oven. Anything of which a man made an idol, and articles of food offered to idols, were tabooed to him. There were other instances of taboo, as the arkii, or head chief, of an islet.
and, who was so sacred that his house, garments, and everything relating to him were taboos. The taboo arose from the idea that a portion of the spiritual essence of the divinity indwelling in sacred things and persons was more or less transmitted to anything else brought in contact with it.

Tabor, Mount. For the latest description and plan of Tabor, see the Memoirs to the Ordnance Survey, i. 388 sq.

Tabunisaston, among the Kalmucks, is a deity of the second rank, who has appeared fifty-two times in as many different forms. The principal form is that of a woman, which, in all external appearance, is entirely like that of the Kalmuck women in general. She sits on a throne, and in an elevation, is in part unclothed, and wherever the flesh appears it is painted red. Head-dress and clothing are about tpsantamont to each other in most Kalmuck deities; the lower part of the body is enveloped in a light robe, while the head is crowned with a towering ornament, and adorned with flowers. Tabunisaston holds in her hands a vessel of fruit, and is regarded as the goddess of earthly fruitfulness, with which her frequent reviviscence agrees.

Tae-Kei is the fundamental unity of the Chinese literati, the absolute, or, literally, the "great extreme." Beyond this they allege, no human thought can soar. Itself incomprehensible, it girdles the whole frame of nature, animates and animates. From it, flowers, from the fountain-head of nature, issued everything that is. Creation is the periodic flowing forth of it. Tae-Kei is identical with Le, the immaterial element of the universe.

Tafel, Johann Friedrich Immanuel, a Swedeboman, who died at Stattburg in 1803, professor, is the author of, Religionsystem der Neuen Kirche (Tübingen, 1832) — Geschichte und Kritik des Skeptizismus und Irrationalismus in seiner Bestehung zu neunz. Philosophie (1834) — Vergleichende Darstellung und Beurtheilung der Lehregegenstände der Katholiken und Protestanten (1835) — Zur Geschichte der Neuen Kirche (1841) — Swedenborg und seine Gegen Gewitter (21 ed. eod.) — Die Hauptschau verdienen of the Religion (1852) — Die Unzähnnity and Wieder-erweckungskraft der Seele (1858) — Swedenborg und der Abergraube (1866), etc. See Zschöch, Bib. Theol. s. v.; Wermuth, Handbuch der theol. Lit. i. 500, 583 (ed. 3).

Tallry, The, a room adjoining the wardrobe in monasteries, where a number of the lay brethren, with a vocation for that useful craft, were continually at work, making and repairing the clothes of the community. These two rooms and the lavatory were in charge of the camerarius or chamberlain. See Hill, English Monastic Life, p. 210.

Tairi, the principal deity of the Sandwich Islanders.

Tait, Archibald Campbell, D.D., LL.D., an English prelate, was born in Edinburgh, Scotland, Dec. 22, 1811. He graduated from the Edinburgh High School, Edinburgh Academy, Glasgow University, and Oxford University, from the last with the highest honors. He became a public examiner of the university, and in 1842 head of the faculty of theology, where he remained until 1853. He was appointed dean of Carlisle in 1850, where he conducted an extra pulpit service, and gave much time to visiting and instructing the poor. In 1866 he became bishop of London, and successfully originated a scheme for the accommodation of the metropolis, by raising in ten years a fund of five million dollars. He was translated to the archiepiscopal see of Canterbury in December, 1868. He presided over the Pan-Anglican Synod in Lambeth in 1867, the Church Congress in Coventry in 1871, and the Congress of Anglican Bishops in Lambeth in 1878. He died in London, Dec. 3, 1882. Archbishop Tait was a churchman of conservative spirit. He wrote, Dangers and Safe- guards of Modern Theology: — The Word of God the Ground of Faith: — Charge to the Clergy: — Some Thoughts on the Duties of the Church of England: — Letters on Education and Reformed Topics, in Scotch and British reviews. (W. P. S.)

Talbot, Richard, an Irish prelate, was collated to the precentorship of Hereford in 1407, and in 1416 was elected to the primacy of Armagh. In 1417 he was consecrated archbishop of the see of Dublin. In 1428 he was lord justice, and subsequently lord chancellor of Ireland. In 1432 he had a grant for all his services of a share of the lands of Matthew St. John, deceased. He was at the same time constituted justice and guardian of the peace in the county of Dublin. In 1426 he reduced the proxies that were formerly paid by the prior and convent of the Holy Trinity to the archbishops of Dublin, from five marks to two and a half, which concession pope Eugenius afterwards confirmed. He was again constituted lord chancellor in 1428. In 1432 he established a chantry in St. Michael's Church, which, from being a chapel, he constituted parochial, and likewise founded the chantry of St. Andrew's Church, for the maintenance of six priests to pray for the king, the founder, and their successors. In 1443 he was elected archbishop of Armagh, but refused the dignity. In 1445 he was a fourth time lord deputy of Ireland, and in 1447 an appointed deputy to the earl of Ormond, viceroy of Ireland. He died August 31, 1454. See D'Alton, Memoirs of the Archbishops of Dublin, p. 158.

Talisman, a word used by the Chaldean magicians to prevent the attacks of evil spirits, injury from wicked sorcery, poison, etc. We give the following translation of part of the seventeenth formula on the tablet found in the library of the royal palace at Nineveh:

"Two double bands of white cloth upon the bed on the platform as a talisman if he binds on the right hand, two double bands of black cloth if he binds on the left hand."

The possessor of this talisman was assured that all evil spirits and other ills would leave him, never to return. These talismans were of different kinds. First of all there were those which consisted of bands of cloth, covered with certain written formulas, and were fastened to the furniture or the garments, like the phylacteries of the Jews. There were also Amulets (q. v.). Vessels, containing food and drink for the gods and genii, were placed in the apartments as protecting talismans. The demons are represented by figures of such hideous forms that it was believed that they would be shown their own image to cause them to flee away. In the museum of the Louvre is a bronze statuette of Assyrian workmanship; a figure of a horrible demon in an upright position, with the body of a dog, the feet of an eagle, the claws of a lion, the tail of a scorpion, the head of a skeleton but half decayed, and adorned with goat's horns, the eyes still remaining, and, lastly, four great expanded wings. See Lennorman, Chaldean Magic, p. 680, Volbeding, Index Programmatum, p. 169; Thomson, List and Book, i. 140, 217; comp. CHARM.

Tall Brothers, an epithet (from their stature) of four Nitian monkeys, named Diquos, Anmonius, Eusebius, and Euthymius, who were reluctantly induced by Theophilus, the patriarch of Alexandria, to leave the desert and receive ordination. They were so disgusted during the troubles of the time of Chrysonotom that they repeated once more to their ascetic life, and, although condemned and denounced, A.D. 401, and even personally attacked by Theophilus, they persisted in remaining there.

Tamarisk. See GROVE.

Tantalus, a Greek mythological character, was, according to some, a son of Zeus, or, according to others, of Tindarius. All traditions agree in stating that he was a wealthy king, but assigned him to different kingdoms, as Lydia, Sipylus, in Phrygia or Paphlagonia, and Argos or Corinth. Tantalus is peculiarly celebrated in ancient story for the severe punishments
inflicted upon him after his death. The following are some of the traditions, of which the most common is that Zeus invited him to his table and communicated his divine counsels to him. Tantalus divulged these secrets, and the god punished him by placing him in the midst of a lake, of which he could never drink, the water always withdrawing when he stopped. Branches laden with fruit hung temptingly near, but withdrew whenever he reached after them. Over his head there was suspended a huge rock ever threatening to crush him, and another tradition relates that, wishing to try the gods, he cut his son Pelops in pieces, boiled them, and set them before the gods as a repast. A third account states that Tantalus stole nectar and ambrosia from the table of the gods, and gave them to his friends; while a fourth relates the following story: Rhea caused the infant Zeus and his nurse to be guarded by a golden dog, whom subsequently Zeus appointed guardian of his temple in Crete. Pandænus stole the dog, and carrying him to Mount Sipylus, in Lydia, gave him to Tantalus to take care of. But when Pandænus demanded the dog back, Tantalus took an oath that he had never received him. The punishment of Tantalus was proverbial in ancient times, and from it the English language has borrowed the verb "to tantalize," that is, to hold out hopes or prospects which can never be realized.

Tantas (from tanas, to believe) are the sacred writings of the Hindoos, which are said to have been composed by Siva, and bear the same relation to the Votaries of Siva that the Parana do to the votaries of Vishnu. The Saiva sect look upon the Tantas as the fifth Veda, and attribute to them equal antiquity, and superior authority. The observances they prescribe have, indeed, in Bengal, almost superseded the original ritual. The date of the first composition is involved in considerable obscurity; but professor Wilson thinks that the system originated early in the Cordic, and that the Laws found on the Indus were written for the female principle and the practices of the Yoga, with the Mantras or mystical formulas of the Vedas. The principal Tantas are the Siyama-raka-sagha, Redrupamala, Mantramohodaki, Saradatuloka, and Kulakatantra. Rammohan Roy alleges, in his Apology for Vedantic Tantras, that the Tantra is as ancient as the Vedas, and that the works and passages, published as if genuine, "with the view of introducing new doctrines, new rites, or new precepts of secular law." Some of the Tantas appear to have been written chiefly in Bengal, and in the eastern districts of India, and the west and south, and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and practices of the people. The Saktas (q. v.) derive the principles of their sect, and their religious ceremonies, wholly from the Tantras, and hence are often called Tantraitsa.

Tantum Ergo (So great therefore). The concluding part of the hymn for Corpus Christi day, entitled Fange linga, which is sung in the Latin Church when the holy sacrament is exposed for the worship, and elevated for the benediction of the faithful.

"Tantum ergo Sacramentum"
"Veneremur cernut:"
"Et antiquum documentum"
"Novo credimus:"
"Presnet fides supplementum"
"Sensum defectu:"
"Genitori, genitoque"
"Las est jubilatio,"
"Satis, honor, virtus quoque,"
"Sit et benedictio"
"Vindicata, in fine"
"Comparat laudatio. Amen."

Tapestry. The Church of the Middle Ages required for various purposes a great number of tapestries—for domus in the back of the choir-stalls, for closing the doors and windows, for the protecting enclosures of the altars, for the veiling of the sanctuary during the fast-time (fasting-clothes), and especially for clothing the walls and the floor. At first the tapestry came from the East, until, in the 4th century, a tapestry-manufactory was established at Palermo in which the hands of Saracen and Byzantine workmen, imitated the Oriental patterns. Those old silk webs, of which we find remains here and there in collections, show a strict architectonic style, and are covered with figures of animals of a typical character, such as griffins, unicorns, lions, elephants, and birds of paradise. The second order of choisters, tapestry-weaving, was learned and soon practiced, even from the beginning of the Romanesque period, and the circle of representations was increased by Biblical and symbolical scenes, to which were added representations out of favorite poets. Tapestry-broidery was an occupation followed with zeal in the nunneries. From the 14th century, carpets painted with size-colors on linen were also made. With the entrance of Gothic art, there appears in use a frieze-like composition, hand in hand with a naïve naturalistic border, which drives out the severe style of the earlier times. Interesting tapestries of the Romanesque period, partly with antique mythological representations, are to be seen in the treasury of the collegiate church at Quedlinburg; others of the same time, with Christian subjects, in the castle of Lichtenstein, in the Nassau-stadt, intended for the backs of choir-stalls. A complete selection of tapestries is in the monastery of Wiesenhausen, near Zell, one of them an embroidery with the history of Tristan and Isolde; others in the St. Elisabeth Church at Marburg, in St. Sebastian and St. Lorenzo, at Nuremberg, and in many church treasuries.

Tappan, Henry Philip, D.D., L.L.D., a distinguished educator, was born at Rhinebeck on the Hudson, April 23, 1805. He graduated from Union College in 1825, and from Auburn Theological Seminary in 1827; became assistant to the Rev. Dr. Van Vechten, in the Reformed Dutch Church at Schenectady; the next year was settled as pastor of the Congregational Church at Pittsfield, Mass.; and in 1831, was compelled by ill-health to resign. In 1832, he was appointed professor of moral and intellectual philosophy in the University of the City of New York, and resigned in 1838. During the next few years he spent most of his time in traveling, and was conducting a private school in New York city. He published, A Review of Edwards Inquiry into the Freedom of the Will (1839);—The Doctrine of the Freedom of the Will Determined by an Appeal to Consciousness (1840);—The Doctrine of the Freedom of the Will Applied to Moral Agency and Responsibility (1841);—Elements of Logic, with an Introductory View of Philosophy in General, and a Preliminary View of the Reason (1844);—a treatise on University Education (1851). In the latter year, he went to Europe, and on his return in 1862 published A Step from the New World to the Old. He was president of the University of Michigan from 1862 to 1863, and gave it a new life by his administration. After his retirement from this school he lived almost entirely abroad, and died Nov. 15, 1881, at Vevey, Switzerland.
TASSO 865  TAYLOR

Tawys Version. See Persian Version.

Taylor, Benjamin C., D.D., a Reformed (Dutch) minister, was born in Philadelphia, Pa., Feb. 24, 1801. He graduated from Princeton College in 1819, and from the New Brunswick Theological Seminary in 1822; was licensed the latter year, and immediately became pastor at Denville and Blooming Grove, Rensselaer Co., N.Y.; in 1825 at Aquacknock (now Passaic), N. J.; in 1828 at Bergen, where he was made pastor emeritus in 1870, and died, Feb. 2, 1881. He published several sermons and addresses, and a volume entitled Annals of the Classis and Township of Bergen (1866).


Taylor, James Barnett, D.D., a Baptist minister, was born in Alyth, Scotland, March 19, 1804. He came to New York with his parents when an infant; removed to Virginia in 1817, having already, at the age of thirteen, made a profession of religion; began to preach at the age of sixteen, and was formally licensed at twenty. He performed, for a year or two, missionary labor in the Meherrin District, Va.; was ordained May 2, 1826, at Sandy Creek, and, in the same year, was called to the pastorate of the Second Church at Richmond, where he remained thirteen years. He was elected chaplain of the University of Virginia in 1835, and became pastor of the First Street Church, Richmond, where he remained until 1844, and then entered upon his duties as corresponding secretary of the Southern Baptist Convention, which office he held with distinguished ability for twenty-six years. During thirteen of these years he was pastor of the Taylorsville, Ky., and also in the Florida army as chaplain and post-chaplain. For a short time he was editor of The Religious Herald. The Southern Baptist Missionary Journal and Home and Foreign Journal were established by him. He wrote also a Life of Lot Curry, a Life of Rev. Lyes of Virginia Baptists, and had prepared, in a History of Virginia Baptists. After the war he took a deep interest in the spiritual welfare of the freedmen. He died Dec. 22, 1871. See Cathcart, Baptist Encyclop. p. 1134, (4th ed.)

Taylor, John Lord, D.D., a Congregational divine, was born at Warren, Conn., May 29, 1811. He graduated from Yale College in 1833 and at the Divinity School in 1839, having been a tutor in the college for two years; was ordained pastor of the South Church, Andover, Mass., the last-mentioned year; became prosector of theology and homiletics in Andover Theological Seminary in 1860, resigned in 1875, and died there, Sept. 23, 1884. Besides many contributions to the literary journals, he wrote, a Memoir of Hon. Samuel Phillips (1856);—Memorial of the Semi-Centennial Celebration of Andover Theological Seminary (1858).

Taylor, Joseph Wells, born in Avonmore, a missionary of India, was born at Bellary, Southern India, in 1820, where his father was a missionary of the London Society. He was educated at the Bishop's College in Calcutta and at Glasgow, graduating at the latter place in 1845. In the same year, having been accepted by the London Missionary Society, he left England for India, and after he labored for thirty-four years, the last twenty-one years in connection with the Presbyterian Church of Ireland. He died in 1881. Mr. Taylor, besides translating the Confession of Faith into Gujarati, wrote two
of the best grammars in that language. The natives of Gujarat are indebted to him for a History of the Christian Church, founded on that of Dr. Barth, as well as for a Book of Christian Prize and a Manual of Devotion. Several of the best tracts in the list of the Gujarat Tract and Bible Society are printed by him. He also translated the Shorter Catechism, and was engaged at the time of his death on a translation of the Philosophy of the Plan of Salvation, which he left unfinished.

(II. P.)

Taytazek. See Taitazek.

Tchernomelian Version. See Russia, Versions of.

Tchuwasschan Version. See Russia, Versions of.

Teaching of the Twelve Apostles is the title of a newly discovered writing belonging to the Patriotic period. In the year 1883 Philotheus Bryenios, metropolitan of Nicomedia, published, from the Jerusalem manuscript of the year 1056, and preserved at Constantinople, a hitherto unknown writing, bearing two titles, Διαλογις των ουκελα αποστολων and Διαλογις ευαγρον ει τωνη ανωτερων των Ιησους. An edition with critical emendations was published in 1884 by Hilgenfeld, in his Novum Testamentum Extra Canonem Hexapym (Leipsic, 1884, iv, 94-105), and from that time the republic of letters has been kept alive by translations, essays, etc.

I. Contents. The “Teaching” comprises sixteen chapters, and may be divided into four parts: ch. i-vi, comprising the doctrinal and catechetical part, setting forth the whole duty of the Christian; ch. vii-xiv contains the liturgical and devotional part, giving directions for Christian worship, ch. xii-xiii, and xiv contains the ecclesiastical and disciplinary part, concerning church officers, and ch. xvi the eschatological part, or the Christian’s hope.

II. Theology of the Teaching. God is the Creator (i, 2), who made all things (x, 3), and is our Father in heaven (vii, 2). Nothing can happen without him (iii, 10); he is the giver of all good gifts, the author of our salvation, the object of prayer and praise (ix and x), to whom belongs all glory through Christ Jesus (viii, 2; ix, 4; x, 4). Christ is the Lord and Saviour (x, 2), God’s servant and God’s son (ix, 2), and David’s God (x, 6), the author of the gospel (viii, 2; xv, 4). He is spiritually present in his Church, and will visibly come again to judgment (xvi, 1, 7, 8). Through him knowledge and eternal life have been made known to us (ix, 3; x, 2). The Holy Spirit is associated with the Father and the Son (vii, 3); he prepares man for the call of God (xiv, 10), speaks through the prophets, and the sin against the Spirit shall not be forgiven (xi, 7).

The Teaching speaks of the Lord’s Day as a day to be kept holy (xv, 1), and recognises only two sacraments, Baptism and the Eucharist (vii, 1-4; ix, xiv).

Man is made in the image of God (v, 2) but sinful, and needs forgiveness (vii, 2); he must confess his transgressions to receive pardon (ix, xiv, xvi, 2). There are only two ways, the way of life and the way of death.

III. Language of the Teaching. The “Didache” is written in Hellenistic Greek, like the New Test. It is the common Macedonian or Alexandrian dialect, with “a strong infusion of a Hebrew soul and a Christian spirit.” The “Didache” contains 2190 words, 504 are New Test. words, 497 are classical, and 473 occur in the Septuagint, 15 occur for the first time in the “Didache,” but are found in later writers.

IV. Authenticity of the Teaching. It is first quoted by Clement of Alexandria (Stromata, i, 20), who cites a passage from it as “Scripture.” Eusebius (died A.D. 340) mentions it as “the so-called Teachings of the Apostles” (Hist. Eccl. iii, 25), and so does Athanasius (died A.D. 373) (Epist. Fest. 89, in Opera, ed. Bened. i, 2, 963). The last mention of the “Teaching” is by Nicephorus, patriarch of Constantinople (died A.D. 982), who speaks of such a book as among the Apocrypha of the New Test.

V. Date, Place, and Authorship. The most prevailing view as to the time when the Teaching was composed is between A.D. 90 and 120; but this date seems to us rather early, since the majority of scholars speak of the Teaching to Alexandria in Egypt, a minority to Palestine or Syria. Who the author of the Teaching was not known. From the work itself, it may safely be stated that he was a Jewish Christian.

VI. Synopsis of Quotations and Allusions in the Didache. The author of the Teaching quotes not only the Old and New Tests, but also the Apocrypha of the Old Test., as the following table will exhibit:

1. Quotations from the Old Testament.

2. Allusions to the Old Testament.

3. Quotations from, and allusions to, the Old Testament Apocrypha.


numerous essays and expositions. In addition to the treatise mentioned above and De Romestin, *Teaching of the Twelve Apostles* (Lond. 1884, 8vo), the most complete and exhaustive work, giving, besides the original text, an English translation and literary matter, is the one published by Ph. Schaff, *The Latin Church Manual*, containing *The Teaching of the Twelve Apostles* (New York, 1885). (B. P.)

Tekke Turomans Version. See JAGHATAI TURK VERSION.

Tekoa. The present Khurbet Tekha is archaeologically described in the *Memoirs* accompanying the Ordnance Survey (iii, 314, 688).

Ten Broeck, Anthony, D.D., a Protestant Episcopal clergyman, was born in New York city in 1816. He graduated from Columbia College, and from the General Theological Seminary in 1837; for many years was engaged in teaching; was connected with a school in Orange, N. J., under the supervision of bishop Doane; taught in the Mt. Auburn Institute in Washington; founded the bishop Bowman Institute at Philadelphia, Pa.; and was rector of Duke Chapel. He was rector of St. James's Church, Eatonown, N. J., at the time of his death, Sept. 22, 1880. See Whittaker, *Almanac and Directory*, 1881, p. 175.

Tennent, William Mackay, D.D., a Presbyterian minister, graduated from the College of New Jersey in 1785, and in 1772 was ordained pastor at Greenfield, Conn. In 1784 he accepted a call to minister at Walpole Church at Abington, near Philadelphia, where he continued until his death, in December, 1810. See Sprague, *Annals of the Amer. Pulpit*, iii, 26.

Tenney, Edward, D.D., a Congregational minister, son of Dr. Joshua Tenney, was born at Corinth, Vt., June 11, 1801. He studied at Brattle Academy; in 1826 graduated from Middlebury College; was called from the Andover Theological Seminary; was ordained pastor, Jan. 5, 1831, at Lyme, N. H., and was dismissed Aug. 12, 1867. From 1867 to 1880 he resided at Westborough, Mass., without charge; and from 1880 until death, Nov. 12, 1882, at Norwich, Conn. See *Cong. Year-book*, 1888, p. 33.

Tent. The following description of this Arab domicile, from Conder's *Test Work*, ii, 275, contains some additional information:

"The tents are arranged in different ways. Among the Suyy a large encampment was set out in parallel lines as far as the eye could reach, with the tents now being close together, end to end. Among the ‘Amireh and ‘Ajlun the tents are arranged in a straight line. The average height of a tent is about twenty feet, but the small ones will sometimes be only ten feet long, and the larger forty or fifty feet; the distance between two tents in a line is about four feet. Thus a camp of twenty tents occupied a space of two hundred feet by seventy feet. In another case the form was a triangle, the position of this in this aspect being that if the tents are driven into the enclosure at night, and thus protected from the attacks of robbers or prevented from straying by themselves." (El greco.

The Arab tent is extremely unlike the usual representations, in which it is shown either as a sort of hut, as among the Turkomans, or as a bell-tent, instead of a long black "robe of hair," with a low, sloping roof and open front. It, however, has been carefully noted by the European, and the Arab's, and there is little to add to his account. The canvas of the roof and side walls is of goat's hair, tacked on with occasionally stripes of white running horizontally (Fins., 2, 5). The pieces of stuff are about two feet wide, and thirty to fifty long. The tent has generally blue poles (‘Awamid), arranged three and three, those in the centre being the longest; thus the tent has a low ridge both ways in order to run the rain off. The cloths at the side can be easily removed as the sun and wind require, one side being laced across with cords and by pegs (Aituk), which are driven with a malet (Jd., iv, 31). The average height of a tent is about seven feet."

"Frost and cold as these habitations might be thought to prove in winter, they are really far more comfortable than would be expected. Being so low, the wind does not blow them over, and they are, moreover, most skillfully provided with several blankets or covers to keep them warm all night long. Even in heavy storms I have found the interior dry, and the heavy canvas does not let the rain through. The"
THIERSCH

Württemberg. In 1858 he was pastor at Mülhausen-on-the-Neckar, in 1870 assistant at the hospital church in Stuttgart, in 1875 second preacher at the Stiftskirche there, and died July 16, 1882, at Zavelstein. He published, Das Reich Gottes, etc. (Ludwigshafen, 1862);— Feiertage, etc. (1877);— Die Herrlichkeit des Vater-Umens (1881, 2d ed. 1882). (B. P.)

THIERSCH, HENRICH WILHELM JOMAR, a Protcta
tant theologian of Germany, was born at Munich, Nov. 5, 1817. In 1840 he commenced his academic career at Erlangen, and in 1845 was professor at Marburg, but resigned his professorship in 1850 on account of his con
viction of "Catholic Apostolic Church." He spent many years as a private tutor in South Germany, con
tinuing all the time active and fertile in the production of theological works. In 1875 Thiersch retired to Basle, and died Dec. 8, 1885. He published, Ad Protta
tent Scholasticam Alexxandrini Crûces Perscrutandam Pro
legomena (Erlangen, 1840),—De Prottaent Verisse Alexxandrini Libri Tre (1841),—Hebræische Gram
matik (1842; 2d ed. 1856),—Versuch zur Herstellung des historischen Standpunktes für die Kritik der neutest
amentlichen Schriften (1846);—Einleitung in die
Archaische Schriftsprache (Erlangen, 1846);—Voraus
sprungen durch Orthodoxis und Protestantismus (2d ed. 1848);—De Epistola ad Hebræam Commentatio Historica
(Marburg, 1849);—De Stephanis Prophæis Oratio Con
mentaria Exegetica (2d ed. 1870),—Die Geschichte der christlichen Schriften in Althchristlichen und in den
Geistlichen (2d ed. 1870);—Politik und Philosophie in ihrem Verhältniss zur Re
ligion unter Tironern, Judäern und den beiden Aut
oren (1853),—Uber christliche Familienleben (1864;
often reprinted);—Die Herzogliche Christi und ihre
Bestimmung für die Grenzland (1867; 2d ed. 1878);—
Die Gleichnisse Christi nach ihrer moralischen und
prophetischen Bedeutung betrachtet (1867; 2d ed. 1875);—
Die Genesis nach ihrer moralischen und prophetischen
Bedeutung betrachtet (1870; new ed. 1875),—Inge
brûg der christlichen Lehre (published shortly after the
author's death, Basle, 1865),—Zu Zuchth., R. Thol.
v.,—Allgemeine evangel., luth. Kirchenzeitung (Leipzig,
1880), No. 1, 2, 3. (B. P.)

THOMAS, the name of several Scotch prelates.
1. Bishop of Galloway, who swore fealty to Edward
I of England in 1296, and recognized king Robert
Bruce's title to the crown in 1304. He was bishop
here July 20, 1305. See Keith, Scottish Bishops, p. 273.
2. Bishop of the Isles about 1334. He died in Scotland,
Sept. 20, 1338. See Keith, Scottish Bishops, p. 303.
3. Bishop of Galloway 1369. See Keith, Scottish
Bishops, p. 274.
4. Bishop of Ross in 1481, and founder of the collec
giate church of Tain the same year. He was still bish
op there in 1487. See Keith, Scottish Bishops, p. 189.

THOMAS OF WILTON, D.D., was made first chancel
lor and then dean of St. Paul's, London. In his time
(during the reign of Edward IV) occurred the contest
between the prelates and friars, the latter upbraiding
the former for their pomp and plenty. Wilton entered
into this contest, and charged upon the monks that,
although confessing their poverty, they really, by their
influence at the confessional, opened the coffers of all
the treasures in the land. He wrote a book, As Valens
artefactus et in Status Perfectionem, maintaining that
such were roguy of the laws of God and man, and
fit for the house of correction than a state of perfec
tion. Wilton flourished in 1460. See Fuller, Worthies

THOMAS, BENJAMIN, D.D., a Baptist minister,
was born in Maine in 1792, and when quite young, removed to Ohio. He graduated from Denison University, was ordained in 1840, and, for a time, taught in Vermillion College. His pupils were as follows: Mansfield, Monroeville, First Church in Zanesville,
Bradfield, and Newark, all in Ohio. Subsequently he

removal to Bloomington, Ill., and became western sec
retary of the American Bible Union. Having occupied
other prominent positions in his denomination in Illi
nois, he removed to Arkansas in 1864, and became pres
ident of the university at Hot Springs. During the war
he was an army chaplain in the Northern army, and became
bract-colonel. He died at Little Rock, Ark., March 5,
1884. See Calhurt, Baptíst Encyclopedia, p. 1147. (J. C. S.)

THOMAS, JOHN, M.D., the founder of the Christ
delphians (q. v.), was born at Hoxton Square, London,
April 19, 1825. He was a son of a Dissenting clergyman
while in England and a Baptist clergyman after coming
to the United States in 1852. John was educated as a
physician, beginning, at the age of sixteen, a medical
course under a private physician, and continuing it for
three years at St. Thomas's Hospital. He then assisted
a London physician a year, and practiced medicine at
Hackney three years. Although a member of his father's church from boyhood, his first attention to
creed was in 1850 or 1851, when he began the study of
the subject of immortality, upon which he made con
tributions to The Laced. Purely as a business venture he sailed for New York, May 1, 1852. Short
ly after reaching Cincinnati he became acquainted with Walter Scott, the original founder of the "Chris
tians," or Campbellites. Before he was aware of it,
he had heard from Scott a full exposition of their doc
trine, and almost immediately was attracted to them as anxious to unite rational, and had been induced to indicate that assent by im
mersion at ten o'clock at night in the Miami canal. On
a trip east, in 1853, he met and visited Alexander Camp
bell, was forced reluctantly into assisting him in public
addresses, and was so well received by the people that,
on reaching Baltimore, he made addresses every even
ing for a week upon religious topics. During 1834 and
1835 he practiced medicine in Philadelphia, Baltimore,
and Richmond, speaking to the Campbellite congrega
tions on Sundays. In May, 1835, he issued the first
numerous volume of his religious Advocate, a Baptist
magazine, of which five volumes were issued in all. His first opposition to the received views of the sect con
sisted in publishing, in No. 6 of his magazine, an article
on Anabaptism, resulting in controversy between him and Mr. Campbell. The former insisted upon the re
immersion of persons coming to the sect from Baptist
churches; the latter denied its necessity. On Dec. 1,
1835, Dr. Thomas made another advance in free-thought
by publishing thirty-four questions which hinted at
materialism, annihilation of the wicked, a physical
kingdom, etc. The chief outcry against these was for his materialistic tendencies. By 1856 Mr. Campbell
denounced him openly. About this time Dr. Thomas
moved to Amelia County, Va., abandoned the prac
tice of medicine, set up a printing-office on his farm,
and devoted himself largely to literary work. In Au
gust, 1837, he engaged in a public discussion with a Presbyteritan clergyman, Rev. Mr. Watt. In November
he was publicly disfellowshipped by Mr. Campbell, while,
in response to the demands of the latter, he was called
to account by the churches at Painesville and Berea
for his opinions. They did not, however, see fit to disci
pline him, contenting themselves with some suggestions
concerning the spirit in which he should carry on the
discussion. In 1838 he made a preaching tour through
the southern counties of Virginia, coming in contact
more or less with Mr. Campbell. In 1839 the printing
office, moved to Longgrove, Ill., took up two hundred and eighty-eight acres of land, and for two years confined his attention to
farming. After a brief residence at St. Charles, where his printing-office and physician's office were burned,
he opened an office at Hennepin, and continued the
appointment as lecturer on chemistry in Franklin Medical College. The Advocate having now been suspended for nearly three years, he started, in 1842, a monthly called The
Investigator, of which he issued twelve numbers. In
1843 he began The Herald of the Future Age, at Louis
ville, Ky., and continued it at Richmond, where, in


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1844, he held his first meetings separately from the Campbellites. Collisions with the latter led to further study and to wider divergence of creed. He published his articles of belief at this time, and in October, 1846, delivered a series of ten lectures in New York in defence of his views. Having still further perfected his declaration of belief, he decided, in February or March, 1847, that he ought to be baptized into that belief; accordingly, he requested a friend to immerse him and to say over him, "Upon confession of your faith in the things concerning the kingdom of God and the name of Jesus Christ, I baptize you into the name of the Father, Son, and Holy Spirit." After fourteen years of search he was now satisfied that he had reached the truth. He began to advocate it more earnestly than ever, visiting Baltimore, where he was permitted to speak in the Campbellite meeting-house; Buffalo, where he was furnished with the Millerite place of worship, and New York, where he was received by the Campbellites. With letters from many Campbellites and other friends he sailed from New York in June, 1848, for England. His enemies had communicated his peculiar doctrines to the Campbellites of Nottingham and elsewhere. He was therefore refused audience by them, but he addressed the Millerites of Nottingham, Derby, Birmingham, and Plymouth. The London Campbellites denounced him officially. Those of Lincoln and Newark received him, and he made the most of his time when he went to the Church convention at Glasgow. An effort to prevent his sitting was unsuccessful, and he addressed a large audience in the City Hall. A call for the publication of his views, while at Glasgow, led to the preparation of Elysia Israel (478 pp. royal 8vo). At Edinburgh he delivered a course of ten lectures. Spending the winter of 1848-49 in London, upon his book, he made subsequent tours through England and Scotland lecturing and preaching. In November, 1850, he came again to the United States, resumed The Herald of the Faith, published vol. 1 of Eureka. He travelled and advocated his views through the States and Canada until 1862, when the war caused the cessation of his paper, and he sailed for Liverpool. He visited all the places where groups had been organized to advocate his views, and, returning to the United States, issued the second volume of Eureka. The third volume was published in 1868. A third trip to Great Britain was made in 1869, when he found that his Birmingham church had grown from twelve to one hundred and twenty-three members. Crossing to the United States for the third time, in May, 1870, he began a tour of the country, but was proscribed at Worcester, Mass., and compelled to give up his work. He died in New York, March 6, 1871. In addition to the periodicals and books mentioned above, he issued, The Apotheosis Unveiled (1868, 149 pp.); — Anatolida (1864, 102 pp.); — Anarxistia (1866); — Phileroveta, and several tracts and lectures.

C. W. S.

Thomas, Robert S., D.D., a Baptist minister, was born in Scott County, Ky., June 29, 1805. He united with the Church in 1821, was ordained, in 1830, pastor at Columbus, Mo., and for several years performed much evangelical labor in Missouri, being the first to introduce Sabbath-schools into that state. He was chosen professor of languages and moral science in the State University, and in 1853 president of William Jewell College. He finally removed to Kansas City, where he organized a church, of which he was the pastor until his death, June 12, 1869. See Catholic Baptists Eclog. p. 1149. (C. S.)

Thomas, Thomas, D.D., a Welsh Baptist minister, was born in Conway, Wales, in 1805. He began to preach when fifteen years of age, and labored with much zeal. At the age of seventeen he entered the Baptist College at Aberavvenny, and two years later removed to Stepney College, where he spent four years in faithful study. In 1828 he entered upon the pastorate of the Church in Henrietta Street, Brunswick Square, London, where he remained eight years. In 1836, on the removal of Abercynon College to Pontypool, he became its president, and retained the office until 1877. In the beginning of this work he was energized in his ministry at Harrismith, Del., as a Baptist Church, which, in time, became the leading one of the town. He died Dec. 6, 1881. See (Lond.) Baptist Hand-book, 1883, p. 278.

Thomas, Thomas B., D.D., a Presbyterian minister, was born in London, England, in 1812, and graduated from Miami University in 1834. His first pastorial charge was near Harrison, Del., his second at Hamilton, for twelve years. He then accepted the presidency of Hanover College, Ind., and passed from that to a professorship in the Theological Seminary at New Albany. In 1859 he became pastor of the First Presbyterian Church at Dayton, O., and in 1871 was elected professor of Biblical literature in Lane Theological Seminary. He died Feb. 2, 1875. Dr. Thomas was a man of strong mind, and one of the leaders of the anti-slavery party in the Presbyterian Church long before the civil war. See Presbyterian, Feb. 13, 1875.

Thompson, Thomas Jefferson, D.D., a Methodist Episcopalian, was born in Delaware County, O., March 13, 1803. He was converted in his thirteenth year, began his itinerant career in 1825, and in 1826 entered the Philadelphia Conference. In it he served in turn Milford and Talbot Circuits; St. George's, Philadelphia; Railway, N. J.; St. John's, Philadelphia; Kent Circuit, Md.; Trenton, N. J.; Newark; East Jersey District; Harrisburg, Pa.; Fifth Street, Philadelphia; St. Paul's; Snow Hill District; Asbury Church, Wilmingtom; Union Church, Philadelphia; South Philadelphia District; Reading District, as general agent of Wesleyan Female College, 1861; Easton District, Dover District, and Wilmington District—thus summing twenty-two and a half years on circuits and stations, two years as agent, and twenty-five years as presiding elder. In 1866 the New Jersey Conference was organized and Mr. Thompson became identified therewith but the next year resigned. In 1868, on the formation of the Wilmington Conference, he fell within its limits, and therein remained till his death, at Wilmington, Del., Nov. 29, 1874. Dr. Thompson was a member of the General Conferences of 1844, 1852, 1854, 1860, 1868, 1872. He was characterized by promptness and sterling integrity, zeal and solid worth. See Minutes of Annual Conferences, 1875, p. 27.

Thorah, Feast of. See Tabernacles, Feast of.

Thorne, James, an eminent minister of the Bible Christians, was born at Stickley, Devonshire, England, Sept. 21, 1795. At an early age he was converted, and in 1816 entered the ministry. By nature and grace he was peculiarly fitted to be a leading spirit in the Connection. His gifts were diversified, his pietic deep, his devotion to the work thorough, and his spirit catholic, childlike, and forbearing. He was president of the Conference five times, viz., in 1831, 1835, 1842, 1857, and 1865; secretary from 1819 to 1830, from 1832 to 1835, in 1849 and 1850, and in 1853—eighteen times; and for several years editor and book-steward. He died Jan. 24, 1872. See Minutes of the Conference, 1872, Jubilee Volume, published in 1866.

Thorneborough (or Thornborough), John, B.D., an English divine of the 17th century, was born at Salisbury, Wiltshire, educated at Magdalen College, Oxford, was preferred bishop of Limerick in 1658, dean of Christ Church in 1663, Bishop of Ely in 1617, at the same time holding his deanship and his Irish bishopric in commendam with it. He was translated to Worcester in the latter year, and died July 19, 1641. His skill in chemistry is spoken of. See Fuller, Worthies of England (ed. Nuttall), iii, 326.
THROP, Charles, D.D., F.R.S., an English divine, was born at Gateshead rectory, Oct. 18, 1783. He was educated at the Cathedral School, and at Oxford, where he obtained a fellowship, and subsequently was appointed tutor of University College. In 1807 he was presented with the rectoryship of Ryton, where he spent several years in active service; in 1829 was presented with a prebendal stall in the Cathedral of Durham; and about 1831 was promoted to the archdeaconry of Durham. At the same time he was elected one of the lord Crewe trustees, in which capacity he exerted himself to the utmost. On the establishment of the University of Durham, he became its first warden. He died at Ryton rectory, Durham, Oct. 10, 1862. Dr. Throp was proverbial for his love of the fine arts, his gallery of pictures surpassing any other in the north of England. He was a man of rare benevolence, giving £400 per annum to endow the parish of Winlanton, and erecting a house of worship at Greendale, at his own expense, to the memory of his parents. See Appleton's Annual Cyclop. 1862, p. 993.

Tebbe, Christian Gottlob, a Lutheran theologian of Germany, was born in Saxony, March 19, 1742. He studied at Leipsic, was in 1775 rector at Butzow, Mecklenburg, in 1776 preacher at Baumgarten, and died Jan. 25, 1825. He published, Anleitung zum richtigen Verstehen der Glaubenslehre (Minden, 1785); 2d edition of Der Kirchenfreund by Daniel, neu übersetzt und erklärt (1797): — Das Buch des Propheten Sarcharja, neu übersetzt und erklärt (1801). See During, Die gelehrt en Theologen Deutschlands, s. v.; Furtmü, Bibl. Jud. s. v. (B. P.)

Thummeil, C. B., D.D., a Lutheran minister, was born in Halle in 1662. In 1689 he was called to the University of Tübingen, in Württemberg. In the spring of 1824 he was licensed to preach, and was ordained in 1826. On his arrival in America, in August of that year, he commenced the study of the English language. The first year he was employed as a missionary. From 1827 to 1838 he was professor of languages in Hartwick Seminary, and then accepted a professorship in the Lutheran Seminary at Lexington, S. C. In 1845 he removed to Prairieville, Ill., where he remained until the close of his life, May 23, 1855. For fifteen years he was secretary and treasurer of the Farmers' Mutual Fire Insurance Company of Palmyra, Ill. See Lutheran Observer, July 29, 1881.

Thurston, Eli, D.D., a Congregational minister, was born at Bellingham, Mass., June 14, 1805. At the age of seventeen he went to Millbury to learn the gunsmith's trade, but having been converted in his twelfth year, he immediately began to study for the ministry, attending Day's Academy at Wrentham, and graduating from Amherst College in 1824. The year following he spent in Andover Theological Seminary, and the two succeeding studied theology with the Rev. Dr. Jacob Ide, of West Medway. He was ordained pastor in Hallowell, Me., Jan. 3, 1838, and filled this position for ten years. The following twenty years, dating from March 21, 1849, he was pastor of the Central Church in Fall River, Mass. He died there, Dec. 19, 1869. In theology Dr. Thurston was ranked as a Hopenkian Calvinist, and his sermons were all constructed on the basis of his theology. As a preacher he was remarkable for clearness of statement and directness of argument. See Cong. Quarterly, 1871, p. 483.

Tiben (also written Twin or Dwin), Council of, the Council of Tiben (perhaps the same as Thebys or Divos, supposed to have been the present Erivan), under Chosroes II, became the capital of Armenia, and the religious centre of the realm. Several councils were held there.

I. The first council, held in 452, declared Tiben the seat of the patriarchs.

II. The second council was summoned by the catholicos, Nerses II, in 557, and passed thirty-eight canons, the last of which ordered a fast of one week every month.

III. The third council was held in 551, under Moses II, with a view of regulating the Easter festival. The 11th day of July, 557, was ordered to begin the Armenian era, and was declared the New Year's day of the first year.

IV. The fourth council, held in 594, was important for bringing about a separation between the Armenians and Georgians. Up to the year 590 the Georgians elected their own catholics, who were always ordained by the Armenian. About that time, when the Georgian catholics had died, the Georgians asked Moses II to elect one for them. He appointed Cyrus, a very learned theologian, who decreed the acceptance of the acts of the Council of Chalcedon. Moses' successor, Abraham I, who differed with Cyrus concerning the Council of Chalcedon, urged the Georgian catholics to reject the decrees of the Council of Chalcedon, but in vain. At the fourth Council of Tiben, Cyrus and his followers were condemned. This act was the occasion of much controversy among the Armenians.

V. The fifth council, held under Nerses III, in 645, condemned all heretics, and especially the Council of Chalcedon and its supporters.

VI. The sixth council was convened by Nerses III, in 648, which again condemned the Council of Chalcedon.

VII. The seventh council was held under John IV; twenty-three canons were passed, which provided, among other things, that the altar and baptismal font should be made of stone, unleavened bread and unfermented wine should be used in the communion, the clause "Thou wast crucified for us," in the Tractate, should be sung three times, morning and evening, as well as at the mass, etc. The last canon strictly forbade the intercourse with the Paulicians.

VIII. The last or eighth council was held in 725, and condemned Julian Halicarnassensis, his followers, and his writings. Tiben was celebrated for the faith from which some faithful Christians suffered there. See Piltz-Herzog, Real-Encyklop. s. v. (B. P.)

Tiberias. The present Tiberias is described in the Memoirs to the Ordinance Survey, i, 361, 418.

Tibetan Version. See Tibetan Version.

Tidman, Arthur, D.D., an English Congregational minister, was born at Mickleton, Nov. 14, 1792. He was trained for the medical profession, but afterwards studied theology with the Rev. George Collingwood, and in 1818 commenced missionary work in Sidmouth. In 1818 he received a call from Frome, and in 1828 settled at Barbian Chapel, London. During the last years of his pastorate he held the office of foreign secretary of the Missionary Society, and in 1868 passed to that same office. Dr. Tidman was well versed in all civil and diplomatic questions of the day; cool, far-seeing, and practical in all questions of Church doctrine or government, and especially distinguished by the wisdom, energy, and depth of his spiritual perception. See (Lord) Cong. Year-book, 1869, p. 281.

Timmann (or Tidemann), Johann, the reformer of Bremen, was born at Amsterdam about the year 1500. In 1522 he went to Wittenberg, where he made the acquaintance of Luther and Melanchthon. In 1524 he was called Kirkabuser, and was appointed pastor of St. Martin's. He now introduced those reformatory changes which have immortalized his name. In 1529 count Enno II, of East Frisia, called him to Emden to work there against the Anabaptists. In 1538 the city council adopted a church order, which was, no doubt, prepared by Timann, and was approved by Luther and Bugenhagen. Timann was also present at the colloquy in Worms, and at the meetings held at Ratisbon in 1541. He died Feb. 17, 1557, at Nienburg. See Rotermund, Lexikon aller Gelehrten in Bremen, ii, 216 sq. (where a list of Timann's writings is given); Flutt-Hertzog, Rede Ewigkeits, s. v. (I. P.)

Timmah (or Timmuth). There seem to be three localities thus designated.

1. In the mountains of Judah (Gen. xxxviii, 12-14; Josh. xv, 57). For this no modern representative of a corresponding name (Tinbeh) has been discovered in the region required, for the ruined site, Timah, two and a half miles east of Beit Netiff, and nine miles west of Bethlehem, suggested by Conder (Memoirs to the Ordnance Survey, iii, 65), and containing only "foundations" (ibid. p. 161), is entirely out of the neighborhood of the ancient localities (in Josh.).

2. In the plain of Judah (Josh. xv, 10; Judg. xiv, 1, 2, 5; 2 Chron. xxviii, 18). The present representative, Tinah, lies five and a half miles north-east of Tell es-Safieh (Gath), and eight miles south of Abu Shashieh (Gezer). It is merely described in the Memoirs accompanying the Ordnance Survey (ii, 441) as "ruined walls, caves, and wine-presses, with rock-cut cisterns. The water supply is from a spring on the north side."

3. In Mount Ephraim (Josh. xix, 50; xxiv, 20; Judg. ii, 9). The modern ruin, Tinah, which lies ten miles north-east of Beith (Bethel), and ten and a half miles north-east of Jimzib, is described at length in the Memoirs to the Ordnance Survey, ii, 374 sq. Lieut. Conder remarks (Test Work, ii, 229):

"It seems to me very doubtful how far we can rely on the identity of the site with that of Timnath-Hecae. It is certain that this is the place called Timnath-HERES. It is also almost certain that the place called tinmaH-TINMAH is the same. It is possible that the site called Tinah is the same as that mentioned in the Old Testament."

TiphraSAH (2 Kings xv, 16) is thought by Lieut. Conder (Memoirs to the Ordnance Survey, ii, 169) to be (different from that of 1 Kings iv, 24) the present Khurbet Tsufsah, six miles south-west of Shechem (Nablus), and described (ibid. p. 198) as "a small ruined village in gardens, appears to be modern."

Tirzah. The present Tirzah, which Tristram assumes (Bible Places, p. 196) as the modern representative, lies twelve miles east by north from Sebastia (Samaria), and is described in the Memoirs accompanying the Ordnance Survey (i, 228, 245). As to the identity of the name, Lieut. Conder remarks (Test Work, ii, 108):

"It contains the exact letter of the Hebrew word, though the last two radicals are interchanged in position, a kind of change not unusual among the Semites. The beauty of the position and the richness of the plain on the west, the ancient remains, and the old main road to the place from Shechem, seem to agree well with the idea of its having once been a capital; and if I am right in the suggestion, then the old sepulchres are probably, some of them, those of the early kings of Israel before the royal family began to be buried in Samaria."

Tittelmann, Francis, a Roman Catholic theologian, was born in 1497 at Haselt, Belgium, and studied at Liege. Having completed his studies, he joined the Capuchins, went to Rome in 1537, and died the same year. He wrote Commentarius in Omnes Psalmos:—Paraphrasing into Ecclesiastic Latin. Commentarius in Coenaculorum Collationem:—Commentarius in Speciosam Bibliorum Scripturam:—Expletur in Omnes Epistolae Paulini, etc. See Mirraeus, Polygraphiae Legati Belgici Scriptorum; Andreas, Bibliotheca Legati; Jocher, Allographia Gelehrten-Lexikon, s. v. (II. P.)

Titius, Gerhard, a Lutheran theologian of Germany, was born at Quedlinburg, Dec. 17, 1620, and studied at different universities. In 1646 he was professor of Hebrew at Helmstedt, in 1650 doctor of theology, and died June 7, 1681. Titius was a voluminous writer. Of his publications we mention, De Principio Fidei Christianae seu Christianae Scriptura:—De Ministeria Ecclesia:—De Heilattutudine et Damnatione Aeterna ex Misericordia et Commentarius Rubrinius Consideratvm:—De Theophastrorum Harenae:—De Orthodoxa Fidei Christianae Doctrina:—De Jesu Christo Officio Prophecitatu Sacerdotii et Regni, etc. See Witte, Memoria Theodorus: Jocher, Allographia Gelehrten-Lexikon, s. v. (B. P.)

Tobenz, Daniel, an Augustinian, was born at Vien- na in 1743. In 1768 he was made a priest, in 1772 doctor of theology, and in 1775 professor of theology at Vien- na. In 1811 he retired from his professorship, and died Aug. 30, 1819. He published, Institutiones, Usus et Doctrinae Potrum (Viena, 1779-83):—Examen Tractatus Joannis Harberguci de Doctrina Morali Potrum Eccle- sie (1785):—Commentarius in Novum Testamentum (1804-6, 2 vols.):—Paraphrasia Psalmorum ex Hebraico
TODD

Adornatus, Notis et Summaria Instructa (2d ed. 1814). His works were published under the title Opera Omnla (1825, 15 vols.). See Dugan, Die gelehrten Theologen Deutschlands, v. (B. P.).

TODD, AMBROSE S., D.D., a Protestant Episcopal minister, son of Rev. Ambrose Todd, was born at Huntington, Conn., Dec. 6, 1798. His early education was acquired at Cheshire Academy, and Yale College, conferred upon him the honorary degree of A.M. in 1824. He was ordained presbyter June 30, 1822, and his first charge was the parishes of Reading, Newburyport, Greenwhich, New Canaan, Darien, and Stamford. For thirty-eight years he was rector of St. John's, in the latter place, and died there, June 23, 1861. He filled many offices of honor and responsibility in the diocese, and was universally respected. See Amer. Quurr. Church Rev. 1867, p. 557.

ToLEs, RUSSELL G., D.D., a Baptist minister, was born at Dunham, N. Y., in 1811. He graduated from Madison University at an early age, studied theology, and then took charge of a Baptist Church in Cooperstown, where he was ordained. At the breaking-out of the rebellion he was given control of one branch of the Christian Commission, and stationed at Fortress Monroe. From these duties he was called to the Howard Mission of New York. He founded, with the aid of ten wealthy laymen, the Wanderers' Home, in Baldwin Place, Boston in 1853. At first it was a mission school as well as a home, and even invalids, and were carried there in the daytime by their parents, and taken home at night; but eventually it became a permanent home for children until adopted into families. Dr. Toles died in Boston, July 11, 1864.

ToNE, SIMON D., a Scotch prelate, was bishop of Moray in 1171. He was a monk of Melrose, and before that he had been abbot at Cogstaff, in Essex, England. He died in 1184. See Keith, Scottish Bishops, p. 136.

TOTTY, PATRICK, D.D., a bishop of the Episcopal Church of Scotland, died at Peterhead, Oct. 3, 1862, aged ninety years. He was consecrated Oct. 12, 1868. At the time of his death he was bishop of Dunkeith, Dumblane, and Fife, Scotland. See Amer. Quurr. Church Rev. 1863, p. 150.

TOSIPHTA (NINEN) or the addition of supplement is the title of a great halakahic work, which originated in the time of the Mishna (q.v.). It is of great importance, because the Tosiphta (or Toesiphta, as it is also called) contains the decisions of the Jewish teachers in their original form, while the Mishna gives them in an abbreviated manner. Thus many things are contained in the Tosiphta which are not found in the Mishna. The Tosiphta is also richer in quotations from the Old Testament, while we have noticed twelve variations in the "textus receptus" of the Mishna—"textus receptus," because Lowe's edition, from the Cambridge MS. (The Mahabah on which the Palestinian Talmd Talmud, edited from the unique MS., preserved in the University Library of Cambridge [Cambridge, 1888]) does not always agree with the common text—and about ninety-five in the Gemara, we have collated two hundred and thirty-three variations from the Tosiphta, that is, more than double the number that the Talmud presents. The best edition is that of M. S. Zuckermandel, Toesiphta nach den Wiener und Erfurter Handschriften herausgegeben (Pasewalk, 1880), and it is this edition that our references are made. The following incomplete list of variations will at once show the importance of this work for the Old-Test. scholar.

Exod. xxxix, 34, 52, is omitted, p. 201.

Lev. xii, 19, 52, is omitted, p. 169.

xv, 29, the reading is, "the blood of the peace offerings," for "the sacrifice of his peace offerings," p. 47.

xvii, 7, "and to teach," so Sept., Syr., p. 618.

xviii, 3, "upon the ark," instead of "upon the testimony," p. 181.

TOUSSAINT

Num. v, 15, "he shall put to nil upon her nor put frankincense upon her," the reading is הילל, p. 594.

v, 22, the first הילל omitted, p. 595.

Deut. v, 14, "and a skinned bull," omitted, p. 553.

xvi, 8, הילל omitted, p. 511.

xix, 19, הילל omitted, p. 512.

Josh. i, 1, the last three words omitted, p. 515.

iii, 13, in all versions, p. 516; the Revised Version, "at Adam," marginal note; another reading, "from Adam." Josh. iv, 19, reading is, "hence from under the feet of the priests," p. 116.

iv, 5, at the end, "and leave them in the place where they stood, under the hands of the priests stood," p. 518;

viii, 3, and their officers, הילל, p. 511; so also Targums (ed. Lagarde), and Mishna, Sotha, ch. vii, § 5; but Lowe's Cambridge edition reads as the present text of the Bible.

1 Kings x, 27, "for abundance," omitted, p. 71.


Job xxxvii, 11, "they shall wax old in the good of their days." The Masoretic text reads הילל, and the mark מני ל, l. e. it is thus written, viz. with 2, indicates that there already existed a diversity of readings. Indeed, Michaelis (Hebr. Bible, in loeo) advances a number of MSS. which read יילל with both.

Prov. ix, 1, "wise women build." The plural nun may be double to stand opposed to the Sept., Targ., and Syr., read פירס.

xx, 27, "the lamp of God" יילל, p. 154; so Targ., Taumel Parchim, fol. 1, col. 2; fol. 8, col. 1, and ancient Midrashim.

Ezek. xxvi, 10, and caused me to pass through the waters, waters that were to the hine, יילל, p. 155. את, and בד, in their edition of Ezekiel, remark, in loco, "in tractate Tosa, et Tov, vit, ill, he locus adducitur, tanquam al scriptum erat יילל et revars in Rechabinita prima manus sic scriptum." יוליא, "to Galilee to the Front Sea, יילל, p. 156; the "Front Sea" is explained בד, p. 154, i. e. that in the sea of Sdom.

The reading is not, as in the Masoretic text, יוליא, but יוליא, so read Sept., Targ., Syriac. One codex to which Bär and Delitzsch attach great importance, the codex Jemarana, reads, as the two editors note, יוליא, even as יוליא קומראכオンライン.

xviii, 11, יוליא ל, p. 196; so also Bär and Delitzsch, against the גל of the textus receptus.

Zech. viii, 19, "love Truth," פירס, p. 241; so also Talmud, Yebamoth, fol. 14, col. 2.

A few of these variations have already been noted by De Rossi in his Varron Lectures. A complete list is given by Pick in Studen's Zeitschrift für die altesten schafflichen Zeitschrift (Giessen, 1886). (B. P.)

TOYLAN, SILAS D., L.L.D., a Protestant Episcopal clergyman, was for a long time engaged in educational work in Williamsburg, Va., until 1859. In that year he was elected president of the Iowa State University, and also ministered in Trinity Church, Iowa City. For a number of years he was one of the standing committees of the diocese of Iowa; was one of the trustees of Griswold College, Davenport, and was identified with the missionary work in his diocese. In 1864 he was rector of St. John's Church, Decatur, III.; in 1867 became rector of Christ Church Seminary, Lexington, Ky., in charge of which he remained until his death, Oct. 7, 1872. See Proc. Episc. Almacenar, 1874, p. 132.

TOUSEQAI (Lat. Tousaquea), Pirkke, father of Daniel, was born at St. Laurent, Lorraine, in 1499. He studied theology at Cologne, Paris, and Rome, and was made a canon at the cathedral of Metz. When the persecution against the Protestants began, he fled to Spain, and embraced the Reformation. Two attempts which he made to propagstire his views in France
TOWNLEY 873

TOWNLEY, CHARLES GORING, LL.D., an English Congregational minister, was born in 1780. He devoted himself to the study of law, but with his brother Henry prepared himself for the ministry. After studying divinity at Hoxton Academy he began to preach in Ireland, laboring with self-denying devotedness for the good of both Romanists and Protestants. From 1817 to 1841 he preached in Limerick and vicinity. He then returned to England, where he resided at Brixton, afterwards at Finsbury. He was a small church at Mortlake, Surrey, where he erected school-houses at his own expense. He died at Pimlico, June 17, 1856. See (Lond.) Cong. Year-book, 1857, p. 209.

Townsend, Stephen, M.P., Ph.D., a Methodist Episcopal minister, was born in 1806, and was for forty-six years a member of the Philadelphia Conference, being a supernumerary from 1863 until his death, Aug. 5, 1883. He was a man of extensive literature. See Minutes of Annual Conferences, 1883, p. 71.

Trowson (or Townsend), Robert, D.D., a divine of the 17th century, was born in St. Hotoloph's Parish, Cambridge, became fellow of Queen's College, being admitted therein but twice years of age. He was an excellent preacher, attended King James as chaplain into Scotland, became dean of Westminster in 1617, bishop of Salisbury in 1620, and died May 15, 1621. See Fuller, Worthies (Nuttall), i, 231.

Tracy, Samuel Walter, D.D., an English Independent minister, was born at Portsea, in February, 1778. He studied under Rev. Dr. Bogue, preached at Lichfield, next at Hot Wells, near Bristol, then at Yeovil, was secretary of the London Missionary Society, spent several years on the Continent, and afterwards preached at Hounslow, Chelsea, and Brixton Rise. He died Feb. 18, 1853. See (Lond.) Cong. Year-book, 1854, p. 256.

Trelaw, Walter, a Scotch prelate, a canon of St. Andrews, was elected bishop of that diocese in 1885, and was still there in 1800. He died in the castle of St. Andrews, and was buried in the cathedral. See Kitto, History of the Church, i, 366. Transcaucasan Tartar Version of the Scriptures. A peculiar and rather corrupt dialect of the Turkish is spoken by the greater part of the Moslem population in Georgia, Shusti, Shirwan, Derbend, and North-west Persia. It is vernacular in numerous European provinces on the shores of the Black Sea, Ararat, and the Caspian. This dialect has been termed, by way of distinction, the Transcausan. Parts of the New Text were prepared in this language many years ago by Mirza Ferrookh and the Rev. Dr. Pendar. In 1875 the committee of the British and Foreign Bible Society proposed to reprint the gospels under the superintendence of Mr. Abraham Amiranjanz, the son of Mirza Fe-rookh, who has latterly been employed in the service of the Baseh missions. From the report of 1877 we learn that the British Bible Society resolved to print the remaining portions of the New Test, and Mr. Amiranjanz has revived the remainder of his father's manuscript, and translated the Epistle to the Romans. In 1878 the entire New Test was printed under the superintendence of Messrs. Amiranjanz and Sauerwein. From the report of 1881 we learn that the British and Foreign Bible Society secured the base of Mr. Amiranjanz for editorial work, and that he had undertaken a translation of the Old Test. This translation, which was completed in 1883, induced the American missionaries to give up their version, on which they were engaged, and unite with Mr. Amiranjanz in a final revision of the Old Test, in order to secure but one version of the Bible in the Transcaucasan language. (B. F.)

Trapier, Paul, D.D., a Protestant Episcopal clergyman, a graduate of the General Theological Seminary, was for several years prior to 1856 rector in Charleston, S.C. In 1862 he removed to Lynchburg, Va., and remained there until 1859, when he removed to Dresden, S.C., having been appointed professor of ecclesiastical history and the evidences of Christianity in the theological seminary there. When the seminary was removed in 1866, to Spartanburg, Dr. Trapier removed to that place and professed in the school. In 1868 he was assigned to ecclesiastical history and exegesis. In 1870 he removed to Locust Grove, Md., and became rector of Shrewsbury parish, where he remained until his death, July 12, 1872, aged sixty-six years. See Prot. Episc. Almanac, 1873, p. 135.

Treat, Siskel Burr, D.D., a Congregational minister, was born at Hartford, Conn., Feb. 19, 1804. After studying at Lenox Academy and Hopkins Grammar School, he graduated from Yale College in 1824; in 1826 was admitted to the bar, and began the practice of his profession at St. Winder Hill, removing, however, in 1831 to Penn Yan, N.Y., where he became a chromite, and, abandoning the law, graduated from Andover Theological Seminary in 1835. The next year he became pastor of the Third Presbyterian Church, Newark, N.J. In 1840 he was associated with Rev. Dr. Abasol Peters in editing The Burgess and America Ecclesiast. In New York. In 1843 he was appointed editor of the Missionary Herald. In 1847 he was elected one of the secretaries of the American Board of Commissioners for Foreign Missions, his special work being the carrying on the correspondence with the missionaries among the North American Indians. In 1859 he was called to take charge of the home department of the board, and continued in this office until a few months before his death, which occurred March 27, 1877. He had continued his editorial labors until 1866, at which time he took a second extended trip abroad, his first journey having been taken in 1856. See Cong. Quarterly, xix, 347, 375. (J. C. S.)

Tregury, Michael, D.D., an Irish prelate, was a native of the village of Tregury, in Cornwall, and for some time fellow of Exeter College, Oxford. He was consecrated in St. Patrick's Church, archbishop of Dub- lin in 1849. See Kitto, History of the Church, p. 96. The church in the city of Tregury, and presented there several years of his life. In 1847 Tregury assigned a moiety of the parish of Luak for the treasurer of St. Patrick's, and constituted the rectory of St. Aucane in the city. In 1848 he held a visitation in the chapter-house of St. Patrick's Cathedral. He died in 1871. See D'Alton, Memoirs of the Archbishops of Dublin, p. 159.

Trench, Hon. Power Le Poer, D.D., a prelate of the Irish Episcopal Church, was born June 10, 1770, and educated at Dublin University. His first preference on being ordained was the union of Creggh, in the diocese of Clonmacnoise. He was consecrated bishop of Waterford, Nov. 24, 1802; in 1810 translated to the see of Elphin; and in 1819 appointed to the archiepiscopate of Tuam, on which he held till his death, March 21, 1839. Archibishop Trench was a fine scholar, a profound theologian, a devout Christian, a brilliant orator, and diligent in the performance of all his duties. See The (Lond.) Church of England Magazine, June, 1841, p. 369; The (Lond.) Christian Remembrancer, May, 1839, p. 315.

Tresenreuter, Johann Ulric, a Lutheran theologian of Germany, was born Oct. 31, 1710, and studied at Altdorf. His theses were accepted at Altdorf in 1738; he commenced his academical career at Altdorf in 1738, and died March 21, 1744. He published: De Rubbe contra jus Natura Justae Aequitiae (Altdorf, 1738); — De Paradisi Igne Deletio (1735); — De Persona Christi (1735); — De Signo, quod Deus Carina Iudel (ed.); — De Variacione Henochi in Epistolis Judæ.
TREVOR

(1789)—De Libro, qui Quartus Eorum Vulgo Inscribatur (1742)—De Sectis Judaeorum in Generi (1748)—De Exsatorum Nomine (ed.), etc. See Döring, Die gelehrten Theologen Deutschlands, a. v.; Jücher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)

TREVOR, RICHARD, D.D., a Church of England divine, was born in 1707; became canon of Christ Church, Oxford, in 1785; was consecrated bishop of St. David's in 1744, translated to the see of Durham in 1752, and died at his home in Tendeteren Street, Hanover Square, London, June 9, 1771. He published a number of sermons. See (Lond.) Annual Register, 1771, p. 179; Life (1776).

TRIFCHEV, ADAM, a Lutheran theologian of Germany, was born Aug. 11, 1641, at Lübeck, studied at different universities, was in 1672 ecclesiastical counselor at Gotsis, in 1676 general superintendent, and died Aug. 17, 1687. He published, in Latin:—De Impositione Mammum in Sacrificiis et Elebororum nec non Christianorum Monumentis.—De Ephesitibus Scriptura Sacra ad Ies, i, 6.—De Recessibus ad Jerem. xxxvi.:—De Angelis:—De Mose Aigyptiorum Osiride:—De Conventura Dei.—Historia Naturalem a Prima a Sua Origine ad Notissimam Tempora per eam Classen Deducta (edited and published by his son, Jena, 1700). See Möller, Cimbris Librata; Jücher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)

Trümmer (Sancti, tr., "three," and murrii, "form"), the name of the Hindi triad, the gods Brahma (masculine), Vishnu, and Siva, which are considered an inseparable unity, though three in form. Different works assign the chief place to different members, according to the schools from which they emanate. The Purana, Parana of the Vaishnavas (q. v.) sect assign to Vishnu the highest rank in the triumvir, and thus define its character: "In the beginning of creation the great Vishnu, desirous of creating the whole world, became threefold—creator, preserver, and destroyer. In order to create this world the Supreme Spirit produced from the right side of his body himself, as Brahma; then, in order to preserve this world, he produced from the left side of his body Vishnu; and, in order to destroy the world, he produced from the middle of his body the eternal Siva. Some worship Brahma, others Vishnu, others Siva; but Vishnu, one, yet threefold, creates, preserves, and destroys; therefore let the pious make no difference between the three. The Matsya-Parana, speaking of the Matru, or intellectual principle, says, "Mahat becomes distinctly known as three gods, through the influence of the three qualities, goodness, passion, and sin; being one person and three gods, viz. Brahma, Vishnu, and Siva." We are thus enabled to see that, aside from sectarian belief, which makes its own god the chief, triumvir implies the unity personified of the three principles of creation (Brahma), preservation (Vishnu), and destruction (Siva). When represented, the triumvir is one body with three heads: in the middle of that of Brahma, at its right that of Vishnu, and at its left that of Siva. The symbol of the triumvir is the mystical syllable om, in which o is equivalent to a and u, and where a means Brahma, u means Vishnu, and m means Siva.

Trümmer, Johann Anton, a Lutheran theologian of Germany, was born Oct. 5, 1762. He studied at Leipzig, Halle, and Halle; was in 1748 assistant minister at Braunroda, in the county of Mansfeld, Saxony, and died at Eiselen, May 8, 1784. He published, Scholastica Historiarum De Conspiratione Prusiorum Jerusalemm (1744);—Dissertatio Histo- riographicum de Diamantia Clericorum quibuscum Eova (1746):—De Padiatria Sanctorum (Rostock, 1742):—

Theologisches Wörterbuch (Leipsic, 1770), etc. See Döring, Die gelehrten Theologen Deutschlands, a. v.; Wi- nner, Handbuch der theolog. Lit. 1, 575, 500, 556. (B. P.)

Trümm, in Greek mythology, was primarily a son of Neptune, by Amphitrite, who lived with his father and mother on the bottom of the sea in a golden palace. Hence the name was applied to any demon of the Mediterranean Sea, who rode, sometimes upon horses, at other times on monsters of the deep, and occasionally appeared, assisting other deities in riding. Such Tritons are described differently. They are probably of the double nature, half man and half fish. The hair of their head is green, they have fine scales, gills under their ears, a human nose, a broad mouth with animal teeth, gills on their forearms, webbed hands, and webbed fingers, and instead of feet they possess the tail of a dolphin. They blow a spiral-formed trumpet.

Trotter, John, D.D., a Scotch Presbyterian clergyman, was born in Edinburgh in 1728, in which city his father was a magistrate. He showed marks of true piety in his youth, and a preference for the ministry. He studied the learned languages, philosophy, and divinity at the City University, passed his trials before the Synod of Edinburgh in 1749, and was soon afterwards presented to the living at Ceres, Fife-shire, where he was very popular for seventeen years. The Swallow Street Church, in London, became vacant in 1759, and Dr. Trotter accepted the pastorate there in December of that year, and with uniform and unwearyed diligence performed the duties for nearly forty years. After a short illness he died, Sept. 14, 1806, and was interred in Bunhill Fields Cemetery. He made Calvinistic theology his careful study through his long life of more than fourscore years. He published a short memoir of his first wife in 1771. See Wilson, Discours sur les Touristes, iv, 49.

Trotter, Jean Pieter Philips, a Protestant theologian, was born at La Tour de Peisey, in the canton of Vaud, Dec. 12, 1818. He studied at Lausanne and at some German universities, and was ordained in 1851. In 1888 he published a volume of Discours Evangélistiques (Paris), and spent some years at Stockholm as pastor of the Welsh Church, where he published, against Green von Prinsterer, La Parti Orthodoxe Par dans l'Église Walloon de La Haye:—La Parti Anti-Revolutionnaire et Com- munal dans l'Église Réformée des Pays- Bas:—Pourquoi je Prend Complé de l'Église Walloon de La Haye (1860-61). In 1882 he retired to Geneva, and died Aug. 80 of the same year. He published also, Grandes Jours de l'Église Apostolique, Considérée Relativement à l'Epoque Actuelle (Paris, 1866):—Gémie des Civilisations (1862, 2 vols.). See Montet, Dict. Biec. des Gén. et des Relig., s. v.; Christian Economist, 1859, 1862; Lichtenberger, Encyclop. des Sciences Reli- gieuses, a. v. (B. P.)

Trümm, Nicholas, a publisher of London, who died April 8, 1884, deserves an honorable mention for the great interest he took in Oriental research, and more especially in Indian studies. His Record has always been a welcome and invaluable visitor to all those who were interested in such pursuits, and the

Antique Representation of a Triton Family.
assistance which it has rendered to Oriental learning cannot be overestimated. But Mr. Tintern's interests and sympathies were not confined to these researches. The history of religions, the study of languages, the development of political life in the East, all claimed a share of his time and thought. Many struggling scholars have lost in him the best friend they had. (B. F.)

Trudpert is the name of a hermit and founder of a celebrated monastery in the Breisgau, Baden. About the year 640 he came into the region of the upper Rhine, and settled at the river Neumagen. Ochthep, a German noble, gave to Trudpert the land, besides six serfs, to assist him in the clearing and making arable the wooded country. Soon a chapel was built in honor of St. Peter. Three years Trudpert led an ascetic life, when two of the servants killed him while resting from his manual labor. Ochthep had Trudpert buried in the chapel. During the 8th century the place lay waste, but in 816 Hambert, one of Ochthep's descendants, built a splendid basilica in honor of Peter and Paul, and Trudpert's remains were placed there. See Mone, Quellenmaterial zur baltischen Landesgeschichte, i, 17-29; Ruthe, Kirchen- geschichte Deutschlands, 2nd ed., ii, 106-110; Hefel, Geschichte der Erbauung des Christenthums im südlichen Deutschland, p. 814-829; Friedrich, Kirchengeschichte Deutschlands, ii, 607-613; Piltz-Herzog, Real-Enzyklop. n. v. (B. F.)

Trullian Councils. They were held in a room of the imperial palace at Constantinople, which had a dome (γατολίθος), whence the name.

I. The first Trullan council was called in 680 by the emperor Constantinus Pogonatus, and held eighteen sittings. The legates of pope Agatho were accorded the highest rank, then followed in order the patriarch George of Constantinople, the legate of the patriarch of Alexandria, Macarius of Antioch, the legate of the patriarch of Jerusalem, three delegates from the Western Church, delegates from Ravenna, and finally the bishops and abbots present. In the very first session the pagan legates accused the Church of Constantinople and Antioch of heresy. Macarius defended himself against this accusation, and referred to the canons of the councils of Ephesus and Chalcedon, and of the fifth Constantinopolitan council. In the eighth session George of Constantinople went over to the emperor, and pronounced the doctrine of the sixth council anathematized. The patriarch Macarius was deposed at a later time.

II. The second Trullan council, called together by Justinian in 692, is known as the Concilium Quinisextum, for which see the art. Quinisextum Concilium. See, besides, the Church-histories of Schirick and Gieseler; Fichler, Geschichte der kirchlichen Trennung zwischen Orient und Occident (Munich, 1864), i, 87 sqq.; Hergenröther, Photius, Politik von Constantinopel (Ratisbon, 1867), i, 508-526; Piltz-Herzog, Real-Enzyklop. n. v. (B. F.)

Tupiya, Charles, D.D., a Roman Catholic priest of the Missionary Society, was born in Belgium in 1815. In 1837 he came to the United States, and was an officer of the St. Louis University and of St. Charles College, La. For some time he was engaged in missionary work among the Indians, and, later in life, was pastor of St. Joseph's Church, Bardstown, Ky. He died at St. Louis, Mo., Dec. 14, 1868. See Hough, Amer. Bisog. Notes, p. 399. (J. C. S.)

Tuschi Version. See OTU Version.

Tucker, John, D.D., a Congregational minister, was born at Amesbury, Mass., Sept. 19, 1719. He graduated from Harvard College in 1741, studied the

ology with Rev. Paine Wingate, of Amesbury, and was ordained at Newbury, Mass., Nov. 20, 1745, as colleague-pastor with the Rev. Christopher Toppan. His death occurred March 22, 1792. He was the author of several published sermons and controversial pamphlets. See Sprague, Amals of the Amer. Pulpit, i, 451.

Tucker, Mark, D.D., a Congregational minister, was born at Whitestown, N. Y., June 7, 1736. He studied at Whitestown, graduated from Union College in 1814, and was instructed in theology by president E. Nott, D.D.; ordained pastor at Stillwater, Oct. 8, 1817, and dismissed in 1823; instructed colleague with Rev. Solomon S. Williams, at Northampton, Mass., March 10, 1824, and dismissed Aug. 16, 1827; called to the Second Presbyterian Church, at Troy, N. Y., Oct. 31, 1827, to the Beneficent Church, at Providence, R. I., in June of 1827, and dismissed March 24, 1856; installed at Vernon, Conn., April 15, 1837, and was pastor of this church until 1863. He resided afterwards at Ellington and Old Saybrook, and after 1865 at Weathersfield, where he died, March 19, 1875. He was chosen a director of the American Home Missionary Society in 1822, a vice-president in 1844, and was a corporate member of the American Board of Commissioners for Foreign Missions from 1828. See Comp. Quarterly, 1875, 463.

Tullock, Thomas de, a Scotch preslate, was bishop at Orkney about 1422. See Keith, Scottish Bishops, p. 221.

Tullock, William, a Scotch preslate, was sent by James III into Denmark in 1468 to negotiate a marriage between him and the princess Margaret of that nation. He was bishop of Orkney in 1472, and made lord privy seal, March 26, 1475. In 1477 he was translated to the see of Moray. He died about 1482. See Keith, Scottish Bishops, p. 222.

Tundal. See Jacob Ben-Chajim.

Tupper, Charles, D.D., a Baptist minister, was born at Cornwallis, N. S., Aug. 6, 1794. He was baptized by Rev. E. Manning, May 14, 1815, taught school in Cornwallis, was ordained July 17, 1817, labored as a home missionary in several parts of the province, became pastor at Amherst in 1819, at St. John, N. B., in 1825, at Tryon and Bedeque, P. E. I., in 1833, at Amherst again in 1834, where he was also in charge of the grammar school, and was principal of the Baptist Seminary at Fredericton, N. B., in 1835-36, returned to Amherst in 1840, made several evangelistic tours through the province, became pastor at Aylesford, N. S., in 1851, and in this relation he continued until his death, assisted after 1870 by a colleague. He died at Kingston, Aylesford, Jan. 19, 1881. In January, 1857, Tupper became editor of the Baptist Missionary Magazine of Nova Scotia and New Brunswick, which he continued until 1883, and followed by the Christian Messenger (Halifax, N. S.) in 1887. He published a review of Rev. Dr. G. Burna, of St. John, N. B., on The Subject of Mutes and Deragulations in Ellin-Byzantine Principles Vindicated, in reply to Rev. J. W. D. Gray, of St. John (1844):—A Discussion of the Translation of "Baptizo" and a Vindication of the Action of the Baptist Missionaries in Burma (1846):—Expository Notes on the Syriac Version of the Scriptures. He was a man of vast linguistic learning. He was one of the pioneers of temperance. See Bill, History of the Baptists in the Maritime Provinces of Canada (St. John, 1881), p. 680 sqq.: Baptist Year-book of Maritime Provinces, 1881, p. 71. His autobiography appeared in the Christian Messenger, Jan. 2, 1880.

Turkish Version. See TURKISH VERSIONS OF...
Turner, John M., D.D., an Anglican missionary bishop, was born in England about 1766; educated at Christ Church, Oxford; in 1823 presented to the vicarage of Abingdon; in 1824 removed to the rectory of Willswal, Cheshire; and in 1829 appointed to the bishopric of Calcutta, India, which he held till his death, July 7, 1831. Bishop Turner was a man of exemplary piety, faithful in the discharge of his duties, and much loved and respected by all with whom he was associated. See appendix to the (London) Christian Observer for 1831, p. 819; The (London) Christian Guardian, Feb. 1832, p. 75.

Turley, Edmund, D.D., a Baptist minister, was born in Eden, Conn., May 6, 1816. He received his education at the Hamilton Institute, N.Y., and his first pastorate was in the Second Church, Hartford, Conn. Subsequently he was pastor in Granville, O., and Utica, N.Y. He became professor of Biblical criticism in the Hamilton Seminary in 1850, and for five years (1853-58) he was professor in Fairmount Theological Seminary, O. After preaching without settlement for a few years, he started, in Washington, in 1865, the first experiment for the education of colored teachers and preachers. With great disinterestedness and self-sacrifice he labored in this effort for several years. "He seemed inspired with the conviction that God had specially intrusted this great business to him, and nothing could change his impressions of duty." He died Sept. 29, 1872. See Catcath, Baptist Encyclop., p. 1177. (J. C. S.)

Turpin, a Scotch prelate, was elected to the see of Brechin in 1578. See Keith, Scottish Bishops, p. 156.

Tutin, Surveyor General, D.D., a Presbyterian minister, who died at Washington, D.C., Oct. 28, 1871, was in 1836 chaplain of the University of Virginia, and in 1844 was elected chaplain of the United States Senate. At a later period he was pastor of the Presbyterian Church in Hagerstown, Md., and of the First Presbyterian Church, Germantown, Pa. He was the delegate from the Old-School Assembly to the New-school Assembly, which sat in Philadelphia in 1868. He was warmly interested in the reunion of the Presbyterian Church.

U.

Ulf, Hermann Wilhelm, a Swedish theologian, was born June 19, 1830, and studied at Upsala and Utrecht. In 1867 he commenced his academic career at Upsala, in 1872 he was made pastor at Stora Skedwi, in 1877 doctor of theology, and died Dec. 18, 1895. He was consecrated by the Lutheran Church of Sweden. (B. P.)

Ullmann, Karl Christian, a German Protestant bishop, who died at Walk, Livonia, on Oct. 27, 1871, doctor of theology, is best known as the editor of Mittheilungen und Nachrichten für die evangelische Göttingen. (Dorpat, 1898 sq.), besides he published, 'Sermone (1840)—Das gegenwärtige Verhältnis der evangel. Brudergemeinde zur evangelisch-lutherischen Kirche in Liep. und Estland. (Berlin, 1862).—Wie die Bistümer der luth. Kirche die Bibel entgegenstellen (St. Petersburg, 1865). (B. P.)

Ullrich, Jean, a Protestant theologian, was born Dec. 20, 1822, in Switzerland. He studied at Zurich, and after having travelled through Holland, England, France, and Germany, was appointed pastor at Creutz in 1850; in 1865 became professor of Hebrew, in 1869 pastor at the Frauen-Münster, and died in 1892. He wrote, Oratio de Dubius Textibus Apologeticis:—Oratio de Anti-Christian Adversus Milesium in Terra Christian Ecclesiis Ultimo Conatu, etc. See Allgemeine Historische Lexikon, s.v.; Jocher, Allgemeine Gelehrten-Lexikon, s.v. (B. P.)

Ullrich, Hermann, a philosophical writer of Germany, was born March 23, 1806, at Pforten, Lower Lusatia. He studied law at Halle and Berlin, and commenced to practice in 1827. Upon the death of his father, in 1829, he gave up the practice of law, and began studies which were more congenial to him. In 1833 he commenced his academic career in the philosophical faculty at Berlin, went to Halle in 1834, and died Jan. 11, 1884. Ulrich belonged to the school of speculative philosophy which combated the idealistic pantheism of Hegel by a theistic view of the universe, based upon the facts of natural philosophy and psychology. His principal works are, Glauben und Wissen, Speculation und existire Wissenschaft (Leipsic, 1859) — Gott und die Natur (1862 ; 2d ed. 1866) — Gott und der Mensch (1866). (B. P.)

Ummah is probably the present Alaca esk-Sakhab, two and a half miles south-east of en-Nakbrat (near the promontory of the same name), described in the Memoirs to the Ordnance Survey, 1, 150, as "a large Christian village, containing about five hundred inhabitants, and is clean and well built. There are two churches, and the place seems increasing in size. It is situated on a ridge, with figs, olives, pomegranates, and arable land around. To the east and north the land is covered with brashwood. There is a spring within reach, and about thirty rock-cut cisterns in the village."

Universities. By way of supplement, we give here a list of the European universities that have theological faculties:
1. Berlin, founded in 1502, Protestant (Evangelical).
2. Bonn, founded in 1818, mixed, i.e. Protestant and Roman Catholic.
3. Halle, Roman Catholic.
4. Dresdau, founded in 1702, mixed.
5. Brugge, founded in 1478, Lutheran and Reformed.
VAN SANTVOORD

VEDIAN. See WATT, JOACHIM.

VAIL, STEPHEN M., D.D., a Methodist Episcopal minister, was born at Union Vale, Dutchess Co., N. Y., Jan. 15, 1816. At fourteen he entered Cazenovia Seminary, where he was converted. In 1838 he graduated from Bowdoin College, and in 1842 from Union Theological Seminary. After completing his studies he joined the New York Conference, and was stationed successively at Fishkill, N. Y., Sharon, Conn., and Pine Plains. He was two years principal in Pennington Seminary, N. J., and from 1849 to 1868 was professor of Hebrew in the Biblical Institute at Concord, N. H. His health giving way, he resigned his professorship and returned to his home on Staten Island. In 1869 he was appointed consul to Bavaria, where he remained five years. Returning home, he continued the literary labors in which he had been engaged for years, preaching as he had strength and opportunity, without salary, until his death, which occurred in Jersey City, N. J., Nov. 26, 1880. He wrote numerous articles for the Quarterly Review and other periodicals. Among his literary works were, Ministerial Education.—Bible against Slavery.—and a Hebrew Grammar. He lived an earnest, faithful, noble Christian life, characterized by the strictest integrity and honor to the Church. See Minutes of Annual Conferences, 1881, p. 85.

VAN DOREN, WILLIAM H. See DOREN.

VAN ENG, JOHN V., D.D., a Protestant Episcopal clergyman, was rector of a church in Rochester, N. Y., until 1864, and of Christ Church, St. Paul, Minn., until 1869, when he became chaplain in the United States army; in 1864 he returned to Rochester as rector of Trinity Church. While in that city he was appointed chaplain of the Rochester institutions and missionary at Victor. In 1877 he became rector of St. John's, in Clyde. His death occurred Dec. 1 following, at the age of seventy-one years. See Prot. Episc. Almanac, 1872, p. 170.

VAN OOSTERZEE. See OOSTRIZER.

VAN PEIT, PETER, D.D., a Protestant Episcopal clergyman, served as secretary of the Board of Missions of his Church for several years prior to 1856, resigning during that time in Philadelphia. Shortly after he was elected adjunct professor of English literature in the Diocesan College at Burlington, N. J. In 1858 he was professor of Hebrew in that college, and at the same time held the position of secretary to the General Board of Missions in Philadelphia. In 1862, although still holding the secretariaty, he was elected professor of Oriental languages in the Protestant Episcopal Diocesan School in Philadelphia. He retired from this position in 1867, but remained a resident of that city until his death, Aug. 20, 1873, at the age of seventy-five years. See Prot. Episc. Almanac, 1874, p. 38.

VAN SANTVOORD, STAATS, D.D., a Reformed (Dutch) minister, grandson of Cornelius, was born at Schenectady, N. Y., in 1736. He graduated from Union College in 1811, and from the New Brunswick Theological Seminary in 1814; was licensed in the latter year, and preached at Belleville, N. J., until 1828, when he became agent for the New Brunswick Seminary for one year, and thereafter successively pastor at Schoedack (1829, including Coeymans in 1836), New Baltimore...
(1884), Onoskethan (1889), including New Salem in (1848), and Jerusalem (1845–57); in 1846 he engaged in the service of the Christian Commission at Nashville, Tenn. He died May 31, 1882. Dr. Van Santvoord published several sermons. See Corwin, Manual of the Ref. Church in America, 3d ed. p. 521.

**Van Zandt, Abraham Brooker, D.D., LL.D., a Presbyterian minister, was born Nov. 16, 1816, in Albany County, N. Y. His preparatory education was acquired under the able instruction of Asbury Hall. He graduated from Union College in 1840, teaching the grammar-school at Schenectady during the last half of his senior year, and for the same time after his graduation; studied at Princeton Theological Seminary from 1840 to 1842, and was ordained by the Presbytery of Troy, Feb. 18, of the latter year, and ordained by the Presbytery of North River, at Matteawan, Dutchess Co., June 29 following; on the same day he was also installed pastor of the Matteawan Church, from which he was released Oct. 29 following; was pastor of the Reformed Dutch Church of Newburgh from 1842; and of Tabb Street Presbyterian Church at Petersburg, Va., from 1849 to 1856; of the Central Reformed Dutch Church on Ninth Street, New York city, from 1866 to 1869; of the Reformed Dutch Church at Montgomery, N. Y., from 1869 to 1875, when he was inaugurated professor of Exegetical and polemical theology in the Theological Seminary of the Reformed Dutch Church at New Brunswick, N. J., Sept. 24 of the same year. On account of ill-health he was released from the active duties of this professorship, June 5, 1891, but was continued as professor emeritus until his death, July 21 following. He was a man of marked ability, an eloquent and scriptural preacher, and one of the foremost scholars of his denomination. See Necrol. Report of Princeton Theol. Sem., 1892, p. 48.

**Vardin, John, D.D., an Episcopal clergyman, was born in 1732. He graduated from King's (now Columbia) College, in 1752, and was then tutor in that institution. In 1774 he went to England to take orders, and the same year was elected assistant rector of Trinity Church, New York city, but preferred to remain abroad. The British government employed him in some department of labor. He wrote some satirical poems on the Whigs, and Trumbull allies to him in his History. He became rector of Skirbeck and Fishtoft, Lincolnshire, and died in 1811. See Sabine, Loyalties of the Revolutionary War, i, 381. (J. C. S.)

**Vatke, Johann Karl Wilhelm, a Protestant theologian, was born at Behnborf, Saxony, March 14, 1806. He studied theology and philosophy at Stras- sburg and Berlin, and was privy-counsel in theology at the latter place in 1830. His publication of Die Religion des Alten Testaments (1835) excited the wrath of the late professor Hengstenberg to such a degree that he declared, in Wilhelm Vatke, Peter von Bohlen, and David FriedrichStrauss, the antichrist has appeared, with three heads. Vatke was in 1837 appointed professor in extraordinary, and died April 19, 1882, doctor of theology. Besides the work mentioned already, in which Vatke shows himself to be the forerunner of writers like Weilhousen, Kuenen, Brunus, and others, who regard the prophets as older than the law, and the Psalms as more recent than both, he published Die menschliche Freiheit in ihrer Verhältnisse zur Sünde und zur göttlichen Gnade (1884). In philosophy Vatke belonged to the left wing of the Hegelian school. See Brunus, G. (B. P.)

**Vaughan, William, D.D., a Baptist minister, was born in Westmoreland County, Pa., Feb. 22, 1785. In 1810 he was converted, licensed in 1811, and ordained in 1812. He settled in Mason County, Ky., where he preached to several churches and had charge of a school for about fifteen years. During this period he became a well-regarded leader of the church, and during two and a half years, from 1831, he was in the service of the American Sabbath School Union, and established in Kentucky not far from one hundred Sunday-schools. He was for a time general agent for Kentucky of the American Bible Society. In 1856 he became pastor of the Bloomsfield Church, and resigned in 1868. He died May 31, 1877, universally loved and honored. See Cathcart, Baptist Encyclop. p. 119. (J. C. S.)

**Vaus, George, a Scotch prelate, was bishop of the see of Galloway in 1649, and was still bishop in 1655. See Keith, Scottish Bishops, p. 276.

**Vauhden, Johann, a Lutheran theologian of Germany, was born at Ulm, Nov. 20, 1760, and died April 6, 1833, doctor of theology. He published, Lie terargeschichte der Briefsammlung und einiger Schriften von Luther (Berlin, 1821): — Kleine Beiträge zur Ge schichte des Reichtums der Anglo Saxo 1550 und der anglo saxon, Confession (Nuremberg, 1837); — Lexika- biblisch-historische Nachtrücke von einigen evangelischen eutychischen Schriften, etc. (Ulm, cod.:) — Drucke der einheimischen und fremden Theologen, etc. (1831). See Winer, Handbuch der theolog. Lit. i, 35, 752; ii, 212, 237, 259, 307, 445, 581, 871; Baptist. Theol. Lit. v, 51, 527, vi, 196, 287.

**Vehmho Court (Frühgericht), probably derived from ren, i.e. "punishment," was the name of a peculiar judicial institution, which, according to tradition, was founded by Charlemagne and Leo III, and continued to exist, at least nominally, in Westphalia down to the beginning of the 15th century, when it was suppressed (in 1811) by Jerome Bonaparte. The tribunal was composed of freemen of speaking character, but not necessarily belonging to any certain social rank or state; both the emperor and the peasant could be members. The presence of seven members was necessary in order to form the court. When duke Heinrich von Bayern was sentenced, in 1434, over eight hundred members were present. The court took cognizance of all kinds of cases, as heresy, witchcraft, rape, theft, robbery, murder, and summoned all kinds of persons, except Jews, and foreign women, to appear before it. Its sittings were public — held in the open, partly secret, and its verdicts were executed by its own members. In the course of time, when the state became able to maintain its laws, the Vehmho court became superfluous, and in the 16th century it held its last and final session. See Wignard, Geschichte der Vehm gerichts (Wetzlar, 1847); Walter, Deutsche Rechts geschichte (Bonn, 1857), ii, 682; Geschi, Die Fsche (Münster, 1898); Kampchalter, Zur Geschichte des Mitleiders (Bonn, 1864); Esser, Die westfälische Frühgerichtsbarkeit (1867). (B. P.)

**Van, Hans Loewi, an LL.D., a Lutheran theologian of Germany, was born at Haardenmarschen, Holstein, April 10, 1785. In 1811 he was deacon at Tallinigstedt, and from 1816 to 1833 pastor in his native city. He resigned the pastorship in 1833, and died April 21, 1873, member of consistory. He published, Luther's Werke in einer der Beschreibung Christliche Religion (Wiesbaden, 1837). See Winer, Handbuch der theolog. Lit. i, 35, 754; ii, 257, 872; Zuchold, Bild. Theol. a. v. (B. P.)

**Vermeill, Antoine, a French Protestant theologian, was born at Nimes, March 19, 1799, and studied at Geneva. In 1824 he was pastor at Bordeaux, where he founded many benevolent institutions. In 1840 he was called to Paris, and died in 1864. Vermeil has been universally admired for his i.e., his great development. The Institute of Deaconesses, which he founded at a time when Flieder's name was not yet known in France. A biographical sketch of Vermeil is given in his sermons, Catechismus Liturgicus, published after his death (Paris, 1868, sq. 8 vol.). See Lichtenberger, En cyclop. des Sciences Religieuses, a. v. (B. P.)

**Vernes, Jacob, a Protestant theologian of Geneva, was born in 1728, and died in 1791. He is the author of, Lettres sur le Christianisme de J. J. Rousseau (1768)

VERNY, Louis EDGARD, a Protestant theologian of France, was born at Mayence, March 17, 1790. He studied law at Strasbourg, and practiced at Colmar. In 1828 he gave up his profession and betook himself to the study of theology. In 1830 he was appointed principal of the college at Mulhausen, and in 1835 accepted a call to the Lutheran Church at Paris. He died Oct. 19, 1844, in the pulpit of St. Thomas, at Strasbourg, where he had made the opening address of the session of the Superior Consistory. After his death a volume of Sermons, containing also a biographical sketch, was published (Paris, 1867). See Scherer and Colani, In Revue Théologique, of Strasbourg, first series, ix, 263 sq.; Lichtenberger, Encyclop. des Sciences Religieuses, a. v. (B. F.)

Vialart (de Herse), Felix, a French eclesiastic, was born in Paris, Sept. 4, 1618, of a noble family, and pursued his studies at the Collège de Navarre. In 1638 he was made doctor of theology, and in 1641 consecrated to the bishop of Châlons, whom he succeeded in the following year. Vialart died June 17, 1650, and was highly esteemed by all classes. He published, Rituels ou Manuel de l'Eglise de Chalons (Paris, 1649); —Dumburces, Mandements et Lettres Pastoraux pour le Rétablissement de la Discipline Ecclésiastique (1660, 1662); —L'Ecole Chrétienne, a kind of catechism. See Gouger, Vie de M. le P. Mgr. Vialart de Herse, Évêque et Comte de Chalons (new ed. Utrecht, 1789). Lichtenberger, Encyclop. des Sciences Religieuses, a. v. (B. F.)

Villers, Charles François Dominique de, a distinguished French writer, was born at Belchien, in Lorraine, Nov. 4, 1764. He was educated in the military school of Metz, and entered the army in 1782, but studied at the same time classical literature and philosophy. His De la Liberté (1791) proved too moderate for the Jacobins, and in 1792 he was compelled to flee. He settled at Liéboe, and became, in the course of time, thoroughly acquainted with the German language and literature. Having written with great openness against the violence of Napoleon's generals, he was expelled from the Halle Towns by Davoust in 1806. Villers went to Paris, and obtained from the emperor the repeal of the order. In 1811 he was made professor of philosophy at Göttingen, from his position, however, he was dismissed in 1814 by the request of the Hanoverian dynasty. Villiers died Feb. 26, 1815. His principal works are, Essai sur l'Esprit et l'Influence de la Réformation de Luther (5th ed., published by Madser, Strasbourg, 1851), which received the prize of the French Academy in 1804, and was translated both into German and English; —Philosophie de Kant (Metz, 1802, 2 vols.). See Herzog, Real-Encyclop. a. v.; Lichtenberger, Encyclop. des Sciences Religieuses, a. v.; Winer, Handbuch der theol. Lit., i, 325, 526, 742, 743. (B. F.)

Wilm, Jacob Wilhelm George, a Lutheran theologian of Germany, was born in 1804, and died Dec. 7, 1877. In 1823 he was the organizer of the Separaute Lutheranen of Hesse, and published, Die protestantische Lehre der Rechtsfrigkeit durch den Glauben (Casel, 1833); —Was fürst der biblicke Beschrieb der Sünde in sich hat (1840); —Die kurhessische Kirche (1845); —Protestantismus und Christentum (1847); —Der gegenwärtige Stand der hessischen Kirche vor der Selbständigkeit. (1847). (B. F.)

Vincent, Jacques Louis Samuel, a Protestant theologian of France, was born at Nimes, Sept. 8, 1787. After having studied at Geneva, he settled in his native city as pastor. In 1825 he was made president of the consistory. After the Revolution, the French Church Gradually sank down into the deism of Rousseau, and its theology became mere conventionalism without any true vitality. Vincent felt the evil, and it is his great merit that he pro cured the remedy. His first original production was an attack on Lamennais's Essai sur l'Indépendance et la Nature de Religion, and his Observations sur l'Unité Religieuse (1820), and Observations sur la Voie d'Autorité Applicée à la Religion, created quite a sensation. From 1820 to 1824 he published Mélanges de Religion, de Morale et de Critique Sacrée (10 vols.), which made the French public acquainted with the Sturm und Drang in Germany, and though still deeper influence were his Vues sur les Protestantismes (1829, 2 vols.; republished by Prevost-Paradol, 1860), and Mélange de Religion (most complete edition by Fontanes, 1863). Vincent died July 10, 1837. See Corbière, Samuel Vincent, in Conception Religieuse et Chrétienne (1873); Antonin, Études sur Samuel Vincent et le Théologé (1868); Piitz-Herzog, Real-Encyclop. a. v.; Lichtenberger, Encyclop. des Sciences Religieuses, a. v. (B. F.)

Vincent, Philippe, a Reformed theologian of France, was born in 1595. Having completed his theological studies, he was ordained in 1639, was appointed, in 1629, pastor of the Reformed Church at Tours, and died March 12, 1651. He is the author of Paraphrase sur les Lamentations du Prophète Jerémie (1646). See Jochet, Allgemeine Gelehrten-Lexikon, a. v.; Lichtenberger, Encyclop. des Sciences Religieuses, a. v. (B. F.)

Vinton, Alexander Hamilton, D.D., a Protestant Episcopal clergyman, was born at Providence, R. I., May 2, 1816. He studied criticism at New Haven, Conn., and practiced as a physician from 1828 to 1832. He then studied theology in the Protestant Episcopal Seminary in New York city, and was ordained in 1835. For about a year he was pastor of a church at Portland, Me., and from 1836 to 1841 was stationed at Providence, R. I. From 1842 to 1858 he was a pastor in Boston, Mass. He then went to Philadelphia, Pa., remaining in that city until 1861. He next became rector of St. Mark's Church, New York city, until 1869, when he went to Boston as rector of Emanuel Church, and later was a professor in the Protestant Episcopal Divinity School, Cambridge, Mass. He died there, April 26, 1881. Dr. Vinton published a volume of Sermons (1855) and several separate discourses and addresses.

Vinton, Francis, D.D., D.C.L., a Protestant Episcopal clergyman, was born at Providence, R. I., Aug. 29, 1809. He graduated at West Point in 1830; became lieutenant, and in 1832, in the employ of the Survey of the Coast Survey. In 1837 he studied law in Harvard College, and served as civil engineer; left the army in 1836; and after studying in the General Theological Seminary, was rector in Brooklyn, N. Y., several years prior to 1856, and shortly after became assistant minister of Trinity Church, New York city. About 1870, in addition to his pastoral duties, he was elected Laudlow professor of ecclesiastical polity and law in the General Theological Seminary at New York. He died in Brooklyn, Sept. 29, 1872. See Prot. Episc. Almanac, 1873, p. 134.

Vormbaum, Riehold, a Protestant theologian of Germany, who died Oct. 2, 1880, at Kaiserswerth, where he was laboring for the Separate Lutherans of Hesse, and published, Die protestantische Lehre der Rechtsfrigkeit durch den Glauben (Casel, 1833); —Was fürst der biblicke Beschrieb der Sünde in sich hat (1840); —Die kurhessische Kirche (1845); —Protestantismus und Christentum (1847); —Der gegenwärtige Stand der hessischen Kirche vor der Selbständigkeit. (1847). (B. F.)

Vouilla, Johann August, a German Orientalist, was born at Bonn, Oct. 25, 1808, and died at Giessen, Jan. 21, 1869. In 1836 he had been professor of Oriental languages since 1833. He published, Fragmente über die Religion des Zoroaster (Bonn, 1831); —Institutiones linguae Persicae cum Sinenica et Zendicae linguae comparata (Giessen, 1840-50, 2 vols.); —Lexicon Persico-Latinum Etymologicum (ibid, 1855-64, 4 vols.); —Sup-
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plenitum Lexici Persico-Latini, Continens Verborum Linguarum Persicae Residus (1867).—Grammatica Linguarum Persicae (Giesen, 1870). (B. P.)

Vullemin, Louis, a Protestant theologian, was born at Yvon, Switzerland, Sept. 7, 1797. He was educated in the institute of the famous Pestalozzi, and pursued his philosophical as well as theological studies at Lausanne. He was ordained in 1821, and acted for several years as vicar in various places. But his delicate health prevented him from assuming a pastorate, and he betook himself to literary work. In 1828 he published an Essai sur l'Evangile; in 1829, Considerations

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Wackerhagen, Augustus, D.D., a Lutheran minister, was born in Hanover, Germany, May 22, 1774. He was educated at the University of Göttingen; employed for a time in a young ladies' seminary, and also as private tutor in a nobleman's family. In 1801 he arrived in America, acted as tutor three years to the son of Mr. Bohlen, a Philadelphia merchant, then visited Europe, returning to the United States, was shipwrecked, but his life was saved. In 1805 he accepted a call to Schoharie, N. Y.; in 1810 he was pastor of various churches in Columbia County; for several years he had charge of the academy at Clermont, and died there, Nov. 1, 1865. Dr. Wackerhagen was a diligent student of ancient and modern languages. For twelve years he presided over the New York Ministerium, and was an original trustee of Hartzwick Seminary. Except a sermon on the Lutheran Pulpit, the only work he published was a German volume, Faith and Morals (Philadelphia, 1804). See Fifty Years in the Lutheran Ministry (1876), p. 58.

Wadsworth, Charles, D.D., a Presbyterian minister, was born at Litchfield, Conn., May 8, 1814. He graduated from Union College in 1837, and after teaching one year at Canajoharie, N. Y., graduated from Princeton Theological Seminary in 1840. He was ordained pastor of the Second Presbyterian Church of Troy, N. Y., Feb. 17, 1842; in 1850 was called to the Arch Street Presbyterian Church, Philadelphia, Pa., which, under his charge, became large, influential, and flourishing; in 1862 he accepted a call to the Calvary Church, San Francisco, Cal., in 1869 returned to Philadelphia as pastor of the Third Reformed (Dutch) Church, which in 1873 united with the Immanuel Presbyterian Church. He died in Philadelphia, April 1, 1892. Dr. Wadsworth was an earnest, eloquent preacher, and had few equals in the pulpit. See Necrolo. Report of Princeton Theol. Sem. 1882, p. 39. (W. P. S.)

Wait, Samuel, D.D., a Baptist minister, was born in Washington County, N. Y., Dec. 19, 1789. He made a profession of religion March 12, 1809; was ordained at Sharon, Mass., June 8, 1818, and afterwards pursued his studies at Columbia College, Washington, D. C., where for a time he was a tutor. He became pastor at Newbern, N. C., in 1827, and for a number of years travelled through that state. Under his auspices the religious organ of the denomination, the Recorder, was established. To him, also, Wake Forest College owes its existence. It was started as a manual-labor institution in 1833, and he was called to preside over it. The school, in 1819, having abandoned the manual-labor feature, was made a college, and Dr. Wait continued at its head until 1846, and then resigned, filling the position of pastor of several churches until 1856, when he became principal of a female school in Oxford, N. C., where he remained until 1856. He died July 28, 1867. See Cathcart, Baptist Encyclopedia. p. 1196. (J. C. S.)

Walckirk, Mackenzie E. C., a minister of the Church of England, was born at Bath, Dec. 15, 1821. He was educated at Winchester and Oxford, at a very early period in life entered upon authorship, and for more than thirty years issued a constant succession of works on topographical and ecclesiastical history. As a curate of the churches of St. Margaret and St. James, Westminster, he was naturally drawn to the story of the historical associations connected with those parishes. His three volumes on the narrative of Westminster, and the two most famous parish churches which bear its name, were published before 1851. In that year he published The English Ordinal: its History, Textility, and Catholicity; with an Introduction, by Johannes von Millen. In 1863 he was appointed to the precentorship and prebendal stall of Oving, at Chichester, and illustrated the history of the cathedral to which he was attached by numerous volumes on its bishops and episcopal registers. He died at London, Dec. 22, 1880. Besides the writings already mentioned, he published, Sacred Archaeology (Lond., 1868):—Traditions and Customs of Cathedrals (1872):—The Constitutions and Canons Ecclesiastical of the Church of England (1874):—Church-work and Life in English Minsters (1880). Mr. Walckirk was also a frequent contributor to the Transactions of the British Archæological Association and the Royal Society of Literature. (B. P.)

Waldby, Robert, D.D., an Irish prelate, was born in the city of York, and received the rudiments of his education in the abbey of Tickell, in Yorkshire. He became divinity professor at Touloune. In 1828 he was sent by Richard II. to treat with John, duke of Lancaster, another time to negotiate a neutral league with Charles, king of Navarre, and a third to effect the reduction of John, earl of Armagnac, to true obedience. In 1391 he succeeded to the see of Dublin. In 1392 he was constituted chancellor of Ireland. In 1394 he was summoned to a great council to be held at Kilkenny. He was translated to the see of Chichester, and from that promoted to the archbishopric of York. He died in 1397. See D'Alton, Memoirs of the Archbishops of Dublin, p. 146.

Walker, Joseph R., D.D., a Protestant Episcopal clergyman, was ordained deacon in 1817. For fifty-five years, that is, from 1823 to 1878, he was rector of St. Helena's Parish, Beaufort, S. C. He died April 2, 1879, aged eighty-three years. See Prot. Episc. Almanac, 1888, p. 172.

Walkers. See Walkers.

Wallace, Robert, a Scotch prelate, was minister at Barnwell, Ayrshire, and was consecrated bishop of the Isles, at St. Andrews, in January, 1661. He died in 1675. See Keith, Scottish Bishops, p. 810.

Wallor, William J., M.D., St.T.D., a Protestant Episcopal clergyman, was born Jan. 5, 1779. He was ordained deacon in 1814, and presbyter in 1845. From 1847 to 1859 he was president of Shelby College, and then removed to Louisville, Ky. About 1864 he returned to his former position at Shellyville, and there remained until about 1868, when he went to Lelason. About 1872 he removed to Louisville. In 1877 he went to Anchorage, where he died, April 21, 1879. See Prot. Episc. Almanac, 1880, p. 172.
WALTER (1), a Scotch prelate, was probably bishop of St. Andrews in the 12th century. See Keith, Scotch Bishops, p. 3.

WALTER (2), a Scotch prelate, was bishop of Dunkeld in 1324. See Keith, Scotch Bishops, p. 86.

WALTERS, W. T., D.D., a Baptist minister, was born in Pittsylvania County, Va., in 1825. He made a profession of religion early in life, and graduated from Wake Forest College in 1848, in which he became first a tutor and then professor of mathematics, remaining in that position until the college was closed by the civil war. He was chosen, in 1867, corresponding secretary of the Southern Society of Baptist Colleges and was for many years engaged in the duties of that office. He was also for some time occupied in editorial work, being connected for a while with the Biblical Recorder, of which for several years he was the agricultural editor. Two churches, those of Littleton and Wilson, N. C., were organized by him. He died Dec. 21, 1872. See Cathcart, Bapt. Enquiry, p. 1298. (J. C. S.)

Waltón (called Moustewr), John, an Irish prelate, was the eighteenth abbot of Osney, near Oxford, to the government of which house he was appointed in 1452. From this abacy he was advanced to the archbishopric of Armagh, which he entered in 1472. He did not receive formal restitution of the temporalities of his see until 1477. In 1478 this prelate annexed the perpetual vicarage of St. Kevin to his choral vicar of the prebend of Cullen. He resigned in 1484. See D'Alton, Memoirs of the Archbishops of Dublin, p. 166.

Warburton, Charles Mongan, D.D., an Irish bishop, was born in 1755, in the north of Ireland. He was intended for the Roman Catholic Church, sent to study in one of the institutes on the Continent endowed for the education of Roman priests, but was thrown by a flood into the Society of Jesus, who induced him to become a Protestant. He was, after taking orders, appointed chaplain to a regiment in America. Not long afterwards he changed his name from Mongan to Warburton, became dean of Arlagh, then bishop of Limerick in 1806, and of Cloyne in 1829. He died at Cloyne palace, Aug. 9, 1836. See (Lond.) Annual Register, 1836, p. 270.

Ward (prop. ἡμερής or ἡμερήσις, daily; occasionally ἡμέρα, day), a prison (q. v.) or an apartment thereof (Τινα, x 3; Acts xii, 10); also a watch-post at the gates of the Temple (Neh. xii, 25; 1 Chron. ix, 23). This term is likewise used to designate a class or detachment of priests or Levites (xxv, 8; Neh. xii, 24; xxvi, 21).

Ward, John, LL.D., an English Baptist educator, was born in London in 1679, his father being a Baptist minister. He possessed learning of the highest order, and loved the acquisition of knowledge with an intense affection. He was elected professor of rhetoric in Gresham College in 1720, and died in 1756. Among the productions of his pen were, The Lives of the Gresham Professors;—The Westminster Greek Grammar. He assisted Horsley in his Britannia Romana, and Ainsworth in his Dictionary. See Cathcart, Bapt. Enquiry, p. 1296. (J. C. S.)

Ward, Seth, D.D., F.R.S., an eminent English divine and mathematician, was born at Buntingford, Hertfordshire, in 1617. He graduated at Sidney Sussex College, Cambridge, about 1637, and became a fellow of the same college in 1640; but was ejected from his fellowship in 1646, for refusing to sign the Solemn League and Covenant. He then became a private tutor, and afterwards went to Oxford, where he was chosen Savilian professor of astronomy in 1649, and remained at that post until 1691. He was elected principal of Jesus College in 1657, but did not receive possession; and president of Trinity College in 1672 but was obliged to resign this position at the Restoration, in 1660. The same year, however, he received the vicarage of St. Lawrence, Jewry, London, and the preceptorship of Exeter; and was promoted to the deanship of Exeter in 1661. He became bishop of Exeter in 1662, bishop of Salisbury in 1667, chancellor of the Order of the Garter in 1671, prebendary of St. Mary's, 1679; prebendary of Wilts in 1675, prebendary of Winchester in 1676, chancellor of Salisbury in 1681, and treasurer of Salisbury in 1687. In 1692 he founded at Salisbury a college for the widows of clergymen. About 1687 he lost his mental faculties, and died at Bath, on New Year's Day, 1698. He was a distinguished astronomer, and one of the founders of the Royal Society. He was the author of An Essay on the Being and Attributes of God; on the Immortality of the Soul, etc. (Oxford, 1632);—a volume of Sermons (London, 1674);—Proyecto de Cometa, etc. (1636);—Astronomica Geometrica (1636);—and other works.

Warden, a keeper, a guardian; a term sometimes applied to the head of a college, and sometimes to the superior of the chapters in conventual churches.

Wardlaw, Walter, a Scotch prelate, was archdeacon of Lothian, and secretary to king David II, when he was associated with the see of Glasgow in 1388. He was bishop here in 1389. See Keith, Scotch Bishops, p. 246.

Wardrobe (wdrb), 2 Kings xxii, 14; 2 Chron. xxxiv, 22; clothing or garments, as usually rendered), the vestry of the palace or temple (q. v.).

Warne, Joseph Andrews, D.D., a Baptist minister, born in London, England, in 1755, was converted in early life, graduated at Stepney College in 1821, in 1822 came to America, settling first in North Carolina, where, after teaching some time, he became pastor of the Church in Newbern, and afterwards principal of the Furman Academy of Edgefield, S. C. Later he came north, and supplied the pulpit successively of the First Baptist Church in Providence, R. L.; South Reading (now Wakefield), Mass.; Brookline (seven years); The Second Baptist Church in Providence, and the Sassaon Street Church, Philadelphia. He died at Frankford, March 9, 1881. Dr. Warne was greatly interested in foreign missions. He was editor of a Baptist edition of The Compendious Commentary. See The National Baptist, March 17, 1881. (J. C. S.)

Warneford, Samuel Wilson, D.D., a clergyman of the English Church, was born at Sevenhampton, near Highworth, in Wiltshire, in 1756. He was educated at University College, Oxford, where he received the degree of A.M. in 1786, and B.C.L. in 1790. He became rector of Lidderdale, Millen, Wilts, in 1689; and of Bourton-on-the-Hill, in Gloucestershire, in 1810, in which he lived plainly, and bestowed the large fortune of which he was then in possession in gifts of public charity and benevolence. He endowed schools and almshouses in his own parish, and contributed largely to schools, colleges, and hospitals throughout the kingdom. To the Clergy Orphan-school he gave thirteen thousand pounds, and to Queen's College, Birmingham, upwards of twenty-five thousand pounds. In 1844 the bishop of Gloucester conferred on him an honorary canonry in Gloucester Cathedral; and in 1852, at the age of eighty, he was received in the Warneford Lunatic Asylum at Oxford, the expense of which was met by public subscription. He died at Bourton, Jan. 11, 1855.

Warnfri, Paul. See Paul the Deacon.

Warner, John (1), D.D., an English ecclesiastic, was born in the parish of St. Clement Danes, London, in 1614. He was elected deeny of Magdalen College, Oxford, in 1599; graduated A.B. in 1692; and was a natural fellow in 1695; dean of Lichfield in 1693; and bishop of Rochester, Jan. 14, 1683. He died in 1666. Being a loyalist, he suffered during the usurpation of Cromwell. He was the author of Church Lands not to be
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Sold (Lond. 1646)—and Letter to Dr. Jeremy Taylor concerning the Chapter on Original Sin in the Usus Necessarium (1656). He also published several sermons. He possessed considerable fortune, and was very liberal with it, giving during his lifetime and bequeathing at his death some twenty thousand pounds for charitable purposes.

Warner, John (2), D.D., an English clericman, son of Dr. Ferdinando Warner, was born at Ronde, Wiltshire, in 1736. He was educated at Trinity College, Cambridge, from which he graduated in 1758; preached many sermons in a chapel in Long Acre; became rector of Hockliffe and Chaigreave, Bedfordshire, in 1771, and afterwards of Stanton, Wilts. He died in St. John's Square, Clerkenwell, Jan. 20, 1806. He resided in France during the Revolution, and thus became an ardent republican. He was the author of Metternich; or, A New Pleasure Recommended in a Dissertation upon a Part of Greek and Latin Prose (Lond. 1797); and Memoirs of Mekerbuss, in the Gentleman's Magazine.

Warpulla, in Slavonic mythology, is the god of the wind, one in the train of followers of Perun, the god of thunder. He causes the roaring of the storm.

Warren, John (1), D.D., an English clericman, was born in 1670, became prebendary of Exeter in 1709, and died in 1736. He published some single sermons which have been commended. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Warren, John (2), LL.D., an English prelate of the 18th century, became archdeacon of Worcester in 1775, bishop of St. David's in 1778, was translated to Bangor in 1788, and died in 1800. He published six single sermons (1777–92). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Warren, Joseph W., D.D., one of the oldest missionaries of the Presbyterian Board in India, was born at Brunswick, Me., Aug. 30, 1809. After a course of study at the academy at Plymouth, N. H., he learned the art of printing at Concord, and afterwards resumed his studies at Phillips Academy, Exeter, where he was converted, and soon after determined to devote himself to the work of the ministry. At the age of twenty-five he entered Lane Theological Seminary, and was one of the large body of students who left on account of the abolitionist movement. He completed his studies at the Allegheny Seminary, where he connected himself with the Presbyterian Church. In October, 1828, in company with Messrs. Freeman and Scott, he left for India, where his knowledge of printing contributed to his great usefulness in superintending the press. He took with him his press, which had been shipped to Allahabad, the first mission press ever established in India north of Serampore. He was much engaged in promoting the cause of education in India, and aided in establishing the high school at Agra for European and Eurasian children. In 1853 he returned to the United States to make provision for the education of his children, and entered for a time upon pastoral work in Indiana. He served also as chaplain during the late civil war. In October, 1872, he returned to India and completed a Grammar of the Urdu Dialect, and partially completed a translation of Gramma’s Hebrew Lexicon. The Rev. John S. Woodside, of Dehra, Northern India, in communicating the death of Dr. Warren, writes, among other things, "Throughout his illness his constant prayer was for patience, that he might have grace to endure all he had to suffer. He did not desire that his life should be unlaidly prolonged, but his prayer was, "Come, Lord Jesus, and come quickly." He died at Morar Gualior, March 7, 1879. (W. P. S.)

Warren, Samuel, LL.D., eminent in the history of English Methodist, commenced his career as a Wesleyan minister in 1602. He was a man of large ability, and occupied some of the most important circuits in England. Jealous of the rising influence of Dr. James Bunting, he objected to certain features in the formation of a theological institution in 1834, and not ceasing in his opposition, he was suspended from his ministerial functions at a special district meeting at Manchester, where he was then stationed, in October of that year. Controversial publications were issued by both parties, violent language was indulged in, an extensive agitation followed, and a large defection from the societies was the result. Dr. Warren's case excited much sympathy. Denying himself unconstitutionally suspended, Warren appealed to the high court of chancery, but on March 25, 1835, the lord high-chancellor denied the appeal. At the Wesleyan conference at Sheffield, in August following, Dr. Warren was expelled from the conference and connected with the Leeds secessionists, who had adopted the title of the Protestant Methodist in 1832, and assumed the name of the Wesleyan Association Methodists in 1835, and in 1857 both united in the formation of that respectable body, the United Methodist Free Church. Dr. Warren himself, becoming tired of the excitement and extremes connected with an agitation, many features of which could never have been congenial to his sober and deliberate judgment, was received into the Episcopal Church, and became the incumbent of All-Souls' Church, Manchester, which position he could not hold until his death, in 1874. Dr. Warren published, besides a number of sermons, Memoirs and Select Letters of Mrs. A. Warren (1852, 12mo)—A Deponent of the Laws and Regulations of the Wesleyan Methodists (3d ed. Lond. 1858); E. Stevenson, Hist. of Old Road Chapel, p. 587; Adeline Wadley, Life of S. D. Wadley, D.D., p. 98; Smith, Hist. of Wes. Methodism (see supra and Appendixes H–J), iii, 575–580; Minutes of Conference, 1850, vii, 542–591; Jackson, Life of Robert Newton, D.D. (Lond. and N. Y. 1855), p. 143 sq.

Warren, William, D.D., a Congregational minister, was born at Waterford, Me., Oct. 21, 1608. He was a student at Phillips Academy, Andover, Mas.; also in Bowdoin College from 1834 to 1836; graduated from Andover Theological Seminary in 1838; preached in Wells, Me., six months; was ordained at Windham, Feb. 14, 1840; installed at Upton, Mass., Nov. 14, 1849; dismissed April 18, 1856; was district secretary of the American Board of Commissioners for Foreign Missions for northern New England, residing at Gorham, Me., from 1857 to 1876, and died Jan. 28, 1879. He published, Geography and Atlas (1843)—Household Accommodation and Baptism (1846):—Teacher's Institute Lectures (1853); The Old Testament (1858);—Religious Progress: A Voice to the Young, and other sermons. Also a work on, Theories of the Will:—Twelve Years with the Children:—Our indebtedness to Missions. See Cong. Year-book, 1880, p. 31.

Warrener, William, an English Wesleyan minister, was received into the work by Wesley in 1759. After laboring in Great Britain for seven years, he went to the West Indies, "being the first of our preachers," say the Minutes, "who was regularly appointed to that work." He, with Clarke and Hammet, went over with Dr. Coke, in 1786, on that celebrated voyage intended to terminate in Nova Scotia, but which ended really eighteen hundred miles south, at the island of Antigua. Warrener was stationed on that island, where a most flattering cause was inaugurated, the society having been, in fact, already formed by Nathaniel Gilbert and John Baxter. In 1797, after a successful career, he returned to his own country and was appointed to a circuit in South Wales; and on retiring, in 1836, in the seventy-fifth year of his age, he passed away, "triumphing gloriously over death." He was the first Methodist missionary who addressed the great annual gatherings of the Wesleyan Missionary Society, doing so at the memorable meeting at Leeds. See Smith, Hist. of Wes. Methodism, iii, 101 sq.; also 1, 944; in 262.
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546; Stevens, Hist. of Methodism, ii, 388; iii, 488; Min-
utes of the Conference, 1826; Newcomb, Cyclopaedia of
Confessions (revised ed. 1854), p. 768.

WAR OF THE LORD, BOOK OF, the (בָּרֵא-שָׁלָה)
Book of the (םֵעַּמָּה), a document cited Num. xxii, 14.
It was probably a collection of poems or songs cele-
brating the victories which had been achieved by the
Israelites by the help of God. That it was an Amorit-
ish work, as Michaelis suggested, is disproved by the
use of the term גֲּלּוֹפָּה, which Michaelis vainly attempts
to show is to be taken as a verb, and the passage transl.
ates, "in the book of the word which it shall be." There
is no reason to doubt that there were min-
arels enough in Israel at all times of their history to
record the events of that history in song, and those
composed before the date of this notice might have
been written in a book. What confirms this are the
undamaged fragments of ancient songs in ver. 17, 18, and
27-30.

It is not clear what the passage meant; but it seems
to give a geographical notice, and probably was
of some importance as indicating the ancient boundaries
of the Moabite and Amorite tribes. (Rosenmuller, and
Haver-
inck, transl. i, ii, 564, Ensley, transl. p. 821; Bleek, Einl. p. 199). Hengstenberg has a peculiar view (Heitgrä
ber, ii, 223), which Baumgarten (Theolog. Commentar., ii,
844) follows. He translates: "And Yahweh (he took—
ннеl Jehovah) in the storm, and the brooks, the Arnon
and the river of the valley which goes down to the
dwelling of AHi, and leaves on the borders of Moab.
This is not very different from the Sept. version: διὰ τοῦτο λέγεται ἐν βιβλία: πόλης τοῦ Κυρίου τὴν
Ζωοῦ (they probably read Ἰέρυλις ἢ ζλέσατο, κα
τούς αὐτών ἀρχόντων ἀρχῶν. —Kitto. It was evidently
one of the documents used by Moses in the composi-
tion of his Mateateh. It may have been, among other
matters, the history of the expeditions occasion-
ally made by the Hebrews, while in Egypt, among the
surrounding tribes. At any rate, some such document
seems to have been used by the writer of Chronicles,
and its contents are characterized as "ancient things" (1

See PENTATYCHON.

Warton, Joseph, D.D., an English clergyman, son of
Thomas Warton, Sr., was born at Dunfod, Surrey,
in 1722. He was educated at Winchester School, and
at Oriel College, Oxford, where he graduated in 1744;
took orders in the Church of England, and was cons-
tinued to his father at Basingstoke from 1744 to 1746; curate
at Chelsea from 1746 to 1748; became rector of Rins-
land, Hampshire, in 1748; travelled in France and else-
where on the Continent with the duke of Bolton in
1751; became rector of Tewnton in 1754, of Wick-
ham in 1782, and of Upham in 1788. He was second
master of Winchester School from 1755 to 1766, and
head master from 1766 to 1776. He became chaplain
to Sir George Lyttelton in 1756; prebendary of St.
Paul's, London, in 1782; and prebendary of Winches-
ter in 1787. He died at Wickham, in Hampshire,
Feb. 28, 1800. His principal published works are, One
on Various Subjects (1746)—a poetical translation of
the Eclogues and Georgics of Virgil (1758)—an Es-
say on the Genius and Writings of Pope (1756-83)—
twenty-four critical papers in The Adventurer—and edi-
tion of Pope's Poems (1757, 8 vols.) and Dryd-
ens (1811, 4 vols.). A Biographical Memoir of Dr.
Joseph Warton, with a selection from his poetry and
literary correspondence, was published in 1806 by Rev.
John Wool, master of the school at Midhurst, in
Sussex.

Wazer, Carpar (or Garpar), a Swiss theologian,
was born at Zurich, Sept. 1, 1556. He studied at Alt-
dorf and Heidelberg; travelled extensively through Hol-
land, England, Ireland, and Italy; and after his return,
in 1568, was appointed pastor at Wittikon, which place
he exchanged, in 1596, for the deanery at Zurich, con-
necting at the same time the professorship of Hebrew.
In 1667 he received also the chair of Greek, and in 1811
the theological chair, and died Nov. 9, 1680. He was
Archetypus, Humilemac, Doctus praecipuus, Parvi-
bua, Etymologia et Syntaxis Absolutus, etc. (Basle, 1600,
and often).—Tractatus de Antiquis Nunnus Hebrews
rion, Chaldaorum, et Syrorum (Zurich, 1695).—De An-
ypis Hebreorum Mensura.—Elemente Chronicum,
see. See also: 'Men of the Year': 'Locii et Ollis in
Wazer; Witte, Diaetric Biographicum; König, Bibli-
otheca Nova et Vetus; Jocher, Allgemeines Gelehrten-
Lexicon, s. v.; Fürst, Bibl. Jud. iii, 494; Steinscheider,
Bibliographisches Handbuch, s. v.; Biographie Univer-
selle, s. v. (B. F.)

Wash (denoted by several Hebrew words of vary-
ing import; but in Greek ναύστα, which applies to a part
of the person, is distinctly distinguished from λοίχ, which
applies to the whole body, in John xiii, 10, where the
A. v. unfortunately confounds the two). This act for
ordinary purposes of personal cleanliness is considered
under Barsin in Is. We here treat it under its ceremonial
aspect. See AMALGAM.

The Jews had two sorts of washing for purposes of
religious purification: one, of the whole body by im-
ersion, θάτα, tabdil, which was used by the priests at
their consecration, and by the proselytes at their initi-
ation; the other, of the hands or feet, called dipping,
or pouring of water, ἤμισυ, tabd, which was of daily
use, not only for the hands and feet, but also for cups and
other vessels used at their meals (Matt. xxv, 2; Mark
vii, 8, 4). The six water-pots of stone used at the mar-
riage feast of Cana in Galilee (John ii, 6) were set for
this purpose. To these two modes of purification our Lord
seems to allude in John xiii, 10, where the being "clean
every whit" implies one who had become a disciple of
Christ, and consequently had renounced the sins of his
former life. He who had so done was supposed to be
wholly washed, and not to need any immersion, in imi-
itation of the ceremony of initiation, which was never
repeated among the Jews. All that was necessary in
such a case was the dipping or rinsing of the hands or
feet, agreeably to the customs of the Jews. See Wash-
tu (the Hands and Feet). Sometimes the lustration
was performed by sprinkling blood or anointing with
oil. Sprinkling was performed either with the finger,
or with a branch of cedar and hyssop tied together with
the scarlet cord (Lev. xiv, 4-5; Numb. xix, 18; Pass. ii, 7).
See BAPTISM.

The practice of frequent ablutions was not peculiar
to the Hebrews; we find it rigidly enjoined by the
Mohammedan law. We quote the following extract
from Taylor, History of Mohammedanism:

"The Sunnah of the Mohammedans exactly corresponds
with the מָכֵס, מָכָּס, of the Jews, and comprehends
all their religious traditions. (a) From it we take the
following account of the greater purification, ḳhsth. It
must be remembered that there are seven species of wa-
ter for righty performing religious acts. See: the
laws, to say, rain, sea, river, fountain, well, snow, and ice
water. But the purification of the greater lustration, as
the principal cases, are these: (1) Intention; (2) a per-
fec1 cleansing; (3) that the water should touch the
whole skin and every hair. There are five required:
the traditional law, or Huwâa: (1) the appropriate phrase, Blasphâm ('In the name of the most
merciful God'), must be pronounced: (2) the palms
must be washed before the hands are put into the
water: (3) the lustration Wôdâ must be performed: (4) the skin must
be moist when the hands are rubbed. If it must be produced, one must omit the cases in which this lustration is required.) (b)
The second lustration, ṭathath. The principal parts, indeed, of the divine lustration are called the ṭathath because of the two Hebrews, the ṭathath Wôdâ and ṭathath Bîyân (the Koran) institutions, of the lustration Wôdâ are six: (1) Intention; (2) the washing of the entire face; (3) the wash-
ing of the hands and forearms up to the elbows; (4) the rubbing of some parts of the head; (5) washing of the feet as far as the ankles; (6) observance of the prescribed order.

"The Institutes of the traditional law about this lustra-
tion are ten: (1) the preparatory formula, Blasphâm, must
be used; (3) the palms must be washed before the hands are put into the basin; (4) the mouth must be cleansed; (5) all wounds must be drawn through; the mouth must be washed; (6) the right hand and foot must be washed before the left; (7) these ceremonies must be thrice done; (8) the whole must be done in uninterrupted succession. (We omit the cases in which this instruction is required.)

"The purification by sand. The divine institutions respecting purification by sand are four: (1) intention; (2) the rubbing of the face; (3) the rubbing of the hands and forearms; (4) the lifting up to the knees of the hand or foot. The Sonnite ordinances are three: (1) the purification of the right hand and foot; (2) that the ceremony be performed without interruption. The Mohammedans have borrowed the permission to wash with sand from the Jews. In cases of necessity the Jews, indeed, Cedrenus mentions an instance of sand being used for a Christian baptism. Their necessity dictated the permission; we need not therefore have recourse to Ralston's strange theory, that sand is really a liquid. Four things to its validity are added by the commentators: (1) the person must be on a journey; (2) he must have diligently searched for water; (3) it must be at the stated time of prayer; (4) the sand must be clean." See Illustration.

Washburn, Alvin H., D.D., a Protestant Episcopal clergyman, was rector of Christ Church, at Hyde Park, Mass., in 1862, and in 1866 removed to Cleveland, O., as rector of Grace Church, where he continued until his death, near Ashtabula, Dec. 30, 1878. See Protest Episcopal Almanac, 1878, p. 170.

Washburn, Edward Abiel, D.D., an eminent Protestant Episcopal clergyman, was born in Boston, Mass., April 16, 1819. After receiving a good primary education, he entered the Boston Latin School for preparation for Harvard College, where he was admitted at the age of sixteen. He graduated in 1838 with high honors. After studying a short time at the Theological Seminary at Andover and the Yale Divinity School, he served for about six months as a licentiate under the Worcester Association of Ministers, but in 1843 took orders as a deacon in the Protestant Episcopal Church. In 1845 he was ordained presbyter by Bishop Eastburn, of his native state. His first call was to the rectoryship of St. Paul's Church at Newburyport. After laboring seven years in this parish, he spent two years in travel in the East and on the continent. Returning home in 1854, he succeeded Dr. Coxe at St. John's Church, Hartford, Conn., his next parish was St. Mark's Church, Philadelphia, Pa. In 1865 he accepted a call to the Calvary Protestant Episcopal Church on East Twenty-first Street, New York city, where he labored until his death, Feb. 2, 1891.

Dr. Washburn was a large-minded, warm-hearted theologian, a practical preacher, and an upright pastor. He was also active in the religious enterprises of his day. He was a member of the American committee for the revision of the Bible, aided Dr. Schaff in the preparation of one of the volumes of Lange's Commentary, and was the author of a volume of Sermons on the Ten Commandments.

Washing the Hands and Feet. The particular attention paid by the Jews to the cleansing of the hands and feet, as compared with other parts of the body, originated in the social usages of the East. As knives and forks were dispensed with in eating, it was absolutely necessary that the hand, which with the mouth is the common dish, should be scrupulously hand and food clean; and, again, as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company and of refreshment to the traveller. In the following account of the Jewish particulars not given in previous articles. See Wash.

1. Washing the Hands was transformed by the Pharisees of the New-Test. age into a matter of ritual observance (Mark vii, 3), and special rules were laid down as to the times and manner of its performance. The neglect of these rules by our Lord and his disciples drew down upon him the hostility of that sect (Matt. xxv, 2; Luke xvi, 38). Whether the expression πυγμαίω was used by Mark has reference to any special regulation may, perhaps, be doubting; the senses of "of" (A.V.) and "difficult" (R.V.) are both possible; but it may possibly signify "with the feet," as though it was necessary to close the one hand, which had already been cleansed, before it was applied to the unclean one. This sense appears preferable to the other interpretations of a similar character, such as "up to the wrist" (Lightfoot); "to the belly" (Theophylact); "having closed the hand" which is undergoing the washing (Grotius; Scaliger). The Pharisaical regulations on this subject are embodied in a treatise of the Mishna entitled Yadaim, from which it appears that the ablation was confined to the hand (ii, 3), and that great care was needed to secure perfect purity in the water used. The ordinary, as distinct from the ceremonial, washing of hands before meals is still universally prevalent in Eastern countries (Lane, i, 190; Burchhardt, Notes, i, 65; Thomson, Land and Book, i, 184). See Hands.

The Mosaic law directed that in certain cases the Jews should wash their hands, to signify that they were guiltless of the blood of an unknown person found murdered (Deut. xxvi, 6). Pitale was probably aware of this custom, for, from Matt. xxvii, 24, we find, "When Pilate therefore washed his hands..."; but he will not prevail nothing of the business, on washing his hands, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." He knew that this symbolic act was calculated to make an impression, and would be distinctly understood. To himself, also, the adoption of this ceremony was perfectly natural, as the rite was common among the Greeks and Romans as one of expiation for an act of unintentional or unwilling homicide. See the monographs on the subject cited by Volbeding, Index Properum, p. 55, 59, 121. See Yad Haraan.

II. Ritual washing of feet did not rise to the dignity of a ritual observance except in connection with the services of the sanctuary (Exod. xxx, 19, 21). It held a high place, however, among the rites of hospitality. Immediately after a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (Gen. xviii, 4; xix, 2; xxiv, 22; xxxii, 14, 24; Judg. xix, 21; comp. Hom. Od. iv, 49). It was a yet more complimentary act, betokening entire equality and affection, if the host actually performed the office for his guest (Gen. xviii, 4; Luke vii, 44; Acts x, 45, 46; Rom. xvi, 25; 1 Tim., v, 10). Such a token of hospitality is still occasionally exhibited in the East, either by the host or by his deputy (Robinson, Res. ii, 229; Jowett, Res. p. 78, 79). The feet were again washed before retiring to bed (Cant. v, 8). A symbolic significance is attached in John xiii, 10, 11, to the feet as compared with bathing the whole body, the former being partial (πυγμαίω), the latter complete (Απωλεία). The former referred to the course of the day, the latter done once for all; whence they are adduced to illustrate the distinction between occasional sin and a general state of sinfulness. After being washed, the feet were on festive occasions anointed (Luke vii, 46; John xii, 5). The indignity attached to the act of washing another's feet appears to have been extended to the vessel used (Lsa. lx, 8). See Foot-washing.

Foot-washing (pedilium) became as might be expected, a part of the observances practiced in the early Christian Church. The real significance, however, was soon forgotten, or overloaded by superstitious feelings and mere outward practices. Traces of the practice abound in ecclesiastical history, and remnants of the abuse are still to be found, at least in the Roman Church. The present wishes to see these studied and these may consult Siegel, Handbuch der christl.-kirch. Alterthumer, ii, 156 sq.

Wash-pot (πυργμαίω), a basin or ewer for washing the hands and feet; put figuratively for the meanest vessel (Ps. lx, 10). Respecting the ancient Egyptians, Wil-
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kinson (Anc. Egypt. i, 77 sq.) remarks as follows: "To those who arrived from a journey, or who desired it, water was brought for their feet previous to entering the festive chamber. Joseph ordered his servants to fetch water for his brethren that they might wash their feet before they ate (Gen. xliii, 24), comp. also xviii, 4, the Egyptians did not receive guests without their being washed. It was always a custom of the East, as with the Greeks and Romans (comp. Luke vii, 44, 46). The Egyptians also washed their hands before dinner, the water being brought in the same manner as at the present day; and ewers, not unlike those used by the modern Egyptians, are represented, with the basins belonging to them, in the paintings of a Theban tomb. In the houses of the rich they were of gold or other costly materials. Herodotus mentions the golden foot-pan in which Amaias and his guests used to wash their feet. The Greeks had the same custom of bringing water to the guests, numerous instances of which we find in Homer—as when Telamachus and the son of Neoror was received at the house of Menelaus, and when Asphalon poured it upon the hands of his master and the same guests on another occasion. Virgil also describes the servants bringing water for this purpose when Eneas was entertained at Dido. Nor was the ceremony thought superfluous, or declined, even though they had previously bathed and been anointed with oil."


Wasuda (or Vasuda) is the earth in India, a sublime goddess whom they worship alike with the pre-server Vishnu. She also carries the surname Surebha—cow of plenty; which is not in the least an unbecoming comparison, as it might seem, because the cow in India is worshipped and held sacred to the gods. In poetry she receives still other surnames: the dark border of the sea-like Indra's chariot (ibid. xxv, 89; 1 Sam. xxv, 46). It was always a custom of the East, as with the Greeks and Romans (comp. Luke vii, 44, 46). The Egyptians also washed their hands before dinner, the water being brought in the same manner as at the present day; and ewers, not unlike those used by the modern Egyptians, are represented, with the basins belonging to them, in the paintings of a Theban tomb. In the houses of the rich they were of gold or other costly materials. Herodotus mentions the golden foot-pan in which Amaias and his guests used to wash their feet. The Greeks had the same custom of bringing water to the guests, numerous instances of which we find in Homer—as when Telamachus and the son of Neoror was received at the house of Menelaus, and when Asphalon poured it upon the hands of his master and the same guests on another occasion. Virgil also describes the servants bringing water for this purpose when Eneas was entertained at Dido. Nor was the ceremony thought superfluous, or declined, even though they had previously bathed and been anointed with oil."

WATCH, in Heb. פְּלִימָן, denoting "to cut into," thence "to impress on the mind," "to observe," "to watch," in the sense of keeping or guarding; or פְּלִימָן, the original meaning of which is "to look out," thence "to watch," as in English, "to keep a lookout," in the sense of spying or noticing. Watching must have been coerul with danger, and danger arose as soon as man became the enemy of man, or had to guard against the attacks of wild animals. Among a primitive and nomadic people this was particularly necessary. Accordingly we find traces of the practice of watching in early portions of the Hebrew annals. Watching must have been carried to some degree of completeness in Egypt, for we learn from Exod. xiv, 24 that the practice had, at the time of the Exode, caused the night to be divided into different watches or portions, mention being made of the "morning watch" (comp. 1 Sam. xi, 11). In the days of the Judges (vii, 19) we find "the middle watch" mentioned (see Luke xii, 38).

At a later period Israelites, by being entertained at the gates (2 Sam. xvi, 34 sq.), 2 Kings ix, 17 sq., Ps. cxvii, 1, cxx, 6; Prov. viii, 34), where they gave signals and information, either by their voice or with the aid of a trumpet (Jer. vi, 17; Ezek. xxxiii, 6). At night watchmen were accustomed to perambulate the city (2 Cor. iii, 5; v, 7). In the New Test. we find mention of the second, the third, and the fourth watch (Luke xii, 38; Matt. xiv, 25).—Kitto. On the watch at Christ's sepulchre (Matt. xxvii, 66), see the monographs cited by Volzeldig, Index Programmam, p. 67. See WATCHMAN.

WATCH OF THE NIGHT (יִשָּׁרְאֵל, יִשָּׁרְאֵל). The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. The proper Jewish reckoning recognised only three such watches. These would last respectively from sunset to 10 P.M.; from 10 P.M. to 2 A.M.; and from 2 A.M. to sunrise. It has been concluded by Lightfoot (Hor. Heb. in Matt. xiv, 25) that the Jews really reckoned four watches, three only of which were in the dead of the night, the fourth being in the morning. This, however, is rendered improbable by the use of the term "middle," and is opposed to the rabbinical authority (Mish. Erash. Berach. ii, 1; Kibon, On Psa. liii, 7; Rash., On Judg. vii, 19). We find, however, different opinions on this subject as early as the Talmud (Berach. iii, b, etc.). The Old Test. mentions expressly:

1. שָׁמַר שָׁמַר, head, first, of the watches (Lam. ii, 19).
2. שָׁמַר מָרָא, middle watch (Judg. vii, 19), which, according to those who affirm that there were always four, means the middle of those three watches which fell in the time of complete night.
3. שָׁמַר נָא, morning watch (Exod. xiv, 24; 1 Sam. xi, 11).
Subsequently to the establishment of the Roman supremacy, the number of watches (vigiliae) was increased to four, which were described either according to their numerical order, as in the case of the "fourth watch" (Matt. xix. 26, comp. Josephus, Ant. v. 6, 5), or by the terms "even, midnight, cock-crowing, and morning" (Mark xiii. 85). These terminated respectively at 9 P.M., midnight, 3 A.M., and 6 A.M. Conformably to this, the guard of soldiers was divided into four relays (Acts xii. 21, 22). The murder of Herod appears to have followed in Herod's army. (SeeVeget. De Re Milit. iii. 8, "in quattuor partibus ad clepsydrum sunt diversae vigiliae." ut non amplius quam tribus horis nocturnis, necesse est vigilarc. Censorin. De Die Natud. lxxxv. 4, 5, Coelum. S. Joannes. Aut. xxvii. 3, S. Joannes. Aut. xix. 40; Xenoph. Anab. iv. 1, 5; Buxtorf. Lex. Talmud. Fischerus. Procl. de Vitis Leg. N. Test.) Accordingly, in the New Test. four night-watches are mentioned (Mark xiii. 85):

1. *Ox* or *Ox*, the late watch, lasting from sunset to the third hour of the night, including the evening dawn: also called *aon* or *aon* (Mark xi. 11), or simply *aon* (John xix. 19).

2. *Myia* (or *Myia*), from the third hour to midnight.

3. *Acalendaria* or *Acalendaria*, from midnight to the third hour after midnight. This ended with the second cock-crowing.

4. *Ox*, early, from the ninth hour of the night to the twelfth the morning dawn or twilight. It also called *aon* or *aon* morning-tide or moru (Mark xviii. 29).

See Night-watch; Viol.

**Watches** ("W", walking), a class of angelic beings mentioned in the description of Nebuchadnezzar's dream (Dan. iv. 10). It is said to have believed that God had delegated the moral government of the earth to celestial spirits, who had the charge of making inquisition into human actions, and punishing the guilty. See Angel.

**Watchers**, a class of monks who are said to have performed divine service without intermission, by dividing themselves into three classes, and taking their turns at the service at stated hours. (See Acres.) The term is applied to the keepers of the Easter sepulchre. Usually there were two or three who sang psalms and maintained the watch. The term is also used to designate the keepers of the Church who went the rounds at night.

**Watching with the Dead.** See Wake.

Watching Loft is an apartment over the side, sacristy, or porch of a Church or cathedral, from which the great shrines were observed by the watchers of the Church. Such seats remain at Nuremberg, Germany; and at Oxford, Lichfield, St. Albans, Westminster, Exeter, Hereford, and other ancient English dioceses.

**Watchman** ("W", 2 Kings xvii. 9; xviii. 8; Jer. xxxi. 16, "watcher," Jer. iv. 16; elsewhere "keeper," "preserver," etc.; but usually in Les or "W"). Even strong walls and double gates would not of themselves secure a city from the enemy. Men were therefore employed to watch day and night on the top of the walls, and especially by the gates. It was thus that the messengers from the army were seen long before they reached the place where David anxiously sat (2 Sam. xxi. 24-27). In like manner the watchman of Jeruzalem saw in the distance the company of Jehu driving furiously (2 Kings ix. 17-20). So Isaiah, in one of his sublime visions, saw a watchman standing by his tower day and night (Isa. xxxi. 5-12). A figurative use of the word watchman is beautifully seen in Isa. lxii. 6; Ezek. xxxiii. 2, 6, 7; Hab. ii. 1. There were others whose duty it was to patrol the streets of the city and preserve order (see Psa. cxxxvii. 1; Song of Solomon iii, 3). There are such in Oriental cities to-day, and they challenge all persons found abroad after certain hours of the day and night. They are not able to give a good account of themselves, and sometimes subjecting them to rough treatment. In Persia the watchmen were obliged to indifferent those who were robbed in the streets, and make satisfaction with their own blood for those who were murdered, which accounts for the vigilance with which they discharged the charge of their office, and illustrates the character of watchman given to Ezekiel, who lived in that country, and the duties he was required to perform. If the wicked perished in his iniquities without warning, the prophet was to be accountable for his blood; but if he duly pointed out his danger, he delivered his own soul (Ezek. xxxiii. 5). These terms, therefore, were neither harsh nor severe; they were the common appointments of watchmen in Persia. They were also charged to announce the progress of the night to the slumbering city: "The burden of Dammah: he calls to me out of Seir, Watchman, what of the night? watchman, what of the night?" The watchman said, The morning cometh, and also the night." (Isa. xxii. 11). This is confirmed by an observation of Chardin, that, as the people of the East have no clocks, the seven watches of the day and of the night, which are eight in all, are announced. In the Indies, the parts of the night are made known, as well by instruments of music, in great cities, as by the rounds of the watchmen, who, with cries and small drums, give information that a fourth part of the night has passed. No one, as these cries are not more frequent than one in an hour, or at two hours after night, or at any quarter of the part of the night, it appeared to them but as a moment. There are sixty of these in the Indies by day, and as many by night; that is, fifteen for each division. They are required not only at each watch of the night, but at frequent intervals in the progress of it, to cry aloud, in order to give the people, who depend upon them for the protection of their lives and property, assurance that they are not sleeping at their posts or negligent of their charge. In these latter occasions, their exclamations are made in a form calculated to enliven the tedium of their duties, as, "God be merciful to you!" while the other responds, "Blessings be on you likewise." This practice of salutation, when they meet, in the form of a set dialogue, was observed also by the ancient officers of this description among the Jews, the watch word being then, as we have seen it is still among the watchmen of the caravans, some pious sentiment, in which the name of Jehovah was specially expressed. Two remarkable instances of this occur in Scripture. The only instance of the watchmen of Jerusalem, who were always Levites, and among whom the same regulations subsisted as among other watchmen, he addresses them under the poetical description of "Ye that make mention of the Lord," i.e. Ye whose watchword is the name of Jehovah (Isa. xxvi. 7). The other instance is in Eze., the whole of which, as is justly observed by Bishop Lowth, is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing. This is the form, and the answer seem both to be a set form, which each proclaimed aloud at stated intervals to notify the time of night.

**First band of watchmen"**—"Bless ye the Lord, all ye servants of the Lord, who by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord."**Second band of watchmen answer—**"The Lord bless thee out of Zion, the Lord that made heaven and earth."**

**Watch-night** is a Wesleyan custom. Near the beginning of watch-night the members of that body in Bristol began to meet at night, that they might worship without interruption. Mr. Wesley, knowing that such meetings would soon be misinterpreted, made them public, and for a time held them once a month. Afterwards, however, they were observed only on the eve of the new year. This custom prevails to a certain extent to the present time.
Watch-tower (יוֹדִּקָה, Isa. xxi, 5; יְשָׁרָה, 2 Chron. xx, 24; Isa. xxi, 8), a structure over or by the side of city gates in the East, in which a watchman was stationed to observe what was going on at a distance, especially in times of danger (2 Sam. xviii, 25). We find that he went up by a staircase from the passage, which, like the roof of the dwelling-houses, was flat, for the purpose of desecrating at a distance those that were approaching the place, or repelling the attacks of an enemy. The observations made by the watchman were communicated by him immediately to the king, but by the intervention of a warden at the outer gate of the tower; and it appears that a private staircase led from the lower room, in which David (in the above passage) was sitting, to the upper room over the gateway; for by that communication he retired to give full vent to his sorrow (see Thompson, Land and Book, ii, 411). See City; Gate; Tower.

Waterford, Council of (Synodus Guaterfordicus). Waterford is a city of Ireland, capital of the county of the same name, situated near the southern coast, on the right bank of the Suir, nine miles from the sea. An ecclesiastical council is said to have been held there about 1148, but it is ordered that all English slaves throughout Ireland should be liberated to aver the divine wrath. It seems that many of the English had been in the habit of selling their own children to the Irish for slaves, and that not under the pressure of circumstances. See Mansi, Concil. Councils, i. 397. Both the date and place of this council are probably incorrect, as the account of it in Labbe exactly coincides with that of the Council of Armagh in 1171 (q.v.), and in both the council is said to have been convoked "ad Ardamunichum."—Landon, Manual of Concils, i. 259.

Waterhouse, Edward, an English author who became a clergyman, was born in 1619. He received a learned education, became a member of the Royal Society in 1668, and took holy orders the same year. He died May 30, 1670. He was the author of Humble Apology for Learning and Learned Men (1653);—Two Contemplations (ed.);—Discourse of the Piety, Policy and Charity of Elder Times and Christians (1655);—Gentleman’s Monitor (ed.);—Short Narrative of the Late Dreadful Fire of London (1667);— and other works. See Allibone, Dict. of Brit. and Amer. Authors, x. v.

Waterlanders (or Waterlandians), a sect of Anabaptists (q.v.) in Holland, so called to distinguish them from the Flemishers, or Flemish Anabaptists, also because they consisted, at first, of the inhabitants of a district in the north of Holland called Waterland. The Flemishers were more rigid in their views and practice than the Waterlanders. Both are governed by presbyters and deacons, and each congregation is independent of all foreign jurisdiction. The Waterlanders are also called Johannites, from John de Ries, who was of great service to them in many respects, and who was one of the composers of their Confession of Faith in 1580. The Waterlanders of Amsterdam afterwards joined with the Galenists (q.v.). See Moversius.

Waterman, Henry, D.D., an Episcopal clergyman, was born at Centerville, Warwick, R.I., Aug. 17, 1818, and was a graduate of Brown University in the class of 1831. He pursued his theological studies, in part, at Cambridge, at a school taught by Rev. John Henry Hopkins and Rev. George Washington Doane, which, on their appointment as bishops—the one of the diocese of Vermont, and the other of the diocese of New Jersey—was given up. Mr. Waterman completed his course of study at the Episcopal Seminary in New York, and was ordained deacon by bishop Griswold, at Providence, in June, 1835, and presbyter by the same, at Boston, in 1837. He commenced the active duties of the ministry at Woonsocket, R.I., as rector of St. James's Church, where he remained six years (1835-41), and then took charge of the parish of St. Stephen's in Providence, commencing his ministry in November, 1841. Here he continued for four years (1841-45), and then went to Andover, Mass., where he was rector of Christ Church until June, 1849. He spent nearly a year in foreign travel for his health, and, on his return, in the summer of 1850, he again became rector of St. Stephen's Church, occupying that position until October, 1874, a period of twenty-five years, during which time the vigorous and vigorous parish grew up under his administration. Resigning his parish, he continued to reside in Providence, preaching in different parishes of Rhode Island and other places as his health allowed him. His death occurred in Providence, Oct. 18, 1876. "Dr. Waterman," says Prof. Gammage, "was an instructive and effective preacher, and a careful student of the works of the old English divines, and was thoroughly Anglican in all his ecclesiastical views. Beyond his immediate sphere as a clergyman, he seldom cared to appear in public. In that sphere, however, he exerted a very important influence, and was greatly respected by his brethren." (J. C. S.)

Waters, Francis, D.D., a local deacon and elder, and a noted educator in the Methodist Protestant Church, was born Jan. 16, 1792, in Maryland. He graduated in Pennsylvania University, in 1810, and took charge of a congregation, in Society Hill, Philadelphia, Pa., in 1814. In 1818 he was elected president of Washington College, in Chestertown, Kent Co., and resigned this position in 1823. From this date until 1828 he resided in Somerset County; from 1828 to 1833 he taught private school in Baltimore. In 1840 he became president of the Theological and Literary School for the education of young men for the itinerant ministry of the Methodist Protestant Church; in 1846 he went to reside in Baltimore, and filled several important positions of an educational character until Jan. 30, 1860, when, on account of failing health, he was obliged to resign. He was president of the General Conference of the Methodist Protestant Church in 1846 and 1862. He died April 25, 1868. See Cuthbert, Founders of the M. P. Church, p. 182.

Water-spout is the rendering in the A. V. at Ps. xlii, 7, of מָשַׁלַע, "marshaller" (from מָשָׁל, a root of doubtful import), which Gesenius thinks a cataract or water-course ("mitter," 2 Sam. v, 6), and Thurna a pipe or orifice. Water-spouts are actually seen on the Mediterranean (see Thompson, Land and Book, ii, 256). See Guttus.

Watson, George, D.D., a Protestant Episcopal clergyman, was rector in Norwalk, O., in 1854, and from that time until 1865 served the parish of St. Paul, in that city. He died Nov. 15, 1870, aged sixty-eight years. See Prof.eyer, Almanac, 1871, p. 118.

Watson, James Clemson, D.D., a Presbyterian minister, was born in Donegal township, Lancaster Co., Pa., Jan. 27, 1805. He graduated from the College of New Jersey in 1827; studied at Princeton Theological Seminary between two and three years; was licensed in 1830, and ordained, in 1832, in a united church of the united churches of Gettysburg and Great Conewago, Pa., where he labored until 1849; then became pastor at Clinton, N., J.; next at Kingston in 1851, and finally in 1854 at Milton, Pa., where he died, Aug. 8, 1866. See Necrol. Report of Princeton Theol. Sem. 1881, p. 81.

Watson, Robert, LL.D., a minister of the Church of Scotland, professor and author, was born at St. Andrew's about 1720, was educated at the universities of St. Andrews', Glasgow, and Edinburgh. In 1751 he began to deliver in Edinburgh a course of lectures on rhetoric and belles-lettres, which he repeated for several successive winters. He became a minister of the Church of Scotland in 1768; professor of logic, rhetoric, and belles-lettres in the College of St. Salvator, in St.
Andrew's, soon after; and principal of the United Col-
lege of St. Leonard and St. Salvador, and minister of the
Church and parish of St. Leonard, in 1777. He died in
1781. He was the author of a History of the Reign of
Philip II, King of Spain (London, 1777, 2 vol.); and a History of the Reign of
Philip III (1785). The latter work was left unfin-
ished at the author's death, and was completed for the
benefit of his family by William Thomson, LL.D. The
former was translated into French, Dutch, and German.
Both works have been republished in the United States
(N. Y. 1818), but are of little value, being heavy and
incoherent in style, and yielding inevitably to the more
philosophical and elegant works of Frencott.

WATSON, Thomas (1), D.D., an eminent English
prelate, was born about 1520. He was educated at St.
John's College, Cambridge, of which he became a fellow
and master in 1553. He took orders in the Church of
England; was appointed dean of Durham in 1558; bish-
op of Lincoln in 1558; and was preceptor to queen Mary.
On the accession of queen Elizabeth, he refused to take
the oath of supremacy; was deprived of his bishopric,
and from that time until his death adhered firmly to
the Roman Church. He was imprisoned near London
until 1588, when he was removed to Wisbech Castle,
where he died, Sept. 25, 1592. His published works are
The Necessity of Submitting to the Present and the
Safeguard of the Church's Doctrines concern-
ing the Real Presence (1554); and Hominum and
Catholicke Doctrine concerning the Seven Sacraments
(1558). He was also the author of a Latin tragedy,
which was greatly admired, but never published.

WATSON, Thomas (2), an eminent Nonconformist
divine, was educated at Emmanuel College, Cambridge,
and was pastor of St. Stephen's, Wallbrook, London, in
1649. Ejected for nonconformity in 1662, he preached in
Croody Hall in 1672, and died in Essex about 1699.
Watson was an eminent preacher, and one of his ser-
mons, entitled Heaven taken by Storm, was often reprint-
ed. Besides A Body of Practical Divinity, consisting of
one hundred and seventy-six sermons on the Assem-
bly's Catechism (1629; last ed. N. Y. 1871), he published
The Christian Charter:—The Art of Divine Conten-
tement:—A Discourse of Meditation (6th ed. Lond. 1650).
His Select Works were published in London in 1821,
and reissued in 1833. See Plot-Herzog, Real-
Encyklop. n. v. (B. P.)

Watt (also Vadianus), Joachim von, the Re-
former of St. Gall, was born Dec. 30, 1494, of ancient
family in that city. His father was a merchant, his
mother a judicious and pious woman. His early edu-
cation was conducted by his mother and pedagogues of
his native town, but he soon went to Vienna in order to
avail himself of the superior privileges there afforded.
He there became acquainted with Ulric Zwingli and
Heinrich Lorti (Glarenus). A period of dissolute be-
havior ensued in his life, but it was speedily followed by
a continuous season of earnest classical study. A Virgil
which he was wont to use as a pillow in those days is
still preserved in the town library of St. Gall. He also
tried his powers in Latin verse, and, in obedience to the
customs of his day, changed his name into the Latin
Vadianus, afterwards Vadiana. After a tour through
Poland, Hungary, and Carinthia, and an essay at teaching
in Villach, he returned, by way of Venice, to Vienna, and
resumed his studies. He joined the learned society
known as the Danube Association, and included juris-
prudence, theology, and medicine in his course, obtain-
ing the doctorate in the last-named department. After
three years, he returned home and began his literary
labors. He entered in Alexandria, D. C., in 1801, Georgetown in 1808, Alexander City in 1864,
and in 1865 was appointed to Washington city. The
remainder of his life was spent on his farm in retirement.
He died March 29, 1827. Mr. Watters accomplished
a great amount of good under very adverse cir-
cumstances, and his un Marietta Green.

The Church of St. Gall was wholly controlled by the
spirit of Middle-Age Catholicism; but Watt, who had
become acquainted with the writings of Luther and the
ideas of the Reformation while at Vienna, gave himself
fully to the whole reformation condition. He was
assisted in his endeavors by the newly installed
minister of St. Laurent, Benedict Burgauer, and his
helper, Wolfgang Wetter. He maintained an active corre-
spondence with Zwingli. He resigned in the Colloquy
of Zurich in 1529, and of Berne in 1526. He became
the chief promoter of the Reformations initiated in St. Gall,
after the Zurich Colloquy, and incurred much hatred in
consequence. The Anabaptist movement in St. Gall
and Appenzell also gave him trouble; but the continued
support accorded him by his fellow citizens sus-
tained him. He had a brother-in-law, the famous Reformer
Bel, of Zurich, who was drowned in punishment of his heres-
ies. He was chosen burgomaster of St. Gall repeatedly,
and in that capacity gave himself to the work of in-
structing the populace and increasing their comforts.
He also participated in the theological controversies of
his time, particularly the sacramental controversy and Schwenk-
feldian disputes, and in connection with them wrote
several books. He died April 6, 1551, and was mourned
by Calvin and others as being lost to the great work of
the Reformation in whose promotion he took so influen-
tial a part.

The life of Watt was first described by Kessler, the
friend whom he had brought under the influence of Lu-
ther and Melanchthon, and thereby gained for the Re-
formation. Kessler's MS. is preserved in the Library of St.
Gall. Of his biographers are Huber, Historiae Helvetica-
den des . . . Joachim v. Watt (St. Gall, 1698); Froesel,
Joachim Vadianum, etc. (Kilberfeld, 1861), pt. ix.—Herzog, Real-
Encyklop. n. v.

Watters, Nicholas, a Methodist Episcopal minis-
ter, and brother of William Watters, was born in Anne
Arundel County, Md., Nov. 20, 1739. He entered the
travelling connection about the year 1773, and was ap-
pointed as follows: Kent, Md., 1776; Hanover, 1777-78;
Union, S. C., 1794; Selden, 1798; Harford, Md., 1800;
Winchester, Va., 1801; Lancaster, 1802; Broad River,
Ga., 1803; Charleston, S. C., 1804, where he died in
peace and triumph Aug. 10, 1840. Beuinet Kendrick,
his colleague in the ministry, reported to the South
Carolina Conference that Nicholas Watters was pecu-
liarily attentive in visiting the sick, and would not let a
favorable opportunity slip. He exercised a great de-
gree of humanity in his Christian and ministerial duties.
His last words were, "I am not afraid to die, thanks
be to God!" See Minutes of Annual Conference, 1915,
p. 126; Bangs, Hist. of the M. E. Church, ii, 174; Ste-
vens, Hist. of the M. E. Church, ii, 21; iii, 398; iv, 240;
241.

Watters, William, a Methodist Episcopal minis-
ter, was born in Baltimore County, Md., Oct. 16, 1751,
of Church of England parentage. He was naturally
vain, self-willed, and passionate, but his decision to
his owed mother led him to seek religion early in life.
He acquired a good education; joined the Methodists at
the age of twenty; soon began earnest Christian work
by prayer and exhortation; and in 1773 entered the Phi-
adelphia Conference. In 1776 he was appointed to Fred-
errick, in 1778 to Fairfax, in 1772 to Brunswick, and in
1779 to Baltimore Circuit. In 1792 he retired from
the regular work to his little farm in Fairfax County.
In 1796 he re-entered the active ranks, and was appointed
to Berkeley Circuit, Va., but was soon obliged to return
to Virginia, the home of his forefathers. He entered in
Alexandria, D. C., in 1801, Georgetown in 1808, Alexan-
dria city in 1864, and in 1865 was appointed to Washington
city. The remainder of his life was spent on his farm in retirement.
He died March 29, 1827. Mr. Watters accomplished
a great amount of good under very adverse cir-
cumstances, and his un
WAVE-BREAD (יוֹסֵפָה יִשְׂפָּה) is a ceremonial bread presented in connection with the wave-offerings on the Day of the波悉 (תּוֹם נְבָאָה). In the context of the biblical offerings, the wave-breath is connected specifically to the presentation of the wave-breath, as a special kind of offering brought to the sanctuary by the priests. This type of offering is associated with the sanctuary and its sacrifices, indicating a significant role in the religious and ceremonial life of the Israelites. Further details and context regarding the wave-breath and its significance can be found in the relevant biblical passages and commentaries. The wave-breath is associated with the wave-breath of the Passover, which is an important event in Jewish history, commemorating the deliverance from slavery and the liberation of the Israelites from Egyptian bondage. The wave-breath, as a part of the Passover ceremony, is a symbolic act that celebrates the beginning of the harvest season and the renewal of life. The wave-breath is presented with a blessing, indicating its importance in the religious and cultural practices of the Israelites. The wave-breath and its associated rituals serve as a reminder of the Israelites' history and the ongoing connection to their spiritual traditions and practices. Further details and context regarding the wave-breath and its significance can be found in the relevant biblical passages and commentaries.
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xxix, 27; Lev. vii, 30, 32, 34), and what is called (Exod. xxxviii, 24) wave-gold is also called sheave-gold (Numb. xxxi, 52). Indeed, the Jews scarcely distinguish between the two (הראב and נירוב) as ritualistic acts, but explain each as an upward and downward motion (Mishna, Menach. v, 6), a sort of elevatio. Both would therefore have been generally expressive of some consecration to God as the universal Owner and Giver (see Gesenius, Theaur. p. 866; Bähr, Symboλικ, ii, 355 sq., 377). Some moderns incorrectly regard the two acts as identical (Jahn, Archäol. iii, 58), or take "heaving" (הראב) in the vague sense of "offer" or "offere" (like Gesenius, Theaur. p. 1277), and connect דָּשָא, Exod. xxxii, 27, with דָּשָא הָאשת, contrary to the accents and the parallelism; but see Kurlt, ב. יז하며, p. 140 sq. See LEAV-OF-FERING.

Wax (בֲּדָשָא or דָּשָא, dendra, supposed to come from a root דז, significant of melting or yielding), the soft sticky substance of which bees form their cells, and which is readily separated from the honey by melting in warm water (Iam. xxii, 14; Ivvi. ii, 25; ivvi. 5; Mic, i, 4). This is properly called beewax, and is of vegetable origin, although manufactured by the bees from the pollen of various kinds of flowers. But there is a species of wax, made from resin, either vegetable or mineral (the latter originally vegetable likewise), by the addition of proportions of greases, such as shoemaker's wax, grafting-wax, etc. It is doubtful whether the Hebrews were acquainted with any of these artificial sorts.

Waxen Figures. A well-known custom of curing an enemy in the Middle Ages was that of making a waxen figure, and, as it melted before the fire, the person represented by it was supposed similarly to waste away. This practice is referred to in Horace (Satires, i, 6, 30 sq.), and it is worthy of remark that the same custom is described in the incantations of the ancient Egyptian sorcerers. See Lenormant, Chaldæan Magic, p. 5.

Way. This word has now in ordinary parlance so entirely forsaken its original sense (except in combination, as in "highway," "causeway"), and is so uniformly employed in the secondary or metaphorical sense of a "custom" or "maner," that it is difficult to remember that in the Bible it most frequently signifies an actual road or track. Our translators have employed it as the equivalent of no less than eighteen distinct Hebrew terms. Of these several had the same secondary word "way" in combination with us. Two others (ॠִּּּ and דֵּדֵּּ) are employed only by the poets, and are commonly rendered "path" in the A. V. But the term which most frequently occurs, and in the majority of cases signifies (though it also is now and then used metaphorically) an actual road, is דַּשָּא, דַּשָּא, connected with the German treiben, and the English "tread." It may be truly said that there is hardly a single passage in which this word occurs which would not be more clear and more real if "road" were substituted for "way of." Thus Gen. xvi, 7, "the spring of the road to Shur;" Num. xiv, 24, "the road to the Red Sea;" 1 Sam. vi, 12, "the road to Bethhemesh;" Judg. ix, 37, "the road to the oak of Morecum;" 2 Kings xi, 10, "the road to the gate." It turns that which is a mere general expression into a substantial reality. In like manner the word דַּשָּא in the New Test. is also involuntarily translated "way." Mark x, 32, "They were on the road going up to Jerusalem;" Matt. xx, 17, "and Jesus took the twelve disciples apart in the road." One of the roads of pilgrims who, like themselves, were bound for the Passover.

There is one use of both דַּשָּא and דַּשָּא which must not be passed over, viz. in the sense of a religious office. In the Old Test. this occurs but rarely, perhaps twice; namely in Amos viii, 14, "the manner of Hebron;" where the prophet is probably alluding to some idola-

rous rites then practiced there; and again in Ps. cxix, 24, "look if there be any evil way," any idolatrous practices, "in me, and lead me in the everlasting way." But in the Acts of the Apostles δεευ, the way," the road Is the road is also mentioned, almost repeatedly, for the new religion which Paul first resisted and afterwards supported. See Acts ix, 2; xix, 9, 23; xxxii, 4; xiv, 11, 22. In each of these the word "that" is an interpolation of our translators, and should have been put into itacles, as it is in xiv, 22.

The word דַּשָּא is spoken in the Koran as "the path" (et-tarīk, iv, 66), and "the right path" (i, 5, iv, 174). Gesenius (Thesaur. p. 335) has collected examples of the same expression in other languages and religions. See Road.

Waynflete, William of, an eminent English prelate of the 13th century, founder of Magdalen College, Oxford, was born of a noble family in Waynflete, Lincolnshire. He was educated at Winchester School and one of the colleges at Oxford. He was ordained deacon in 1420, and presbyter in 1426; became head-master of Winchester School in 1429; rector of Wrasall in 1433, master of St. John's College, Oxford, in 1441, and was connected to Eton with a part of his school in 1440, by the advice of Henry VI; became bishop of Winchester in 1447, in which position he continued for thirty-nine years. In 1450 he was called upon by king Henry for advice in the matter of the rebellion of Jack Cade, which he tendered at the prince's residence; and soon afterwards rendered a like service, when Richard, duke of York, took upon arms against his majesty. In 1453 he baptized the prince of Wales, afterwards Edward IV. In 1456 he was appointed lord high chancellor, and resigned the office in 1460. He died Aug. 11, 1461, and was buried in the church of Winchester Cathedral, in a magnificent sepulchral chapel, which is kept in the finest preservation by the Society of Magdalen College. He founded Magdalen College, established a free school in his native town, and was a benefactor to Eton College and Winchester Cathedral. He possessed considerable ability as an architect, which he employed in connection with his benefactions.

Waylsde Chapel is a small house of worship at some frequented place on a public highway, formerly resorted to on pilgrimage, or as a place of safety by pilgrims. These buildings were commonly attached to bridges at the entrance of towns— as at Rochester, Stamford, Elvet, Durham, Exeter, Newcastle, and London. Two still exist at Castle Barnard and Wakefield, the latter being of the 14th century. It has a remarkable carving of the Resurrection. In France, Germany, and Italy, it is common; there is a good example at Pisa, about 1360. They were frequented sometimes as objects of pilgrimages, but more commonly by pilgrims going and returning from a shrine, and by ordinary travellers when the dangers of the highway and bypaths were considerable. Until recent times the bishop of Chichester was met at St. Roche's Hill by the civic authorities, on his return from parliament, to congratulate him upon his safe arrival home.

Waylsde Cross is a cross set up on the public highway, either to commemorate some remarkable event, to indicate the boundary of an estate, to designate a customary station for a public service, or the temporary resting-place of the corpse on a royal or noble funeral; or to mark the confines of a diocese, monastic, or parochial boundary. Anciently, in England, wayside crosses were sometimes abundant, and reminded the faithful of the duty of prayer. They were often of stone, standing on the steps; though, no doubt, wooden wayside crosses were frequently set up. Stone crosses appeared to the distinct architectural features of the age and time in which they were erected. One preserved from the site of the abbey is preserved in Langley Park, Northumberland. The Weeping Cross at Shrewsbury was a station
on Corpus Christi Day, when the various guilds, religious and corporate bodies visited it; and there offered prayers for an abundant harvest, returning to hear mass in St. Chad's. There was a weeping cross at Caer, erected by Queen Matilda in memory of her sorrow at the cruel treatment of her husband, William of Normandy. Sometimes it commemorated a battle, as the Neville's Cross, near Durham, erected in 1464; or a death, like the memorial of Sir Ralph Percy, who was killed on Hedgeley Moor in 1464. There are remains of wayside crosses near Doncaster and Bath, with inscriptions, inviting the prayers of the passing traveller. In Devonshire alone there are one hundred and thirty-five places called by the name of the cross. At Pencran and St. Herbit, Brittany, there are superb specimens; and others, richly carved, at Nevers, Carew, and Nante, among others. A massive cross from Elsing's sepulchral cross of the 7th century. In Spain, Italy, Lubbeck (near Lounain), Willesbrock, and on Bonhill, Berwickshire, there are memorials of a violent death. In the life of St. Willehad the English labourers are said to have gathered round a cross in the middle of a field for daily prayer as an ordinary custom.

Webbe, Geo, D.D., an English prelate, was born at Bromham, Wiltshire, in 1851. He was educated at Oxford University, took holy orders, and became minister of Steeple Aston, Wilts, where he also kept a grocery shop, as he afterwards did at Bath. In 1861 he became rector of St. Peter and St. Paul's in Bath; was made chaplain to Charles I, on his accession to the throne; and was consecrated bishop of Limerick, Ireland, in December, 1834. Some time before his death he was confined in Limerick Castle by the rebels, and died there near the close of 1641. He was the author of Practice of Quietness (1st ed. 1681) — A Brief Exposition of the Principles of the Christian Religion (1612) — Arrangement of an Unruly Tongue (1619) — A proper Prayer; or, The Christian's Choice (1624) — Lessons and Exercises out of Cicero ad Atticum; — some other text-books for schools, and several Sermons, which appeared from 1609 to 1619. He was accounted the best preacher in his time in the royal court, and the smoothest writer of sermons that were then published.

Webber, Francis, D.D., an English clergyman, of the 18th century, was rector of Exeter College, Oxford; and in 1756 became dean of Hereford. He published five single Sermons (1738-50). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Webber, George, D.D., a Methodist Episcopal minister, was born in Shapleigh, Me., March 18, 1801. He embraced religion in early life, and, after spending some time as a student in Maine Wesleyan Seminary, joined the Maine Conference in 1828, and was appointed as junior preacher on Strong Circuit, which embraced nearly the whole valley of Sandy River. His reputation as an able preacher soon spread, and he was sought by all the important charges in the Conference. No preacher in the Maine Conference had ever been so highly honored by his brethren. Sixteen years he served as presiding elder; five times was a delegate to the General Conference; once to the Evangelical Alliance in London; and once to the Methodist Episcopal Church of Canada. At the General Conference of 1852 he was a prominent candidate for the office of bishop. For many years he was a trustee of Maine Wesleyan Seminary, and was prominently connected with all the great interests of the Conference for nearly half a century. As a preacher, Mr. Webber was sold rather than brilliant, profoundly impressive, evincing thorough mastery of his subject, deliberate and ex- haustive, and purely extemporaneous. His forty-seven years of ministerial record stand without a blemish. In 1874 he superannuated, and retired to his home at Kent's Hill, and died May 11, 1875. See Minutes of Annual Conferences, 1876, p. 96.

Webber, Anania, a Lutheran theologian of Germany, was born at Lünehausen, in Saxony, Aug. 14, 1596. He studied at Leipzig, where he also took the different theological degrees. In 1627 he was appointed to the pastorate at Morschen, in 1634 to the superintendency at Leisnig, having in the same year received the degree of licentiate of theology. In 1638 he went to Leipzig as archdeacon of St. Thomas's, was appointed in 1639 professor of theology, and in 1640 received the doctorate of divinity. In 1643 he was called to Breslau, in Silesia, where he occupied the highest philosophical positions. He died Jan. 26, 1665. He wrote, Adversus Marciannum D daemoni Factum et in Aene Mundum Daemones, etc.:—Problema Theologico de Authoritate Divina et Incorrigibili Verbi Dei Scriptae, etc.—Synopsis Doctrinae Orthodoxae de Conscientia Humanis Irrerendi contra Guadino Policingentorium, etc., Auerer; Punicus anti- Cuniculum, etc. See Kemp, Memoria Ananiae Weberti (Lips. 1739); Freher, Theatron Eruditorum; Orationes in Honorem Scriptorum Hidelbr.; Jöcher, Allgemeines Gelehrten—Lexikon, s. v.; Fürst, Bibl. Jud. iii. 496. (B. P.)

Webber, Andreas, a Protestant theologian of Germany, was born March 27, 1718, at Eisleben. From 1738 to 1742 he studied at Jena and Leipzig. In the latter place he publicly spoke on De Cognitione Spiritus Finiti circa Mystera (1742). In 1749 he was called as professor of philosophy to Halle, and in 1750 to Göt- tingen, where he remained until 1770, when he accepted a call to Kiel as professor of philosophy and theology. He died May 26, 1781. He wrote, Die Ubersichtung der Natur und Gnade, etc. (Leips. 1748-50, 5vols.):—Commentatorio de Prima Melanchthonis Locorum Comnis Editiones (Kiloni, 1771); — Progr. ururum Jaderns Mosai at Leipzig, 1752; — Nova de Mirabi et quibusdam Com- puneis erat, Religionem Obsequiim Debeatm, etc. (ibid. 1771). See Düring, Die gelehrten Theologen Deutsch- lands, iv. 659 sq. (B. P.)

Webber, Beda, a Roman Catholic theologian of Germany, was born Oct. 26, 1730, at Lienz, in the Tyrol. In 1814 he received holy orders, and in 1825 was called as professor to Meran. In 1849 he accepted a call to the pastorate in Frankfort, where he died, Feb. 28, 1858. He wrote, Tirol und die Reformation (Innsbruck, 1841):—Goramma Maria della Croce e ihre Zeit (Hatis- bos, 1840):—Predigten an das Tiroler Volk (Frankfort, 1861); —also translated six books of Christian on the priests in Sweden, (1833). See Theologen- Lexikon, s. v.; Brithl, Geschichte der kathol. Lit. Deutsch- lands (Vienna, 1861), p. 411 sq. (B. P.)

Webber, Christian Friedrich, a Protestant theologian of Germany, was born March 4, 1741, at Cannstadt, and died as dean at Nuttingen, in Württemberg, in the year 1822. He wrote, Briefe zur Geschichte des neuesten Kains (Tübingen, 1791):—Neue Untersuchungen über das Alter und Aussehen der Erzgebirge der Hebräer (ibid. 1806): — Doctrina Eri Primi ac Priscipr prapoci Mosaicus de Eute Summo (Stuttgart, 1829): — Schmärrers Leben, Charakter u. Verständen (Cannstadt, 1823): — Hesperius qui dicitur aere Ignispris de Bello Judaeico Ope Codicis Consuaii Recognitus (Marburg, 1858). See Winer, Humbold der theol. Lit. i. 77, 85, 412, 867; Fürst, Bibl. Jud. iii. 496. (B. P.)

Webber, Ferdinand Wilhelm, a Lutheran theologian of Germany, was born Oct. 22, 1836, at Schwab- bach. His preparatory education he received at the gymnasium in Nuremberg, which he entered in 1847 for the University of Erlangen. Here he attended the lectures of Hofmann, Delitzsch, Thomasius, Heyder, and Harnack; and, besides theology, he also studied history and Hellenic literature. After the completion of his academic curriculum, he became vicar of the well-known Luise, and second teacher at the mission school.
in Neuenestettelsau. On account of a dissertation Uber den Begriff des Schönen und Erhabenen bei Kant, he received the degree of doctor of philosophy. At Neuenestettelsau his great talents found a wide scope for usefulness. Here he published his well-known work, Von Zeitnarrow (with the introduction by Delitzsch) in 1862, and his Introduction to the Writings of the Old and New Testaments (ed.; 5th ed. 1878). In 1864 he went to Diezach, where he labored until 1872, when he was appointed Lohe's successor. Bodily infirmities, however, soon obliged him to retire to Pfolingen, where he died, July 10, 1872. Besides the works already mentioned, he published, Herzog Mohamed Brundotreslen, oder die Juden und die Kirche des Mittelalters (Nördlingen, 1861), with a preface by Lohe: — Kurze Betrachtungen über die Deutung und Erklärung der Propheten- und Festtags des Kirchenjahres: — Der Prophet Jesaja in Bibelstudien ausgelegt (2 pts, 1875, 1876). He left in manuscript Grundzüge der philosophisch-jüdischen Theologie aus Targum, Midrash und Talmud dargestellt, which will soon be published. See Delitzsch, Sitzau auf Hejz- namo (Erlangen, 1875), p. 259 sq.

Weber, Georg Gottlieb, a Protestant theologian of Germany, who was born in 1744, and died Feb. 18, 1801, as court deacon and member of consistory at Weimar, is the author of, Die Augsburgische Confession nach der Uebersicht im Reichsarchiv (Weimar, 1781): — Kirchenrechts-Buch der Augsburgischen Confession, aus architektonischen Nachrichten (Frankfurt, 1783). See Winer, Handb. der theol. Lit. I, 326, 328. (B. P.)

Weber, Johann Georg, a Protestant theologian of Germany, was born at Herwigsdorf, near Zittau, July 10, 1807. He studied at Leipzig, and was appointed there in 1781 preacher in the university church. In 1791 he was called to Weimar, where he was made chief court preacher in 1720. In 1729 he made general superintendent and chief preacher of St. Paul and St. Peter's, at the same time having the superintendency of the gymnasium there. He died Nov. 24, 1738. Besides the number of ascetical works, he published, Dissertatio de Sacer. Nocturna (Lipsa, 1718): —Ordo Evangelisticus in Augustiniana Confessione Triumphans (Vimaria, 1730): — Doctrina Tutor de Decencu Christi in Inferno, etc. (ibid. 1731): — O 'AMHN ent ro 'AMHN, hoc est, Commentarius Evangelistico in Aman Evangelico, und im ersten Buche Evangelico, Exor. mirando Christi Confirmatum, etc. (Jena, 1734). See Döring, Die gelehrten Theologen Deutschlands, iv, 622. (B. P.)

Weber, Joseph, a Roman Catholic theologian of Germany, was born Sept. 23, 1733, at Ravinn, in Bavaria. In 1776 he received holy orders; in 1779 he was appointed lecturer on canon law and catechetics at the seminary of Hofenthal; in 1781 he was made professor of philosophical sciences at Dillingen; and in 1800 he was made doctor of divinity. In 1826 he was appointed cathedral dean and general vicar at Augsburg, where he died, Feb. 14, 1831. He wrote, Leitfaden zu Vorlesungen über die Verhältnisse (Dillingen, 1788): — Institutiones Legum (ibid, 1792): —Logica in Lumen eorum qui studiun (Landshut, 1793): — Metaphysica in Usuan eorum, etc. (ibid. 1795): — Charakter des Philosophen und Nichthollosophen (Augsburg, 1873): — Philologus, Religion und Christenthum im Bunde zur Veredlung und Belebung des Menschen (Munich, 1803—11): — Lichter für Erbauung suchende Christen (ibid, 1816—20, 3 vols, etc. See Keller, Gerehten-Lexikon, ii, 482 sq.; Schmid, Domdecan Joseph v. Weber (Augsburg, 1831); Theol. Universäl-Lexikon, s. v. (B. P.)


Webster, Alexander, D.D., a Scotch clergyman, was born in Edinburgh in 1707. He became minister of Culross in 1735, and of Tolbooth Church, Edinburgh, in 1737; drew up for the Scotch government in 1755 the first attempt at a census; published several sermons and poems; and died Jan. 25, 1754. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Webster, Noah, L.L.D., the lexicographer, was a learned layman of the Congregational Church, and born at Boston, Mass. Oct. 16, 1758. By the guidance of Rev. Nathan Perkins, he was fitted for college, and entered Yale in 1774, at the age of sixteen. The Revolution seriously interrupted the college exercises, and in his junior year he joined the army. Notwithstanding, he graduated with his class in 1778. After graduation he occupied more or less in teaching, and also in the study of law with Oliver Ellsworth, of Hartford, afterwards Chief-Judge of the United States. In 1781 he was admitted to the bar, but still taught school: and for a time was principal of an academy in Goshen, N. Y. In 1792 he received the plan of preparing and publishing a series of school-books, and returned from Goshen to Hartford; and in the following year published the American Spelling-book. Soon after he issued an English Grammar and a Reader. The spelling-book attained an unprecedented popularity. Five million copies had been issued up to 1816, and in the year 1847, 24,000,000 had been published. After that time the annual demand was about 1,250,000 copies. Since 1861 the sale has been about 500,000 copies annually. Among his publications may be mentioned, Sketches of American Polity, 1776—85: — Discourses on the English Language (1787): — Effects of Skriery on Music and Industry, etc. In 1788 he began the publication, in New York, of the American Magazine; in 1783 he established there a daily paper called the Minerva; and afterwards a semi-weekly paper known as the Herald. Between 1788 and 1822 his time was passed at Hartford, New Haven, New York, and Amherst. He removed from Amherst to New Haven in 1822, and made that place his residence until his death. His great work is, of course, his Dictionary of the English Language, which he began in 1807. Preliminary to this, he prepared in 1796, 7, 8, and 9, the octavo dictionary, which he completed in 1798. He received the degree of LL.D. from Yale College: and then, having nearly completed his large dictionary, he sailed for France, in June, 1824; spent two months at Paris in consulting rare works in the Royal Library; and then went to England, spending the summer at the University of Cambridge, with free access to the libraries. There he finished the American Dictionary. An edition of 2500 copies was printed in the United States at the close of 1828, which was followed by an edition of 5000 in England. In 1840 a second American edition was published. In 1843 he published a volume entitled A Collection of Papers on Political, Literary, and Moral Subjects. As a religious man, Dr. Webster was earnest and prayerful, having united with the Church in 1808. The Bible
was his daily study, and he prepared a revised edition of the common English version (New Haven, 1833, 8vo). He died at New Haven, May 28, 1843. See Cong. Quar. 1865, p. 1.

Webster, Samuel, D.D., a Congregational minister, was born at Bradford, Mass., in 1716. He graduated at Harvard College in 1736, became ordained in 1737, and was the pastor of the Church at Stoughton, Aug. 12, 1741, and died July 18, 1796. In 1757 he published a pamphlet entitled A Winter Evening's Conversation upon the Doctrine of Original Sin, etc., which brought out rejoinders from Rev. Peter Clark and others. Mr. Webster issued a defense of the pamphlet, which led to a general controversy. This was conducted with great spirit and ability on both sides. See Sprague, Annals of the Amer. Pulpit, i, 291.

Webster, William, D.D., a learned English divine, was born in 1669. He was educated at Caius College, Cambridge, where he graduated in 1711. He became the curate of St. Dunstan in the West, London, in 1715; was removed in 1731; became curate of St. Clement Eastcheap in 1732; rector of Depton, Suffolk, in 1735; resigned his curacy and rectory for the vicarages of Ware and Thundersfield. He died Dec. 4, 1756. He was the author of A Short Account of the Clergy's Right of Maintenance Violated:—Two Discourses, on the nature of error in speculative doctrines and the doctrine of the Trinity (1729);—A Translation of Simon's New Testament (1730):—The Fitness of the Witnesses of the Resurrection of Christ Considered (1731);—several other works, chiefly pamphlets of temporary interest. He also edited the Life of General Monk (1725); and conducted The Weekly Miscellany for a short time, beginning in 1735. See Chalmers, Biog. Dict. s. v.

Wechselbalg, in German mythology. The elves or dwarfs sometimes partake well-formed children from the dead, and plant them in their own ugly, or even themselves, in their stead. These spurious beings are therefore called Wechselbalgz. The object for changing seems to be a desire on the part of the elves to improve their race. A protection against such changing, in the popular estimation, is to place a key or a part of the father's clothing, or something regarded as sacred, in the cradle. An interesting piece of superstition is the manner of freeing one's self from such a Wechselbalg. It is necessary, first, by some strange and unusual act, to bring him to an acknowledgment of his own age, and then of the author of exchange, upon which he immediately withdraws and the stolen child returns, as the elves want nothing gratis. For example, if the Wechselbalg should see water boiling in egg-shells over a fire, he calls out, "Now I am old as Westerwald, and have never yet seen water boil in egg-shells."

Weda, in German mythology, is one of the two gods of war among the Frisians. He was represented and worshipped with his brother god Freda. The head was covered with a feathered helmet, the breast with a shield; and he was also represented as having wings. Because Weda and Freda appeared as twins, it was thought they were Castor and Palaemon returned. See Wodan.

Wedgez, Zacharius Wilhelm, a Protestant theologian of Germany, was born in 1758 at Neuenrade, in Westphalia. He studied at Halle and Duisburg; and after the completion of his academical curriculum he acted as a private tutor. Having no prospects for obtaining a position in his own country, he thought of going to Amsterdam, and there to obtain from the East India Company a position as preacher in the East or West Indies. Having received a call from the Reformed congregation at Dortmunt in 1786, he remained at home. But his position was such that he was often obliged to preach in other congregations in order to keep his calling. On one occasion he preached at Leipsic, where he proved himself such an excellent pulpit orator that after Zollkofler's death (1789) he was called as his successor. Here he labored until his death, May 18, 1799. He published some works of an ascetic character, for which see Doring, Deutsche Kanzel- reiner, p. 695; Winer, Handbuch der theolog. Litt. ii, 98, 176, 244. (B. P.)

Wedderburn, James, a Scotch prelate, was born in Dundee, and studied at Oxford. In 1641 he became provost of St. Mary Colinde, in the diocese of Wells, England. He was afterwards consecrated by the bishop of St. Andrews. In February, 1636, he was preferred to the see of Dunblane, and in 1638 deprived and excom municated by the Assembly at Glasgow. He died in 1639. See Keith, Scottish Bishops, p. 182.

Wedding (yizqeq; Matt. xxii, 3, 8, 10, 12; Luke xii, 34, xvi, 8, 10; Acts, xvii, 34, 36), as elsewhere rendered. See the monograms cited in Volbeding, Index Program. p. 155, 153. See Marriage; Ring, Wedlock.

Wedge of Gold (y đo, l'aketh, Josh. vii, 21, 24, a tongue, as elsewhere rendered; more elliptically, y đo, ke'them, Isa. xiii, 12, fine gold, as elsewhere rendered). See Gold.

Wedlock, a word that occurs but once in the A. V. (in the phrase "break wedlock," y đo, Ezek. xvi, 80, to commit adultery, as elsewhere rendered); but the relation is very often referred to both in its literal and figurative (spiritual) sense in the Scriptures. The term properly designates the state of lawful marriage, as distinguished from all illicit or irregular connection of the sexes. As this is a subject having extensive social relations, we give here a treatment of the several topics embraced under it, presenting some additional points to those given under previous articles, and supplementing the whole from various sources, especially the preceptions and regulations of the Talmud.

I. The Married State.—This among the Hebrews was contracted by the fathers of the two parties (Gen. xxiv, 4; xxvii, 6; I Kings ii, 17; comp. Homer, Ilid. xix, 556; John, i, 1), and the marriage ceremony (y đo) was, and still is, generally the same, except in the absence of the mothers (Gen. xxvi, 21; by daughters with the consent of their full brothers, xxiv, 50; xxvii, 10), so that the bride (y đo) and the bridegroom (y đo) were often not even seen each other previously (as is still customary, at least with the inhabitants of cities in the East; see Russell, Aleppo, i, 414; Burchardt, Proc. p. 178; Descrip. de l'Egypte, xxvi, 84; but comp. Judges iv, 18, 20; Ecclus. vii, 10, 11; Tob. iv, 10). Indeed, the parents sought the wife for their son (Gen. xxiv, 4, 8; xxvii, 6; Judges xiv, 1; comp. Rippl, Abuys, ii, 49; yet see Tob. viii, 10), and a formal price (y đo, dowry) had to be stipulated (Gen. xxix, 15 sq.; xxiv, 12; Exod. xxxii, 16 sq.; I Sam. xviii, 25; Hos. iii, 2), a rule which prevailed likewise with the ancient Greeks (Homer, Odyssey, vii, 318 sq.; Aristotle, Politi, ii, 8; Pausan. iii, 12, 2), Germans (Tacitus, German. c. 8; see Strodttmann, Deutsch. Allerth. p. 309 sq.), Babylonians (Herod. i, 196), and Assyrians (Elilan, V. ii, iv, 1; Strabo, xvi, 745), as still among the Arabsians (Arvieux, ii, 21, 254; Buckingham, ii, 129; Joliff, Proc. p. 304; Kirda (Nebi, Roti, ii, 429). Persians (Olearius, p. 318), and other Asiatics and Africans (Rippl, Abuys, ii, 49; comp. B. Michaelis in Pott's Syllag. i, 81). This sum was naturally very various (Gen. xxiv, 12; I Sam. xviii, 23; Hos. iii, 2, etc.), but in one case (Deut. xxii, 29) was to be fifty shekels as a minimum (see, on the other hand, Hos. iii, 2). The practice of the modern Egyptians illustrates this; for with them the dowry, though its amount differs according to the wealth of the suitor, is still graduated according to the state of the bride. A certain portion only of the dowry is paid down, the rest being held in reserve (Lamb, i, 211). Among the modern Jews also the amount of the dowry varies with the state of the bride, according to a fixed scale (Picart, ii, 240). See Dowry. Different from this was the present (y đo) which the wiser bestowed beforehand (Gen. xxvi, 58; xxxii, 12; Gr. νηπέλ). In some
cases, where the suitor was poor or a particular task was expected, the daughter was earned (Gen. xxxix, 20, 27; Josh. xv, 16; Judg. i, 13; 1 Sam. xviii, 24 sq.; 2 Sam. iii, 14; comp. Psaun. iii, 12, 2; Herod. vi, 127; Diod. Sic. iv, 22, 4). The ceremony was accompanied by dowry and sometimes by a dowry accompanied the bride (1 Kings xi, 16; comp. Josh. xvi, 18 sq.; Tob. viii, 23). But it is a disgrace, according to Oriental ideas, for a maiden to make the match herself (Isa. iv, 1). The Talmudists specify three modes by which marriage might be effected, viz., marriage by presentation, by sale, and consummation (Kid 11a, i). The matrimonial agreement between the parents was verbal in the presence of witnesses, but occasionally ratified by an oath (Mal. ii, 14); it is only after the Exile (Tob. vii, 13) that we meet with a written marriage contract (Talmud, Bikk. 2a, 2; lit. a writing; see the Mishnic tract entitled Ketuboth). The technical term of the Talmudists for the dowry which the wife brought to her husband, answering to the dow of the Latins, was בקע (Bak). The technical term used by the Talmudists for betrothing was קדש קינון (Kid hashinon), derived from קינון, "to set apart." There is a treatise in the Mishna so entitled, in which various questions of casuistry of slight interest to us are discussed. As to the age of the parties, nothing is specified in the Mosaic law; but later enactments require full twelve years for the girl and thirty for the boy (both in public, but being much earlier in warm climates, so that females of ten or eleven years often become mothers, and lasts but little older fathers; see Riph, Nof. p. 42; Abiba, i, 201; ii, 50, 57; Harmer, Obs. ii, 312), though the usual age was about eighteen (Mishna, Bekah Abot, v, 21; Carnov in the Tzem. Bikhoth, ii, 907). See BARTHOL.

The Mosaic law permitted several wives to one man, as is universally customary in the East; yet before the Exile this practice seems to have been mostly confined to princes and important personages. See POLYGAamy.

Second marriages, especially on the woman's part, were held in disrepute (see Rau, Le Oono Second, Nupturninum [Lips., 1893]), at least in later times (Luke ii, 66 sq.; 1 Cor. vii, 8; 1 Tim. i, 9), if we may judge from the priestly (Josephus, Izefe, § 75, 76) and the apostolical regulations (1 Tim. iii, 2; Tit. i, 6), as generally among the Greeks and Romans (Diod. Sic. xiii, 12; Virgili., Aen. iv, 23 sq.; Plutarch, Quest. Rom. c, 105; Val. Max. ii, 2, 8; Josephus, Ant. xviii, 6, 6). The celibacy of the Essenes (Philo, ii, 482, 633; Josephus, Ant. xviii, 1, 5; War, ii, 8, 2; Pliny, v, 15) was a disputable asceticism (see MATTH. vii, 3). See MATTH. ii.

II. The Wedding itself.—In this the most observable point is that there were no definite religious ceremonies connected with it. It is worthy of note that there is no term in the Hebrew language to express the ceremony of marriage. The substantive קתוענוך (qatunuch) occurs but once, and then in connection with the day (Cant. iii, 11). The word "wedding" does not occur at all in the A.V. of the Old Testament. It is probable, however, that some form of a ceremony with an oath took place, as implied in some allusions to marriage (Ezek. xxi, 8; Mal. ii, 14), particularly in the expression "the covenant of her God" (Prov. ii, 17), as applied to the marriage bond, and that a blessing was pronounced (Gen. xxiv, 60; Ruth iv, 11, 12) sometimes by the parents (Tob. vii, 18). But the essence of the marriage ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father. There seems, indeed, to be a literal truth in the Hebrew expression "to take" a wife (Numb. xi, 1; 2 Sam. xvii, 21), for the ceremony appears to have mainly consisted in the taking. Among the modern Arabs the same custom prevails, the capture and removal of the bride being effected with a considerable show of violence (Burckhardt, Notes, i, 108). The bridegroom prepared himself for the occasion by putting on a festive dress, and especially by placing on his head the handsome turban described by the term פור (Isa. ix, 10; A.V. "ornaments"), and a nupcial crown or garland (Cant. iii, 11); he was resplendent in myrrh and frankincense and "all powders of the merchant" (ver. 6). The latter name was given to various materials (gold or silver, roses, myrtle or olive), according to his circumstances (Selden, Ut. Ebr. ii, 15). The use of the crown at marriages was familiar both to the Greeks and Romans. The bride prepared herself for the ceremony by taking a bath, generally on the day preceding the weding. This was probably in ancient, as in modern, times a formal proceeding, accompanied with considerable pomp ('Icicart, i, 246: Lane, i, 217). The notices of it in the Bible are so few as to have escaped general observation (Ruth iii, 5; Ezek. xxi, 40; Epph. xvi, 26, 27); but the passages cited establish the antiquity of the custom, and the expressions in the last ("having purified her by the laver of water," not having spot) have evident reference to it. A similar custom prevailed among the Greeks (Smith, Dict. of Class. Ant. n. v. "Bathos"). The distinctive feature of the bride's attire was the צדפק (zadpek) or veil—a light robe of stiff texture, which covered only the face, but the whole person (Gen. xxiv, 6; Lev. xxxviii, 14, 15). This was regarded as the symbol of her submission to her husband, and hence in 1 Cor. xi, 10 the veil is apparently described under the term הושינא, "authority." The use of the veil was not peculiar to the Hebrews. It was customary among the Greeks and Romans and among the Jews. It gave rise to the expression דבוק, i.e. "to veil," and hence to our word "nuptial." It is still used by the Jews (Icicart, i, 241). The modern Egyptians envelop the bride in an ample shawl, which perhaps more than anything else resembles the Hebrew צדפק (translator, i, 220). She also wore a peculiar girdle, named קיבחרים (qibherim; A.V. the "girdle"), which no bride could forget (Jer. xi, 22). The "girdle" was an important article of the bride's dress among the Romans, and gave rise to the expressionсолвер соням. Her head was crowned with a chaplet, which was again so distinctive of the bride that the Hebrew term קתוע (qatun), "bride," originated from it. The bride's crown was either of gold or gilded. The use of it was interdicted after the destruction of the second Temple, on account of humiliation (Jub. Ebr. i, 15). If the bride were a virgin, she wore her hair flowing (Ketub. ii, 1). Her robes were white (Rev. xix, 8), and sometimes embroidered with gold-thread (Wis. xiv, 13, 14), and covered with perfumes (Rev. viii). She was clad in a gown, covered with jewels (Matt. xi, 10; Rev. xxii, 2). When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his groomsmen, termed in Hebrew הנוס (hunoas; A.V. "companions," Judg. xiv, 11), and in Greek νυφίς τού τετραποσίος (nuphi of the bride-chamber, Matt. xi, 15). Winer (Rech. s. v. "Hochzeit") identifies the children of the bride-chamber with the sk стола (stola) of the Talmudists. But the former were the attendants on the bridegroom alone, while the sk стола were two persons selected on the day of the marriage to represent the interests of bride and bridegroom, apparently with a special view to any possible litigation that might subsequently arise on the subject noticed in Deut. xxv, 5-10 (Selden, Ut. Ebr. ii, 15). Those attendants were preceded by a band of musicians or singers (Gen. xxxix, 27; Jer. vii, 84; xvi, 9; 1 Mac. ix, 39), and accompanied by persons bearing flambeaux (2 Esdr. x, 2; Matt. xxv, 7, comp. Jer. xxv, 10; Rev. xviii, 25, "the light of a candle"). With these flambeaux we may compare the δρακαὶ αἰνοῦσαι of the Greeks (Aristoph. Pax, 1371). The large torches described in Matt. xxv, 7 would be small hand-lamps. Without them none could join the procession (Trench, Par-
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ables, p. 257, note). See LANTERN. Having reached the house of the bride, who with her maidens anxiously expected his arrival (Matt. xxv, 6), he conducted the whole party back to his own or his father’s house. The bride went to get (2 Kgs. 20:19) a house of her husband (Job. xvii, 18; Judg. i, 14)—an expression which is worthy of notice, inasmuch as it has not been rightly understood in Dan. xi, 6, where “they that brought her” is an expression for husband. The bringing home of the bride was regalized in the later days of the Roman empire as one of the most important parts of the bridal ceremony (Bingham, Hist. of the Rom. Church, xxiii, ch. iv, § 7). This procession was made with every demonstration of gladness (Psa. lxxv, 15). From the joyous sounds used on these occasions the term khalıd (יהודא) was applied in the sense of marrying in Psa. lxxviii, 63 (A. V. “their maidens were not given to marriage,” lit. “were not praised,” as in the margin). This sense appears preferable to that of the Sept., ινον ἕλεγχον, which is adopted by Gesenius (Theot. v, p. 596). The noise in the streets attendant on an Oriental wedding is excessive, and enables us to understand the allusions in Jeremiah to the “voice of the bridegroom and the voice of the bride.” On their way back they were joined by a party of friends of the bridegroom, who were in waiting to catch the procession as it passed (Matt. xxv, 6; comp. Trench, Parables, p. 244, note). The inhabitants of the place pressed out into the streets to watch the procession (Cant, iii, 11). At the house a feast was prepared, to which all the friends and neighbors were invited (Gen. xxix, 22; Matt. xxii, 1-10). Luke xiv, 8; John ii, 2), and the festivities were protracted for seven or even fourteen days (Judg. xiv, 12; Tob. viii, 19). The feast was regarded as so essential a part of the marriage ceremony that κωτύλη γαμοῦ acquired the specific meaning “to celebrate the marriage feast” (Sept. at Gen. xxix, 22; Esth. ii, 18; Tob. viii, 19; 1 Macc. ix, 37; x, 58; Matt. xxii, 4; xcv, 10; Luke xiv, 8), and sometimes to celebrate any feast (Esth. ix, 22). The guests were provided by the host with sitting robes (Matt. xxii, 11; comp. Trench, Parables, p. 290), and the feast was enlivened with riddles (Judg. xiv, 12) and other amusements. The bridegroom now entered into direct communication with the bride, and the joy of the friend was “fulfilled” at hearing the voice of the bridegroom (John iii, 29) conversing with her, with his hand laid on her head, as a symbol of the success of his share in the work. In the case of a virgin, parched corn was distributed among the guests (Kethub, ii, 1), the significance of which is not apparent; the custom bears some resemblance to the distribution of the cup (Gen. xxvii, vi, 20) among the guests at a Roman wedding. The modern Jews have a custom of shattering glasses or vessels by dashing them to the ground (Vicart, i, 240). The last act in the ceremonial was the conducting of the bride to the bridal chamber, chêder (כִּשְׁדָר, Judg. xv, 1; Joel ii, 16), where a canopy, named chuppâh (ךּפָה), was prepared (Psa. xix, 5; Joel ii, 16). The term occurs in the Mishna (Kethub, iv, 8), and is explained by some of the ancient commentators to have been a bower of roses and myrtles. The term was also applied to the canopy under which the nuptial benediction was pronounced, or to the robe spread over the heads of bride and bridegroom (Selden, Ur. Ebr, ii, 10). The bride was still completely veiled, so that the bridal ceremony practiced in Jerusalem (Kethub, iv, 23) was very possible. If proof could be subsequently adduced that the bride had not preserved her maiden purity, the case was investigated; and if she was convicted, she was stoned to death before her father’s house (Deut. xvii, 19-21). The modern Jews are newly married men, and are exempt from military service, or from any public business which might draw him away from his home, for the space of a year (xxix, 5); a similar privilege was granted to him who was betrothed (xx, 7). See MARRIAGE.

III. Violation of Marriage Vows.—Unfaithfulness on the part of the wife was punished with death (Lev. xx, 10; Deut. xxxi, 22; Ezek. xvi, 40; 49; Sus. 46; comp. Josephus, Antiq. x, 28, 2); and the penalty of execution was prescribed by the Codex Justinianus, (Deut. xxxi, 4; Ezek. xvi, 40), and not by strangulation (as the Talmudists maintain, Mishna, Sanhedrim, xi, 1, 6). The legislation of other nations was milder (Tacitus, Germ. 19; Eilam, v, ii, 6; xii, 12; xii, 24; yet see Arnob. iv, 29). The Roman law (Lex Julia de Adulteris Cont. in Dei, v, 19, 23) only prescribed confinement of part of the culprit’s goods, and public infamy, as the extreme penalty. Constantine first made adultery a capital crime (see Dict. in the Stud. u. Krit. 1892, vol. iv; Ren, Rom., Criminalrecht, p. 639). The ordeal of the bitter waters (Numb. v, 9-25) which was practiced the Mithraic legends (Deut. xxii, 22), and has its parallel in other nations (Eilam, Anim, i, 67; Achil. Tat. viii, 3; see Grodeck, in Ugelino, Theot. xxx; Otho, Lex. Robb. p. 62). See ADULTERY.

IV. Dissolution of the Marriage Tie.—Separation of a man from his wife was legitimate (Deut. xxiv, 1), except in two cases (xxiv, 3, 19), when he found reason (ךּפם דַּרְשָה, a phrase that led to much Talmudical casuistry); but must be done by a regular certificate of dismissal (A Brigham, Tov. 1, Is, 1; Jer. iii, 8; Talmud), or בָּאָרִים בָּאָרִים, Matt. xvi, 7; Mark x, 4; or שְׂדָרִים simply, Matt. xvi, 31; comp. repudium, Stutt. Calig. § 30). The subject is treated at great length in the Talmud (tract Gitten), and by Selden (Uz. Hebr.) and Buxtorf (Spousal. et Deiort.). See Divorce.

Wednesday is a day often marked by special religious exercises being numbered among the Sabbath and Ember days in the Church of England. At a very early period in the history of the Christian Church, the custom of meeting for divine worship on Wednesdays and Fridays was adopted. Both days were considered as fasts, on the ground that our Lord was betrothed on a Wednesday and crucified on a Friday. The fasting continued till three in the afternoon; hence they were called semi-pastas, or half-fasts, in opposition to the fast of Lent, which was continued till the evening. Subsequently the Montanists introduced the custom of eating raw flesh food to be kind of fast which consisted only of bread, salt, and water. These fasts were called stationes, from the practice of soldiers keeping guard, which was called statio by the Romans. Lent begins on that day (see ASH WEDNESDAY). In the Western Church Saturday at length took the place of Wednesday as a fast. See FAST: EAST; LENT.

WEDNESDAY, ASL. See ASH WEDNESDAY.

Wedburhoeiner, in Norse mythology, is the hawk, sitting between the eyes of the eagle, that dwells on the top of the ash Yggdrasil.

Weed (ץקן, siph, Jon. ii, 6; elsewhere rendered "dag," Exod. ii, 8; Isa. xix, 6, but usually as an epithet of the Red Sea, lit. the seed-sea; Sept. πετρος; Lat. alga, see Pliny, xxxv, 46, 6; ix, 25); the sea-weed (Fucus mutatus of Linn.; Fucus marinus, Pliny, xxvi, 66 and 70), a sort of sea-grass with lanceform, serrated leaves, and threadlike knotted stalks, which grows in great abundance on the shores of the Mediterranean (Jon. ii, 6; see Hirtius, Bull. Afric., 24); but especially of the Helleboropteris (Ovina, Hervul, xviii, 106); Belon, Obscr, ii, 3), as likewise of the Red Sea (comp. Strabo, xvi, 773; Diod. Sic. iii, 15, 9); the last taking its name from the Greek θαλάσσης, from that circumstance. See Red Sea. The plant is described by Acoetia (in Clusi: Exot. Etib. [Antwerp, 1805], p. 235); Delile (Flora Egyptiën, in Descr. de l'Egypte, xiv, 113), Bochart (Phaleg, iv, 29); Celsius (Herodot. ii, 19); Pliny, xxvii, 23, xxvi, 22; Galen, Med. Simp. viii, 21, 9), of which it is uncertain whether it is the Egyptian species (Pliny, xliii, 44; Theophr. Plant. iv, 9; see Gesenius, Theat. p. 994). See Flag. Noxious
WEED

Weed, Bartholomew, a Methodist Episcopal minister, was born at Ridgefield (now Danbury), Conn., March 6, 1878. He was trained in the Calvinistic faith, and became a Baptist in 1899, but joined the Methodist Episcopal Church in the eighteenth year of his age, under the ministry of Rev. Seth Crowell; was licensed to exhort in 1812; obtained local preacher's license in 1813; and was elected superintendent in the Philadelphia conference in 1817. During his ministry of sixty-four years he filled appointments in Philadelphia, Bridgeton, Trenton, etc., and was four years a presiding elder in the Rock River conference, from which he was elected delegate to the General Conference of 1844. His last years were spent in the New York conference, which, in 1864, gave him an unperannulated relation. During the last eleven years of his life he acted as chaplain of Essex County Jail. He died in Newark, N.J., Jan. 5, 1879. Mr. Weed was ardent in his attachment to the doctrines, discipline, and usages of the Methodist Episcopal Church, and bore with cheerfulness a part in the sacrifices and sufferings of her pioneer work. His ministry was characterized by clearness, warmth, and strength. He was a man of simple tastes and manners, of strong convictions and attachments, and of a heroic and magnanimous spirit. Hisえempioyment of his loved position seemed as hard for him to quit it, though in his eighty-sixth year, as it was for him, a few weeks later, to die. See Minutes of Annual Conferences, 1879, p. 73. (R. V.)

Weed, Henry Rowland, D.D., a Presbyterian minister, was born at Ballston, N. Y., July 30, 1789. He graduated from Union College in 1811 and with the first class of Princeton Theological Seminary in 1815; was ordained pastor at Jamaica, L. I., in 1816, and in 1822 went to Albany, N. Y., as pastor of the First Presbyterian Church; in 1830 became agent for the Board of Education; in 1832 pastor of the First Presbyterian Church at Wheeling, and died at Philadelphia, Pa., Dec. 14, 1870. In the councils of the Church he was greatly respected.

Week (יוֹכָהּ, or יָכָהּ, skhabah, from יָכָהוּ, "seven," lit. a leptad of anything, but specifically used for a period of seven days; Sept., ἡ ἑβάτη; Vulg., septima), See SEVENS.

1. The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things, that it has been very generally thrown back as far as the creation of man, who, on this supposition, was told from the very first to observe this time to the moon, the Creator's order of working and resting. The week and the Sabbath are, if this be so, as old as man himself, and we need not seek for reasons either in the human mind or the facts with which that mind comes in contact, for the adoption of such a division of time, since it is to be referred neither to man's thoughts nor to man's actions.

A purely theological ground is thus established for the week and for the sacredness of the number seven. They who embrace this view support it by a reference to the six days' creation and the Divine rest on the seventh, which they consider to have been made known to man from the very first, and by an appeal to the exceeding prevalence of the hebdomadal division of time from the earliest age—an argument the force of which is considered to be enhanced by the alleged absence of any natural ground for it. See DAYS.

To all this, however, it may be objected that we are quite in the dark as to when the record of the six days' creation was made known; that as human language is used and human apprehensions are addressed in that record, so, the week being already known, the perfection of the human work and Sabbath may well have been set forth under this figure, the existing and actual habit of time-moulding the document, instead of the document giving birth to the division; that, old and wide-spread as is the recognition of that division, it is not universal; that the nations which knew not of it were too important to be overlooked from its prevalence to stand; and that, so far from its being without ground in nature, it is the most obvious and convenient way of dividing the month. Each of these points must now be briefly considered:

(1.) That the week rests on a theological ground may be cheerfully acknowledged by both sides; but nothing is determined by such acknowledgment as to the original cause of adopting this division of time. The records of creation and the fourth commandment give, no doubt, the ultimate and therefore the deepest ground of the hebdomadal division, but it does not therefore follow that it was not adopted for lower reasons before either was known. Whether the week gave its sacredness to the number seven, or whether the ascendancy of that number helped to determine the dimensions of the week, it is impossible to say. The latter fact, the ancient ascendancy of the number seven, might rest on divers grounds. The planets, according to the astronomy of those times, were seven in number; so are the notes of the diatonic scale; so also many other things naturally attracting observation.

(2.) The evidence of the weekly division was indeed very great, but a nearer approach to universality is required to render it an argument for the view in aid of which it is appealed to. It was adopted by all the Shemitic races, and, in the later period of their history at least, by the Egyptians. On this side of the Atlantic we find it but identically the same as the Hebrews, and the Persians. It also obtains now with the Hindoos, but its antiquity among them is matter of question. It is possible that it was introduced into India by the Arabs and Mohammedans. So in China we find it, but whether universally or only among the Buddhists admits of doubt. (See, for both, Pius IX.'s Quæstiones, questions Motacist, a work with many of the results of which we may be well expected to quarrel, but which deserves, in respect not only of curious learning, but of the vigorous and valuable thought with which it is peopled, to be far more known than it is.) On the other hand, there is no reason for thinking the week known till a late period either to Greeks or Romans.

(5.) So far from the week being a division of time without ground in nature, there was much to recommend it to the Hebrews. For the six days' work and seven days' rest were named from planetary deities, as among first the Assyrians and Chaldees, and then the Egyptians, there of course each period of seven days would constitute a whole, and that whole might come to be recognised by nations that disregarded or rejected the practice which had shaped and determined it in the East. These nations and nearly an exact quadruplication of the month, so that the quarters of the moon may easily have suggested it.

(4.) Even if it were proved that the planetary week of the Egyptians was named from Dion Cassius (Hist. Rom. xxvii. 18), existed at or before the time of the Exode, the children of Israel did not copy that. Their week was simply determined by the Sabbath; and there is no evidence of any other day, with them, having either had a name assigned to it, or any particular associations bound up with it. The days seem to have been distinguished merely by the work in the field, and counted from the Sabbath.

2. History among the Hebrews. Whatever controversies exist respecting the origin of the week, there is no doubt that these days attract the great antiquity; on particular occasions at least, among the Shemitic races, there was the division of time by a period of seven days. This has been thought to be implied in the phrase respecting the sacrifices of Cain and Abel (Gen. iv, 3), "in process of time," literally "at the end of days." It is to be traced in the narratives of the creation of Adam (viii, 10), "and he stayed yet other seven days;" and we find it recognised
by the Syrian Laban (xxix, 27), "fulfil her week." It is needless to say that this division of time is a marked feature of the Mosaic law, and one into which the whole year was parted, the Sabbath sufficiently showing that. The week of seven days was also made the key to a scale of Sabbaths, running through the sabbatical years up to that of jubilee.

We have seen in Gen. xxix, 27 that it was known to the ancient Syrians, and the injunction to Jacob, "fulfil her week," indicates that it was in use as a fixed term for great festive celebrations. The most probable exposition of the passage is that Laban tells Jacob to fulfil Leah's week, the proper period of the nuptial festivities in connection with his marriage to her, and then he may have Rachel also (comp. Judg. xiv). So, too, for universal observance, as in the case of the sabbatical years of Jacob, Joseph "made a mourning for his father seven days" (Gen. i, 10). But neither of these instances, any more than Noah's procedure in the ark, goes further than showing the custom of observing a term of seven days for any observance of importance. Nor does it prove that the whole year, or the whole month, was thus divided at all times, and without regard to remarkable events.

In Exodus, of course, the week comes into very distinct manifestation. Two of the great feasts—-the Passover and the Feast of Weeks (Lev. xxiii, 15-20) occur at intervals established for seven days after that of their initiation (Exod. xii, 15-20, etc.), a custom which remains in the Christian Church, in the rituals of which the remembrances and topics of the great festivals are prolonged till what is technically called the octave. Although the Feast of Pentecost lasted but one day, yet the time for its observance was to be counted by weeks from the Passover, whence one of its titles, "the Feast of Weeks." The division by seven was, as we have seen, expanded so as to make the seventh month and the seventh year sabbatical. To whatever extent the laws enforcing this week have been neglected under the Captivity, their effect, when studied, must have been to retard the words גת, בַּשָּׂנָה, week, capable of meaning a seven of years almost as naturally as a seven of days. Indeed, the generality of the words would have this effect at any rate. Hence their use to denote the latter in prophecy, more especially in that of Daniel, is not mere arbitrary symbolism, but the employment of a not unfamiliar and easily understood language. This is not the place to discuss the innumerable interpretations into which we propose giving our opinion of any such, but it is connected with our subject to remark that, whatever be the merits of that which in Daniel and the Apocalypse understands a year by a day, it cannot be set aside as forced or unnatural. Whether weeks were or were not intended to be thus understood in the places in question, their being so would have been a congruous, and we may say logical, attendant on the scheme which counts weeks of years, and both would have been a natural computation to minds familiar and occupied with the laws of the sabbatical year. See Day.

8. Christian Observances. —In the New Test., we of course find such clear recognition of and familiarity with the week as need scarcely be dwelt on. Sacred as the division was, and stamped deep on the minds and customs of God's people, it now received additional solemnity from our Lord's last earthly Passover gathering up his work of life into a week.

Hence the Christian Church, from the very first, was familiar with the week. Paul's language (I Cor. xi, 2, καὶ μὴ ὄφσαται) shows this. We cannot conceive from it that such a division of time was observed by the inhabitants of Corinth generally, for they to whom he was writing, though doubtless the majority of them were Gentiles, yet knew the Lord's day, and most probably the Jewish Sabbath. But though we can infer no more than this from the place in question, it is clear that if not by this time, yet very soon after, the whole Roman world had adopted the hebdomadal division. Dion Cassius, who wrote in the 2d century, speaks of it as both universal and recent in his time. He represents it as coming from Egypt, and gives two schools, by the name of each of which he considers that the planetary names of the different days were fixed (Dion Cassius, xxvii, 18). Those names, or corresponding ones, have perpetuated themselves over Christendom, though no associations of any kind are now connected with them, except in so far as the whimsical consideration which some has perpetuated with their Pagan origin, and led to an attempt at their disuse. It would be interesting, though foreign to our present purpose, to inquire into the origin of this planetary week. A deeply learned paper in the Pthological Museum, by the late archdeacon Leigh, gives the credit of its invention to the Chaldees. Dion Cassius was, however, pretty sure to have been right in tracing its adoption by the Roman world to an Egyptian origin. It is very striking to reflect that while Christendom was in its cradle, the law by which she was to divide her time came, without connection with her, into universal observance, thus making things ready for her to impose on mankind that week on which all Christian life has been shaped—that week grounded on no worship of planetary deities, nor dictated by the mere wish to quadruplicate the seven sabbatical days, which were already consecrated to God, and proposing to make his Maker's model as that whereby to regulate his working and his rest—that week which once indeed in modern times it has been attempted to abolish, because it was attempted to abolish the whole Christian faith, but which has kept, as we are sure it ever will keep, its ground, being bound up with that other, and sharing therefore in that other's invincibility and perpetuity. See Time.

WEEK, THE GREAT, is the name of the week following Palm Sunday. See Lent.

Weeks, Feast of. See Pentecost.

Weeks, Seventy. See Seventy Weeks.

Weeks, John Willis, D.D., a colonial bishop of the Church of England, died March 25, 1857, having just returned to Sierra Leone, of which he was bishop, on the 17th of that month, after visiting the stations of the Tarragon Mission. His consecration to this see occurred in 1855. See Amer. Quart. Church Rec. 1857, p. 471.

Weeks, William Raymond, D.D., a Presbyterian divine, was born at Brooklyn, Conn., Aug. 6, 1788. He graduated at the College of New Jersey in 1809; studied theology at the Andover Theological Seminary and was licensed to preach by the Association in Vermont, and was ordained and installed by the Columbia Presbytery as pastor of the church in Plattsburg, N.Y., in February, 1812. He resigned this charge in 1814, and was occupied in supplying different churches and teaching until 1829, when he became pastor of the Fourth Presbyterian Church in Newark, N.J., where he continued to perform the double duty of preaching and teaching a school until 1846, when, on account of declining health, he had to give up both. He died June 15, 1848. In his weeks had a mind of more of ordinary activity and independence; the classics and the Hebr.

WEEPING (עָנָּא, עָנוֹ) was the ancient Hebrews

See WEEPING (עָנָּא, עָנוֹ). The ancient Hebrews
wept and made their troubles to appear openly, in mourning and affliction; they were not of opinion that courage and greatness of soul consisted in seeming to be insensible, or to remain unheeding of their tears. It was even looked upon as a great disrespect for any one not to be bewailed at his funeral. Job says of the wicked man, "His widow shall not weep" (Job xxviii, 15). The Psalmist, speaking of the death of Hophni and Phinehas, says, "Their priests fell by the sword, and there was no man lamenting over them" (Psa. lxxxix, 64). God forbids Ezekiel to weep or to express any sorrow for the death of his wife, to show that the Jews should be reduced to so great calamities that they should not have the liberty even to mourn or bewail themselves (Ezek. xxix, 16). See Mourning; Tears.

Wegelin, Jobus, a Lutheran theologian of Germany, was born Jan. 11, 1649, at Augsburg. He studied at Tubingen, and was appointed in 1627 deacon in his native place. In 1629, when, at the command of the emperor Ferdinand III, the evangelical churches were closed and divine service was prohibited, Wegelin had to withdraw from the Evangelical minis-
ters. He returned again in 1632, after Elector Adol-
phus had entered the city, to leave it again in 1635.
He went to Prague, in Hungary, where he died, Sept. 14, 1640. For the benefit of his members in Augsburg he composed Augsburger Berichthein (24 ed. Nuremb., 1646 and 1650, and 4 ed. Landsv., 1687). After his death, his ascetical writings were published under the title Gebete und Lieder (ibid. 1660). One of his hymns, Auf Christi Himmelsfahrt allein, has also been translated into English, "Since Christ has gone to heaven, his home," in the Cherub Book for England, No. 64. See Hartmann, Württembergisches Musikab-
buch, 15th series; Koch, Gesch. d. deutschen Kirchenleids., iii, 169 sq. (B.P.)

Wegelin, Thomas, a Protestant divine of Ger-
many, was born at Augsburg, Dec. 21, 1577. At the Ratisbon Colloquy he acted as amanuensis of the Prote-
stant theologians. Illi, as professor of theology and president of the church-convent at Strasbourg, March 16, 1629. He wrote, Dissert. III de Scriptura Sacra Auctoritate, Linguis, et Versionibus. — Hypomnem Themo-
ologicum de Hymno Triasio; — Prelectiones in Postea-
ichthonum. — Des Christi; — Historiae Christi. — De In-
dulgentiis: — De Resurrectione Mortuorum, etc. See Ser-
pillius, Epitaphia Theologorum; Witte, Memoria Theolo-
gorum; Jöcher, Allgemeines Gedrachten-Lex.s. v. (B.P.)

Weger, Laurentius, a German philologist, was born Dec. 30, 1563, at Königsberg. He prosecuted his studies at his native place and Leipzig, and was appoint-
ed in 1593 to the oriental language at his native city, where he died May 21, 1715. He wrote, Dissert. de Verbo Dei Occasioni Phaenae Chaldaicnsis νόετει νυ — De Osculatio Manus Didascalliae ex Joh xxxii, 20, etc. He also wrote on Psa. xxiii, Hist. iii, 4; Ezek. xvii, 17. See Arnold, Hist. der Königlichen Universi-
täten; Jöcher, Allgemeines Gedrachten- Lex. s. v.; Fürst, Bibl. Jud. iii, 497. (B.P.)

Wegelastor, Christoph, a Lutheran theologian of Germany, was born April 22, 1659, at Nuremberg. He studied at Altdorf and other universities. In 1688 he was appointed professor of theology and preacher at Al-
dorf, where he died, Aug. 16, 1706. Besides some dis-
sertations, he is also the author of several sermons and hymns. See Programma Fanebr in Oldum Dr. Wegelastor (Al-

Wegner, Gottfried, a Protestant theologian, was born at Oels, March 18, 1644, and died June 15, 1714. He was a professor of theology, and court preacher at Königsberg. He is the author of, Dissert. Hist.-theol. de Sabbathi Christianorum Judaeico (Königsb. 1702) ; — Deput. Hist. Ecclesiast. de Alba

Vate Baptizatorum (ibid. 1700, 1734) ; — Horologicium Hebraicum cum Iseoge (Frankf. 1678) ; — Programma de Compito Eclesiastico et Acciduenesse Hebrae (ibid. 1688), and reports in Symposia Deputationum Franco-
furtensium (ibid. 1700). — Specimen Autographi de Verbo N°2 (ibid. 1670). See Winer, Handb. der theol. Lit. i, 617, 631, Fürst, Bibl. Jud. iii, 497; Steinachmei-
der, Bibl. Handschr. No. 2180. (B.P.)

Weimärer Hymn-Book was a work prepared by Hinder at Weimar in 1728. His plan was to restore the old hymns to their original readings, and introduce as many as possible that were already established in the hearts of the people. He thought it best not to concern himself with the highest interests of the Church to alter these com-
positions to meet the peculiar views of theologians of succes-
give generations, yet he would not pursue his own method of restoration without certain restrictions with-
in the hands of reason. See Hagenbach, Hist. of the Church in the 18th and 19th Centuries, ii, 50 sq.

Weinbrenner, Friedrich, an eminent German architect, was born at Carlsruhe in 1766. He was trained as a carpenter and builder, and in 1788 began to travel for improvement, visiting in turn Zurich, Dresden, and Berlin, and in 1792 started for Italy. Here he discovered his own want of training and instruction, and entered upon a thorough course of study and re-
search, supporting himself in part by giving instruction in architecture to numerous persons, some strangers of distinction. He returned to Carlsruhe in 1797, where he became architect of buildings, and soon after erected a synagogue and some private mansions. He removed to Strasbourg two years after, but did not find much em-
ployment, and in a short time returned to Carlsruhe in his former capacity. He entertained higher views of his art than his countrymen generally, and did much to diffuse the same sentiments throughout the next genera-
tion by his instructions. At Carlsruhe he constructed the Catholic church, Lutheran church, Theatre, Mu-
seum, Mint, Hochberg Palace, and other edifices. At Baden he supervised the erection of numerous build-
ings. He also constructed several churches, mansions, villas, etc., in various parts of Germany. He published a number of works on different branches of archi-
tectural study, viz., Zeichnungslehre (1810); — Optik (1811); — Perspektivlehre (1817-24); — Über Form und Farbe (1819); — Über architektonische Verein-
rung (1820); — and other works. He died March 1, 1826.

Weinrich, Johann Michael, a Protestant theologian of Germany, was born Oct. 12, 1688, at Deutern, in Franconia, and died as court-deacon at Meiningen, March 18, 1737. He wrote, Kirchen und Schlaumonum Dei Praestantiae Heimweh ab mehrer Ziernen (Leipa. 1780) — Historische und theologische Betrachtun-
gen der werkwürdigen Altdürmer und gehörten Dieners (Coburg, 1725); — Comparativo Passae Germanicarum cum vicm Hebræorum Veteris (printed in Misc. Lips. x, 76 sq.). See Winer, Handb. der theol. Lit., 803; Fürst, Bibl. Jud. iii, 502. (B.P.)

Weinrich, Thomas, a Protestant theologian of Germany, who died May 4, 1629, at Leipzig, is the au-
thor of, Examen Synodi Dorotheanae de Absoluta Preden-
tia. Decreto: — Theronum Christi Regale ex Psa. lii, 8, Homilia Explicitio: — Controversia de Spiritu S. con-
tra Photinum: — Exercit. Abomnations Fortisicte. See Freher, Theaem et Erwahn; — Heimat und Stamm in Erdum; — Cave, Hist. Lit. Scripturum Eclesiastico-
orum; Winer, Handb. der theol. Lit. i, 445; Jöcher, Al-
gemeines Gedrachten-Lexikon, s. v. (B.P.)

Weinzierl, Franz Joseph, a Roman Catholic theologian of Germany, was born Dec. 24, 1777, at Juffenbach, in Bavaria. He studied at Munich and Ratisbon, and received holy orders in 1802. He was at first chaplain at Penting for a short time. In 1802 he went to Ratisbon as professor of the gymnasium, where he
Weis, Nikolaus von, a German prelate, was born March 8, 1796, in Schönbach; in the bishopric of Mesta. He studied at Mayence, was appointed pastor at Lichten- bofen in 1820, and two years later capellany at Speyer, where he was consecrated as bishop July 10, 1842. He died Dec. 15, 1869. In connection with the bishop of Strasburg, Andreas Ries, he founded the Catholic, a very influential paper in Germany, and translated many works into German; thus they translated Butler's Lives of the Saints (Mayence, 1821—27, 23 vols.) from the French translation of Godescard; from the latter language they also translated Rabelo's work On the Influence of Language upon Religion, Politics, etc. (ibid. 1822). See Literarischer Handber, für Katholische Deutschlands, 1869, p. 550; Winer, Handbuch der thel. Lit. i. 350, 552, 405, 678, 742, 818, 847; ii. 28, 85, 88, 112, 113. (B. P.)

Weiss, Geog. Andreas, a Lutheran minister of Germany, was born Dec. 11, 1777, at Astrahak, in Russia. The youth to Halle with his father in 1785, and here he received, not only his early education, but also his theological instruction, and Franke, Michaelis, Freylinghaus, Baumgarten, and Knapp were his teachers in the university. From 1761 to 1768 he superintended the schools of the Orphan Asylum; in the latter year he was appointed a member of the Staatspfand, and 1778 pastor of a church in Magdeburg. In 1783 he was called to Magdeburg, where he died, June 16, 1792. He published, Über die Reden des noblen Moisters (Halle, 1778); Reden über die Weisung der Jesu vor Christi Leiden und Auferstehung (ibid. 1790). He also published sermons for the Christian year. See Döring, Die gelehrten Theologen Deutschlands, iv. 684 sq. (B. P.)

Weiser, Daniel D.D., a German Reformed clergyman, was born at Selingsgroe, Pa., Jan. 13, 1799. In his youth he learned the trade of a nailsmith in Lewisburg, and in 1814 served four months in the United States Army. He began to study for the ministry at Hagerstown, Md., in 1818, was licensed in 1823, and ordained in 1824. His first charge embraced three congregations in the vicinity of Selingsgroe, which he extended to eleven. After laboring in this field for ten years, he became pastor at New Goshenhoppen and Great Swamp, in Montgomery Co., Pa., to whom he ministered for thirty years. In 1868 he withdrew from the active ministry, but until the close of his life frequently assisted his son, who succeeded him, and supplied neighboring pulpits. He died Dec. 2, 1875. Dr. Weiser was hard-working, warm-hearted, and a good preacher. See Harbaugh, Fathers of the German Ref. Church, v. 146.

Weishaupt, Adam, founder of the sect of the Illuminati (q. v.), was born at Ingolstadt, Feb. 6, 1748. He was educated at the seminary of the Jesuits in his native city, but soon quitted it for the university, where he was made doctor in 1768, and in 1772 professor of jurisprudence. In 1757 he displaced the Jesuits in the chair of canon law, and thenceforth became their opponent, first by means of a powerful secret society, and afterwards by the establishment of the mystical or en- trenched sect above named, in whose interest he worked (for which see Hoefer, Nouv. Biog. Générale, s. v.) were written. In 1785 he resigned his professorship, and retired to Gota, engaged in scientific and social labor, still occupying the honorary position of scribe counsellor. He died there Nov. 18, 1830.

Weismann, Christian Eberhard, a Lutheran theologian of Germany, was born Sept. 2, 1677, at Hirschau. He studied at Tubingen, was appointed in 1701 deacon at Calw, and in 1704 court chaplain at Stuttgart, but in 1707 he exchanged his position for that of professor of church history and philosophy at the gymnasium there. Here he published his Einleitung in die Wichtigkeiten der Kirchenhistorie N. Testamentum zur Erfahrung der Erkenntniss des Rechts Gottes, etc. (1718, 1719, 2 pts.). In 1721 he was called as professor of theology to Tubingen, was honored in the same year with the doctorate of D.D., and succeeded G. Hoffmann as provost of St. George's in 1729. He died May 26, 1747. Besides his Institutiones Theologicae Exegetico-dogmaticae (1789), he wrote some very fine hymns. See Moser, Beiträge zu einem Lexico der jetzigen lou und reform. Theologen (Zittau, 1740), p. 444—454; Brucker, Historisch-heutigen Tugend lebender Schriftstellcr (Augsb. 1741); Romer, Kirchl. Gesch. von Württemberg (1848), p. 867—895, 421—423; Koch, Gesch. des deut- schen Kirchenlebens, v. 50 sq.; Winer, Handbuch der thel. Lit. i. 298, 354, 760. (B. P.)

Weiss, Charles, a Protestant theologian, was born at Strasbourg, Dec. 16, 1852. On the death of his father, he entered the College of St. Andries, at Louvain. After preparing a second edition of the last work, Weiss became insane (1864), and spent the rest of his life in an asylum at Vanves, near Paris, where he died in 1881. See Lichtenberg, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Weiss, Lat. Wettius, George Michael, a (Dutch) Reformed minister, was a native of the Palatinate of the Rhine, but was licensed and ordained to the Gospel ministry at Heidelberg in 1725. With about four hundred German emigrants, he settled in Pennsylvania in 1726—27, accompanying them by request of their classis as their spiritual teacher. They were aided on their way by the Classis of Amsterdam. In 1731 the colony numbered fifteen thousand souls, who sought here a refuge from persecution. Mr. Weiss settled and founded a Church at Skippack, about twenty-four miles west of Philadelphia. In 1728 he asked help for these scattered sheep in the wilderness from his classis of the Palatinate. But these persecuted "churches under the cross" would only refer them to the Reformed Church of Holland. In 1729—30 he visited Holland with an elder, J. Reif, to solicit money, which was given to a large amount for that day. But Reif stole most of it, only one hundred and thirty-five pounds being recovered. The Classis of Amsterdam sent over ministers and mon- ey to sustain these German churches, and thus began that system of missionary labor and supervision out of which the German Reformed Church has grown up, and which formed a strong and early tie between her and the Reformed Church of Holland. When Weiss returned to America in 1731, he settled among the Ger- mans in New York state, in Schoharie and Dutchess and Greene counties, at Catskill (now Leeds). Coxsackie, etc. Indian depredations obliged him about fourteen years afterwards to return to Pennsylvania. He was a member of the first German ecclesiastical assembly, held in Philadelphia in 1746, and was minister of three Ger- man congregations west of Philadelphia about fourteen years. He died at the age of sixty-five. He is repre- sented to have been a fine scholar, speaking Latin as well as he did his native German. His ministry was thoroughly a public work, proving him under all difficulties and with manifest blessings attendant upon it. See Corwin, Manual of the Ref. Church in America, p. 262, 263. (W. J. R. T.)
Weiss, Michael, a German divine, contemporary with Luther, was born at Neisse, in Silesia. When the Reformation began, the Bohemian Brethren were among the first to hail it; as early as 1522 they sent messengers to Luther to wish him success and confer with him. The question of Church reform was in Michael Weiss, who afterwards became pastor of the German branch of the Bohemian Brethren at Landskron and Fulneck, in Bohemia, and for their benefit translated into German the finest of the Bohemian hymns, adding some of his own. Weiss died in 1546. Of his own hymns we will mention: Christus, das ist erstanden (Eng. transl. in Chorale Book for England, No. 58; "Christ the Lord is risen again"); - Lob sei dem hochkönigsten Gott (Eng. transl. in Moravian Hymn-book, No. 24; "To God we render thanks and praise"). (B. F.)

Weiss, Paul, a Lutheran theologian of Germany, was born in 1548 at Steylen, in Silesia. In 1568 he was appointed professor of Greek at the Königberg University, and in 1581 professor of theology there. In 1589 he was appointed court preacher, and died Jan. 5, 1612. He wrote, Disputaciones de Pecato Originali ex Jerem., xvi, 9; - De Ecclesia ejusque Signis, etc. See Weiler, Philippus: Arnold, Historie der königlich-sachsichen Universitat; Jocher, Allgemeines Gelehrten-Lezikon, v. (B. F.)

Weise, Christian Hermann, a Protestant theologian and philosopher of Germany, was born Aug. 10, 1801, at Leipzig. At first he studied law, but betook himself more and more to the study of Hegelian philosophy, and commenced lecturing in his native place in 1823. In 1828 he was appointed professor of philosophy, but in 1837 he retired to spend his time entirely in literary pursuits. Having thus spent a few years, he again commenced lecturing, and in 1845 he was reappointed in ordinary of philosophy in the same place as Privatdozent on theology. He died Sept. 19, 1866, having been endowed with the doctorate of divinity in 1838 by the Jena University. At first a follower of Hegel, he soon emancipated himself from that system, as may be seen from his Über den Glauben, die Konfirmation u. die Quellen der Mythologie (Leipzig, 1827). Prominent among his works are: - Die Idee Gottes (Dresden, 1883); - Die philosophische Geheimlehre von der Unterhölichkeit (ibid. 1831); - Grundzüge der Metaphysik (Hamburg, 1834); - Die reale, Geschichts- und politisch-kritisch-beobachtet (Leipzig, 1839, 4 vols.); - Ueber die Zukunft der evangel. Kirche (ibid. 1849); - Philosophische Dogmatik (1853-62, 3 vols.); - Christologie Luthers (ibid. 1855); - Die Gelehrtenfrage in ihrem gegenwärtigen Stande (ibid. 1856). After his death were published, Beiträge zur Kirchengeschichte, Briefe über die Unterhölichkeit (Leipzig, 1867). See Seydel, Chr. H. Weise (Leipzig, 1866); Theolog. Universal-Lexikon, s. v.; Zschokl, Bibl. Theol. ii, 1481; Winer, Handbuch der theol. Lit. i, 412, 472. (B. F.)

Weissel, Georg, a Lutheran theologian of Germany, was born in 1590 at Domna, in Franconia. He was professor of the French language for thirty years, and in 1629 became minister of the newly erected Rosengarten Church at Königberg. He is said to have quickened the poetical powers of others, and especially of Simon Dach, his junior contemporary. He died Aug. 1, 1635. Weissel is said to have written some hymns which are still used in the German Evangelical Church, e. g. Macht hoch die Thür, das Thor macht weii (Eng. transl. in Lyra Germ, i, 10; "Lift up your heads, ye mighty gates"). See Koch, Gesch. d. deutschen Kirchengesch. iii, 180 sq. (B. F.)

Weissenbach, Joseph Anton, a Roman Catholic divine of Germany, was born Oct. 15, 1754, at Bremgarten, in the Canton of Zürich, and died April 11, 1801, at Zürich. He was a religious writer, and in 1773 published Kritisches Verzeichniss der besten Schriften, welche in verschiedenen Sprachen zum Beweis und zur Vertheidigung der Religion herauskommen (Basle, 1784). - De Eloquentia Patrum LXXIII (Augsburg, 1775, 9 vols.). See Winer, Handbuch der theol. Lit. i, 380, 882. (B. F.)

Weissenborn, Friedrich Ludwig, a German theologian, was born April 16, 1816, at Karlsruhe, in Mecklenburg-Schwerin. He occupied the philosophical chair at Halle, and afterwards at Marburg, where he died, June 4, 1874. He published, Vorlesungen über Schicksalmacher Dialektik und Dogmatik (Leipzig, 1847, 2 pts.); - Vorlesungen über Psychiatrie und Theosophie (Marburg, 1858). (B. F.)

Weissenborn, Johann, a Lutheran theologian of Germany, was born Nov. 15, 1753, at Small-cald. He studied at Erfurt, in 1770 was appointed pastor of St. Michael's there, was made superintendent in 1772, professor of theology in 1774, and died July 8, 1780. He wrote, Disert. de divinorum: - De Sohls-tiki Obligatione Naturali; - Deus Ponitiorum cu Christi Memoriam Collator: - Detrimentum Fidei et Piaetatis et Dogmata Reformatorum de Absoluto Deere Christum: - De Negotiatione.ie Regnatis Christi Deducenda et Povini Verba 1 Cor. av, 17, 18: - De Divisioni S. Scrip. Praematura et Ignorata, etc. See Moser, Lexikon, 2nd edition, Gottgelehrten; Neubauer, Nach- richt von jetztlebenden Gottgelehrten; Jocher, Allgemeines Gelehrten-Lezikon, s. v. (B. F.)

Weissenborn, Johann, a Lutheran theologian of Germany, was born at Sigtigz, in Thuringia, Nov. 21, 1644. He studied at Jena, was appointed rector of the Evangelical School at Small-cald in 1672, and in 1683 went to Hildesheim as director of the gymnasium there. In 1681 he received a call as pastor to Erfurt, was made doctor of divinity in 1692, and in 1700 followed a call as professor of theology and superintendent to Jena, where he died, April 20 of the same year. As he was a professor of philosophy, under him was placed the author of Schinkalidachs kunstvoll Gelehrte nebst allerhand geistreichen Lebensregeln (1706; new ed. 1716). See Pippin, Mem. Theol. Decas IX (1706); Zueremi Vita Prof. Theol. Jenaensam, p. 252; Koch, Gesch. d. deutschen Kirchengesch. vi, 418 sq. (B. F.)

Weissenborn, Philipp Heinrich, a Lutheran theologian of Germany, was born Feb. 6, 1675, at Vickerb, in Wurttemberg. He studied at Tubingen, was appointed in 1708 teacher at the monastery in Mainzbruck, and in 1708 he was called for the same position to Blaubeuren. In 1722 he received the prelacy in the same school, and in 1737 that of Hirschau. In 1740 he was appointed professor of theology and extraordinary minister to Denkendorf, and died Jan. 6, 1767, as senior of the evangelical church of Wurttemberg. He is the author of some fine hymns which are still in use in Germany, and published in 1718 an edition of Thomas à Kempis's book, The Imitation of Christ, in German rhymes. See Dürr, Der Christenbote, 1847, No. 3, p. 55-28; No. 11, 130 sq.; No. 16, p. 187; No. 25, p. 297; Pegzerm, Gotyk, Porsie (Tub. 1727), p. 280-285; Koch, Gesch. d. deutschen Kirchengesch., v, 79 sq. (B. F.)

Weissmann, Ehrhard, a Lutheran theologian of Germany, was born July 15, 1641, at Weyersberg, in Lower Austria. In 1725 he resigned, and in 1732 became minister of the Church of Krippen, which he abandoned in order to leave his country. He went to Wurttemberg and studied at Tubingen. In 1762 he was appointed pastor at Hirschau; in 1800 special superintendent and pastor at Walblingen; in 1813 he was called to Stuttgart; was made general superintendent and abbot at Maulbronn in 1815; and died Feb. 28, 1817. He wrote Heilige Noven, besides ten vols. on homiletical subjects. See Winer, Handbuch der theol. Lit. ii, 10; Jocher, Allgemeines Gelehrten-Lezikon, s. v. (B. F.)

Weiss, Georg, a pioneer of the German Reformed Church in Ohio. He was born in Northumberland County, Pa., June 21, 1768. He served as pastor of the German church at Gettysburg. He began his theological studies with Rev. Isaac Gerhart, and finished with Rev. Dr. Samuel Heffenstein in Philadelphia. In 1816 he was appointed by the Synod of the
WEITENAUER

German Reformed Church as an exploring missionary to Ohio. In 1817 he settled permanently in Lancaster, Ohio, extending his missionary labors over four counties. He laid the foundation of numerous flourishing churches, being in labors abundant to the end of his life. He died in peace, March 10, 1859. He has a son in the ministry.

WEITENAUER, Ignatz, a Roman Catholic theologian of Germany who lived in the last century, is the author of, Trifolium Hebraicum, Chaldaicum, Syriacum, per quos Posisse intra Aliquos Horas cum Hierarchia Antiqua a Sulpicii Canonum & Biblicum, etc. (Augustburg, 1759) — Job, Psalmi, Prov. Salomonem, et Sivaceel, ez Hebraico Greeciae Fontibus ad Mentem Vulgatae et Lat. Sermonem Dilucidum Expositor (ibid. 1757) — Hesychagogion, seu Modus Additandi intra Diversa Tempus Lignum Gall., Ital., HISP., Graeci, Hebrewis et Chaldaicis, etc. (Frankfort, 1756) — Nova Grammatica Biblic Methodus (Ulm, 1756) — Libri Mochaboreum cum Commentarii Literarii, quibus Addita est Dis. de Doctrina Morum & Sacra Scriptura (ibid. 1758) — Lexicon Biblicum, etc. (Augustburg, 1758; Venice, 1860). He also translated into Latin the Old Testament, to which he added annotations. See Furst, Bibl. Jud. iii, 508; Stein Schneider, Bibliog. Handbuch, s. v. (B. P.)

Wejose were fortune-tellers of the barbarous Prussians, who foretold future events from the force of the wind and the direction of the clouds.

WELAND, Jakob Christoph, a Protestant theologian of Germany, was born July 18, 1752, at Bremen, and died March 10, 1818, as abbot, general superintendent, and first abbot at Holzminden. He wrote, Uber Wunder nach den Verdiensten unserer Zeit (Gottingen, 1788) — Predigten über die Evangelien (Brunswick, 1813) — Einleitung in die Bibel, nach den Verdiensten unserer Zeit (Hanover, 1812). See Winer, Handbuch der theol. Lit. i, 324, 392; ii, 133, 244, 251, 306, 365. (B. P.)

WELAPOTREN or WELAPOTREN, in Hindu mythology, is that giant who came into existence when Siva, in despair, because of his wife’s death, pulled a hair from his head. The giant decapitated the father of this lovely wife, Shakti, as he had been the cause of her death.

WELDA, in German mythology, was one of the most famous fortune-tellers in the 1st century of the Christian era. A maiden born of peasant parents, she is said to have wielded a mighty political influence over her people. Having been brought to Rome as a prisoner, she was carried about in triumph, and received great distinction at the hands of the emperor Vespasian. After her return to the German territory, she was honored as a god.

WELE, in Slavonic mythology, was the foster of the deities after Perun, the supreme god of the Pole. He was also worshipped in Russia as a god of protection, especially of horses and cattle.

WELL, ECCELESIASTICAL. The most ancient examples of Christian baptismal wells are to be found in the Catacomb. Wells occur in crypts, some of which were regarded as possessing miraculous powers, as at Pierefontina; but very possibly they were made in imitation of the baptismal wells of the Catacomb. There was usually a well or fountain in the centre of a cloister garth. There is one highly enriched in the south nave aisle of Strasburg. Probably these wells, as in cathedrals, served to drain water and supply the baptismal font, as in St. Patrick’s, Dublin, and at York, Carlisle, Glasgow, and Winchester. In many of the small Cornish oratories or baptisteries there is a well. St. Keyne’s Well, in Cornwall, was an object of frequent veneration. St. Winifred’s, in North Wales, which was built in 1495, and contains a star-shaped basin, formerly surrounded with stone screens and contained within a vaulted ambulatory under an upper chapel. Wells are found also in many of the ancient Cornish churches of the 5th and 7th centuries, at Marden, Kirk Newton, and

WELLESLEY

Ancient Baptismal Well. (From the Catacomb of St. Domitilla, Rome.)

Durham. Joubert’s Well at Pottiers is a good medicinal specimen. At Ratisbon, in the south wing of the transept, there is a well with figures of the Saviour and the woman of Samaria. There is also an ancient well in the cloister of Aries. St. Alldhelm’s Well at Shepton Mallet, St. Chad’s at Lichfield, St. Julian’s at Wellow, Somerset, St. Thomas’s at Canterbury, and numerous others in Wales are still regarded as possessing medicinal virtues. Throughout all Christendom such wells exist, and rules concerning them have been made from time to time by canonical decrees, because of abuses which arose in past ages. They were forbidden to be worshipped without the bishop’s authority in 960, 1016, and 1102. In 950 they were made sanitary. Round them were frith-gardens, for sanctuary, which were reputed holy ground. They were determined as holy by the diocesan, by canons passed in 960 and 1102, and abuses were condemned by the Synod of Winchester in 1806. See Lee, Gloss. of Liturgy, and Eccles. Terms, s. v.; Walcot, Sacred Arch. s. v.

Well-being. See Happiness.

WELLER, Hieronymus, a Lutheran theologian of Germany, was born Sept. 5, 1499, at Freyburg. He studied at Wittenberg, where he became intimately acquainted with Luther. In 1535 he took the degree of doctor of divinity, and in 1539 was appointed superintendent at Freyburg, where he died, March 20, 1572. He wrote commentaries on the books of Samuel, Kings, Job; on the epistles to the Ephesians, Philippians, Thessalonians; on Peter and the first of John. He also wrote Explicationes in Epistolae et Evangelia Dominui et Ecce Dominus Novi Testamenti — De Pauentura Dominii Nustri Jesu Christi; besides homiletical, ascetical, and exegetical works in German. See Frer, Theatri Eruditorum; Acta Eruditorum Latina; Jochen, Allgemeines gelehrten-Lexikon, s. v.; Winer, Handb. der theol. Lit. ii, 58. (B. P.)

WELLER, Jakob, a Protestant divine of Germany, was born Dec. 5, 1602, at Neukirchen. In 1636 he was appointed professor of Oriental languages at Wittenberg; in 1640 superintendent at Brunswick; and in 1616 first court preacher and church councilor at Dresden, where he died, July 16, 1664. He wrote, Adnotationes in Epist. Pauli ad Romanos ... Collectae a J. Schindlero (Brunswick, 1654) — Syriacum Questio-Biblia-Hebreorum-Syrarum (Wittenberg, 1673) — De Lingua Hebraica Ambiguatuti contra Han- tum (ibid. 1631) — Disputation AnPenta Hebr. Litera Cornea (ibid.) See Winer, Handbuch der theol. Lit. i, 165, 255; First, Bibl. Jud. iii, 504; Stein Schneider, Bibliog. Handbuch, s. v. (B. P.)

Wellesley. See Wesley.

Wellesley, Gerald Valerian, an Anglican prelate, was born in 1805. He graduated from Trinity College, Cambridge, in 1880; held the rectory of Strath-
fieldsaye, Hanta, from 1886 till 1855; became domestic chaplain to the queen in 1849; dean of Windsor in 1854; and died Sept. 18, 1882.

**Wellesley, Henry, D.D., an English clergyman, a natural son of Richard Colley Wellesley (marquis Wellesley) and Milly. H. G. Holand, was born in 1792; graduated at Christ Church, Oxford, in 1816; became rector of Woodmancote, Hurst Monceaux, in Sussex; was appointed principal of New Inn Hall, Oxford, in 1842; became preacher to the University of Oxford; curator of the Bodleian Library, University Galleries, and the college of his benefaction; and died Jan. 11, 1866. He was the author of, Anthologia Polyglotta; or, A Selection of Versions in Various Languages, chief from the Greek Anthology (1849);—and Stray Notes on Shakespeare (1865). See Allibone, Dict. of Brit. and Amer. Authors, ii. 95.

**Wellesmen (or Willammen), in Hindu mythology, was one of the two wives of Kartikeyathmanes. The other name is Devanesi, who was the daughter of Indra. Statues of both are erected in the temple of this god.

Well-naids, in Norse mythology, were daughters of Anger and Ran. They swim upon the stormy sea around their mother, and appear with white veils to assist those drowned out of the wild wave, and lay the drowned down in the lap of their mother. Their names are Himingafisa, Dufa, Hildugudhela, Hefring, Udur, Raun, Bygilin, Drobon, and Kolga.

**Wells of Pity, "the five wounds of Christ, distilling his sacred blood—for grace, from the right foot; for ghostly comfort, from the left foot; for wisdom, from the right hand; for money, from the left hand; and from the heart, for everlasting life—each represented by a drop of blood in rich ruby glass, issuing from a gash which bears a golden crown, as in a pane of Perpendicular glass at Sidmouth."

**Wells, Edward Livington, D.D., a Protestant Episcopal clergyman, began his regular ministry in 1860, as pastor of the Church of Our Saviour, Plainville, Conn.; the following year became rector of Calvary Church, Louisville, Ky.; in 1865 went to Pittsfield, Mass., as rector of St. Stephen's Church, and remained there until 1871, when he became rector of Trinity Church, Southport, Conn. and there had resided until 1879, part of the time without charge, and afterwards as minister of St. John's Church, New Milford, where he died, Aug. 7, 1880, aged forty-six years. See Whittaker, Almanac and Directory, 1881, p. 173.

**Wells, Eleanora Mather Porter, D.D., a Protestant Episcopal clergyman, was born in 1798, being a descendant of Thomas Wells, who had come to Salem with Winthrop and Wilson in 1629. He entered the ministry in 1825, and preached at Plymouth, Calais, and Bangor, Me. In 1826 he was ordained a deacon by bishop Brownell, of Connecticut, and was professionally engaged for brief periods at more than a dozen places in New England. His special vocation, however, was found when he was placed in charge of the House of Reformation for Juvenile Offenders at Boston, and also became superintendent of St. Stephen's House. He was a great philanthropic city missionary, and up to the time of his death, which occurred in Boston, Dec. 1, 1876, he was "in labors more abundant." (W. P. S.)

**Wells, Henry, a distinguished philanthropist, was born in New Hampshire in 1805. He was brought by his parents when a child to Central New York. Without the advantages of an early education, but with a purpose fixed within him, he began his career as an expressman; his first route being from Albany to Buffalo, at which time he carried all the matter in a carpet-bag himself, and gave personal attention to its delivery. His business gradually prospered, and he increased it as circumstances permitted. Such was its wonderful progress that he organized a company, under the title of "The American Express Company," which subsequently bore the name of "Wells, Fargo & Co." Their business increased to such an extent that it embraced the whole country from the Atlantic to the Pacific, and from Canada to Mexico and across the ocean. The reward of his enterprise and prudence was his great fortune. With its avails he purchased a beautiful property on the banks of the Cayuga Lake, at Aurora, N. Y., and there erected a palatial residence, which he filled with all the comforts and luxuries of art. In the retirement of his body, a rural home, he conceived the idea of erecting and funding an institution for the higher education of young women. By the side of his own mansion he laid off a park embracing woodland, hill, and plain, and in the middle of it he erected a splendid brick edifice, with all the appointments of a moneyed gentleman. The carrying-out of the great object he had in view. This magnificent edifice, with the entire property, was conveyed by deed as a free gift to a board of trustees, who gave it the name of "Wells College." A board of instructors was organized, and the college sprang rapidly into high repute. Its halls were soon filled, and students flocked to it from all parts, many of them the daughters of gentlemen with whom Mr. Wells had been associated in business. Its library and cabinets were made rich by contributions of his friends. The Hon. C. B. Morse of Aurora, added the munificent gift of $100,000 to the endowment of the institution, and is about to erect another important building for the college.

On Nov. 9, 1878, Mr. Wells sailed for Glasgow, and reached there on the 19th. He was too far enfeebled to proceed farther, and after lingering for a few weeks, his active, eventful, and useful life closed, Dec. 10, 1878. (W. P. S.)

**Wells, Horatio T., LL.D., a Protestant Episcopal clergyman, was head master of the English department in Burlington College, N. J., in 1839, and the following year acting rector of the college; in 1842 was principal of a boys' school in Andalusia, Pa., which institution, in 1860, became known as Andalusia College. Mr. Wells was elected president and professor of English literature and commercial law, and remained at the head of the college until his death, in December, 1871. See Prot. Educ. Almanac, 1842, p. 183.

**Wells, William, D.D., an English Unitarian minister, who afterwards emigrated to America, was born at Bignessedale, Bedfordshire, in 1744. He was educated at the Academy of Devonshire; became minister at Bronsgrove, Worcestershire, in 1770; was a friend to the American Revolution; in 1776 he contracted inoculation for small-pox among his poor neighbors, attending some thirteen hundred cases; removed to America, arriving in Boston with his family, June 12, 1783; settled on a farm at Brattleborough, Vi., in 1794, residing there and preaching to the Society in the town until his death, which occurred Dec. 27, 1827. See Sprague, Annals of the Amer. Pulpit, viii, 234 sq.

**Wellwood. See Monticello.

Wells, Calvinistic Methodist, a considerable body of Methodists, chiefly in Wales, which dates its origin from 1735, sprang from the labors of Mr. Howel Harris, of Trevecce, in Brecknockshire. This young man had gone to Oxford to prepare for the ministry of the Church of England; but, becoming disgusted with the immorality and gross carelessness of that place, he returned home and began to visit from house to house, warning people to flee from the wrath to come. He soon began to preach in public. Crowds flocked to hear him. When he was twenty, he began his career as an evangelist. He appointed meetings for religious conversation in several places; hence arose those private societies which form a prominent part of the arrangements of this body. His labors were crowned with extraordinary success, notwithstanding the opposition of the regular clergy; and in 1736, after only four years
of effort, he had established as many as three hundred societies in the south of Wales. Mr. Harris was great-
ly aided by the Rev. Thomas Price, of Llanegryn, Caernarvonshire, who attracted large crowds by
his eloquence. Several pious members of the Estab-
lishment seceded and joined the Methodists: a consid-
erable band of itinerant missionaries was formed; a most
precious revival spread among the different districts of
institutions; and the new sect grew so popular that in seven
years from its commencement few if any but ten minis-
ters of the Church of England had joined it. The first
chapel built by the Welsh Calvinistic Methodists
was erected at Builth, Breconshire, in 1747. In the
following four years more were built in Montgomery-
shire. The Church made rapid progress in the south
of Wales, but was greatly hindered in the north. It was
about this time that the Rev. Thomas Charles began his
labors. He lived at Bala, Merionethshire, and it is to
his exertions and influence that these societies are chief-
dy indebted for their prosperity. He was converted un-
der the preaching of Mr. Rowland, and, after the usual
preparation, entered the ministry of the Church of En-
 gland. But in 1784 he decided to leave the Established Church and join the Methodists, where he could enjoy greater latitude in his labors. He found the prin-
cipality in a deplorable condition on account of the
ignorance and degradation of the people. A Bible
could scarcely be found in any of the cottages of the
peasantry, and in some parishes very few were able to
read it. He therefore set about to enlighten the people in
the rudiments of learning and religion. He established
for this purpose what he called circulating schools, that
is, schools which might be removed from one place to
another at the end of a definite period, any nine or twelve
months. He induced a few friends to set up a subscription
on foot to pay the wages of a teacher, who was to be
moved circuitously from one place to another, to
instruct the poor in reading, and in the first principles of
Christianity by catechising them. "This work was be-
gun in 1786 with only one teacher. Others were add-
ed as the funds increased, until they numbered twenty.
At first he instructed the teachers himself, and these in
turn instructed others. In this manner many thousands
were instructed, and the good seed thus sown produced
abundant fruit, religious awakenings occurring in many
places where the teachers had labored. In 1792 a re-
ligious periodical was started by Mr. Charles, entitled
The Spiritual Treasury, the design of which was to sup-
ply the people thus instructed with religious reading.
Hitherto, Bibles in the vernacular had been very scarce,
and the want was met by the formation of the British
and Foreign Bible Society in 1804. In association, Welsh Bibles and Testaments were scattered through-
out the principality, and eagerly received.

In the organization of the Welsh Calvinistic Meth-
odist Society Mr. Charles took an active and prominent
part. At an association held at Bala in 1782, he drew
up a set of Rules for Conducting the Quarterly Meet-
ings of the North Wales Association, consisting of the
preachers and leaders; and these Rules form the basis
of the present system of Church government of the
whole society. In 1803 Rules of Discipline were first
published, laying down the order and form of Church
government and discipline. To these were added, in
1811, several regulations designed to render the organ-
ization, in its membership and ministry, permanently
independent of the Established Church.

In 1829 they adopted and published a Confession of
Faith, which was unanimously agreed upon at the as-
sociations of Aberystwyth and Bala. The doctrines th-
sus avowed are decidedly Calvinistic, and accord with
the Thirty-nine Articles and the Westminster Confes-
sion; and the main points of doctrine and practice.
Their Church government is neither Episcopal, on the
one hand, nor Congregational, on the other, but ap-
proaches more nearly the Presbyterian form. The pri-
ivate societies are subordinate to the monthly meetings,
and these again to the quarterly associations, at which
the general business of the body is transacted. Their
preachers in most cases earn their living by the minis-
try, and while of limited education, they are generally dependent on
some secular employment for their support. Of late
years they have turned their attention towards the im-
portance of an educated ministry. Accordingly, in 1837,
a college for the purpose of training theological students
was established at Bala, and in 1842 another at Trevooca.
The ministers of the Connection are selected by the
private societies, and reported to the monthly meetings,
which examine them as to their qualifications, and per-
mit them to begin on trial. After they have preached
for five years, and more on trial, if they are qualified, they are ordained to administer the sacra-
cements, and the ordination takes place at the quarterly
associations. The preachers are expected each to itin-
erate in a particular county; but generally once in a
year they undertake a missionary tour to different parts
of Wales, when they preach twice every day, each time
in a different chapel. Their remuneration is derived
from the monthly pence contributed by the members of
each congregation; out of which a small sum is given
to them after every sermon; but some have a stated
stipend given to them.

The Welsh Calvinistic Methodists have about 1000
chapels and about 80,000 communicants, 60,000 of whom
are in Wales and 4000 in America, the rest principally
in England.

In 1840 they formed an association for sending mis-
sionaries to the heathen, and towards the end of the
same year a mission was commenced among one of the
hill tribes in the northeast part of Bengal. They have
also a mission-station in Brittany, France, the la-
 nguage of that portion being a sister dialect of the
Welsh; and they have, besides, a mission in Patiala.
The operations of the home mission of this denomina-
tion are carried on among the English population in-
habiting the borders between England and Wales.
There are several societies in England belonging to
the Connection—for example, in London, Liverpool,
Manchester, Bristol, Chester, Shrewsbury, etc.—whose
worship, public and private, is performed in the Welsh
language. There is also a small congregation among
the Welsh miners of Lanarkshire, Scotland, who have
begun preaching in their own language. In some parts of
Wales, and on the borders of England where the Eng-
lish language is most prevalent, worship is conducted in
that tongue.

Welsh Version. The first edition of the New Test,
was printed in London in 1567, in consequence of
a law enacted by Parliament in 1562. The translation
was made by William Badeley, assistant to Richard
Huet, a chancellor of St. David's, and Dr. Richard Davies,
bishop of the same place. In 1588 the entire Bible
was given to the Welsh people, the Old Test, being trans-
lated by Dr. W. Morgan, afterwards bishop of St. Asaph,
with the aid of several eminent scholars, who also re-
vised Salisbury's version of the New Test. A new and
revised edition was prepared by Dr. R. Parry, successor
to the see of St. Asaph, and published in 1620. This
dition was held in such high estimation that it has
been used as the text of all succeeding editions. Being
in folio, a second edition was issued in 1630, which,
besides the Old and New Tests, contained the Apocrypha,
the Book of Common Prayer, and a met-
rical version of the Psalms; the latter, which is still
used in the Welsh churches, was prepared by Pryse,
archdeacon of Merioneth. Of the editions of the
whole Bible which have appeared from time to time we
mention the following:

1664—sometimes called Cromwell's Bible.
1675—with corrections by the Rev. S. Hughes.
1699—published by the Rev. J. Jones,
1699—printed at Oxford for the use of churches, in Roman
characters, sometimes called Bishop Lloyd's Bible.
1718—printed at London, often called Moore's Williams's
Bible.
duty of missionary work; but the orthodox superintendent Urinating, at Ratisbon, dismissed him mocking-
ly. In the same year (1664) Welts went to Surinam to preach the Gospel there, which he did until his death. This was the beginning of evangelical missions. See Nicholls, Geschichte der lutherischen Mission (Erlangen, 1871), p. 22 sq.; Theol. Universal-Lexikon, v. (B. P.)

Wen is the inaccurate rendering in the A. V. of 22, yôbbîd (on Lev. xxix, 22), which means forcing with a running sore; spoken of a diseased flock.

Wenezelaus (Wenzel, or Wenzelav). St., a prince of Bohemia, son of Vratislav and Drahomira, was murdered at the beginning of the 10th century. His education was intrusted to his grandmother Ludmilla, a devoted Christian; and he thus received a training which led him to become a pious Christian, and follow the course of a clergyman more than that of a prince. His brother Boleslaus (or Bolzalav) was a fierce pagan; and, in conjunction with his mother, also a pagan, secured a visit from him, and slew him at the foot of the altar while engaged in prayer, Sept. 28, 935. Weneze-
laus has been the subject of many works of art. See Jameson, Legends of the Monastic Orders, p. 175 sq.; Neander, Hist. of the Church, iii. 922.

Wendelin (or Wandelin); a saint of the 7th century, was born on October 20, and who is said to have been of Scottish family. He established himself as a hermit in a forest in the neighborhood of Treves, and afterwards as a hermit in the late principality of Lichtenberg. His fidelity in this service led the monks of Tholey on the Saar to elect him their prior. The circumstances of his life and career are to be found recorded solely in the Acta SS. Bull. Juli, vi, 171, and similar legendary depositories. Comp. Vogt, Rhrm. Gesch. u. Sagen, i. 285 sq.; Retberg, Kirchengesch. Deutschlands, i. 480; Bierlech, Die Alten in Natur u. Lebensbildern (Leipz., 1906), p. 86 sq.; Herberg, Real-Encyk., v. (B. P.)

Wendelin, Marcus Friedrich, a theologian of the Reformed scholastic school in the 17th century, was born near Heidelberg in 1584, and after graduation, presumably at the university of that town, became tutor of the princes of Anhalt-Desaun, and in 1611 rector of the gymnasium of Zerbst. He retained the latter position during a period of forty-one years, and died there on Aug. 7, 1652. He composed a number of textbooks which bear witness to the breadth of his culture; but his most important works were of a theological character. Among them were, Compendium Christianae Theologiae (1648) — Christianae Theologiae Systema Majus (posthumously published, Frankf. 1566 and 1677). — Exercitationes Theol. contr. Jo. Jerdard. den Hauver: — and Collatio Inscrut. Reformatorem et Libera-
orumus (Cassel, 1660). He avoided abstract discussions, assumed only simple and evident premises, made only a formal use of dialectics. His method was to discuss the contents of the dogma itself instead of an extraneous addition of Aristotelian tenets to the doctrine. The arrangement of his material and the deter-
mation of the problems presented to his mind gave vividness to his sentences. His Chiaro. Theat. Theol. was translated into Dutch and Hungarian. See Wenden-
lin's Works; Becmann, A Akadische Historie; Jocher, Allgemeine Gelehrten-Lexikon; Herzog, Real-Encyk., v. (B. P.)

Wendish Version. See SLOVAK VERSIONS.

Wendt (von, wendt), a Slavic people who as early as the 6th century occupied the north and east of Germany, from the Elbe along the coast of the Baltic to the Vistula, and as far south as Bohemia. They were divided into several small tribes, which were suc-
sessively subdued by the Germans, and either extermini-
ated or Germanized. Charlemagne drove them back towards the Vistula, and by the close of the 13th cen-
tury his successors in Germany had almost completed the work of extirpation. In the 16th century remnants
For a number of years he acted as professor of Oriental languages at the Carolinum and Lyceum of his native place. In 1786 he was called as professor of theology to Marburg, where he died, Nov. 30, 1792. He is the author of, Philologiae et Historiae Antiquae, i. 1781-86);—Die Heiligen, de Cherubis Angeli Tenebrae (Marburg, 1778);—Nachrichten von den auf der Casselichen Bibliothek befindlichen morgen. Hand- schriften (ibid. 1778);—Gedanken über die Ursachen, wesen- wogegen die Syrer den Hebräern und Arabern in der Bibel- kunst so sehr nähern, in den Mémoires de la Soc. d'Ant. de Cassel, i. 367 sq. See Winer, Handbuch der theol. Lit. i. 280; Fürst, Bibl. Jud. iii. 504. (B. P.)

Werndandi (Present), in Scandinavian mythology, was one of the three deities of fate. See Unn.

Werder, Peter, a Baptist preacher, was born in 1726, and ordained in May, 1751, at Warwick, R. I. The first nineteen years of his ministry were spent in that vicinity. He removed in 1770 to a Rhode Island settlement, then known as New Providence Grant, within the present limits of Cheshire, Mass., where he labored for thirty-eight years, preaching his last sermon on the Sunday before his death, Feb. 21, 1808. He was an influential and controversial preacher, and as a father among the churches of his faith in Western Massachusetts. See Mass. Bapt. Mag. ii. 948.

Wermember, a learned Swiss monk of the 9th century, was born at Coira, studied at Fulda under Rabanus Maurus, and became teacher in the Monastery of St. Gall, where he died, May 24 (or 29), 898. He was the author of numerous commentaries, and a commentary, for which see Hoefer, Nouv. Biog. Générale, s. v.

Werenfsels, Samuel, a Swiss theologian, was the son of the antiquities of Basle, Peter Werenfsels, and was born March 1, 1657. He was educated at Basle, Zurich, Berne, Lausanne, and Geneva; became professor of Greek at Basle; and afterwards undertook an extended scientific tour through Holland and North Germany. On his return he received the chair of rhetoric at Basle. He was himself an orator, and sought to develop the oratorical faculty in his pupils, encouraging them to cultivate naturalness and simplicity of manner and style, together with elegance of diction. He regarded disputatiousness as a malady having its root in moral conditions, as pride, etc., and for its cure he recommended a universal lexicon containing exact definitions of all scientific conceptions. In 1696 Werenfsels became a theologian of the Basle, receiving the charge of dogmas and polities, and in the same year received the doctor's degree. He interpreted his duty in the new position as having less to do with the anticipated heresies of bygone ages than with the perverse tendencies of the time in which he lived, and as involving the effort of restraining theological zeal within its proper limits. In these opinions he had the sympathy and co-operation of Friedrich Ostervald (q. v.) and Alphonse Turrlet (q. v.), with whom he became acquainted at this time, and with whom he formed the so-called theological triumvirate of his day. He also entered into relations with the learned Parisian Benedictine Montfaucon, though by no means indifferent: as respects the profound questions at issue between Romanism and Protestantism. In 1708 he was promoted to the chair of Old-Test. exegesis. In this office he devoted himself to an attack on the criticism of the Psalms, and introduced a new study into the curriculum of the school—that of hermeneutics. His principles of interpretation were altogether those which were subsequently brought to general recognition and acceptance, viz. the principles of the grammatical-historical method. In 1711 he was sent for as preacher to the Church, and became very popular, though obliged to speak in an acquired tongue. His sermons were printed and translated into Dutch and German. In the same year he advanced to the foremost theological professorship in the university—that of New-Test. exegesis—and continued to hold that office until his death, Dígite por Google
June 1, 1740. He rejected a call to the University of Franeker, secured for him through the intervention of Vitringa, but accepted the honor of membership in the British Society for the Spread of the Gospel in Foreign Lands and in the "Berlin Scientific Association.

No striking events occurred in the life of Werenfels by which he might secure a name, nor did he compose any important and epochal theological work. His Opuscules, a secure, containing collection of treatises on different exegetical and doctrinal subjects which are still discerning. His spirit was irenic, and his labors were put forth in constant endeavors to promote honorable fraternity among Christians. He felt assured that the root of evil is not in the head, but in the heart. As a teacher, he combined practical instruction with theoretical, that he might give a higher fitness to the young men who came under his care. In the evening of his life an effort was made to compel Werenfels to assist in the endeavor to degrade the learned and meritorious Wetzlar from the ministry on account of alleged heretodoxy. He consequently abstained himself from the sessions of the theological court, and ultimately withdrew from the academical life to privacy.

No suitable biography of Werenfels has yet been prepared, and the few grains of information scattered through his Opuscules have not been collected. See the Athek. Raur. p. 57 sq.; Hanhart, Erinnerungen am Sam. Werenfels, in Pastor wisensch. Zeitschr. 1824, p. 22; and Hagenbach, Programm, 1860.—Herzog, Reel-Encyklop. a.v.

Verfo, Adrian van der, an eminent Dutch painter, was born at Kralingen- Amstel, near Rotterdam, in 1659. He studied under Cornelius Piccolto for two years, and under Egzon van der Neer during the next four. At the age of eighteen he commenced his career as a painter at Rotterdam, and met with great encouragement. He was commissioned by the elector-palatine to paint a picture of the Judgment of Solomon and his own portrait. After finishing these works he went to Dusseldorf, where the elector desired to retain him in his service; but he agreed to paint for him six months of the year, and give the other six to his own engagements. He afterwards removed to the Hague and many valuable presents, and continued in his service until the death of his royal patron, in 1717. Among his pictures in the Dusseldorf Gallery is a life-size Magdalene, painted as a companion-piece to the St. John of Richter, in the Hague, and admired by critics and admirers, as inferior to that work. He carried his finishing to a very high pitch, and as a consequence his works are rare and command a high price. He died in 1722.

Wernin, in Persian mythology, was an evil dev, placed by Ahriman against Ormuzd, and designed to hinder the falling of rain, and thus also the fruitfulness of the earth.

Werkmeister, Benedict Maria von, a Roman Catholic theologian and representative of the so-called Josephinism or reformatory tendency in his Church, was born at Flinsen, in Upper Sibizia, Oct. 22, 1745, and became a Benedictine monk in 1765. By direction of his abbot he studied theology at Benedictbeuren, making Oriental languages and exegesis his principal subjects, and finding in father Agidius Bart- scher a teacher who developed in him the faculty for independent research which he naturally possessed. He so discovered that ethics, which appeared to him to be of primary importance, was altogether overlooked by theologians in their eagerness to employ their wits upon the mysterious. He could not be satisfied with the schemes of probabilists or probabilist, of liberalists or rigorists, among the Roman teachers of ethics, and he therefore set out to seek for a guide enshrined in the lectures of the Protestants Gellett and Mosheim, and in the Life of Jesus by Hess.

In 1789 Werkmeister became a priest and superintendent of novices at Neresheim, the latter post being associated with that of professor of philosophy. He became a member of a society known to have been formed about 1767, and which was not suppressed until 1782. He was a professor of canon law, and a librarian. Duke Charles of Württemberg made Werkmeister his court preacher in 1784, and, being a highly enlightened Roman Catholic, permitted him to both preach and administer the rituals of his Church as he might prefer. A fruit of this liberty is presented to view in the Grusenburgnee des angehörenten Geistlichen, etc., for the duet vocal, solo, which contains a large number of Protestant hymns and tunes, and is wholly in keeping with the general style of hymnology and liturgy in that time.

Physical ailments began to trouble Werkmeister seriously in 1787, and to make it difficult and ultimately impossible for him to preach; and as a result he became secretary to the prelate of the empire; archivist and librarian at Neresheim; and afterwards resumed his duties as professor of philosophy at Freising, and added to them those of a director of the curriculum, of a professor of canon law, and a librarian. Duke Charles of Württemberg made Werkmeister his court preacher in 1784, and being a highly enlightened Roman Catholic, permitted him to both preach and administer the rituals of his Church as he might prefer. A fruit of this liberty is presented to view in the Grusenburgnee des angehörenten Geistlichen, etc., for the duet vocal, solo, which contains a large number of Protestant hymns and tunes, and is wholly in keeping with the general style of hymnology and liturgy in that time.

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den, where he connected himself with the Lutheran Missionary Society. In 1842 he again returned to Prussia, and in 1844 he became pastor of the Lutheran congregation at Erfurt, and died Dec. 20, 1872. Werner'skirch was very active in behalf of Christian missions, and the Lutheran Missionary Society in Thuringia is the fruit of his labor. (B. I.)

**Werners, Rollwineck de Larr, a Westphalian, and a German monk at Cologne, was born in 1453. He was the author of some works, among them Fasciculus Temporum, embracing all the ancient chronicles, coming down to 1480, and continued by John Linturicus to 1514. He died in 1502. See Mosheim, Hist. of the Church, bk. iii, cent. xvi, pt. ii, ch. ii.**

**Werner, Andreas Konrad, a Protestant theologian of Germany in the first half of the 16th century; is the author of: Dissertationes Tres de Parsitae Pontium Hebraorum Specialis ex Libro Josue, etc. (Stade, 1720-26) — Disser. de Samaritanitate eorumque Templo in Monte Garizim Edificato (Jena, 1726) — De Votis Veterum Israelitum pro Judaeorum Sacris Judicata (Stade, 1737) — Disser. de Votis Veterum Israelitum pro Judaeorum Sacris in Templo Sacris Judicata (Stade, 1738) — Partim Testimonia, partim Criminalia, in Libri Hebraici, etc. (Stade, 1743) — De Bethlehem apud Hieronymum (ibid. 1762). See Winer, Handb. der theol. Lit. i, 141; Fürst, Bibl. Jud. iii, 565. (B. F.)**

**Werners, Friedrich, a Lutheran theologian of Germany, was born May 28, 1659, at Flensburg, near Naumburg. He studied at Leipsic, where he died, April 21, 1741, having received the degree of D.D. in his eighty-second year. He wrote: Precepta Homiletica — Tract. Hieremiasische-homiletische in Evangelium, etc. F. et N.T. Summum Ezechielorum et Amosorum Concinere (ibid. 1729). De Vana Spe Iustissimae Judaeorum Conversionis Simultaneae ante Diem Extremum adhuc Exspectanda. See Ranft, Leben der chräschlichen Gotthegelehrten; Fürst, Bibl. Jud. iii, 563; Jöcher, Allgemeines Gelehrten-Lehrbuch, s.v. (B. F.)**

**Wernersdorf, Ernst Friedrich, a Lutheran theologian of Germany, was born Dec. 18, 1718, at Wittenberg. He studied theology and philosophy at Leipsic, where he was made magister in 1742, and after presenting his dissertation De Septimia Zenoebis, Palmyrenorum Augustis (ibid. 1744), was allowed to lecture at the university. In 1746 he was made, and in 1749 he resigned, professor of theology, and opened his lectures with an oration De Novis Historiarum Cognitionum cum Omnibus Philosophiae Ambitus. In 1752 he was appointed to the chair of Christian antiquities, and presented on this occasion a dissertation, De Quinquagenario Persae Paschali. Four years later, in 1756, he was called to Wittenberg as professor of theology, where he died, May 7, 1782. Wernersdorf was a very learned man and quite at home in patristic literature, from which, especially from the writings of Ignatius, Eusebius, Tertullian, he explained the Christian antiquities and older ecclesiastical usages which, in the course of time, had either entirely disappeared or received another form. This subject he treated in dissertations like De Quinquagenario Persae Paschali (1752) — De Paschate Annoeicato (1760) — De Sacerdotio Latinos Legem et Institutionem (1761) — De Veterum Ecclesiae Romanae Festae Anni Trinitatis, etc.**

**Wernersdorf, Gottlieb (2), a Protestant theologian of Germany, son of the preceding, was born Aug. 8, 1717, at Wittenberg, and became doctor of philosophy and teacher of sacred literature, eloquence, and history in the gymnasium at Dantzig, of which he was eventually director. He died Jan. 24, 1774. He is the author of: Disser. Philologico-curiosa de Sententiis Joh. Clerici de Arte Poetica Librario Proponitur et Illustrat (Dantzig, 1744) — Oratio Auspicatoria de Cognitione Sportornorum et Judaeorum ac praecepto episcopi Hieronymi Ario Regis ad Osamam Posticum, ad Episcopum Locum in 1 Mac. Cop. xii (ibid. edid). — Disser. de Cultu Astrorum a Deo Genitus Profusia obiis Concessu, ad Deut. iv, 20 (ibid. 1746) — Abhandlung von der allgemeinen Bekräftigung der Juden zum Christentum (ibid. 1748) — Fabricia Historia de Basche et oeconica Quod Conuenta contra Heremiam Alguemus (ibid. 1758) — Commentatio de Pede Librario Maccabaeorum qua Fractiisha Annales Syriae vorique Prophetae et Historiae at Examiniatur, etc. (Breslau, 1747). See Winer, Handb. der theol. Lit. i, 9; Fürst, Bibl. Jud. iii, 565, where some of the publications are mentioned. Gottlieb Wernersdorf, Hoefner, Nov. Biogr. Generale, s.v. (B. F.)**

**Wurthmun Bible designates a German version of the Pentateuch, which excited great interest at the time of its first appearing (Easter, 1755), but has now lost whatever importance it may have heretofore possessed. It has not even the merit of being rare. It is, as its title indicates, the first volume of an intended issue of the whole Bible, and contains a preface of forty-eight pages, followed by ten hundred and forty pages of subject-matter, in small quarto. The preface sets forth the purpose of the author to show that the questions of the Jesuits are not merely with respect to the Latin versions, and that the church authorities are to some extent warranted, and that the current conception of their authority rests largely upon prejudice and unscientific notions; and his further purpose to conform the statements of the Scriptures to the requirements of the human understanding, aided in this work by the literary style of the story and the evidence of sound reason, and also to popularize the language of the Bible more than was done by Luther's version. The work is a simple product of vulgar rationalism, evincing in its features the marks of a half-educated, general reader, and is based entirely on the part of its author, who was Johann Lorenz Schmidt, in 1725 and afterwards tutor in the family of Count Löwenstein, and a graduate of Jena. He spent years in the preparation of the book, and submitted it, with varying result, to different scholars. It was
printed in secret and published anonymously, and on its appearance excited a controversy which led to the issue of an imperial mandate, Jan. 15, 1737, ordering its confiscation and the apprehension of its author. Schmidt was imprisoned a whole year before the author was allowed to publish his book and was only seen by his friends. On his release he had fled to Hamburg, where he was again arrested and committed to prison. He was released in 1738 but continued to write under a pseudonym. Schmidt published a collection of writings in support of or in opposition to the Wurttemberg Bible, which contains reviews, polemical pamphlets, and his own replies (429 pages, 4to). Schmidt was also involved in the printing and distribution of materials that were critical of the church. He was active in the development of printing presses and was known for his contributions to the field of typography.

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WESSENBURG, IGNAZ HEMLECH, Barten for, was a prominent liberal among the prelates in the Roman Church of Germany, and also a theological writer and a participant in civil affairs. He was born at Dresden, Nov. 4, 1721. His education, being largely under the direction of Jesuits, was defective to a degree that impaired his efficiency as a scholar while he lived. He visited the schools at Augsburg, Dillingen, Wurzburg, and Vienna, nowhere finding the assistance which his active, questioning intellect demanded, and eventually concluded that the use of the Latin language and the study of art, for which latter employment the society of Vienna afforded opportunity. He had come into the possession of benefits as early as 1792, and to one of them, at Constance, he retired when the unpatriotic policy of the state in the closing years of the century drove him from the capital in disgust. In 1792 he published at Zurich a poetical epitaph on the corruption of manners in Germany. In 1800, Dalberg (q.v.) called Wessobrunn to be his vicar in the diocese of Constance, and he entered on the duties of the place with enthusiasm. He regarded with particular affairs of the diocese with a spirit which elicited the commendation of the pope himself. He sought to help his clergy to a more systematic and thorough culture, and to stimulate it to greater activity, giving to the enterprise his personal efforts and reorganizing the seminary at Meiningen in his behalf. He also sent individual clergymen to Pestalozzi, that they might become more practically acquainted with the work of educating the young, and established teachers' seminaries within his own diocese. By such measures he not only contributed materially to the prosperity of his see, but also arrayed against himself the opposition of Rome, which was yet further intensified by his attempts to introduce the German language into the liturgy, and to place Es's New Testament and Schmid's Biblische Geschichte in the schools as text-books. The nunneries at Luzern, Tschert, a. a. a. a. a. a. in taking Switzerland from under the jurisdiction of Constance, in 1817 Wessobrunn was unanimously chosen to succeed Dalberg as bishop of Constance, having previously been coadjutor to that prelate; but the election was set aside at Rome in the most unqualified manner, and when Wessobrunn went to Rome to plead his cause, he was not granted audience of the pope. The grand-duke Charles of Baden laid the matter before the German Diet, but without effect, and the next duke, Louis (1818), was not favorably disposed towards Wessobrunn. On the death of the liberal bishop of Freiburg, the local clergy proposed Wessobrunn as its successor, but the government this time refused its assent as decidedly as the curia had done in the former instance. The king of Wurttemberg next desired him to fill the episcopal chair of Rottenburg, without being able to secure the assent of Rome. In 1819 a new career opened before Wessobrunn through his election to the Chambers of Baden, in which he did not make his appearance during the next thirteen years, and in which he was a most zealous, eloquent, and influential representative of liberalism in its best and purest form. In 1833 he retired to private life, devoting his declining years to literary occupations and to the collection of works of art. His circle of friends was very wide, and his influence over them very strong. Queen Hortense, who resided near Constance, was among his friends, and it was her influence which induced Louis Napoleon in 1880 to voluntarily relieve Switzerland of the embarrassment occasioned by the demand of King Louis Philippe for his banishment by forsaking the country. He died Aug. 6, 1860. His leading ideas as a Churchman had occasioned the erection of a German National Catholic Church, and a re-stirvigation of Church councils. His principal work was written with an eye to the latter subject. It is entitled Die grossen Kirchen- satzungen, des 15. u. 16. Jahrhunderts (Constance, 1840, 4 vols.), and is considered of some value. His other works are of but little importance, because they lack an adequate basis in historical research. See Wessobrunn's writings in the Fr. F. T. v. Wessobrunn (Wagner, 1862); Baur, Kirchengesch. d. 15. Jahrhunderts, p. 147 sq.; Herzog, Real-Encykl. s. v.

Wessobrunn Prayer (Wessobrunner Gebet). Wessobrunn is a Bavarian village in which, according to documentary evidence, duke Thassilo established a monastery in 760; others say 740. Certain remnants of the studies of the monks there domiciled, upon geography, weights and measures, and also certain important glances of the 8th century, have been preserved, and particularly this prayer, which exists in a codex now at Munich, and which antiquarians assign to the 8th century. The entire piece, as given in Wackenroder's Abhandlungen, 5d ed. p. 61, reads:

Dat gefregin th mit ffratlin 
frzintzus meust,
Dat ero ul nuss
noh ffehn,
noh paru noh perg
ni nuss,
no nohfling,
oh narr ei sceln,
oh mëno ni lih
doh chlup.
Dë dar umnitt ni nuss
ento ni unste
entë dë bëlin
almsztnoc Cot,
manu militos;
entë bukun umn suh man-
mit lian coothbë gelat.
Entë Cot beles, Cot alms-
tho,
dë bëlin entë earz gaun-
reh;
entë dë wamam su man-
cot;
forflig, forplig mir in dinë
gaundë rehia guapeu entë
etim, swettam, entë spà-
hida,
entë craft tusun su unard-
dest,
ytentë arc su piasunase entë
dinë
bylussi su gaunches.
Will to perform.

Reitbarg argues (ii, 781) from the superscription to the first part of the piece (Die Poetä) that it was taken from some other source by the author, who appended to it the second part containing his prayer for faith and strength. Part first seems to be designed for a hymn of the office of St. Michael, however, is not limited beyond the stage of God's premonitory existence. Part second is almost word for word the same as a prayer in St.
Emmerau's manuscript, with Latin translation, which was closed in 821. Grimm ("Geschichte d. deutschen Sprach", p. 484 sq.) states that the dialect in which the entire piece is written is genuine Old-German.

See Petz, Monum. germ. xi. 215 sq.; Monum. Beitrage Mon. (1766), vii. 827; Mahillon, "Annales Benedicti, iii. 153; "Vita Sanctacliroti" (Stadler, Ration. 1719); iii. 835 sq.; Zeller, "Universal-Lexikon (Leipa. 1748), iv; Geograph., iii. 1749; xxii, Witzell, "Handb. k. kirchl. Geogr. u. Statistik (Berlin 1846), i. 680; Retten- berg, "Kirchengesch. Deutschland's, i. 186; the brothers Grimm's "Deutsch. Heldengedichte" (Cassel 1812); Massmann, "Erläuterungen zum Wessobrun, Grebt, Wackenagel, Das Wessobrun, Grebt u. d. Wessobrun, Glossen" (Berlin 1827);—id., "Ausgewählte Gedichte, 4th ed. p. 228; Feussner, "Die ältesten allirischen Dichtungenreste" in hochdeutscher Sprache" (Hannau, 1845); Kehrlein, "Proben d. deutschen. Proben u. Proben, i. 18; Pflitz, "Abendländisches Literat. Lexicon" (2d ed. Coblenz, 1863), p. 15, etc. See also Herzog, "Real-Encyklop. s. v."

Westminster, Councils of (Concilia West- monasteriacis). Westminster is a city of England, county of Middlesex, forming the west part of London, having on the south and west Chelsea and Kensington, on the north the Marylebone, and on the east the Thames. In 1871 the population was 246,006. It contains numerous magnificent public buildings, and is the seat of many important historic events. Several ecclesiastical councils have been held there.

1. Was held about 607, by archbishop Lanfranc, in the presence of William I, in which Wulstan, bishop of Worcester, who alone of the Saxon bishops had withstood William, was deprived, upon the plea of want of learning. When he found that he was to be stripped of his episcopal vestments, he boldly exclaimed to Wil- liam, "You are a better man than thee; to him I will restore them." Whereupon he went to the tomb of Edward the Confessor, who had advanced him to his see, and there taking off his vestments he laid them down, and struck his pastoral staff so deep into the stone that, as the legend states, no human force could draw it out. This miracle, or his deserved reputation for sanctity, produced a revision of the sentence of de- privation, and he retained his bishopric. See Johnson, "Preface to Lanfranc's Canons at Winchester"; Wilkins, Concil. i. 367; Wharton, "Anglia Sacra", ii. 225.

2. Held in 1102, in St. Peter's Church, on the west side of London," i.e. at Westminster — Anselm, archbishop of Canterbury, and Gerard of York, being present, with eleven other bishops, and some abbots. In this synod, three great abbots were deposed for simony, three not yet consecrated were turned out of their abbeys, and three others deprived for other crimes. Roger the king's chancellor was consecrated to the see of Salisbury, and Roger the king's lorder to Hereford. Twenty-nine canons were published.

1. Forbids bishops to keep secular courts of pleas, and to apparel themselves like laymen.
2. Forbids to let archdeaconies to farm.
3. Enacts that archdeacon must be deacon.
4. Prohibits that no priest, monk, or canon shall marry, or retain his wife if married. Enacts the same with regard to subdeacons who have married after profession of chastity.
5. Declares that a priest guilty of fornication is not a lawful priest, and forbids him to celebrate mass.
6. Declares that no one may be ordained deacon, or to any higher order, except he profess chastity.
7. Orders that the sons of priests be not heirs to their fathers' churches.
8. Orders that no clergyman be a judge in a case of blood.
9. Orders that priests go not to drinking-boots, but drink "to pege."
10. Orders that their clothes be all of one color, and the color of their plate.
11. Orders monks or clerks who have forsaken their order, shall not be excommunicated.
12. Orders that the tenure of clerks be visible.
13. Orders that tithes be paid to the Church only.
14. Prohibits any churchmen or priests.
15. Forbids to build new chapels without the bishop's consent.
16. Forbids to consecrate new churches until all things necessary for it, and the priest, have been provided.
17. Forbids abbots to create knights; orders them to eat and sleep in the same bed with their dependants.
18. Forbids monks to enjoin penance except in certain cases.
19. Forbids monks to be godfathers, or nuns godmoth- ers.
20. Forbids monks to hire farms.
21. Forbids monks to accept of the Improprations of churches without the bishop's consent, and further for- bids them to reduce or to poverty those who minis- ter in their parishes.
22. Declares marriages of marriage made without wit- nesses to be null, if either party deny them.
23. Orders that those who have hair be clipped, so that their ears or nose shall not be visible.
24. Forbids those who are related within the seventh degree to marry.
25. Forbids to defraud the priest of his dues by holding a corpse for burial to another parish.
26. Forbids to attribute reverence or sanctity to a dead body, or fountains, etc., without the bishop's authority.
27. Forbids to sell men like beasts, as had hitherto been done in England.
28. Anathematises persons guilty of certain horrible sins of uncleanness.
29. Orders any application of the above excommunication in all churches every Sunday.

See Johnson, "Eccles. Canons", A.D. 1102; Wilkins, Concil. i. 382.

11. Was held Jan. 18, 1126. Otto, the pope's nuncio, was present, and read a bull of Honorius containing the same proposition which the legate had made to the French clergy assembled at Bourges in November, 1225, viz., that in every cathedral church the pope should nominate to two prebends and in every monastery to two places. This was the start of a series of papal bulls coming to any decision. See Mansi, Concil. xi. 303.

11. Was held Sept. 9, 1126, by William Corbell, arch- bishop of Canterbury—John de Cremona, legate from Honorius II, presiding. Thurstan, archbishop of York, and about twenty bishops, forty abbots, and an innume- rable assembly of clergy and people, were present. Seventeen canons were published.

1. Forbids simony.
2. Forbids to charge anything for chrism, oil, baptism, visiting and anointing the sick, communion, and burial.
3. Forbids to demand cope, carpet, towel, or basin at the consecration of bishops, or churches, or blessing of abbots.
4. Forbids investiture at the hands of lay persons.
5. Orders any one to challenge a church or benefice by inheritance, and to appoint a successor. Pius lx. xiii, 14, 13 is quoted.
6. Deprives beneficed clerks who refused to be ordained (priests or deacons) in order that they might live more freely.
7. Orders that none but priests be made deans or pri- ors, nor any but deacons archdeacons.
8. Forbids any one to ordain a priest without a title.
9. beetle, under pain of excommunication, to eject any one from a benefice to which he has been instituted without the bishop's sanction.
10. Forbids bishops to ordain or pass sentence upon any one belonging to the jurisdiction of another bishop.
11. Forbids, under pain of excommunication, to receive an excommunicated person to communion.
12. Forbids any one to hold two dignities in the Church.
13. Forbids priests, deacons, subdeacons, and canons to dwell in the same house with any woman, except a mother, sister, aunt, or unsuspected woman. Offenders to lose their orders.
14. Forbids the practice of usury among clerks.
15. Excommunicates sorcerers, etc.
16. Forbids marriage within the seventh degree of consanguinity.
17. Declares that no regent is to be paid to husbands who impede their wives as too near akin to them.


11. Held at 1127, by William Corbell, archbishop of Canterbury, the pope's legate; ten English bishops attended, and three Welsh. It is also said that the multitude of clergy and laity of all ranks who flocked to the council was immense, but no mention is made of abbots. This council, which the York sent to, was the last at which the bishops of Durham and Worcester were also absent; the sees of London and Coventry were at that time va- cant. This synod sat three several days, and ten can- nons were published.

1. Forbids, "by authority of Peter, prince of the apo-
WESTMINSTER, COUNCILS OF 910 WESTMINSTER, COUNCILS OF

ties," and that of the archbishop and bishops assembled, the buying and selling of churches and benefices.
5. Forbids any one to be ordained or preferred by means of money.
6. Forbids all demands of money for admitting monks, canons, or nuns.
7. Orders that priests only shall be made deans, and deans of churches.
8. Forbids priests, deacons, subdeacones, and canons to live with women not allowed by law. Those that adhered to their former profession or wives to be deprived of their order, dignity, and benefice: if parish priests, to be cast out of the church declared infamous.
9. Requires archdeacons and others whom it concerned to use all their endeavors to root out this plague from the Church.
10. Orders the expulsion from the parish of the conclaves of priests and canons, unless they are lawfully married.
11. Orders the bishop afterwards to send to Rome, directed that they shall be brought under ecclesiastical discipline, or servitude, at the discretion of the bishop.

Matthew of Paris declares that the king (Henry I) eluded all these provisions (to which he had given his consent) by obtaining from the archbishop a promise that he should be intrusted with their execution; whereas, in reality, he executed them only by taking money from the clergy of the diocese as a tax for the consecration of canons. See Johnson, Eccles. Canones, A.D. 1127; Wilkins, Conc. i, 410.

VI. Was held in 1188 by Alberic, bishop of Ostia, legate of pope Innocent II, during the vacancy of the see of Canterbury; eighteen bishops and about thirty abbots attended, who proceeded to the election of Theodore to the see of Canterbury. Seventeen canons were published.

1. Forbids to demand any price for churlom, oil, baptism, penance, visitation of the sick, exsorials, excommunication, or burial, under pain of excommunication.
2. Orders that the body of Christ be not reserved above eight days, and that it be ordinarily carried to the sick by a priest or deacon only. In case of extreme necessity by any one, but with the greatest reverence.
3. Forbids to demand a cope, ecclesiastical vestment, or any other vestments upon the consecration of bishops and benefactors of abbots; also forbids to require a carpet, towel, beast, or anything beyond the canonical procuration, upon the deducation of a church.
4. Forbids to demand any extra fees when a bishop not belonging to the diocese consecrates a church.
5. Forbids lay investitures; orders every one, upon investiture by the bishop, to swear upon the gospels that he has not received money directly or indirectly, given or promised anything for it, else the donation be null.
6. Forbids the ecclesiastical with canon, A.D. 1124.
7. Forbids persons other than their own bishop without letters from him to exercise their office; remains of the restoration of them to their order to the pope, unless they take a religious habit.
8. Deprives conciliarly clerks, and forbids any to hear their mass.
10. Anathematizes him that kills, imprisons, or lays hands on a cleric, monk, nun, or other ecclesiastical person.

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Forbids any but the pope to grant him penance at the last extremity in danger of death; denies him burial if he die impotent.
11. Excommunicates all persons violently taking away the goods of the Church.
12. Forbids any one to build a church or oratory upon his lands without the bishop's license.
13. Forbids the clergy to carry arms and fight in the wars.
14. Forbids monks after receiving orders to recede from their former way of living.
15. Forbids nuns, under anathema, to use parti-colored alms, or dalmatic gowns, and to wear the head hair.
16. Commandes, under anathema, all persons to pay the tithe of their fruits.
17. Forbids schoolmasters to hire out their schools to be governed by others.

See Johnson, Eccles. Canones, A.D. 1138; Wilkins, Conc. i, 413.

VII. Was held in 1178 by cardinal Hugo or Hugo, who had been sent from Rome to endeavor to settle the dispute between the archbishops of Canterbury and York; the latter of whom claimed the right of having his cross borne before him in the province of Canterbury.

Many prelates and clergy attended; but when Roger of York, upon entering the assembly, perceived that the seat on the right hand of the legate had been assigned to the archbishop of Canterbury, and that on the left kept for himself, he thrust himself into the lap of the archbishop of Canterbury; whereupon the servants of the latter and many of the bishops (as Hovendine writes) threw themselves upon the archbishop of York, and forced him down upon the ground, trampled upon him, and rent his cope; upon which the council broke up in confusion.

Johnson, ut sup.; Wilkins, Conc. i, 485.

VIII. Was a national council held in 1200 by Hubert Walter, archbishop of Canterbury, in which fifteen canons were published.

1. Orders the priest to say the canon of the mass dually, and to remove the hours and all the officium, and without clipping the words. Offenders to be resented.

2. Forbids to celebrate two masses in one day except in case of necessity. When it is done, it directs that nothing be performed into the chalice after the first celebration, but that the least drop be diligently supplanted out of the chalice, and the fingers washed and washed; the washings to be drunk by the celebrant. On the second celebration a deacon be present to do so at the time. Orders that the eucharist be kept in a decent place, and carried to the sick with care to be taken that none of the consecrated and unconsecrated hosties.

3. Forbids to baptize and confirmation shall be conferred upon those concerning whom there is a doubt whether or not they have received them. Forbids fathers, mothers, and godparents to baptize, and confirm without the presence of the priest, or in case of the priest's absence, or other necessity. Permits no father or mother to baptize their child in case of necessity, and orders that all that follows after the permissio shall be accomplished subsequently by the priest.

4. Relates to the administration of penance.

5. Renews the decrees of the Council of Lateran, A.D. 1179, concerning the expenses and retrenchments of prelates and other ordinaries when in visitation, and declares the design of visitations to be to see what concerns the cure of souls. Orders every church to have a silver chalice, decent vestments, and necessary books, utensils, etc.

6. Orders that bishops ordaining any one without a title shall maintain him till he can make a clerical provision for him.

7. Orders the canon of Lateran, A.D. 1179, which forbids prelates to excommunicate their subjects without canonical warning. Orders the yearly pronouncement of a general indulgence against persons guilty of various specific crimes.

8. See canon 9, Lateran, A.D. 1179.

9. Orders the payment of tithe without abatement for wagons, etc.; grants to priests the power of excommunicating all withholding the tithes of land newly cultivated to be paid to the parish church. Orders detaileders of tithes to be excommunicated.

10. Forbids any person to estivate more than worth more than three marks per annum who will not go to the council of Lateran, A.D. 1179. Forbids clerks to go to taverns and drinking-begs, and so put themselves in the way of being insulted by laymen. Orders all clerks to use the canonical tose, and clerical habit, and archdeacons and dignified clergy men cope with sleeves.

11. Forbids marriage under various circumstances: orders that the bans be thrice published; that marriages be celebrated publicly in the face of the Church.

12. Orders those who, being suspected of crimes, deny them, to undergo a perjury.

13. See canon 9 of Lateran, which forbids the Temples to enter into unauthorized guilds, etc., without the bishop's consent.

14. See canon 9 of Lateran, which contains various regulations relating to the dress, etc., of the religious.

See Wilkins, Conc. i, 505; Johnson, Eccles. Canones, ad ann.

IX. Was held about 1229 by Richard Wibershe, archbishop of Canterbury. Twelve constitutions were published, of which are the acts of a church published in the Council of London, A.D. 1172. The last refers to the duties of physicians. See Johnson, Eccles. Canones.

X. Was held in 1229 under master Stephen, chaplain and munice of the pope, who, sorely at the discomfort of the assembly, demanded on the part of Rome the truth
of all movable belonging to clergy and laity in England, Ireland, and Wales, in order to enable the Roman pontiff to carry on war against the excommunicated emperor Frederick. The arguments by which, assuming Rome as the head of all churches, it was asserted that her fall would involve the ruin of the members, was most in the part of the laity by a plain refusal; and the clergy, after three or four days' deliberation and no small murmuring, were at length brought to consent from fear of excommunication or an interdict being the consequence of disobedience to the demand. See Wilkins, Conc. i. 622.

Whalley, Thomas Shoewick, D.D., a Church of England divine, was born in 1648. He was educated at St. John's College, Cambridge, graduating B.A. in 1676, and M.A. in 1774; was presented to the rectory of Hagworthingham, Lincolnshire, in 1772, and died at La Fleche, Nov. 30, 1826. He published his Eddy and Eddle, a tale (1758, 8vo).--The Fatal Kiss, a poem, written in the last stage of an asthma, by a beautiful young lady (1781, 4to).--Verses addressed to Mrs. Siddens (1782, 4to).--Mount Blanc, a poem (1788, 4to).--The Castle of Montsalvat, a tragedy (1781, 8vo).--Poems and Translations (1788).--Kennet and Finelot, a legendary tale (1800, 8vo). See (Lond.) Annual Register, 1826, p. 267.

Whedon, Daniel Deshons, D.D., LL.D., an eminent Methodist Episcopal divine, was born on Onondaga, N. Y., March 20, 1808. He graduated from Hamilton College in 1828; studied law in Rochester for a year, and then became teacher in caesavonian Seminary; in 1831 tutor in his alma mater; in 1851 professor of languages in Wesleyan University, Conn.; in 1844 joined the New York Conference; in 1842 was transferred to the Troy Conference, and stationed in 1843 at Pittsfield, Mass.; in 1845 became professor of rhetoric in the University of Michigan; in 1855 pastor at Jamaica, L. I.; in 1856 editor of the Methodist Quarterly Review, a position which he retained until 1884. He died at Atlantic Highlands, N. J., June 8, 1885. Dr. Whedon was noted for his incisive, vigorous style, both as preacher and writer, and was remarkably powerful in controversy. He wrote very largely for the denominational press, and prominent among his works are a Treatise on the Will (New York, 1864), and a Commentary on the New Test. (1860-80, 5 vola. 12mo). See Alumns Record of Wesleyan University, 1882, p. xxix, 656.

Wheel. The vision of the wheels demands some remark (Ezek. i, 15, 16, 19-21).--'Now as I beheld the living creatures, there appeared a wheel upon the face of the living creatures, with four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. Then those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. This vision was before my mind, and I knew that the wheels were good news and Christians as very abstruse and difficult of interpretation, so much so, indeed, that the former anciently forbade it to be read by persons under thirty years of age. Bush observes, 'From all that we can gather of the form of these wheels, they appear to have been spherically oval, each wheel having an equal size and inserted the rim of the one into that of the other at right angles, and so consisting of four equal parts or half-circles. They were accordingly adapted to run either forward or backward, to the right hand or to the left, without any lateral turning, and by this means their motion corresponded with that of the four faces of the living creatures to which they were attached. 'When they went upon their four sides, they turned not as they went,' Heb. 'When they went, they went upon the quarter-part of their fourfoldness, 'i.e. upon or in the direction of one of the four vertical semicircles into which they were divided, and which looked towards the four points of the compass. When it is said 'they turned not,' it is not to be understood that they had not a revolving or rotary motion, but that they, like the faces, never sought a straightforward course.' A similar crustiform position of the wheels is adopted by most commentators. Of verses 19 and 20 the same author observes, 'These circumstances are doubtless dwelt upon with peculiar emphasis in order to show the intimacy of relation and harmony of action subsisting between the living creatures and the wheels, or, more properly, between the things symbolically represented by them.' Layard observes that the 'wheel within wheel' mentioned in connection with the emblematic figures may refer to the winged circle or wheel representing at Nimrod the supreme deity (Ninerech, iii, 932). See CHEVRUM.
clent Church for the discipline of Junior monks and in-
ferior clergy for insubordination. It was also applied
to others in certain cases. Bingham (Christ. Antiq. bk.
vii, ch. iii) quotes from Palladius as follows: "In the
Church of Mount Nitria, there were three whips hanged
upon three pillars, with thongs, one for cursing monks, an-
other for the correcting of thieves, and a third for the cor-
recting of strangers, whom they entertained in a hotel
adjoining." Again, in Bingham's Antiquitates (bk. xvii.
ch. iii), we find these statements: "Cyprian, in the life
of Cornelius Aemerileus, says that bishop observed this
method both with slave and freemen; and that when
they were to be scourged for their faults, they should
suffer forty stripes save one, according as the law ap-
pointed. The Council of Agde orders the same punish-
ment, not only for junior monks, but also for the inferior
clergy. And the Council of Mache, Gennadius gives
upon the number of forty stripes save one..." The
Council of Eopeo speaks of stripes as the peculiar pun-
ishment of the minor clergy for the same crimes that
were punished with excommunication for a whole year
in the superior clergy." See Sco/ons.

WHIRLWIND (πτέρων, mpάδα, Job xxxvii, 9; Prov.
i, 27; x; 25; Isa. v, 28; xviii, 13; xi, 1; lvvi, 15; Jer.
xx, 13; Hos. viii, 7; Amos i, 14; Neh. i, 8; elsewhere
"storm," etc., denoting the sweeping force of the wind or
hurricane; also "[πτερν], star Jer. xxiii, 19; xxv, 82; xxx,
2; elsewhere "tempest," or [πτερν] 2, Kings ii, 21; 1, 15; Job.
xxii, 19; Lxx, 14; xi, 10, Jer. xxiii, 19; xxi, 23; Ezek.
e, 4; Jer. vi, 14; elsewhere "storm," etc., denoting rather the violent rain or
tempest, although accompanied with wind, Ps. cviii, 25; 
Ezek. xiii, 11, 13). The two Hebrew terms above no-

ted convey the notion of a violent wind, but with a
different radical import—the former, because such a wind
sweps away every object it encounters; the lat-
ter, because such objects so swept away are torn
about and destroyed. In addition to this, Gennadius gives a similar sense to [πτερν], in Ps. lxxviii, 18 (A.V.
'heaven') and Ezek. x, 18 (A.V. 'wheel'). Generally,
however, this last term expresses one of the effects of
such a storm in rolling along chaff, stubble, or such light
articles (Thee/rag, p. 298). It does not appear that any
of the above terms express the specific notion of a whirl-
wind, i.e. a gale moving violently round on its own axis,
and there is no warrant for the use of the word in the
A.V. of 2 Kings ii, 11. The most violent winds in
England are those from the north east and passage in
Job xxxvii, 9, which in the A.V. reads: 'out of the south
cometh the whirlwind,' should rather be rendered 'Out
of his chamber,' etc. The whirlwind is frequently used
as a metaphor for violent and sweeping destruction.
Cyrus's invasion of Babylonia is compared to a southerly
gale coming out of the wilderness of Arabia (Isa. xxxi, 1;
comp. Knebel, ad loc.), the effects of which are most
prejudicial in that country. Similar allusions occur in
Psa. lvii, 9; Prov. i, 27; x; 25; Isa. xi, 24; Dan. xi, 40"
(Smith). In a large proportion of the passages the terms
in question are employed in a figurative sense with
reference to the resistance and power of some distin-
tion that is sure to overtake the wicked. But this of
course implies that tempests of such a character were
phenomena not unknown in some parts of Palestine.
We have only to look into the accounts of travellers to
see how much this is the case, especially in the South
Country and the regions bordering on the Dead Sea.
Prof. Robinson and party were exposed to a violent
surocco in the desert, in their route from Aklah to Je-
rusalem, which continued until towards evening.

"The wind had been all the morning N.E., but at
eleven of clock it suddenly changed to the south, and came upon
us with violence and intense heat, until it blew a great tempest.
The atmosphere was filled with fine particles of sand, which were presently vis-
able, his disk exhibiting only a dun and sickly hue; and the glow of the wind came upon our faces as from a burn-
ning oven. Often we could not see ten rods around us, and
our eyes, ears, mouth, and clothes were filled with Sand; this
fell upon us with violence, until it blew a great tempest.
The atmosphere was filled with fine particles of sand, which were presently vi-
able, his disk exhibiting only a dun and sickly hue; and the glow of the wind came upon our faces as from a burn-

Further on he states, "The tempest had become a torna-
do. It was with the utmost difficulty that we could
pitch our tent, or keep it upright after it was pitched.
For a time it was almost as destructive as a flood, as
the storm in itself was probably as terrible as most of the
tornadoes we have given rise to the exaggerated accounts of travel-
lers." (Expedition, p. 314). Kito remarks (Pict. Bible, note on Isa. xxxvii, 36): "As we have ourselves only felt the mitigated effects
of this wind on the skirts of deserts and in the shelter of
towns, we can form no experience of the destructive dissas-
tative effects which it exhibits in the open deserts: but,
judging from what we observed under the circumstances
indicated, and from such information as we have collect-
lected, we have no doubt that the numerous accomplished travel-
lers of the last century and the one before, as Chardin,
Shaw, Niebuhr, Volney, Bruce, Ives, and others, were cor-
cor in their united testimony, supported as it is by the
counting evidence of natives accustomed to traverse the
deserts. It is necessary to mention this, because some
more recent travellers, who, on account of the reason or
directions given them, and no occasion of observing any
thing other than the milder effects of this wind, have seemed
to doubt the destructive power which has been attributed

to it it." The most complete account of the simoon and its effects
is that given by Volney (Travels, i, 4). That part which
describes its effects in the towns tourists can confirm
from their own experience, and the rest is amply cor-
borated by the testimony of other travellers.

"Travellers have mentioned these winds under the name of
pneumonos winds, or, more correctly, hot winds of
the desert. Such, in fact, is their quality; and their heat
is sometimes so excessive that it is difficult to form an
idea of their violence without having experienced it: but
it may be compared to the heat of a large oven at the
minute of drawing out the hot bread. The wind begins
to blow, the atmosphere assumes an alarming as-
p ect. The sky, at other times so clear in this climate, be-
comes dark and thickly veiled, and the subduing 
appearance of a violet color. The air is not closely
but gray and heavy, and filled with an exhalation
from the dust that penetrates everywhere. This wind, always
light and rapid, is not at first remarkably hot, but increas-


The ninth plague with which the Lord afflicted the Egyptians was a thick darkness, which is generally identified with the tempest called khamsin, prevalent in Egypt in the months of April and May (Exod. x, 21-23). When the khamsin blows, the sun is pale yellow, its light is obscured, and the darkness is sometimes so great that one seems to be in the blackest night, even in the middle of the day. Sonini says, "The atmosphere was heated, and at the same time obscured by clouds of dust. Men and animals breathed only vapor, and that was mingled with a fine and hot sand. Plants dropped, and all living nature languished. The air was dark on account of a thick mist of fine dust as red as flame." Hartmann says, "The inhabitants of the cities and villages shut themselves up in the lowest apartments of their houses and cellars; but the inhabitants of the desert go into their tents, or into the holes which they have dug in the ground. There they await, full of anxiety, the termination of this kind of tempest, which generally lasts three days." The hot wind of the desert, called by the Italians sirocco, and by the Arabs shurfiyeh, i.e. an east wind, resembles the khamsin of Egypt. The sand-storms occur in the most awful form in deserts, when the fine sand is thrown into hillocks, and these are swept by furious winds, the sand of which they are formed being tossed on high, and whirled rapidly and densely through the air, until the storm has finally subsided. Under this most awful visitation of the sand-storm, it sometimes happens that travellers and their cattle are overwhelmed and suffocated. And even the more common and less dangerous forms of this phenomenon, which occur in regions less absolutely sandy, or where the sands are less extensive than in the great sandy deserts of Asia, are still very formidable and alarming. Mr. Buckingham has given a description of such a storm, of that kind which must have been familiar to the Israelites during their wanderings. It occurred in the desert of Suez, that is, on the western verge of that sandy desert which occupies a considerable portion of the country between Egypt and Palestine.

"The morning was delightful on our setting out, and promised us a fine day: but the light air from the south soon increased to a gale, the sun became obscure, and as every hour brought it into a lower sand, it flew about us in such whirlwinds, with the sudden gusts that blew, that it was impossible to proceed. We halted, therefore, for an hour, and took shelter under the lee of our beasts, who were themselves so terrified as to need fastening by the knees, and uttered in their wrappings but a melancholy symphony. . . . Fifty gaits of wind at sea appeared to me more easy to be encountered than one among these sands. It is impossible to imagine desolation more complete. We could see neither sun, earth, nor sky: the plain at ten paces' distance was absolutely imperceptible. Our beasts, as well as ourselves, were so covered as to render breathing difficult; they hid their faces in the ground, and we could only uncover our own for a moment to behold this chaos of mid-day darkness, and wait patiently for its abatement."

Dr. Thomson states (Land and Book, ii, 811): "We have two kinds of sirocco—one accompanied by vehement wind, which fills the air with dust and fine sand, I have often seen the whole heavens veiled in gloom with this sort of sand-cloud, through which the sun, shorn of his beams, looked like a globe of dull, smouldering fire." See WIND.
Whitby (or Strenechol). Council of (Concilium Pharnese). Whitby is a seaport town of England, County of York, North Riding, on the Esk, near its mouth in the North Sea. An ecclesiastical council was held there in 664. This was properly a provincial council between the English and Scottish bishops on the subject of the celebration of Easter. There were present on the English side Agilbert, a Frenchman, bishop of Rochester, with his presbyter, Agatho; Wilfred, a young Northumbrian priest, who had studied at Rome; Roffmanus, who had before contended the point with Finan, late bishop of Lindisfarne; and an old deacon, James, whom Paulinus had left thirty years before. On the Scotch side were Colman, bishop of Lindisfarne, and Cedul, a bishop who acted as interpreter. Oswy, king of Northumbria, was also present, who opened the proceedings, and desired Colman to explain the nature and origin of the rites which his Church had so long practiced. The Scots alleged the example of St. John, Wilfred that of St. Peter, and the latter concluded his address in the following terms: "But for you (Colman) and your adherents, if, after having heard the decree of the apostolic see, of the whole Church, and these, too, confirmed by Scripture, you refuse to obey them, you certainly are guilty of sin. For, allowing your fathers to have been holy men, is their small handful in a century to be compared to the Church of Christ over the whole earth? And great as that Columba of yours may have been, is he to be preferred to the blessed prince of the apostles, to whom the Lord said, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and to thee will I give the keys of the kingdom of heaven'". This fortunate quotation from Holy Scripture determined the king in favor of the Roman custom; he, as he said, fearing to contradict one who held the keys of heaven, and might peradventure refuse to build his Church when he was mocked. In this council, moreover, the affair of the tonsure was discussed, the Roman fashion differing from that in use among the Scotch, which the former pretended had been derived from Simon Magus. See Manl, Concil. vi. 491; Wilkins, Concil. i. 35.

White (prop. W. T., Lewic). In Canaan persons of distinction were sumptuously dressed in fine linen of Egypt; and, according to some authors, in silk and rich cloth shaded with the choicest colors. The beauty of these clothes consisted in the fineness and color of the stuffs; and it seems the color most in use among the Israelites, as well as among the Greeks and Romans, was white, not only on the dressed part of a garment, but also on the coarse one, being most suited to the nature of their laws, which enjoined so many washings and purifications. (Indeed, so early as the days of Henod the Greeks considered white as the color in which the celestials appeared: men went to heaven in white clothing [Opera et Dies, i, 198.] The general use of this color seems to be recognized by Solomon in his direction, "Let thy garments be always white" (Eccles. ix. 8). But garments in the native color of wool were not confined to the lower orders; they were in great esteem among persons of any considerable rank, and are frequently valued in Scripture as the emblem of knowledge and purity, gladness and victory, grace and glory. The priests of Baal were habited in black, a color which appears to have been peculiar to themselves, and which few others employed. The Egyptians except mumified bodies to wear. In all countries and all ages white has been regarded as the emblem of purity. See Whitby, Isaias says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as white wool" (Is. Ix. 7). See also the paragraphs cited by Velheding, Index Programmatum, p. 134. See Colors.

White of an Egg is the rendering adopted in the A.V. at Job vi. 6 for the Heb. הב_frequency, הר כחלש (Sept. in piuman enferc [V. T. querc]). Vulg. good gustatum offert mortem). Most interpreters derive the Hebrew word from בץ, cha'dam, to dream, and, guided by the context, explain it to denote somnolence, futility (comp. Eccles. vi. 9, and so insipidity (comp. Hucce in Discoridies, spoken of tasteless roots). The phrase is used it by the Gospel writer, which signifies portulaca oleracea or portulaca, an herb formerly eaten as a salad, but proverbial for its insipidity ("portulaca stultior," in Meidan. Proverb. No. 344, p. 219, ed. Schultens). The phrase will thus mean portulaca-bréot, i.e. silly discourse. See Mallow. The rabbins, following the Targums, regard it as l. q. Chald. porta-pure, the coagulum of an egg or card; and so explain the phrase, as the A.V. V., mean a sling or white of an egg put as an emblem of insipidity. This in itself is not ill; but the other seems more consonant with Oriental usage. See Gesenius, Thesaur. p. 490.

White (or Whyte), John (1), D.D., an English prelate, was born at Fernham, in Surrey, in 1511. He was educated at Winchester School and at New College, Oxford, where he became perpetual fellow in 1527; soon after made warden of Winchester College; became rector of Chelton in 1551; was imprisoned in the Tower for some months during the preceding year for his supposed correspondence with persons abroad who were opposed to Edward VII; was made bishop of Lincoln by Queen Mary in 1553; translated to the see of Winchester in 1557; deprived, on the accession of Queen Elizabeth, on account of his opposition to Protestantism; and imprisoned for a short time in the Tower in 1559 for his public attacks upon the queen. He died at South Warenborough, Jan. 11, 1560, and was buried in Winchester Cathedral. He was the author of certain Latin poems, and some of his sermons and orations have been published.

White, John (2), D.D., an English clergyman of the latter part of the 16th and the beginning of the 17th century, was vicar of Eccles, and subsequently chaplain in ordinary to James I. He died in 1615. He published The Way to the True Church, and other works. See Allison, Dict. of First, and Amer. Authors, s.v.

White, John (3), a Puritan divine, known as the Puritan of Derbeaker, was born at Stainton, near Darwen, John, Oxfordshire, England, in December, 1574. He was educated at Winchester School and New College, Oxford, of which he became perpetual fellow in 1595; here he graduated, took holy orders, and became a frequent preacher at Oxford; became rector of Trinity Church, Derbeaker, in 1609; preached in Westminster Abbey in 1612; translated to the college of Massachusetts in 1624; had his house plundered and his library carried away by the soldiers of Prince Rupert; escaped to London, and was made minister of the Savoy; was appointed one of the learned divines to assist in a committee of religion selected by the House of Lords in 1649; became a member of the Westminster Assembly in 1643; was chosen rector of Lambeth in 1645; and afterwards returned to Derbeaker, where he died, July 21, 1648. He published, The Plater's Pea; or, The Grounds of Plantations Examined, and the Counsel of Reason to Serve Ourselves, and the Nation, in Seasonable Times; and Wrote to the Tree of Life Discovered, etc. (1647); Commentary on the First Three Chapters of Genesis (1650).

White, Nicholas, a Methodist Episcopal minister, was born at Middletown, Vt., June 8, 1786. He received a careful religious training; experienced religion in 1810; joined the New York Conference in 1819, and from that date to 1854, when he superannuated, he led an active, successful itinerant life. In 1854 he retired to Brooklyn, where he resided until his death, Feb. 14, 1861. Mr. White was earnest and fervent as a speaker, greatly beloved as a pastor, devoted and affectionate as a husband and father. See Minutes of Annual Conferences, 1861, p. 76.

White (Whyte, or Vittus), Richard, an English
historian, antiquary, and afterwards Catholic priest, was born at Basingstoke, Hampshire. He was educated at Winchester School; admitted fellow of New College, Oxford, in 1567; lost his fellowship on account of his attachment to the Bekenianism of 1564; became regius professor of civil and canon law at Divinity School; and in his relation he remained nearly twenty years; was appointed by that university the cancellor, or recteur magnificus; was created count palatine by the emperor; after the loss of his second wife, was ordained priest and made a canon of St. George's Cathedral in Dublin in 1612; and was buried in St. James's Church. Among his publications were, Etnia Latina Crispsia; Epistolae Antiqua quod in Agro Bononiam adulce Videat, etc. (1618); Orations Quinque (1566);—Nota ad Legos Decemvoeres in Deo Domino (1617);—and Historic Britannico Insulæ ab Origine Munch ad Asam Domini Octingentisam (1602).

Whitehead, a body of enthusiasts who appeared in Italy about the beginning of the 15th century, and were so called from being all clad in white linen robes reaching to their feet, with hoods of the same material. They lived at the church by their own labors. They were first collected together by a priest, whose name is unknown, among the villages on the southern side of the Alps. He led them down a large multitude, into the Italian plains under the pretense that he was the prophet Elias. Bearing a cross at their head, he bore them through the land to call the nation to the purpose of regaining the Holy Land; and so great was his influence that not only the peasant, but some priests and even cardinals, are said to have enrolled themselves among his army of penitents. They advanced in troops of ten, twenty, and forty thousand, marching from city to city, singing hymns and uttering loud prayers; and wherever they went multitudes were ready to give them alms and join in their pilgrimage. They met at Viterbo by a body of papal troops, which had been ordered to march against them by Boniface IX under the impression that their leader intended to dethrone him and seize upon the papal dominions. The pilgrims were dispersed by the troops, and their leader taken captive to Rome and burned as a heretic, about the year 1408. Their history is very similar in many respects to that of the Apostolica, led by Segarelli and Dolcino a century earlier; hence some have supposed that both uprisings were by the same sect. See Apostolica.

Whitefield, James, D.D., a Roman Catholic prelate, was born in Liverpool, England, Nov. 3, 1770. Having received a good education, he engaged for some time in the ministry of the Church of England, but afterwards devoted himself to the study of divinity, which he prosecuted under Dr. Ambrose Maréchal. He was ordained a priest in 1809, settled in Baltimore, Md., in 1817 as minister of St. Peter's Church, and succeeded Dr. Maréchal as archbishop of Baltimore May 25, 1828. He died at Baltimore, Oct. 19, 1834.

Whitefield, J. G. D.D., a minister of the Methodist Protestant Church, was born in Virginia, Sept. 10, 1810. He was converted when seventeen years of age; in August, 1829, was licensed to preach, and in the following September went to his first appointment. For nearly fifty years he was a faithful minister of the Gospel. He was elected to the General Conferences of 1842, '45, '50, '54, '58, '62, '66, and also of 1870, of which he was president. He was a member of the conventions of 1867 and 1877, when the discoursed Church was reunited. In 1874 he became a member of the North Carolina Conference, and represented that body in the union convention held in Baltimore in May, 1877. He died Aug. 28, 1879. See Founders of the M. P. Church, p. 578.

White Garments were worn by the clergy as early as the 4th century, and the use has been continued to the present time in the ritualistic churches. White garments were also worn by persons newly baptized. In the Latin Church this vesture came immediately after confirmation, but in the Greek Church it immediately after this ceremony was to represent the having put off the old man with his deeds, and having put on the new man, Christ Jesus. Those who wore the garments were called in the Greek, karyeitai katharoi, and in the Latin, i.e. "Christus et uniusce vitæ omnes" (the white flock of Christ). The garments were delivered to them with the following solemn charge: *Receive the white and immaculate garment, which thou mayest bring forth without a stain. Never may thou, as a priest of the Lord Jesus Christ, that thou mayest have eternal life." These garments were commonly worn eight days, and then laid up in the church. The Sunday after Easter is mentioned as the day appointed for this purpose. This was the Litany of the Paschal festival, and then the neophytes changed their belt; whatever that day is thought to have the name of Dominicus in Albia; and Whitunday (q. v.) is said to be so called from this custom of wearing white robes after baptism. These being laid aside, were carefully preserved in the vestries of the church as an evidence against them if they afterwards violated the baptismal covenant. See Bingham, Christ, Antig., bk. xiii, ch. viii; bk. xii, ch. iv; and bk. xx, ch. vi.

Whitehead, David, an eminent English divine of the 18th century, was born at Tuderley, in Hamp- shire, about 1711. He was sent to Oxford; became chaplain to Anne Boyley; retired to Franklin, in Germany, during the reign of the queen of Mary, and there became pastor to the English congregation; returned to England on the accession of queen Elizabeth, and was one of the committee appointed to review king Edward's liturgy; was selected as one of the public disputants against the pope and the papists in 1659; and declined the archbishopric of Canterbury and the mastership of the Savoy. He died in 1751. The only published works left by him are Lectures and Homilies on St. Paul's Epistles, and several of his discourses in Brief Discourse of the Troubles Begun at Frankfort (1757). We speak of him as "a great light of learning and a most heavenly professor of divinity." See Chalmers, Biog. Dict. s. v.

Whitehead, George, an eminent public preacher of the Quakers, was born at Sunnibeg, in the parish of Orton, Westmoreland, England, about 1656. He was educated at the school of Mr. Jones, in Cumbria, and attended school for a time; began to travel as a Quaker preacher before he was eighteen years old; was several times imprisoned; and sometimes whipped for his preaching; appeared at the bar of the House of Commons in defiance of the act for his sect; and was frequently in danger of his life. He exercised considerable influence with Charles II. He died in March, 1722. Among his numerous publications the following may be mentioned: Nature of Christianity in the True Light Asserted (1671); —The Christian Quaker, etc. (1824, 2 pts.), in which he was assisted by William Penn; —Enthusiasm above Atheism (1674); —The Way of Life and Perfection Lively Demonstrated (1678) —An Antidote against the Venom of a Snake in the Grass (1697); —Christian Progress of George White head, in Four Parts, with a Supplement, being Memoirs of His Life (1720); —Smith, Catalogue of Friends' Books, ii, 884-908.

Whitehead, John, M.D., a biographer of Wesley, was born in 1740. He studied medicine, and became physician to the old Bethlehem Hospital, Moorfields, London. From 1764 to 1769 he travelled as a Methodist preacher, returning again to his professional duties. He was a Quaker for some years, but afterwards returned to the Methodists. He was chief physician to John and Charles Wesley during their last illnesses. At the request of the executors of John Wesley and the trustees of City Road Chapel, he preached the funeral sermon of Wesley to an audience "still and silent as night," to use Crowther's words, March 9, 1791. This sermon was pub-
whiteland, went through several editions, and realized to the
Book-room a profit of £200. With Coke and Moore, Wesley appointed him literary executor. A long and
unfortunate dispute ensued between Whitehead and his
executor. After leaving the paper at Wesley, the former
refused to give them up for examination and a
possible cremation. For this he was expelled from
membership and from his office as local preacher. 
Whitehead, having the advantage of the possession of
Wesley, held an advantageous account of the
Lives of John and Charles Wesley, the first
volume of which was issued in 1738. In the meantime,
however (1792), Coke and Henry Moore published a
hastily prepared Life, heavy editions of which were at
once sold, thus supplanting to a large extent the more
authoritative biography by the layman. In 1797, White-
head restored the papers to his co-executors, and
was reinstated in his position in the Church. Having served
as physician to the Methodistis for many years, he died
in London, March 18, 1804.

Dr. Whitehead published the following: Essay on
Liberty and Necesity (1775, 12mo), in which Mr. Wes-
ley's Thoughts on Necessity are examined and defended:
—Materiaism Philosopically Examined, or the Imma-
ternal of the Soul Asserted and Proved on Philosophi-
ical Principles, in an Answer to Dr. Priestley's Dialogue
between Reason and Passion (London, 1778, 78 pp.)—A
Dis-
course (ibid., 1791, 8vo) delivered at the New Chapel,
City Road, March 9, 1791, at the funeral of Rev. John
Wesley: — A True Narratise of the Origin and Progress of
the Difference concerning the Publication of the Life
of Rev. John Wesley (1792, 8vo)—a Defence (nod. 8vo)
of the same: — A Life of the Rev. John Wesley, M.A. 
(Lond. 1796-98, 2 vols. 8vo; reprinted in Dublin
in 1806, with an Appendix by the Irish editor, and
Whitehead's Sermon on Wesley; in Boston, Mass., with Pref-
ace by John McLeish, 1844, 8vo in Aulurn and
Rochester, N. Y., 1854, 8vo), collected from his private
papers and printed works, to which is prefixed some
account of his ancestors and relations, with the Life
of Rev. C. Wesley, M.A., collected from his private
journal and never before published. See Stevenson, Hist.
of City Road Chapel, p. 87, 877; Crowther, Delia. of Meth-
odism (1815, 3d ed.), p. 105; Wesley, Works (Lond. 3d ed.),
v. 295, 351; xiii, 15; Tyerman, Life of John Wes-
ley (see Index, vol. III). For the dispute about Wesley's
papers, see Myles, Chron. Hist. of Meth. Ann. 1782;
Steele, Britton, Wesley's Life (Edin. J., 728); Advertisement in Whitehead's Life of Wesley, and Life of Henry Moore (1791).

Whitelamb, John, one of the Oxford Method-
ists, was born in 1707, near Wroot, Lincolnshire. He
was educated in the charity-school of that place, and
while residing with Samuel Wesley at Epworth, was
prepared for Lincoln College, Oxford, where he gradu-
ated about 1718. In 1733 he became S. Wesley's cu-
rate, and afterwards married his daughter. In 1738
he was promoted to the rectory of Wroot, a position
which he retained until his death, in July, 1769. In
1742 John Wesley preached once in his pulpit, and
friendly but not intimate relations existed between him
and his minister ever afterwards. See Tyerman, Oxf-
ford Methodists, p. 374 sq.

White Stone (\\u026a\u0269 asa l\u026a\u0269, a white pebble), re-
ferred to as given to the Christian conqueror (Rev. ii, 17), is supposed by many to refer to the usage among
the Greeks of absolving those who were tried on the
ground of any accusation, by the use of white balls or
stones, and coined by the ancients for this purpose. The
balls were thrown together into an urn, whence they were drawn and
counted. But the white stone is given to the victor himself. Hence others think reference is made to the
tessera given to the victor at the Olympic games, on
which the reward was to be received from his native
city, the value of his prize. But in these cases the
white stone is wanting, and the mystic inscription
which no one but the recipient could read. The
reference is undoubtedly to Hebrew sources. Christians are
called kings and priests unto God (Rev. i, 6; v, 10; xx, 6; 1 Pet. ii, 9). On the front of the mitre or turban
worn by the Hebrew high-priest was the plate of gold
with the inscription "Sacred to Jehova" (Exod. xxviii, 86). The name Jehovah was the incommunicable and
secret name, which could be pronounced only by the
high-priest, and was known, as the Jews say, only to
him. Victors in the Christian struggle are to be ex-
alted to the dignity of high-priests and kings. Instead
of a plate of gold in their mitre they have a white stone,
a pellucid or resplendent gem, with an inscription equiva-
lent to "Sacred to Jehovah" (Rev. i, 4), a new name,
doubtless some name of the Saviour, perhaps, "Sacred
to the Logos or Word," that is, the incarnate Jehovah
(John i, 1; xix, 13). The whole probably symbolizes the
assurance of the faithful by the indwelling of the
Holy Spirit. This is the pellucid gem, the seal of the
living God, having the inscription of divine acceptance which no one can read but he who possesses it. See
Sanct and Saron.

Whitford, (Whitford, or Whytforde), Richard,
an English monk of the 16th century, was edu-
cated at Oxford; subsequently joined the Order of
St. Bridget in the monastery called Sion, near Brem-
dish, and changed his name to "Sion," or "Sion of
Sion," afterwards became domestic chaplain to
William Mountjoy. He was the author of several works,
among which we note, The Frughe of Redemptyoun (1514):
—A Hoke Called the Fywe or Towne of the Life of
Perfeccion (1532)— and Doyners Instruccióny Tronyns
very Iustassen for the Hilles of Muses Souls, etc. (1541).

Whitford, Walter, D. D., a Scotch prelate, was
first minister at Monkland and sub-dean of Glasgow,
then rector of Moffat. In 1634 he was consecrated
bishop of Brechin, in which see he remained until
departure for Assembly in 1668, after which he fled to
England, where he died in 1694. See Keith, Scotch
Bishops, p. 167.

Whitney, Joseph, D.D., a Congregational minis-
ter, was born at Plainfield, Conn., Aug. 11, 1731. He
graduated at Yale College in 1752, and was ordained at
Brooklyn, Conn., in 1756, which charge he retained for
sixty-eight years, but Whitsun Day, 1820, though
two colleagues successively settled with him. To
extreme old age Dr. Whitney's mental faculties remained
almost as keen as ever; he was social, witty, and yet
had the dignity of a Christian old age. In theology
Dr. Whitney was a moderate Calvinist, but he delivered

Whitsunday, a festival of the Christian Church
commemorative of the descent of the Holy Ghost upon
the apostles, as "they were all assembled together with
one accord in one place," on the day of Pentecost (q. v.),
from which fact the name Pentecost is sometimes used
instead of Whitsunday. Blunt says (Hist. of Doct. and
Hist. Theol.), "The etymology of the term has been
strangely confused. It has been derived (a) from White
Sunday, in supposed allusion to the white garments of
the neophytes, as Whitsun-tide was one of the two chief
seasons for baptism; and (b) from Wytsunday, i.e. Wit,
or Wisdom, Sunday, in reference to the outpouring
of wisdom upon the apostles. But the real White Sun-
day is the octave of Easter, or Dominica in albis, and
both of these derivations must be abandoned when the
proper use of the title is considered. It is not Whits
Sunday, the day after Pentecost, that is, the day of the
Feast of Whitsun, but Whits Day, and the week is Whitsun Week, not Whit Week; and the season Whitsuntide, not Whitside. In Yorkshire, and
doubtless also in other parts of England, the feast is
called Whitsun Day, the accent being strongly
thrust on the first syllable, while at this day follows
White, Whitsun, and Whitsun Tuesday. The
name is thus derived, as Dr. Neale shows (Essays on
Lithurgy, etc., directly from Penticost, passing, by various corruptions, Fingsten, Whingsten, into the German Pfingsten and the English Whit Sunday. The Germans have also their Pfingsten-Woche, in exact correspondence to our Whitewash Week.

Still other derivations of the term are given, Hamon L'Estrange thinking it is derived from the French âve, or eight; because there are eight Sundays between Easter and Penticost. *Wheatley publishes a letter of the famous Gerard Langbain, written on Whitsun eve, 1590, in reply to a friend who had asked him of the origin of the name, in which it is attempted to be shown that gifts of the Holy Ghost are called from ancient times on the ancestors upon this day to give all the milk of their ewes and kine to the poor for the love of God, in order to qualify themselves to receive the gift of the Holy Ghost; which milk being then (as it is still in some countries) called white-meat, therefore the day from that custom took its name.* It is also suggested that all persons were required to pay their tithe of young before that day or be liable to the wife, or mullet.

Anciently the whole period of fifty days between Easter and Whitewash was a sort of festival, and each was called a Day of Joy. We are told that the Christians had solemn worship every day, and paid the same respect to these as they did to the Lord's day. All fasting was forbidden, and no one prayed kneeling, the standing posture being considered more in accordance with the joyous spirit of the season, which was the counterpart of the ancient Roman feast, and ascent. On these services the Acts of the Apostles were read, because they contained a history appropriate to the season; alms were freely distributed; slaves were liberated; places of worship were decorated with evergreens; and baptisms were frequently solemnized. At first all persons were baptized as opportunity served; but while the discipline of the Church began to be settled, baptism was confined, except in urgent cases, to Easter and Whitewash, including the fifty days' interval.

In countries where Romanism has prevailed, the greatest abominations have been practiced on this day; fire has been thrown down from elevated places, to represent the cloven tongues of fire; flowers of various hues scattered abroad, in token of the various tongues and divers tongues are sometimes tanta about the church as an emblem of the Spirit's presence. The following instances are cited from Walcott's Sacred Archeology (p. 612-613): "At Lichfield, 1197, 'on Penticost and the three days ensuing, while the sequence was sung, clouds were by custom scattered.' A circuit was made round the centre of the vanport of Norwich, and there are similar apertures at Exeter. Through it, on Whitewash, a man, habited as an angel, was let down to cense the rood. At St. Paul's a white dove was let fly out of it, and a long censer, reaching almost to the top, was swung from the west door to the choir steps, 'breathing out over the whole church and company a most pleasant perfume.' At Dunkirk, in 1662, the ceremonial was always performed during the chanting of the Veni Creator, as in Spain. Balaam alludes to the loosing of the dove in the East. At Orleans, on Whitsunday, during the singing of the prose, birds, lighted tow and resin, wildfire, and flowers were thrown into the cathedral. At St. Julien's, Caen, until the end of the 16th century, seven kinds of flowers were showered down. In Sweden churches are on this festival still decorated with the wind flower and Pentecost lily—the daffodil. ... In most cathedrals the country folk came in procession on this day, and Sir Thomas More mourns over the unwomanly songs of the women who followed the cross; their offerings then made were called Whitun-farthings or Penticostals. On Monday, Tuesday, and Wednesday in Whitsun week the famous Whitun plays of Chester were acted from the 14th century until 1594 on Whitun-Wednesday, 'Whitsunday, the making of the Creed,' being performed. Titus and tournays amused knights and fair dames; the morris-dancers delighted the common folks; and in many a rural parish the church ale, a sort of parochial picnic, was kept in an arbor, called Robin Hood's Bower, followed by dancing, bowls, and archery. ... Whitsunday was also called the Easter of Roses.

Whitun-farthings. See Pentecostals.

Whosever Psalm, a local term current in parts of England for the Athanasian Creed (q. v.).

Wicelitus. See Witzel.

Wichern, Johann Heinrich, father of the Inner Mission in Germany, as one of the most active Christian philanthropists of the century, was born at Hamburg, April 21, 1808. He studied theology at Göttingen and Berlin, and reached the degree of "candidate." On his return home, encouraged by his pious mother, he started a Sunday-school for the poorest and most wicked children in the city; and ultimately had five hundred children under his care. It was this school which gave him the idea of the institution which he opened on Nov. 1, 1833, at Horn, a suburb of Hamburg. He called it the "Rauhe Haus" (q. v.). In 1845 Wichern sent out his Frauenthes, or "Büter aud" (q. v.), to aid the organ of the Inner Mission, in which he urged the duty of laying to heart the misery of our fellow-mortals, and at the same time told the story of his own institutions. In 1848, at the Church diet held at Wittenberg, Wichern presented with such extraordinary eloquence the claims of the work as to move even the most indifferent and sinful, who were their countrymen, that from that hour a new movement on their behalf was begun. This was the so-called "Inner Mission" (q. v.), the very name of which is due to Wichern. Under Friedrich Wilhelm IV, Wichern found favor in court circles, and exerted great influence upon the aristocracy. In acknowledgment of the great services rendered to the cause of the Church, the University of Halle honored Wichern, in 1861, with the doctorate of theology, while Friedrich Wilhelm IV made him a member of the supreme consistory of Berlin. In his official capacity, Wichern was enabled to provide regular religious services in the prisons. In 1858 he founded the "Evangelische Johannissämt" in Berlin, a similar institution to the Rauhe Haus, and organized the Prussian military chaplaincy. In 1872 he had a stroke of paralysis, from which he never recovered, and died at Hamburg, April 7, 1881. See Oldenberg, Johann Heinrich Wichern, sein Leben und Wirken (Hamburg, 1884), vol. i: Krummacher, J. J. Wichern, ein Lebensbild aus der Gegenwart (Gottha, 1882); Monatschrift für innere Mission (ed. by Stolle); in der Gartenlaube, vol. iv, p. 371; Zickler, Handbuch der theologischen Wissenschaften (2d ed. Nördlingen, 1885), iv, 450 sq.; Pfitt-Herzog, Real-Encyklop. s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Wildeburg, Christoph Tobias, a Lutheran theologian of Germany, who died at Heilimatt, Dec. 5, 1717, is the author of, De Inspiratione Divina:—De Peccato in Spiritu Sanctum:—De Persona Christi:—De Unione Personarum Naturalarum in Christo:—De Perfecta Hominis Renati:—De Ministerio Ecclesiasticum:—De Ministerio Ecclesiastico:—De Obsecratio Soluta in Fide Dominicae Matt. xvi, 51, etc. See Jöcher, Allgemeines Gelehrten- Lexikon, s. v. (B. P.)

Wildeburg, Heilrich, a Lutheran theologian of Germany, was born at Goslar, Feb. 1, 1641. He studied at Heilimatt, was made doctor of theology in 1699, and died May 4, 1696. He wrote, Systema Theologiae Pragmati Sacri Denique Praedicatorum auctoritate Praef. De Operacionibus Dni:—De Iis, quos in Arca Febrisi Freudt Sereata:—De Scripturam Sacram Divinae Inspirationes, etc. See Pipping, Memoriae Theologorum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Widow (παρέκκλητος, χώρα). The benevolent influence of the Bible is in nothing more apparent than in
the superior treatment which woman has experienced among those nations where it has prevailed; especially in that most forlorn and helpless class of females who have been deprived of the support and protection of a husband, husband-grown, or, on the contrary, and conspicuously in Oriental lands, the condition of widows is most deplorable. They are generally regarded with suspicion and contempt, and, in many countries, with positive abhorrence, as if the cause of their husband's death. In India this oppression seems to have reached its culmination of misery; and the atrocious custom of widow-burning or suicide (q.v.), was for ages the doom of this unfortunate class. See Woman.

1. Widows among the Hebrews. — Besides the general law against their hard treatment (Exod. xxii, 22-24), there was special legislation respecting them. 1. Their rights should always be respected (Deut. x, 18; xxvi, 19); nor should their clothing or cattle be pledged (xxiv, 17), nor their children be sold for debt (2 Kings iv, 1; Job xxi, 5). According to Maimonides (Sanhedr. 21, 6) their cases must be tried next after those of orphans.

2. They must be invited to the feasts accompanying sacrifices and tithe-offerings (Deut. xiv, 29; xvi, 11-14; xxvi, 12 sq.). Childless priest-widows living in their fathers' houses had a right to the priests' meat (Lev. xxv, 7). In general, the times at which the rich sent them wine for the paschal meal, in the time of the Maccabees widows were also allowed to deposit their property in the temple treasury (2 Macc. iii, 14).

3. Glaubers were left for them (Deut. xxiv, 19-21) and they shared in the battle spoils (2 Macc. viii, 28-30). Their remarriage was contemplated (Lev. xx, 14, but the high-priest was forbidden to marry one, and only on the childless widow did the Levirate law operate (Deut. xv, 5; see Levirate). The later Judaism greatly restricted the remarriage of widows (Jehoakim, xix, 1 sq.; xxvii, 4 sq.; xxiv, 4 sq.), but this was to be done not less than ninety days after the husband's demise. According to Kethuboth, xii, 2 sq.; Gittin, i, 9, if the widow remained in her husband's house the heirs had to provide her with the necessary rooms and means for her support; but if she went to her father's home she forfeited her right to support more than was absolutely necessary, and neither she nor the heirs could lay claim to her dowry until the expiration of twenty-five years, provided she could prove by oath that she had not yet received any part of it. In orphans, and in cases of destitution, widows were allowed to sell the property of their husbands, both real and personal (Kethuboth, viii, 8; ix, 9; Maim. Ibbuth, xvi, 7 sq.). In case a man left two widows, the first wife had prior claims (ibid. Conj. xvi, 1). Childless women whose prospective husbands were dead or died were considered as widows, and such a one the high-priest was also forbidden to marry. In spite of these laws and regulations, complaints of the unjust treatment of the widows in Israel were heard at different times (I Sam. i, 17, 28; x, 2; Jer. vii, 6; xxii, 13; Ezek. xxii, 7; Mal. iii, 5), and even in the New Test. period (Matt. xxiii, 14). See Schelten, De Succ. ad Leg. Ebra. in boma Defunct.; Mendelsohn, Rif. Graetze, iv; Gans, Erbruch, I, 152 sq.; Saalschef, Mosisches Recht, 831 sq., 869 sq.; Frommiller, De Juda Hebra; (Wittenberg, 1714); Dassion, Vida Hebra, in Ugolino Thesaurus, xxx, 3075, 3079 sq.; Herzog, Real-Enzyklop. s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

II. Widows among Christians. — 1. In the early Church abundant and careful provision was made for them by apostolic and episcopal appointment under the apostles themselves (Acts vi, 1-6); and Paul gives particular directions concerning them (1 Tim. v, 3-16) in terms which have been understood by some commentators as ranking them in a special class of Church officials, but which rather seem to indicate their general maintenance at the expense of the body of believers, after a careful discrimination, such as the nature of the times then dictated. The writers who immediately succeeded the apostles often refer to the duty and practice of caring for the poor widows of the Church (Herma, Manu, viii, 2; Stobaeus, Gephyrae, xii, 10; Suidas; Polygen, vi; Ad Polycarp. iv; Polycearp, Ad Phil. iv, etc.). In still later times the Apostolical Constitutions and other authorities speak of a distinct order by this name (αρσενοτρόποι), but these appear to have held an eleemosynary office, rather than to have been themselves benefactors. They eventually took vows like nuns, and, in fact, devoted themselves to a conventual, or, at least, continent and actively benevolent life. See Smith, Dict. of Christ. Antiq. s. v. At the same time this body formed a convenient refuge for the destitute widows of those days, and in the Roman Catholic Church nunneries have largely been recruited from the ranks of bereaved or disappointed women. But, aside from this, Christian churches have in all ages exerted themselves with a praiseworthy diligence and liberality to furnish shelter and maintenance for believing widows whose relatives have been found unable or unwilling to provide for them. In more recent times special retreats, called "Old Ladies' Homes," have been established, where, for a moderate charge or entirely gratuitously, indigent widows are comfortably and pleasantly taken care of, and enabled to make good use of the training which they provide for public charity. See Poor.

Wiedenfeld, Karl Wilhelm, a Protestant theologian of Germany, born at Hünshoven, Prussia, April 6, 1801, was in 1824 pastor at Griftath, and died in 1856, doctor of theology. He published, Jeremias der Klösterlehrer, nach übersetzt und erläutert (Elberfeld, 1800); — Kritik des Sinodumes (Barmen, 1820); — Die Heilige Sacræ Scriptūrae Interpreti (Leipsic, 1835); — Ueber die Ehescheidung unter den Evangelischen (1837); — Parabola Jesu für Kinder (1844); — Christlicher Haushalt (1847); — Geistlicher Ruhrgieben (1848), etc. See Zuchtr, Bild. Kirch. (1855, 1, 2, 3, 4, 5; P. F.)

Wieseler, Karl Gronto, a Lutheran theologian of Germany, was born at Altenzelle, Hanover, Feb. 28, 1818. He studied at Göttingen, and commenced his academic career there in 1838. In 1851 he was called as professor to Kiel, in 1856 to Greifswalde, was made member of the comity in 1860, and died March 11, 1888, doctor of theology. He published, De Civitate Dei, de vita et securitate civium (Göttingen, 1885); — Quaestiones de vita et securitate civium, quae sunt praebentia de vita corporali, etc. (1839); — Die 70 Wochen des Propheten Daniel erortert, etc. (1840); — Chronologische Synopsis (Hamburg, 1843); — Chronologie des apostolischen Zeitalters (Berlin, 1863); — Kommentar über das Erbe die Glaubter (1859); — Untersuchung über den Heilbrüderbrief (Kiel, 1861); — Heilbrüderbrief zu der wahren Wür- digung der Eheleute (Gotha, 1869); — Geschichte des heilensassischen der heil; Kirche Pommeren (Stettin, 1870); — Die Nationalität der kleinbürgerlichen Glaubter (Güterlunden, 1871); — Die Christentümmerologie der Diener (1878); — Zur Geschichte der nationalen Schriftd und des Christenthums (1880); — Untersuchungen zur Geschichte und Religion der alten Germanen in Asien und Europa (1881), etc. See Piitz-Herzog, Real-Enzyklop. (P. F.)

Winner, Johannes, a Jesuit and professor in the university at Innsbruck, who died in 1885 at Botzen, is the author of, Die Bedeutung der Herr-Jezus-Andacht und des Gebetsonatotum für unser Zeitalt (Innsbruck, 1885); — Paul Apollos Doctrinae de Justificatione ex Fide eine Verteidigung (Truen, 1873); — Die Unkehrbarkeit des Peptas und die menschlicher Erfahrung (Innsbruck, 1882); — DerclientId Kranheitsfragen in der Kirche (Innsbruck, 1872); — Die Döllersipheriche Dreikirchenlehrer, etc. (Brizen, 1875); — Der Spiritus und das Christenthum (Ratibon, 1881). (B. P.)

Wise. See Marriage; Woman.

Wigand, Johann, a Lutheran theologian of Germany, was born at Mansfeld in 1522. He studied at
Wittenberg, and was appointed pastor of his native city in 1546, superintendent of Magdeburg in 1558, pro-
professor of theology at Jena in 1560 (from which position he was discharged the next year), superintendent of Wismar in 1562, and again professor at Jena in 1569. In 1570 he accompanied the duke Johann Wilhelm to the diet at Spires, but after the death of the duke, in 1573, Wigand was expelled from Saxony. At the in-
stance of Martin Chemnitz he was appointed professor at the Jena gymnasium in 1573, preaching elec-
tively the Gospel of the Law of Moses and the Doctrine of Pomerania. Wigand died at Liebauh, Prussia, Oct. 21, 1587. He was an ultra-Lutheran, an ardent cham-
pion of Flicius (q. v.), and took part with great vehe-
mence in all controversies of the time, persecuting with blind fanaticism any one who differed from him in opinions. At last he fell out with his own master, with whom he at one time labored for the establish-
ment of a Lutheran popedom, and wrote against him.
Wigand's autobiography is found in Fortgesetzte Sammlung von altent und neuen theologischen Schriften (Leipzig, 1581), p. 60, and complete text of all his writings is also found; comp. also zeumeg, Vita Professorum Jenaen.., p. 43 sq.; Schlüsselburg, Oratio Funeris de Vita et Obitu J. Wigandis (Frankfort, 1591); Ebbig, Geschichte der augsburs. Confession, i, 685 sq.; iii, 321 sq.; Arnold, Presbyterische Kirchen von St. Gall, p. 846 sq.; Walch, Hist. und theolog. Einleitung in die Re-
ligionstrachtteiheiten, i, 57 sq.; iv, 100 sq.; Planck, Ge-
schichte des protest. Lehrbegriffs, iv, 195 sq.; Dillingen,
Reformation, ii, 476; Preger, Flicius, i, 82 sq.; ii, 34 sq.; Frank, Geschichte der protest. Theologie, i, 57; Schulte, Beiträge zur Entstehungsgeschichte der Magdeburger
Centurien (Neisse, 1877); Wegele, Geschichte der deut-
(B. P.)

Wigbert, Saint, the first abbot of Fritzlar, was a
native of England. In 734, when Boniface had be-
come bishop of Mainz, he invited Wigbert to come
to Germany, and take charge of the Fritzlar abbey.
Under the new abbot the school soon became famous.
Wigbert died in 747. See Servatus Lupus, Vita S.
Wigberti, Abbatia Frisituriaeensis, in Malabion, Acta
Benedicti, iii, 671 sq.; Miracula Wigberti, edited by
W. Weckel, Monumenta Germaniae, vi, 227 sq.;
Retberg, Kirchengeschichte Deutschlands, i, 938 sq.;
Wattenbach, Deutschlands Geschichtsquellen im Mittel-
er, 4th ed., i, 190; Ebert, Geschichte der Literatur des Mittelalters, ii, 206; Hahn, Bonifac. und Lei, p. 141 sq.; Planck, ibid., s. v.; Real-Encyk., s. v.; W. Laube, Kirchens,
Encykl., des Sciences Religieuses, s. v. (B. P.)

Wighard, an archbishop of Canterbury, was an
Englishman by birth. He had been chaplain to Deusde-
ded, and had been educated in the Church of Canterbury. He was appointed to the see of Canterbury and met-
ropolit of all England some time between A.D. 664 and 666. He immediately went to Rome to be consecrated, where he died, soon after his arrival, of the plague. See Hook, Lives of the Archbishops of Canterbury, i, 142.

Wight, Henry, D.D., a Congregational minister,
was born at Medfield, Mass., in 1758, and was a gradu-
ate of Harvard College in the class of 1782. His or-
dination to the ministry at Bristol, R. I., on 5, 1786, in con-
nection with the dedication of a new house of worship.
Of this church he continued to be the sole pastor for
more than thirty years (from 1785 to 1813). On Nov.
18 of the latter year, the Rev. Joel Mason was ordained as his colleague. Dr. Wight was dismissed at his own request Nov. 11, 1819. His residence during the re-
mainder of his life was among his own people in Bristol. He died Aug. 12, 1837. His ministry in Bristol was a prosperous one, two hundred and thirty-eight persons being received into the membership of the church dur-
ging the ten years. See Harvard University, p. 87; Memorials of R. I. Conv. Ministers, (J. C. S.)

Wightman, William May, D.D., LL.D., a bishop of
the Methodist Episcopal Church South, was born at
Charleston, S. C., Jan. 8, 1808. He was converted at
sixteen, graduated from Charleston College in 1827, en-
tered the South Carolina Conference in 1828, and im-
mEDIATELY sprang into position and popularity. After
laboring successively on the Palmetto, Orangeburg, Sum-
ter, and Abbeville circuits, and in the Charleston and Cam-
den stations, he was appointed agent for Randolph-
Macon College in 1834; in 1837 was made professor of
English literature in that institution; two years later
he was appointed president of it, and when died, 1851, he was
one of the Southern Christian Advocate; in 1854 president of
Wofford College; in 1855 president of the Southern
University at Greensboro', Ala.; and in 1866 bishop, an
office which he filled with great ability until his
death in Charleston, Feb. 15, 1882. He was singularly
effective as a preacher, dignified and successful as an
administrator, ardent as a friend, and modest and ear-
nest as a Christian. See Minutes of Annual Confer-
ences of the M. E. Church South, 1865, p. 151.

Wigram, Joseph Cotton, D.D., a bishop of
the Church of England, was born Dec. 26, 1798, being
the son of right Reverend Wigram, bart. He graduated at Cam-
bridge in 1820, and was ordained deacon in 1822, and
priest the next year; in 1827 he was appointed secre-
tary of the National Society for Promoting the Edu-
cation of the Poor, and in the same year became assistant
minister at St. James's, Westminster; in 1835 he was
appointed rector of East Twickenham, Hants, and was
made archdeacon of Winchester, holding that position
until his appointment as bishop of Rochester, to
which he was consecrated in 1860; from 1861 until 1869 he
was rector of St. Mary's, Southampton. He died sud-
denly at London, April 6, 1867. His literary remains
consist of a large number of published sermons. See

Wigdrz, in Norse mythology, is the name of the
large plain which serves the Asa and the Einheria,
the Muspelheimers, with Hel, Loke, Fenris, and
Jörmungand, as a battle-field. It has an area of 10,000 square
miles.

Wilk in the mythology of the Finns and Lapps, is
a child which the moon with Bili, the daughter of the
Asa, exalted to heaven, in order that both might be its
constant companions. Some see in this a reference to
the different phases of the moon.

Wikeford, Robert de, D.C.L., an Irish prelate,
was born in 1282, and was an archdeacon in Wiltshire.
For a time he was fellow of Merton College, and was
advanced to the see of Dublin, Oct. 12, 1375, before
the close of which year he was consecrated. In 1377 he
was appointed chancellor of Ireland. In 1378 he had
an excommunication and confirmation of the manor of
Swords to him and his successors. About 1385 he
obtained a grant to the see of all its possessions. In 1392 De
Wikeford was ordered to attend a conference of the
prelates, to be held at Nass. In 1385 he was again
appointed lord chancellor. In 1399 he visited Eng-
lond, where he died, Aug. 29 of that year. See D'Alton,
Memoirs of the Archbishops of Dublin, p. 142.

Willa, in Slavonic mythology, is one of the deities
worshipped by the Bohemians and Moravians, and
was ruler of night and death.

Wilbur, Hevey, D.D., an American minister,
was born at Wendell, Mass., in 1878. He was pastor of
his native place from 1871 to 1872; subsequently pres-
ided over several female seminaries; and died at New-
buryport in 1886. He was the author of a course on the
Religious Education of Youth (1814) — Reference
Bible (1823) — Elements of Astronomy (1829) — Lexicon
of Useful Knowledge (1830) — and Reference Testament
for Bible Classes (1831).

Wilbur, John, an American minister of the Socie-
ty of Friends, was born at Hopkinton, R. I., in 1774. He
 oppressed the introduction into the society of new
doctrines or practices. In 1886 he was accused by sev-
eral members of the Rhode Island yearly meeting of publishing statements derogatory to the character of Joseph Gurney, who was then visiting the United States. He was so moved by his own personal meeting, that of South Kingston; but that body having been superseded by the Greenwhich meeting, he was disowned by the latter body, and its action confirmed by the higher powers. His supporters in various parts of New England united in forming a separate yearly meeting, whose members were known as "Wilburites." They maintain the strictest traditions of the sect, and claim that Quakers, as a body, are giving up their principles. Mr. Wilbur died in 1856. He was the author of, Narrative and Description of the Late Proceedings of the New England Yearly Meeting, etc. (1845): A Few Remarks upon the Controversy between Good and Evil in the Society of Friends (1856)—and his Journal and Correspondence have appeared since his death (1859).

Wilburites. See Wilbur, John.

Willoocka, Joseph, D.D., an English clergyman, was born in 1678. He was educated at Magdalene College, Oxford; chose a demy of his college at the same time with Boulter and Addison, from which circumstance this was called "the golden election," became chaplain to the English Factory at Lisbon; returned to England, where he became chaplain to George I, and preceptor to the children of George II; became prebendary of Westminster in March, 1729; was made bishop of Gloucester in 1721; translated to the see of Winchester in 1731, and at the same time held the deanship of Westminster; and died March 9, 1766. He published some single sermons.

Wild, Friedrich Karl, a Protestant theologian of Germany, who died at Kirchheim, July 8, 1869, is the author of: Der moderne Jesuitismus (Nordlingen, 1847); Christliche Wort und die Kirche (Stuttgart, 1846);—Ein Wort gegen den üblichen Gebrauch und die kerklichen Stellung der Apokryphen in der evangelischen Kirche (1854)—Jacob Heilbrunner. Ein Held unter den Streitern Jesu Christi (Leipzig, 1859). See Zuchold, Bibl. Theol. s. v. (B. F.)

Wild, Johann. See Führer.

Wild, Johann Christoph Friedrich, a Protestant theologian, was born at Breslau, June 13, 1809. He studied at Erlangen, was in 1830 preacher at Wassenrüdlingen, and in 1839 pastor at Schonberg, where he labored for twenty-nine years. In 1868 he was called to Unterschwaningen, in Bavaria, and died April 5, 1862. He wrote: L’elie göttliche Strafe (Strasbourg, 1824);—Systematische Darstellung der Unterscheidungskunst der katholischen und protestantischen Kirche (Nordlingen, 1842);—Der Tod im Lichte der Offenbarung (Nuremberg, 1847). See Zuchold, Bibl. Theol. ii, 1448. (B. F.)

Wild, Robert, D.D., an English Nonconformist divine, poet, and wit, was born at St. Ives, Huntingdonshire, in 1609. He was educated at the University of Cambridge; received his first degree in divinity at Oxford in 1642; was appointed rector at Aynhoe, Northamptonshire, in 1646; ejected at the Restoration; and died at Oundle in 1679. He was the author of, Tragedy of Christopher Love at Tower Hill (1684);—Hier Bovale (ed.):—Poem on the Imprisonment of Mr. Edmund Calamy in Newgate (1692);—Poems (1688):—Rome Rythm to Death (1668), being a collection of choice poems, in two parts, written by the earl of Rochester, D. W. Wild, etc.: A Comedy (1685). In 1670 he published Poems by Robert Wild, D.D., one of the Ejected Ministers of 1662; with a Historical and Biographical Preface and Notes, by the Rev. John Hunt.

Wild Ass (καπρίδα, pér), once [Job xxiii, 5] ἡκάπριδα, ἡρόδ; Chal. [Dan. v, 21] ἡκάπριδα; Sept. ὄσυρος [ὄσυρος]; so the Eastern ὄσυρος, Abarci, Photius, Cod. xiii, 91; Philostr. Apoll. iii, 2; Elian, Anim. v, 25), a species inhabiting the desert (Job xxiv, 5; Isa. xxxii; Jer. ii, 4), roaming free (Job xxiii, 5), living on herbs (vi, 5; Jer. xiv, 6), which is likewise mentioned in profane authors (Aristot. Anim. vi, 60; Oppian, Cynegy. iii, 184 sq.), and is especially made in Scripture the symbol of a nomadic life (Gen. xvi, 12). The following is a close translation of the poetical description of the wild ass given in the book of Job (xxiii, 5-8):

Who set forth the wild-ass free: 
Yes, the yoke-bands of the onager who opened? 
Whom I have assigned the desert as his home, 
Even his couching-places (the sul stilte as it salt). 
He will laugh at the crowd of the city: 
The hoofs of the steed he cannot hear. 
The quest of the mountains [is] his food: 
Yes, after every green thing [will he seek].

From the frequent and familiar allusions to the wild ass in Scripture, we may conclude it was much more numerous in the countries adjacent to Palestine in former times than it is at present. Though well known by name, the wild ass is rarely now found west of the

Hauran (Bassan); nor do we find it in the Syrian wilderness. The species which is found east of Syria is the Ainus hemippus, or Syrian wild ass, which differs from the Ainus hemieon, the wild ass of Central Asia, in sundry slight particulars of osteology and form. This species was undoubtedly known to the Jews, and is probably the pere of Scripture. The Ainus vulgaris, or Onager of the ancients, the original of the tame ass, inhabits the Egyptian deserts, and must also have been known. If the species were distinguished from the Syrian one, it may probably be the orod of the Hebrew. Travellers have seen this ass wild in the deserts of North Africa, in small troops of four or five. When riding in the Sahara, they have detected what they took to be antelopes on a slightly elevated mound of sand; then, by their glasses, discovering they had no horns, they suspected they were the horses of Bedawin, who might be concealed behind them, till they allowed an approach sufficiently near to make them out more clearly, when, snuffing up the wind, they dashed off at a speed which the best of horses could not have approached. Tritaram saw a wild ass in the oasis of Souf, which had been branded with a colt; but though it had been kept for three years in confinement, it was as untractable as when first caught, biting and kicking furiously at every one who approached it, and never enduring a saddle on its back. In appearance and color it could not have been distinguished from one of the finest specimens of the tame ass. The Syrian wild ass (Ainus hemippus) in no way differs from the African in habits. All the species of wild ass are more or less migratory, travelling north and south, according to the
season, in large herds. The Asiatic (Ainos hemippus) proceed in summer as far north as Armenia, marking their course by grazing the herbage very closely on their march. In winter they descend as far as the shores of the Persian Gulf. In the same manner the African species is only in summer on the coasts of Egypt, retiring in winter towards the interior. Their habit of congregating at watering-places, and of standing on the watch on any rising ground, are both alluded to in Scripture (Psa. civ. 11; Jer. xiv. 6). See Traitram, "Nat. Hist. of the Bible," p. 42. See Asa. 

Wild Beast is the rendering of the A.V. at Psa. i. 11; 1xxx. 13 [elsewhere "abundance," Isa. lxvi. 11], of "siz, a poetical word for any moving creature of the field. Another Heb. term, sadoth (twn), Sept. Σαταρ, Σάταρ, τατάρας, κτήων, θρατσών, θρατσίων, satoth, satoth, satoth; Vulg. foeta, animantis, animalis), also rendered "beast," "wild beast," "the female of the adjective of, "living," used to denote any animal. It is, however, very frequently used specially of "wild beast" when the meaning is often more fully expressed by the addition of the word ἡμιτίς, has-sadk (wild beast) "of the field" (Exod. xxiii. 11; Lev. xxvi. 22; Deut. vii. 22; Hos. ii. 14; xiii. 7; Jer. xii. 7, etc.). Similar is the use of the Chaldean ἡμιτίς, chesed (Dan. iv. 11). See Beast. 

Wild Beast of the Desert is the rendering of the A.V. at Isa. xiii. 21; xxxiv. 14; Jer. i. 26 [elsewhere "dwelling in the wilderness," (Psa. lxx. 9; xxxv. 14; Isa. xxi. 13) of the Heb. word found only in this sense in the plur. ὡμιτίς, ὡμιτίς, although the sing. ομίτις, occurs Num. xxiv. 22; Isa. xxxiii. 21; Ezek. xxx. 9; Dan. xi. 30, in the sense of "ship." It is thought to denote some (or perhaps any) species of animal living in the desert, such as the ostrich, etc. The ancient versions are inconsistent (Sept., Syriac, inodmata; Vulg. bestia, dracome.) The Targum understands apes, Michaelis (Suppl. p. 2986) serpentes, Antirivllius (Distort. p. 296) vmpqyq, Sandites and Abdulwaid wild bulls, and others wild cats. See Bokhart, Hierosol. ii. 211. 

Wild Beast of the Islands is the rendering of the A.V. at Isa. xiii. 22; xxxiv. 14; Jer. i. 29, of the Heb. word which occurs in this sense only in the plur. ὡμιτίς, ὡμιτίς, although it frequently occurs both in the sing. and plur. in the sense of "island," The ancient interpreters variously understand cats (Chald. and Kimchi) and spectres (Sept. ἐπονομασάτοκαί; but later writers generally agree that the jackal (q. v.) is meant, from its habit of howling (Bokhart, Hierosol. i. 485). 

Wild Bull is the rendering of the A.V. at Isa. ii. 20, of θετος, to (Sept. στερείεις; Vulg. oryx), which is now generally thought to denote some of the larger species of oryq, (q. v.), as the same word in a slightly longer form, θετος, θετος, occurs elsewhere (Deut. xiv. 3, A.V. "wild ox," where the ancient interpreters (Sept. ἱππεῖς; Vulg. oryz), as well as the context, agree in that sense. The particular kind is probably the oryx, although no exact species may have been intended. Others, however, are inclined to regard the creature intended as kindred rather with the rees, or "unicorn" of our version. It is a singular fact that various animals of the ox kind are figured on the monuments as tribute to the ancient Assyrians. See Buffalo. 

Wilderness is in the A.V. the most frequent rendering of ἡμιτίς (wildbear, ἀγιος), which primarily denotes a region not regularly tilled or inhabited (Job xxxviii. 28; Isa. xxxii. 15; Jer. ii. 2), but used for pasture (from ἄγιος, to track, referring to the cattle-paths) (Jer. ix. 9; Psa. lvii. 13; Joel ii. 22; Luke xv. 4); mostly treeless and dry, but not entirely destitute of vegetation or fertility, such as are of frequent occurrence in the East (Robinson ii. 656; occasionally cultivated in spots, Josephus, Ant. xii. 4, 5). Towers were sometimes erected in them for the protection of flocks (2 Chron. xxvi. 10; 2 Kings xvii. 9; comp. Isa. i. 8). The term is likewise in some instances applied to particular barren tracts of hard arid steppes (Isa. xxxv. 6; xii. 16; xiii. 20; Lam. iv. 3; Mal. i. 8, 11) in which occur with wild animals (see Rosenmüller, Morgenl. 88 sq.); although in such spots the words ἄγιος (Joel ii. 2; lv. 19) ἄγιος (see Credner, in the Stud. v. Kirch. 1835, iii. 788 sq.), are usually employed. For a remarkable phenomenon of these dry wastes, see Mirag. 

Although this kind of region is not particularly characteristic of Palestine, yet the term midbear is applied to the following localities in it or its immediate vicinity (see Dussart): 1. The Wilderness of Judah, also called Joshimone (1 Sam. xxiii. 19; xxxvi. 1, 3), is a rocky district in the eastern part of that tribe adjoining the Dead Sea and including the town of Engedi (Josh. xxv. 61; Judg. i. 16). It appears to have extended from the vicinity of the Keridon, a few miles east of Jerusalem, to the S.W. shore of the Dead Sea and to the hills of Judah. The convent of Mar Saba (q. v.) is a marked feature of one of its wild and barren della. See Judah, Wilderness of. On the N.W. border of the wilderness of Judah lay the Wilderness of Tekoah (2 Chron. xx. 18; v. 20; 1 Mac.
The western section is triangular in form, the base being marked by the Mediterranean coast and the hills of Judea. It is ruled by the Sultan of Turkey in Asia, and is divided into the provinces of Damascus and Beyrut. The coastal strip, which is about 20 miles wide, is fertile and produces a variety of crops, including wheat, barley, olives, and figs. The interior, on the other hand, is arid and consists mainly of desert and semi-desert areas.

The region is noted for its rich and varied wildlife, including numerous species of birds, mammals, and reptiles. The Mediterranean coast is home to a variety of fish and marine life, while the interior harbors a diverse array of reptiles, such as lizards, snakes, and turtles. The Mediterranean Sea is also a popular destination for both leisure and sport fishing, with opportunities for deep-sea fishing and yachting.

In terms of historical significance, the region has been the site of several important events and civilizations. The ancient city of Damascus, for example, is one of the oldest continuously inhabited cities in the world, and has been a center of trade and culture for thousands of years. The city is home to a variety of archaeological sites and landmarks, including the Umayyad Mosque and the Citadel of Damascus.

The region is also home to a number of religious sites, including the ancient city of Jerusalem, which is considered sacred by three major religions: Judaism, Christianity, and Islam. Jerusalem is home to a variety of religious and cultural landmarks, including the Western Wall, the Dome of the Rock, and the Church of the Holy Sepulchre.

In conclusion, the region of the Mediterranean coast and its interior is a fascinating destination, offering a rich blend of natural beauty, cultural heritage, and historical significance.
triangle on its west and east sides respectively. One or
other of them is in sight from almost all the summits of
the island, and, far away to the west, the two branch
towers on the north end of the gulf of Suez are visible
from the highest points of the two branches. The eastern coast of the gulf of Suez is strewed with
shells, and with the forests of subaqueous vegetation, which grow in the shallow water where the whole
surface of the bay is covered with limestone
vegetation of the "Sea of Weeds." The "huge trunks" of its
trees of coral may be seen even on the dry shore,
where the fragments of madrepores gathered from
the jewel-like surface of the quaking coraline
forests are described (Stanley, Sinai and Palestine, p. 28) as marking the coast of the
gulf of Akaba. The northern portion of the
western shore of Suez is a plain, bounded southwards by the range of the el-Th, which droops across it on the map with a curve somewhat like that of a slack chain, whose
points are, westwards, Suez, and eastwards, but
farther south, some "sandstone cliffs," which shut off
this region from the gulf of Akaba. The north-western
mountains of this chain converge with the shore of the
gulf of Suez, till the two run nearly parallel. Its eastern
shore, however, consists of several fragments of long and short
ridges towards the gulf of Akaba and the northern
plateau called from it el-Th. The Jebel Dhiilal (Burck-
hardt, ch. 4) is the most southerly of the continuations of this
eastern member (Seetzen, Reisen, III, III, 418).

The greatest elevation in the el-Th range is attained a little
west of the meridian 34°, near its most southerly
point; it is here 4684 feet above the Mediterranean.
Even here, however, the western slope of the plateau runs
obliquely between north and east towards Helvion, west-
ward of which line, and northward from the western
mountains, the whole plateau, with its gradual
slope to the Mediterranean. The shorter and more
steep eastern slope with its contrary direction
drained by the great Wady el-Arâbîa, along a gradual
slope to the Mediterranean. The shorter and more
steep eastern slope with its contrary direction
among the Wady fiyâk and el-Jelb, entering the Dead
Sea, and still lower than the northern wall of the
Ghôr, and partly finds an outlet nearly parallel, but
farther to the south, by the Wady Jerash into the Arab-
ian Sea. This great depression of the Potamon is
below the Mediterranean) explains the greater steepness
of this eastern slope. In crossing this plateau, Seetzen
found, that, running over the top of the plateau, it had worked its way through the desert, and spent
its energy in forming the large sandstone plateaus, westwards and eastwards. The parts of its flat, which contained a few shrubs or isolated large clumps of vegetation, were there in heights steep on
one side, composed of white chalk with frequent
inlets of flat embedded (ibid. III, 45). The plateau has a central
plateau, which he calls the Nûkûl, so named because of its
date-trees which once adorned its wady, but which have all
disappeared. This point is nearly equidistant from Suez westwards, Akaba eastwards, el-Arish northwards,
and the foot of Jebel Mûsá southwards. It lies half a
mile north of the "Haj route," between Suez and Akaba,
which traverses "a boundless flat, dreary and desolate" (ibid. p. 56), and is 1494 feet above the Mediterranean—
nearly on the same meridian as the highest point before
assigned to el-Th. On this meridian also lies um-Elbâ-
mir, farther south, the highest point of the entire
peninsula, more than 600 feet higher than the highest point
that of el-Th. A little to the west of the same meridian
lies, on the northern edge of the great peninsula, the
sizable height of 34° 17'. Thus the parallel 31° and the me-
ridian 34° form important axes of the whole region of the
Arabian peninsula. A full description of the wildness of el-
Th is given by Robinson (Bibl. Resa, I, 177, 178, 199); together with a
memorandum of the traveller who explored it previously to himself.

On the eastern edge of the plateau to the north of the el-Th range, which is raised terrase-
wise by a step from the level of the Ghôr, rises a singular second,
or, reckoning that level itself, a third plateau, superimposed on
the entire surface of the el-Th region. These Atoseggers (Map)
distinguish as three terraces in the several courses. Dr. Kruse,
in his Anmerkungen on Seetzen's travels (Reisen, III, III, 410), re-
marks that the Jebel el-Th is the monte niger, or massato of Plo-
ery, and that the view that ranges descends to the extreme southerly point of the peninsula, thus in-
finitely extending to the interior of the same, the Sinaitic
region. This confusion arose from a want of distinct concep-
tions of the general details. The name seems to have been
obtained from the dark, or even black, color which is observable in parts.

The Haj route from Suez to Akabah, crossing the peninsula
in a direction a little south of east, may stand for the chord
of the arc of the el-Th range, the length of which
latter is about one hundred and twenty miles. This
slope, descending northwards from the higher ranges of the Arabian
peninsula, is of limonite (Stanley, Sinai and Palestine, p. 7), covered
with coarse gravel interspersed with black flints and
divided into smaller pieces by the Atoseggers (Map). But its depression has not been so extreme, ozen, ascent, and slope having once
grazed in parts of it where now only the camel is found.
Three passes through the el-Th range are mentioned by
Robinson (Bibl. Resa, I, 192; comp. 565-565, App. xxii).—el-
Râkin, the western; el-Murânikhi, the eastern; and el-
Warâm, between the two. These all meet south of Re-
hsibeh (Rehoboth, Gen. xxxv, 22), in about north latitude
35° 2', east longitude 34° 45', and these diverge towards
Hebron and Gaza. The eastern is noted by Atosegger as
4883 feet above sea-level. Seetzen took the el-Th range for the "Mount Seba," passed on the way from Sinai
(Horeh, Deut. I, 7) to Kadesh Barnea by the Israelites
would form a conspicuous object on the left to the Israel-
ites, going south-eastwards near the coast of the
gulf of Suez. Seetzen, proceeding towards Suez, e. a. in the
opposite direction, mentions a high sandy plain (Reisen, III,
111), apparently near Wady Ghûfrînâd, whence its steep
southern face was visible in a white streak stretching
westwards and eastwards. Dr. Stanley (Sinai and Pale-
stine, p. 7) says, "However much the other mountains
of the peninsula vary in form or height, the mountains of the
Th are always alike—always faithful to their tabular
outline and blanched desolation." They appear like a
long limonite wall." This traveller saw them, however,
only "from a distance" (ibid. and note 3). Seetzen, who
crossed them, going from east to west, says of the
view from the highest ridges of the lower mountain-line,
"What a huddlescape was that I looked down upon! On
all parted the sky, so white the ridge, and in the
distant view in every direction, without tree, shrub, or speck
of green. It was an alternation of flat and hills, for the
most part black as night, only the naked rock-walls on
the hummocks and heights showed patches of dazling
white light. The picture is a striking image of our globe, when, through
Phenex's careless eye, the sun came too near to it." (Reisen, III, 50). Similarly, describing the scenery of the
Wady el-Arâbîa, by which he had traversed the el-Th range,
he says, "On the south side rose a considerable range, dense-
lie. Here was the wild, crooked, and naked. All was limonite, chalk, and
dirty. The chaff cliffs gave the steep offset of the Th range on its south side the aspect of a rose mountain." (p. 55). The Wady el-Arâbîa, attributing its name to the
Arabians, is the same river which, although not the usual one for travellers, is by Wady Wutah, which lies at the head of Wady Ghûfrînâd, and
which is a fair specimen of the pass of the entire region.
The other routes which traverse the peninsula are, that
from Hebron to Suez along the maritime plain, at a dis-
tance of from ten to thirty miles from the sea, passing el-
Arâbîah; that from Suez to Tars, along the coast of the gulf of
Suez through the Ras; and that from Akaba, near Elom-
geber, descending the western wall of the Arabah through the
Wady el-Jelb, by several passes, not far from the
mouth of the Suez. The eastern shore is more of a
course here nearly north-west, then again north. A modern mount road has been partially constructed by
Abbâs Pasha in the pass of the Wady Elom, leading from
the coast of the gulf of Suez towards the convent
commonly called St. Catherine's. The ascent from the

Wady Wutah.
trough of the Arabah (which is steeper-sided at its northwestern extremity than elsewhere) towards the general plains of the Dead Sea. All but the uppermost part of the Arabah, and that of the deeper floor of the Dead Sea itself, is marked by a broad and that of broad surface is attained. The smaller plateau rests abruptly upon the latter, slitting the Dead Sea at Mount Sodom, and that of the higher floor of the Dead Sea at the Arava, and is reached by ascending through the higher Nablus, Kispert, and from the southern face of the Mount Ida, plateaus, considerably to the west of south, owing to this obliquity, and is delineated like a wide belt of lowlands, having клипы at the south-east angle a bold butts and the Jebel Mukhār, and at the south-west angle in the Jebel Arilf en-


called promontory at sea. From the former mountain, in


the north latitude, this plateau extends northward a little, till it emerges in the southern slope of Judaea, but at about 30° 30' north latitude, it is traversed almost directly through by the Wady Pibrak, one of its branches, eroding its area eastward, and not quite meeting the Wady Mīrāh, which has its declivity apparently towards the Wady el-Arish westward. The face of the mountains is not a wild aspect of broken, cliff, and irregular masses, with pointed tops and precipices of the entire group, is of four huge ranges, which run north and south, and with an inclination eastward. The ranges are separated from each other by deep valleys or watercourses. The entire range was once scored by the Edomites, and travelers seem to see remarkable features for the rocks and mountains seemed to be of interest for the Edomites, and interest that a few leading details of the aspect of principal mountains may find place here. Approaching the granitic country, the life of the mountain is very different. Here are seen three masses, "ever between two high and naked cliffs of granite." All possible forms of mountains blended in the view, lying in a chain, continuous, and of various forms, surrounded, and rounded (Reisen, III, 67, 69). Immediately previous to reaching the Wady el-Arish, the Wady Mīrāh is filled with stone cliffs, which in El-Dīblil bounded the sandy plain er-Ramlah on the eastern side, while similar steep sandstone cliffs are seen in the upper sources er-Ghazal, view small bright quartz (Quartz-kiesel), of white-yellow and reddish hue, was observed in the coarse-grained sandstone. Dr. vegetation was in...
WILDERNESS

the north-east, and of the Sissilnic range, "closely packed" with the intermediate Jebel Watleh, "forming the most confused mass of mounlin-tops that can be imagined" (p. 112). The ascent of the peak was like "the ascent of a glacier, only of smooth granite, instead of ice. At a quarter of an hour from the summit he also "came to a labyrinth of rocks, sharp and angular on the surface of the smooth, slippery rock" (p. 112). On the northern summit are visible the remains of a building, "composed of square-faced stones and sound mortar," and "close beside it three of those mysterious inscriptions," being the "only object of interest surrounded by the ruins of pilgrims who used these characters" (Sinait and Palestine, p. 72).

2. At little Jebel Musa from the west is only practicable on foot. It lies through Wady Solam and the Nibkh Hawy, "whose stair of rock leads upward to the summit. It is a long flight of rude steps winding through crease of gran- ite." He reached it by "an ascent on the south-west of the slope of the ascent, and the summit is marked by the ruins of a mosque and of a Christian church. But, Struensee adds, "it is on the high plain that the landscape remains higher still," and the point of this, "Jebel Musa, eighty feet in diameter, is distant two hours and more from the plain, but within an hour's walk of the ascent. The summit seems a small, steep, and high mountain, which is inter- pested with crevasses and rocks. It is said to be the tomb of the prophet Mozes. The ascent, and from its position, surveys both the openings of es- Shelikh north-east and of er-Rahbeh north-west, which command the road to the Mount of Beatitudes, and, as Struensee states, is described as being, in conjunction with these moun- tains, wonderfully suggestive, both to its grandeur and its sublimity, for the giving and the receiving of the Law. "That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the ac- cedus narratives, as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness" (Sinait and Palestine, p. 47, 48). The character of the Sissilnic granite is described by Seetzen (Iviesen, ii, 88) as being (1) slate-layered, (2) mottled with white quartz, black, red, and grey-white with abundance of the same mica. He adds that the first kind is larger-grained and hay- seed-like, the second is a more 3. Two hours' journey south from Jebel Musa, the road through the wilderness, which would not be the case with the mountains, as the--this symbolism also contains reference to "the rock with the twelve months for the twelve tribes of Israel," i.e. the five small crested rocks in the desert which are the only matter their prayers before it. Bishop Clayton accepted it as genuine, so did Wiston, the translator of Josephus; but still, as Plutarch says, "it is the most ignorant man in the world," so they must be "less conspicuous," in the same valley, "with pra- cedly similar marks." In the pass of the Wady es-S sélection de la voie de Musa vers le mont, est un gave de la tradition musulmane, qui est encore un sujet de controverses. Le mont est considéré comme le lieu du deplacement de Moise, et les traditions lui attribuent de nombreuses miracles, tels que l'extinction des eaux de la mer Rouge. En effet, le mont est situé sur une colline isolée, qui domine la vallée de Wady Solam, et qui est entourée de rochers abrupts. La montagne est un sanctuaire pour les musulmans, et elle est également un point de passage pour les pèlerins qui se rendent au mont Sinaï.

3. L'ascension du mont Musa, à partir de la plaine, est un défi pour les marcheurs. Elle passe par un vallon encaissé, entouré de rochers abrupts et de falaises. À mi-parcours, un chemin sinueux mène à la cime du mont. La montagne est couverte de rochers et de pierres, qui font de l'ascension un véritable parcours de montagnes. À la cime, on peut observer une vue panoramique sur la région environnante, avec des montagnes et des vallées à perte de vue.

4. La montagne de Musa est un lieu de pèlerinage important pour les musulmans. Elle est également un lieu de méditation et de prière. Les traditions lui attribuent de nombreux miracles, dont l'une des plus célèbres est l'extinction des eaux de la mer Rouge. En effet, lors de l'histoire de Moïse, il est raconté qu'il a transformé une eau de mer en eau potable, ce qui a été considéré comme un miracle par les musulmans. Ainsi, le mont Musa est un lieu de foi et de spiritualité, qui attire chaque année des milliers de pèlerins venus du monde entier pour y effectuer leur pèlerinage.
tween them, while Mt. St. Catherine bounds the scene on the north (see Palmer's Desert of the Exodus, p. 592 sq.).

6. The rocks, on leaving Sinai on the east for Aksab, are curiously interlaced, as if made by some artificer, and support the foundations of the wady al-Khazneh and Mokattash. Wady Suyal contains "hills of a conical shape, curiously splayed across each other, and with an appearance of serpentine and basalt. The wady...then inundated a short rocky pass--of hills capped with sandstone--and entered on a plain of deep sand--the first we had encountered--over which were scattered isolated clumps of sandstone, with occasional chasms...At the close of this plain an isolated rock, its high tiers rising out of lower tiers, like a castle," here "the level ranges of the 5th rose in front." Soon after, on striking down, apparently north-eastwards, "a sandy desert, amidst fantastic sandstone rocks, mixed with talus and dullest green, as if of turf," succeeded. After this came a desert strewn with "fragments of the 7th," i.e. limestone, but "presently," in the Wady Udabah, which turns at first nearly due northward, and then deflects westward, the "high granite rocks" reappeared; and in the Wady el-Ahli, the "rocks red, red granite or black basalt, occasionally draped as if with curtains of sandstone to the height of about one thousand feet...and finally open on the sea." At the mouth of the pass are many traces of flood--trees torn down, and strewn along the wind (ibid., p. 80, 51).

III. Comparative Fertility.--A most important general question is the extent to which this "wilderness" is capable of supporting the arable and human life, especially when taxed by the consumption of such flocks and herds as the Israelites took with them from Egypt, and probably--though we know not to what extent this last was supplied by the monies--by the demand made on its resources by a host of from 2,000,000 to 3,000,000 souls. In answer to this question, "must it be observed (Sinait and Palæstine, p. 94), "may be allowed for the spread of the tribes of Israel far and wide through the whole peninsula, and also for the constant means of support from their own flocks and herds." Something, too, might be elicited from the unobtrusive fact that a population nearly if not quite, equal to the whole permanent population of the peninsula does actually pass through the desert, in the caravans of the five thousand African pilgrims, on their way to Mecca. By these considerations, it is important to observe what indications there may be of the mountains of Sinai having ever been able to furnish greater resources than at present. These indications are well summed up by Blunt (Sinait, p. 268, 272). There is no doubt that the vegetation of the wady has considerably decreased. In part, this would be an inevitable effect of the violence of the winter torrents. The trunks of palm-trees washed up on the shore of the Dead Sea, from which the living tree has now for many centuries disappeared, show what may have been the devastation produced among those mountains where the floods, especially in earlier times, must have been violent to a degree unknown in Palæstine; while the peculiar cause--the imperigation of salt--which has preserved the vestiges of the older vegetation there, has, of course, no existence. The traces of such a destruction were pointed out to Burckhardt (Arab. p. 539) on the eastern side of Mount Sinai, as having occurred within half a century before his visit; also to Mr. Gough (ibid., p. 79) on the western side, having occurred near Tüf, in 1823. In part, the same result has followed from the reckless waste of the Bedawin tribes--reckless in destroying and careless in replenishing. A fire, a pipe, lit under a grove of desert trees, may clear away the vegetation of a whole valley.

The sycamore-trees have been of late years ruthlessly destroyed by the Bedawin for the sake of charcoal, which forms "the chief, perhaps the only traffic of the peninsula" (Sinait and Palæstine, p. 94). Thus the clearance of this tree in the mountains where it abounded once, and its decrease in the neighboring groves in which it abounds still, is accounted for, since the monks appear to have aided the devastation. Vegetation, where maintained, nourishes water and keeps alive its own life, and no attempts to produce vegetation anywhere in this desert seem to have failed. "The gardens at the walls of Mecca, under the French and English agents from Suez, and the gardens in the valleys of Jebel Musa, under the care of the Greek monks of the convent of St. Catherine," are conspicuous examples (ibid., p. 76). Besides, a traveller in the 16th century calls the Wady el-Rabah, in front of the convent, now entirely bare, "a vast green plain" (Monemusa). In this wilderness, too, abode Amalek, "the first of the nations," powerful enough seriously to imperil the passage of the Israelites through it, and important enough to receive the name of one of the petty kings, or "charybes," of that monarchy. Besides them we have "king Arad the Canaanite, who dwelt in the south," i.e. apparently on the terrace of mountain overhanging the Ghob near Masada on the Dead Sea, in a region now wholly desolate. If his people were identical with the Amorites or Canaanites of Num. xiv, 65; Deut. i, 4, 44 then, besides the Amalekites of Exod. xxvii, 8, we have one host within the limits of what is now desert who fought with Israel on equal or superior terms; and, if they are not identical, we have two such (Numb. iv, 40-45; xxi, 1; xxix, 40; Deut. i, 4, 44). These must have been "something more than a mere handful of bedawin. The Egyptian copper-mines, monuments, and hieroglyphics in Gebel el Khadura and the Wady Meghara imply a degree of intercourse between Egypt and the peninsula" in a period probably older than the Exodus, "of which all other traces have long ceased. The ruined cities of Edom, in the mountains east of the Arabah, and the remains and history of Petra itself, indicate a traffic and a population in those remote regions which now is almost inconceivable" (Sinait and Palæstine, p. 96). Even the 6th and 7th centuries A.D. showed traces of habitation, some of which still remain in ruined cells and gardens, etc., far exceeding the tale told by present facts. Section, in what is perhaps as arid and desolate a region as any in the whole desert, asked his guides to mention all the neighboring places whose names he knew. He received a list of sixty-three places in the neighborhood of Madáin, Petra, and Aksab, and of twelve more in the Ghob as-Sabi'ah, of which total of seventy-five all save twelve are now abandoned to the desert, and have
retained nothing save their names—"a proof," he remarks, "of the extent of this principal coming from the sea, and accidental, and that the fierce rage with which the Arabs, both before and after the age of Mohammed, assailed the sea, and the exulting spirit of the desert, as foreign in this blooming region, extending from the limit of the Hejaz to the neighborhood of Damascon " (Ramat. III, 106).

Thus the same traveller in the same journey (from Hebron to the Dead Sea), who found a secretively concealed in a cistern, and served out by slaves, might probably have clothed the bare wady with verdure. This is confirmed by the remark of the same author, "the vegetation shows itself in this climate wherever there is water, and is even seen in the desert at Hebron, as is practiced in Hindustan. He also notices that there are quicksands in many spots of the Debbat er-Rahim, which is difficult to cross to-day, much more as understood in accumulations of water (ibid. p. 67). Similarly in the desert Wady el-Kudeisa, between Hebron and Sion, he found a spot of quicksand with sparse shrubs growing in it (ibid. p. 48). Now the situation is surely a pertinent one, as compared with that of the subsequence of the flocks and herds of the Israelites during their wanderings, how the sixty-two thousand that have perished in the desert could have sustained themselves? It is pretty certain that fish cannot live in the Dead Sea, nor is there any reason for supposing that its shores were of such large proportion near enough to its waters to avail themselves of the vegetation when the ground was watered. It is possible that the country could ever have supported extensive cultures for game is the most difficult of all countries to rear animals, and the difficulty of obtaining this is increased by the nature of the soil, the rocks, as bays, antelopes, gazelles, jerboas, and the hordes that burrow in the sand (el-dabab), alike the population of several places, that is, not at Sion, III, 410-446, and Laborde, Comm. on Num. xxiii, 40, are far too few, to judge from appearances, to do more than suggest a possible season of the rise of the water. If the country were otherwise supplied, and the same remark will apply for such casu infections as arabs of edible lagorad, or frits of quails. Nor can the memory of these places be probably connected with the distant period when Petra was in the desert [the desert of the Arabic] and we have enjoyed the thriving trade between the Levant and Egypt westwards, and the rich communities farther east. There is this remarkable, that the south of the mountains to the existence of mines, or by asphalt gathered from the Dead Sea, or by any other native commodities, they can ever have enjoyed a commerce of their own. We are thrown back, then, upon the supposition that they must in some way have protected themselves from the produce of the soil. And the produce for which it is most adapted is either that of the date-palm, or that of earlier parallel points, as those of Jethro and the Kadesh, and of the various communities in the southern border of Jindah (Num. xiv. 22), or the herd of yaks or as if, that of pasture for flocks and herds, a possibility which seems solely to depend on adequately husbanding the produce of the soil. The very name, the use of the word ἡππά, for "wilderness," i.e. "a wide open space, with or without actual pasture, the country of the nomads, as distinguished from that of the agriculture," (Gen. xxxii, 8) App. I 9). There seems, however, to be implied in the name a capacity for pasture, whether actually realized or not. This corresponds, too, with the "thistle," or rather "transparent coating of vegetation," seen to clothe the greater part of the Sinai wilderness in the present day (ibid. p. 16, 32), and which furnishes an initial mulhum on which human fostering hands might extend the prospect of domestication. It all Ran to a great extent in other facts as were the numbers of the Israelite host above the six thousand Bedouin computed for by the census of the desert (ibid. p. 16), as regards the date-palm, Hez-eklitas speaks as though it addition, the absence of the meaning of "wildness" in the Arabic communities. Hamilton (Sion, p. 17) says that in his path by the Wady Hebran, towards the modern Sion, the "thistle" is common, and that between the granite walls of the pass, wherever the winter torrents have left sufficient debris for their nourishment. Again, after describing the uses of the passes of the Con- vent, he continues, "beneath lies a veritable chaos, through which the mountain torrent rushes during a winter and during the last winter rushes down a bolting torrent " (ibid. p. 19). It is hardly too much to affirm that the resources of the country, and the vegetation, on a small area in which might be, to its present means of subsistence, as that winter torrent's volume to that summer streamlet's slender flow, as "the galley's natural bath," "formed in the granite by the "Ain Hebran, called "the Christian well," (ibid. p. 33). At the base of the Jebel Moses he cau shown upon a "frozen streamlet" (ibid. p. 58); and Seetzen, on April 14, found snow lying in sheltered clefts of Mt. St. Catherine, where the rays of sun could not penetrate (Ill, 92).

Himilcon encountered on the Jebel Mousa, with "heavy rain" (Sion, p. 16). There seems to the country no doubt of the possibility of an irrigation system, that an employment in the desert. The graphical situation would rather bespeak a copious supply. Any shortly wind must bear a great amount of water vapor, as shown by the Red Sea, or by the sand, which is the eastern flank of Egypt, which screens the rain supply of the former; therefore, in the valley of the Nile, the contrary, the conformation of the peninsula, with the high wedge of granite mountains at its core, would rather receive and condense the vapor from either south, and precipitate their bounty over the lower faces of mountain and troughts of wady, inter-seep between it and the sea. It is much to be regretted that the low intellectual conditions of the monks forbid any reasonable hope of adequate measures to be taken. It would be of the greatest possible interest to see these merely probable arguments with trustworthy statistics and facts: but in the absence of any such register, it seems only fair to take them as much as not to mislead the reader. Some significant facts are not wanting to redeem in some degree these probabilities from the ground of mere by-haghery. "The mountain wilderness on the coast of the Gulf of Suez," "Ghurin-keld and Do, with its continuation of the Wady Tilstul, the tracts of vegetation are to be found in confusion of vegetation." The wadys leading down from the Sinai range in general to the Gulf of Aqaba, the coast of the Nile, and even the Nile, are in still greater degree," as stated by Ribieli, Miss Martin, Dr. Robinson, and Buckhardt. "In three spots, however, in the desert of Sion, the Ghalr, the Ghalr, the Ghurne, and the Ghurne, the wadys from the mountains immediately above the convent of St. Catherine must always have made that region one of the most important in the world, and the source of the springs of Ammon in the western desert of the Nile) are to be found wherever the waters from the different wadys or hills, whether the torrents or springs, or the showers of rain, or the springs as have just been described, converge to a common reservoir. One such oasis in the Sinai desert seems to be the palm- grove of el-Wady at Tsur, described by Buckhardt as so thick that hardly one can find his way through it (Stiin and Palestine, p. 7). Buckhardt, el-Wad, 892). The other and the more important is the Abu Feiran, high up in the table-land of Sion itself (ibid. p. 12, 19). Now, what nature has done in these favored spots might surely be seconded in the eastern part of the desert as a result of the frequent shows and bullying that the country has even the wife's family others who knew it even better than he (Num. x. 31). It is thus supposable that the language of Prov. cv. 9 may be based on the actual fact: "He turneth the wilderness into a stauding water, and her land into a garden (Psa. cvii, 35) which he maketh the hungry to dwell, that they may prepare a city for habituation; and sow the fields and plant vineyards, which may yield fruits of luxuriance. He beareth them so that they are multiplied greatly; and suereth not their cattle to decrease. Thus we may find an approximation of rest for the enhanced poetic imagery of Isaiah (xlii, 19; iv, 13). Palestine itself affords abundant tokens of nature so hallowed, as in the artificial "terraces of which there are still traces to the very summits" of the mountains, and some of which still, in the Jordan valley, are described as "the groves of vegetation" (Stiin and Palestine, p. 159, 597). In favored spots wild luxuriance testifies to the extent of the natural resources, especially in the confines of the classic city of Jericho, where "far and wide extends the green circle of tawny age, the green sward, and the garden" of the holy land of the modern village, beside which stood, in ancient times, the great city of Jericho " (ibid. p. 306). From this plain alone the correspondences of nature to prophecy, the Japhet asserts that he could feed the whole population of Israel's territory (Sedit Supply Reporter, June 14, 1853). But a plantistant seems to be descended from the wildness of the position of a besieged city; when once the defence of the human race is endowed with the grace of God, she is "nourished by her agency must obviously perish by the invasion of the wild. So we may probably suppose that, from numbers to grace, thus imposing upon the mind of it. Other reasons; some in situations only moderately favorable, the traces of verdure have vanished, and the desert has retained its original character of the soil only in great part by its latent capacity by an unprofitable dampness of the sand.
WILDERNESS

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WILDERNESS

Seeteen, on the route from Hebron to Sinal, after de-
scribing an "immense flaming plain," the "drearriest and most
terrible" in the land, observes that "long as the rainy season is
over and the warm weather sets in, the pine (of rains) water
drives away the thorns and there are no low woods or springs here" (iii, 55, 56).

Dr. Stewart (Teni and the Khan, p. 14, 15) says of the Wady A-
biah, "a region in which the Bedawin obtain their most
valuable herbage and where they secure their cattes in the
safety of a large natural fortress bounded by steep cliffs on
three sides" (Exod. xxxiv. 12).

Namb. xxxiii, 6, "sand-bills of considerable height
separate it from the sea, and prevent the winter rains from
wasting it. A considerable deposit of rich alluvial loam is
the result, averaging from two to four
inches in thickness, being the result of the
winters of the Bedawin, who could certainly reap a rich
harvest: but they affect to despise all agricultural labor.

On the contrary, the nomads of the desert have supplied
food by its own natural vegetation for so great a multi-
tude of flocks and herds as followed in the train of the
nomads. One of the most sublime sentences for one
can hardly tell what its improved condition un-
der ancient civilization may have yielded. But we may
almost see how the Bactrians, at any rate after the rise of
the Assyrian empire, would discern their interest and would
be quickened when their goods were, as it were, herds of
sheep and cattle followed the Israelites out of Egypt. We only
know that "sheep and herds" went with them, were for-
bidden to graze "before the mountains" (Sinal), and shared
the fortunes of the desert with their owners. It further
appears that, at the end of the forty years wandering,
twelve tribes were left. The half of the whole force was
called the "sheep and cattle-masters." And, when we consider how greatly the long
wandering and the hardships of the journey must have interfered with their favorite pastime during the eighties of
Moses' life before the Exode, it seems reasonable to think
these tribes only a few, and that the whole could have pos-
sessed cattle on leaving Egypt. The notion of a people
"scattered abroad throughout all the land of Egypt" (Exod.
twelve tribes) is a mere fiction, and the labor, being able generally to maintain their wealth as shepherds, was probably not even required. Therefore sup-
posed that Reuben, Gad, and a portion of Manaseh
had, by remoteness of local position, or other favorable
circumstances, to protect their families, except the conse-
quences to their flocks and herds which must have generally
prevailed. We are not told that the families at the first
passover were numbered from the flock of Reuben;
from Joseph to be sure. The shepherds, only that they
were "sheep" and "cattle" with their families. And when
there was enough cattle to find their pastime in tending them,
and the others had not, economy would dictate a transfer;
and the whole multitude of cattle would probably be far
better by such an arrangement than by one which left a
few head scattered up and down in the families of differ-
ent tribes.

Nor is there any reason to think that the
whole of the forty years' sojourn was spent in such loca-

tion as marks the more continuous portion of the nar-

rative. The greatest gap in the record of events left by the
statement of Dent, i, 46, "Ye abode in Kadesh many
days, and the people murmured at the remembrance of the
eat in a haste so large and so disposed to murmur, would be,
in a human sense, necessary. Nor can any so probably an in
reference to the remark of the Sinaitic text, that the
half tribes, as that of drawing from the wilderness what-
ever contributions it might be made to afford. From
what they had seen in Egypt, the work of irrigation
would be familiar to them, and from the prospect before
them in Palestine the practice would at some time be
necessary: thus there were on the whole the sound-
est reason for not allowing their experience, if possible,
to lapse. Irrigation, though there is little, if any,
difficulty in supporting its results; to the spontaneous
new growth, I mean a crop of corn, small as has been cited above. At any rate it is unwise to decide
the question of the possible resources of the desert from the
idea, of which the apathy and idleness of the Bedawin have reduced it in modern times. On
this view, while the purely pastoral tribes would retain their
habit, the remnant would gradually acquire more or
less inclination in those works of the field which were to
be done by human labor. That, of course, is a great
point in the system of the pastoral nomad, which
Lea, el-Harrerba or Hurb, Jerrdr and Jarrdr, el-Del,
otherwise Dele, el-Hanne or Hamon, el-Lefa;
and among the south coast and islands,
Rakkam, crow (el-Odrba, kite (Hudayra), and an unknown
called by him Um-Salid. He told his
of the sea of the present time. There is another
ly to Sinal, and he saw a nightingale, but it seems at
no great distance. It is thirty miles to the southeast, by
and often with illustrations, many reptiles and serpents

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of Egypt and Arabia, without, however, pointing out such as are peculiar to the wilderness. Among these are thistles, thorn-apples, oca, tamarisk, and a certain kind of frog, besides fifteen of Nile-fish. Labord's "spur of serpents," scorpions, and black-spotted lizards, which perform a curious dance about a thistle or a thorny bush near Tulleh (Comm. on Numb. xxxiii. 42). The Mos. of Mr. Tytthorp speaks of starting "a large sand-colored lizard, about the size of a small mouse, which creeps like a caterpillar, with a single narrow band about his fore-legs, the elbows turning only a little inward. It is sometimes seen only, in "scales," in a regular arm, which rattled quite loudly as he ran." He "stopt before the dromedary, and when I called him by name there were found some remains of a hare at the head of the Wady Mokattab. Hassequest (p. 290) gives a Lacerta Scincus, "the Scinc," as found in Arabia Petraea, which he says is much used by the inhabitants of the East to dress their fish, and is frequently given in powder, and in broth. He also mentions the edible locust, Oryptes Arabicus, which appears to be common in the wilderness, as in other parts of Arabia, giving an account of the preparation of it for food (p. 250-255). Burkhardt names a cape not far from Akkabah, He Um Hare, from the number of serpents which abound there, and accordingly applied to this region the name of "serpent country" (in Numb. xxiii. 4-8). Schulz (ii, 262) remarked the first serpents in going from Suez and Sinaita Petro, near el-Hindab; he describes them as the "mother of the saurian" (in the plural). He saw tracks of serpents, two inches thick, in the sand. According to Rippel, serpents elsewhere in the peninsula, especially in the neighbourhood of the Red Sea, are very numerous, but he gives no name of his own for them. The spider (Lat. Segesta) (Ritter, p. 289). The spider has given his name to a place near the sea, "the boundary of Judah on the side of the southern desert. Wady es-Zaweriah, in that region, swarmed with them; and some of them, Ritter adds, are large, and capable of being killed in the Nejed (a branch wady) without finding one under it." (De Saulcy, i, 383, quoted in Sebah, p. 51.)

The reader who is curious about the fish, mollusca, etc., of the Gulf of Suez should consult Schulz (ii, 383 note); and for the method of catching them, the method in which they are preserved, and the names under which they are sold, Ritter (p. 292). For a description of the coral-banks of the Red Sea, see Ritter (p. 415 sqq.), who remarks that these formations are never found to the north of the Red Sea, but sometimes the "dom" valley is seen, as on the shore of the gulf of Akabah (Schulz, ii, 310; comp. Robinson). But the so-called "dom" valley is, according to the definition of desolation, an area of sand dunes of sterile aspect, and it is used by the Arabians as a playground for their camels. The Atmow may be mentioned as furnishing to the Bedawin the fish-skin sandals of their own produce. Ritter (p. 382) thinks that fish may have contributed materially to the sustenance of the Israelites in the desert (Numb. xx. 32, 33), as they are now dried and salted for sale in Cairo or at the Convent of St. Catherine. In a brook near the foot of Socrab, Schulz saw some varieties of Ephedra, Dracunculus, and other water insects (ibid., ii, 292 note).

As regards the flora of the desert, the most frequently found trees are the date-fruit (Pharisa dactylifera), the desert acacia, and the tamarisk. The palms are almost always found on the borders of the oases, but sometimes the "dom" valley is seen, as on the shore of the gulf of Akabah (Schulz, ii, 310; comp. Robinson). But the so-called "dom" valley is, according to the definition of desolation, an area of sand dunes of sterile aspect, and it is used by the Arabians as a playground for their camels. The Atmow may be mentioned as furnishing to the Bedawin the fish-skin sandals of their own produce. Ritter (p. 382) thinks that fish may have contributed materially to the sustenance of the Israelites in the desert (Numb. xx. 32, 33), as they are now dried and salted for sale in Cairo or at the Convent of St. Catherine. In a brook near the foot of Socrab, Schulz saw some varieties of Ephedra, Dracunculus, and other water insects (ibid., ii, 292 note).

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Wild Goats.

el-Handorfîk (or Handakhook), el-Liddemma, el-Haddad, Kuî, Aadam el-Hamedâr (or Aadam el-Hamdûr). Some more rare plants, precocious on account of their products, are the following: Bauhinia aeronia, or nus behen, called by the Arabs Postok el-bisân, from which an oil is extracted having no perfume of its own, but scented at pleasure with jasmine or other odoriferous leaf, etc. to make a choice unguent. It is found in Mount Sinai and Upper Egypt—Cucubita Linnana, Arab Charrah, found in Egypt and the deserts of Arabia, wherever the mountains are covered with rich soil. The tree producing the famous balsam called "of Mecca," is found many days' journey from that place, in Arabia Petraea. Linnana, after some hesitation, decided that it was a species of Anapsis. The obierbus frankincense is mentioned by Hasselquist as a product of the desert; but the producing tree appears to be the same as that which yields the gum arabic, viz., the Milomas nitens, mentioned above. The same writer mentions the Schermophila officinalis, "camel's hay," as growing plentifully in the deserts of both the Arabs, and regards it as undoubtedly one of the precious aromatic and sweet plants which the queen of Sheba gave to Solomon (Hasselquist, p. 256, 288, 294, 297; comp. p. 260, 261, 260). Fuller details on the facts of natural history of the region will be found in the writers referred to, and some additional authorities may be found in Spengei, Historia rer. Herb. vol. ii.

Besides these, the cultivation of the ground by the Sidonitic monks has enriched their domain with the choicest fruit-trees, and with a variety of other trees. The produce of the former is famed in the markets of Cairo. The cypresses of the convent are visible far away among the mountains, and there is a single copious tree near the "cave of Elias" on Jebel Mus. Besides, they have the silver and the common poplar, with other trees, for timber or ornament. The apricot, apple, pear, quince, almond, walnut, pomegranate, olive, fig, citron, orange, cornelian cherry, and two fruits named in the Arabic Neeltok and Baroal, have been successfully naturalised there (Robinson, i. 94; Seelem, iii. 76, etc.; Hasselquist, p. 420; Sinai and Palæstina, p. 281). Dr. Stanley views these as mostly introduced from Europe; Hasselquist, on the contrary, views them as being the original whence the finest varieties we have in Europe were first brought. Certainly, nearly all the above trees are common enough in the gardens of Palestine and Damascus. See Sinai.

Wild Goat is the rendering in the A. V. of two Heb. words which seem to refer to cognate species of the caprid tribe. See Goat.

1. The more frequent term is always found in the plur. יָטָהָנ (yātān), yerlîm (Sept. περγαλίς or ἀλατοῦ, Vulg. hircace), which occurs 1 Sam. xxiv, 2; Job xxxix, 1; Ps. cxxv. 18; besides the fem. sing. יַטָתֶר (ytāṭer, "roe, fishing in the evening to drink. They also asserted that, when pursued, they will throw themselves from a height of fifty feet and more upon their heads without receiving any injury." Hasselquist (Trav. p. 190) speaks of rock goats (Copra cervicapra, Linn.) which he saw hunted with falcons near Nazareth. But the C. cervicapra of Linnaeus is an antelope (Antilope cervicapra, Pall.). The Copra Simunicus, however, is not identical with the Swiss ibex or steinbock (C. albi), though it is a closely allied species. The wild goat of Arabia and Palestine differs only from the European in the shape and marking of the horns and in its lighter color. It is still occasionally found in the neighborhood of Engedi, its old resort, which thence took the name (see Tristram, Nat. Hist. of the Bible, p. 56). See ISRAEL.

2. The other word rendered "wild goat" is אֶבֶּר (ebēr), which occurs only in Deut. xiv, 5, as a clean animal, and...
which the Sept. and Vulg. understand to be a kind of deer (spyrhaphos, tragelaphus), and the Targums and Syriac a goat (ṣayyim). Genesius concludes in fa-
vor of the roebuck; while other prefer the chamois, and others the gazelle. Genesius derives it from Arab. anah, while Furst says it is to be traced to a radiz nominalis, common to both the Sanscrit and Semitic tongues. Schultens (Origines Hebraicae) conjectures that the name arose from the nehm, from its nyne and semitically readiness to feed; and Dr. Harris points out what he meant to be a confirmation of this conjecture in his Travels, which, from the translations of the Sept. and Vulg., makes it a goat-deer, or Tragelaphus, such as the lerwa or šktát, by mistake referred to Capra mambrice of Linnaeus; whereas that naturalist (System. Nat. 13th ed. by Gmelin) places lerwa among the synonyms of An. cervicapra, which does not suit Shaw's notice, and is not known in Western Asia. The šktát is, however, a ruminant of the African desert, possibly one of the larger Antilopidae, with long mane, but not so yet scientifically described. Some have referred the šktát to the tribe of the Persian, l. e., the Capreus ngoragour, or the "tailing horse" (Shaw Zool. ii, 287), of Central Asia. If we could satisfactorily establish the identity of the Persian word with the Hebrew, the animal in question might represent the šktát of the Pentateuch, which might formerly have inhabited the Lebanon, although it is not now found there. Perhaps the passage (Cui. aegagrus, Cuyv.), which some have taken to be the parent stock of the common goat, and which at present inhabited the mountains of Persia and Caucasus, may have in Biblical times been found in Palestine, and may be the šktát of Scripture. It is, on the whole, as likely to have been the buburu, or wild goat of Mt. Sinai, as any other. See DEER; ROE.

Wild Grape is the rendering of the A. V. at Isa. v. 5,4 of the Heb. word which occurs only in the plural, brsákh, brsákki, and indicates a noxious species of plant or kind of fruit. In form the word is a pass. participle of brsák, which means to smell offensively, as many poisonous vegetables do; and this connects it radically with brsák, bsák ("cockles," Job xxxi, 40), although the two seem to denote different plants, but both useless. The Sept. gives ávr-sáq as the Greek equivalent, nearly as a common name, unless they have some other reading of the original text. The rendering of Aquila is ávr-sáq, that of Symmachus ávr-sáq, both of which give rather the etymological meaning or force of the original word than translate it into its Greek equivalent as a significative appellation. The rendering of Jerome is labriscus; and this has been followed by Luther (Herlingus) and the A. V. (wild grape). The species of plant intended has been supposed by some to be the Vitis labrusc., a plant which produces small berries of a dark-red color when ripe, but sour to the taste; Hasselquist suggests the Solanum inamomum, or gray nightshade; and Celsius contends for the Aconitum napellus, wolfsbane. It seems more probable, however, that no specific plant is referred to in the passage of the prophet; but that the word is simply used as an adjective with its substantive understood, as a designation of worthless grapes. The account appears to indicate that his vineyard should produce grapes, but it produced only brsák, vile, unetable grapes. See Rosenmüller, Bibl. Bot. (Eng. transl.), p. 111; and Comment. ad loc.; Genesius, Henderson, Knobel, ad loc.; See GRAPE.

Wild Ox. See WILD BULL.

Wiley, Isaac William, D.D., LL.D., a bishop of the Methodist Episcopal Church, was born at Lewiston, Pa., March 22, 1825. He was converted when ten years old, at eighteen began to preach, and in 1846 graduated from the medical department of the University of the City of New York. After three years of practice as a physician in Pennsylvania, he joined the Philadelphia Conference, and in 1851 went as a missionary to China. Three years afterwards he returned to America, and was engaged in pastoral work in New Jersey, including an agency for Pennington Seminary. In 1864 he was elected editor of The Ladies' Repository, at Cincinnati, and in 1872 became editor-in-chief, which he held until his death, Nov. 22, 1884, at Foo-Chow, China, where he was so cultured a man, his fires put out by a calm but impressive manner, deep cordiality of disposition, and great tact and method in labor. See Meth. Review, Jan. 1866; Minutes of Annual Conferences, 1884, p. 518.

Wilhelm, Ludwig Wilhelm, a reformed theologian of Germany, was born at Neuenhain, Nov. 19, 1796. He studied at Marburg and Heidelberg, was in 1816 assistant priest at Frankfort-on-the-Main, in 1818 third priest, in 1828 second, and in 1826 first priest at Wiesbaden. In 1868 he was made bishop of Nassau, and died May 11, 1869, doctor of theology. B.P.

Wilhelmina, a fanatical woman of Milan, who died in 1281, pretended to be the daughter of Constantia, queen of Primislavus, king of Bohemia. She spent the last twenty or thirty years of her life in Milan in pious labors, especially in works of active charity. She had organized a band of followers (afterwards known as the Wilhelminians), who revered her as a saint, and began in her lifetime to make her the object of extravagant and fanatical veneration. This increased after her death to an undue extent. She had claimed that her birth was announced to her mother by the angel Raphael, just as the birth of Christ was announced to Mary by the angel Gabriel, and that the Holy Spirit became incarnate in her for the purpose of working out the salvation of Jews, Saracens, and false Christians, as that of true Christians had been wrought by Christ. She deluded her followers into the expectation, first, of her repeating in her own person the sufferings of Christ, and, secondly, of her resurrection and return to them after her death. But, with no indications of any fulfillment of such promises, a number of her followers, headed by Andrew Saranita, disregarded the recently buried body, arrayed it in costly robes and erected a marble monument over the grave, and proclaimed the worship of the Holy Ghost incarnate in Wilhelmina, as of equal importance with the worship of the incarnate Son of God. She had appointed a nun named Mayfeda, of Forzano, as the successor under the title of the Virgin Mary of the Holy Ghost—a female pontiff to represent her as the Roman pontiffs represent St. Peter. The sect was entirely rooted out about the year 1300, the remnant of her followers having perished at the stake, and her tomb and dead body having been destroyed. See Muratori, Ant. Ital. Med. i, 467; e. g. of the writings of Tuckey, letters from Italy (Prague, 1838), p. 72 sq.; Mosheim, Hist. of the Church, bk. iii, cent. xiii, pt. ii, ch. v.

Wilhelminiana. See Wilhelmina.

Wilken, Friedrich, a famous historian, was born May 23, 1777, at Ratzeburg, in the duchy of Lauenburg. He studied at Göttingen, at first theology, but afterwards classic and Oriental philology and history. In 1798 he received the prize for an essay, Heiliges Römisches Imperium ex Abfolta Historia; in 1805 he was appointed professor of history at Heidelberg, and in 1807 director of the university library. In 1817 he was called to Berlin as first librarian and professor in the university, and in 1819 he was made a member of the Academy of Sciences. He undertook a literary journey to Italy in 1826; in 1829 he went in behalf of the government to France and England, and in 1838 to Wiesbaden and Munich. He died Dec. 34, 1840. His main work is the Gesch. der Kreuzzüge nach morgenländischen und abendländischen Quellen, 1837-39, 6 vols. He also wrote, Gesch. der Bildung, Beraubung und Verherrlichung der alten Heidelberger Bücheransammlung (Heidelberg, 1817); Gesch. der königlichen Bibliothek zu Berlin (Berlin, 1829).

Wilkie, Sir David, a British painter of great
celebrity, was born at the manse of the parish of Cults, on the banks of Edenhanger, in Fife-shire, Scotland, Nov. 18, 1785. He received a limited education at the grammar-school of Kettle, where he was sent to the Trustees' Academy, established by the Encouragement of Manufacturers. Here, in 1803, he won the prize of ten guineas for painting Callisto in the Bath of Diana. In 1804 he returned home, and spent some time in painting portraits and scenes of common life. He then went to London, and entered the Royal Academy as a student. His picture, the Village Politicians, exhibited in 1806, gained for the young artist great notoriety; and, indeed, established his fame. He now settled in London, and was largely employed in the execution of his commissions for several years. In 1811 he became a member of the Royal Academy. In 1823 he was appointed limner to the king in Scotland. Two years later he made a tour of the Continent, spending the greater portion of the time in Italy. In 1830 he became painter in ordinary to his majesty. In 1852 he exhibited his celebrated picture of John Knox Preaching the Reformation in St. Andrew's, painted for Sir Robert Peel for twelve hundred guineas. It is claimed that his greatest historical work is the picture of Sir Darnel Baird Discovering the Body of the Sultan Tippoo Sahib, after Storming Srirangapatam. In 1840 he started for the East, and made an extended tour through Holland, Southern Germany, Constantinople, the Holy Land, and Egypt. He died, on his return to England, on board the "Oriental," then off Gibraltar, June 1, 1841. His works have been made known to the world by the engravings of Rainbach, Burnet, Cousins, Doo, and C. Fox.

Wilkins, Anne, an eminent Methodist Episcopal missionary, was born in the state of New York, June 8, 1806. She was converted in 1836, and sailed as a missionary for Africa, June 15, 1837. She labored there until 1841, when she returned to America; and was inducted into the church again in 1842, returned with broken health in 1853; sailed again in 1854, but was once more obliged to return, in 1857. She was preparing for active service in a juvenile asylum, when she suddenly died, Nov. 15, of the last-named year.

Wilkinson, Henry, eldest of those thus named, was born in the vicarage of Halifax, Yorkshire, Oct. 9, 1566. He went to Oxford in 1581, was elected fellow of Merton College, and graduated in 1586, in 1601 became rector at Waddesdon, in Buckinghamshire, and died there, March 19, 1647. He was one of the Puritans, a member of the Westminster Assembly, and wrote, A Catechism. Deoos, book, etc.

Wilkinson, Jenema, a fanatical Quakeress, was born at Cumberland, R. I., in 1753. In October, 1776, on recovering from an attack of sickness, in which she had fallen into a kind of trance; she announced that she had been raised from the dead, and had received a divine commission as a religious teacher. She gathered around her a few prosectes, who styled themselves "Universal Friends" (q. v.), and formed a settlement between Seneca and Crooked lakes, N. Y., which she called New Jerusalem. Here she secured the belief of her followers in the most absurd pretensions. She claimed to be inspired and to have reached absolute perfection. She pretended to foretell future events, to discern the secrets of the heart, and to have the power of healing diseases. She declared that those who refused to believe in her claims rejected the counsel of God to their own hurt. She even claimed to be Christ in his second coming. On one occasion she declared her intention of walking across Seneca Lake; but when all the preparations were made, she was seized by her followers whether they had faith in her power to do so, and only according to the affirmative of Little Girandette, in the same county; became chaplain to prince Henry, and died at Huddesden, in Hertfordshire, Dec. to be established, and two of her disciples declared themselves to be the "two witnesses" mentioned in the book of Revelation. She lived in a luxurious style in an elegantly furnished and spacious house, having amassed a large fortune by the donations made by her followers. She died in 1619. See HUDSON, History of Joseph Wilkins (Geneva, N.Y., 1821); and MEMOIRS OF BATH.

Wilkinson, John, a Puritan divine, brother of the Henry foregoing, was born in Halifax, and educated at Oxford, where he became fellow of Magdalen College; in 1655 principal of Magdalen Hall, and in 1648 president of Magdalen College. He died Jan. 2, 1649.

Will (testament). See Wills.

Will, Georg Andreas, professor at Altdorf, where he died, Sept. 18, 1798, is the author of, FREISZEIT, Zur Geschichte der Arzneibauten in Deutschland (Nuremberg, 1778); Dissertation de Nettinensi Leucorem Familia, ex Sibera Potam Enscripta Foedatus Institut (Altdorf, 1783); Typus Pronominis Homoiericorum, quae Suffixum Dictatur, et Forma Classicum Temporum Verborum Perforatorium in Tobulis (ibid. 1750). See Winer, Handbuch der theol. Lit., i, 767; Fürst, Bibl. Jud., iii, 516. (B. F.)

Will Worship (школоропреи, Col. ii, 23), the intense form of some of such expirations of praying as of pleasing God as neither reason nor revelation suggests.

Willard, Samuel, D.D., a Congregational minister, nephew of president Joseph Willard, was born at Petersham, Mass., in 1775. He graduated at Harvard College in 1804 and 1805, became pastor of the Church at Deerfield in 1807, and resigned his pastorate, in 1833, at the close of the last term of the Academy of 1829, when he became president of Amherst College. His D.D. degree was conferred on him by Harvard College in 1823 and by Williams College in 1838. See Willard, Samuel, History of the Church, 1775-1837, 3 vols.

Williamus, an ecclesiastical of the 11th century, became abbot of Metz in 1073, and was friendly to Gregory IV. Seven of his epistles and an oration have been published in Mabillon's Analecta, i, 247. See Mohrmann, Hist. der Kirche, b. iii, cent. xi, pt. ii, ch. v. 2

Willemer, Johann Helvich, a German theologian, who flourished in the latter half of the 17th century, at Wittenberg, is the author of, Disserat, de Unica Adami Relax (Wittenberg, 1689); Dispatatitio de Suddicini (ibid. ed.); Diz. Philolag. de Esasian (ibid. ed.); De Philia Elion et Reg. 18, 8; ib. 13, 18; ib. 1579; De Prononce, et Nomina Verum per Legem Lexi, xiv, 2; Concessa, (ibid. 1677), etc. See Jöcher, Allemanniae Gräfrinzen Lexikon, a. v.; Fürst, Bibl. Jud., iii, 515. (B. P.)

Willes, Edward, D.D., a Church of England divine, was prebend of Westminster in 1724, of Lincoln in 1730, dean the same year, elected bishop of St. David's in 1742, translated to the see of Bath and Wells in 1744, and died Nov. 24, 1778. See (Land.) Annual Reg. 1775, p. 176.

Willert, Andrew, a learned English divine, was born at Ely in 1562. He was educated at Peterhouse and at Christ College, Cambridge, where he obtained a fellowship; became prebendary of Ely July 22, 1584; had the rectory of Childerley, in Cambridgeshire, in 1591; and, in 1594, in 1597, and in 1602; at the death of Bishop Little Girandette, in the same county; became chaplain to prince Henry, and died at Huddesden, in Hertfordshire, Dec.
WILLIAM OF CONCHES

4, 1621. He was the author of, Synopsis Paparum (1583) — Tetraetonym Populicum (ed.); — Sacerorum Exordiorum Centuria Unum, etc. (1598) — A Catholico (1602) — Hexapola on Genesis, Exodus, etc., and other works.

William, the name of several Scotch prelates.


3. Bishop of Argyle in 1240. He was drowned in 1241. See Keith, Scottish Bishops, p. 296.


5. Bishop of Dunblane in 1353. See Keith, Scottish Bishops, p. 175.

William of Conches, a philosopher of the 12th century, was a native of Conches, Normandy, and ing sustained at the cathedral-school of Chartres. William was famous as a grammarians, but took part in theological questions. His work, entitled Philosophia, in which he espoused Abelard's doctrine of the Trinity, was attacked after his master's condemnation by William of St. Thierry, and the author did not hesitate to render his reply. William of Conches died in 1154.

His Philosophia was published three times, with different titles, and under the name of three different authors: 1. Philosophicum et Astronomicum Institutionum Divinorum Crucis Inscriptiones et Notae in Hierosolimitanum Liber; 2. Hypo Eiskiaph sive Elementarium Philosophiae Libri IV, in Bologna; 3. De Philosophia Mundi, by Honorius of Autun, in the Maxima Bibliotheca Patrum, vol. xix (Lyons, 1647). Another work of William is Druggi, in which he rejects the errors expressed in his Philosophia. The Druggi, too, is extant under at least six different titles. William also wrote a commentary on Boethius's De Consolatione Philosophiae. See Werner, in Sitzungsberichte der philologisch-historischen Classe der kaiserlichen Akademie der Wissen- schaften in Wien (1873), ixiv, p. 311 sq.; Haarneck, in Comptes- rendus de l'Academie des Inscriptions et des Belles-Lettres (ed.), 3d series, i, 75 sq.; Prantl, Geschichtliche der Logik, iii, 127; Reginald L. Poole, Illustrations of the History of Medical Thought, and the same in Pfitz-Herrzog, Beul-Encyklop., s. v. (B. I.)

William III of England (William Henry of Nassau) was born at the Hague, Nov. 4, 1650. He was the son of William II of Orange, by Mary, daughter of Charles I of England, and was born to a large inheritance, though his party was kept in check for some time by the influence of Cromwell. The house of Orange had long sought to obtain supreme power in Holland, a country which its greatest member had freed from the Spanish yoke. The death of William II eight days before the birth of his son put a stop to the project for the establishment of a despotism over the republic, and threw the power into the hands of the opposing party. For years the Orange party was depressed for want of a representative of sufficient influence to maintain its policy and secure the stadtholdership. The republic was governed by Jan de Witt, the grand pensionary. The attack upon Holland by France and England combined, and the change of the young prince of Orange. He was immediately chosen captain and admiral-general of the United Provinces. The contest was at first unfavorable to the Provinces, but by the wisdom and determination of the young stadtholder, the struggle which lasted for nearly seven years, was, in 1678, terminated by the treaty of Nimeguen, in a manner highly advantageous and honorable to Holland. This was brought about more especially by the diplomatic abilities of William, who detached England from the alliance and brought her over to the side of the Dutch. The change in the party their ruin had seemed inevitable, and the fame of William became great over Europe. In November, 1677, William had married his cousin Mary, eldest daughter of James, duke of York, afterwards James II. This marriage was entered into chiefly for political purposes, and proved very popular in both countries, the prince being regarded as the natural head of the Protestant party, and his wife being expected to succeed to the English throne. James II came to the throne in 1685, and determined to establish the Catholic religion; but the man of the people. At the same time in 1686 became the head of a league formed among the Protestant princes of Germany, the kings of Spain, Sweden, and others, having for its object the crushing of the power of Louis XIV of France, whose influence was the dread of all Europe, and who was the most dreaded foe of Protestantism. The treaty by which the alliance was constituted was signed at Augsburg in July, 1686. The oppressions of James II drove many of the Protestants into exile, and Holland became the place of refuge for the discontented English. The national distastions became so great that in 1688, a number of prominent English statesmen invited the prince of Orange to enter England with an army. William conducted his operations with great secrecy and skill, and on Nov. 15 of the same year he landed at Torbay with a thousand men of the thousand men of the English and Dutch. Soon the whole country was at his side, and James was an exile in France. Men of influence of all parties gave him their presence and support, and on Dec. 18 following he entered London triumphantly as a national deliverer. The adherents of James held out for some time in Scotland and Ireland, but the death of Dundee ended the resistance of the Highlanders; while in Ireland it was quelled after a vigorous contest in 1691. In spite of his sterling qualities and of the debt which they owed him, the English nation never really liked William III. In 1695 the death of queen Mary diminished her husband's influence, and leaving factious opposition at home, he had to maintain unequal strife with Louis, until the treaty of Ryswick was brought about by sheer exhaustion on both sides, in September, 1697. During the whole war William had been disturbed by Jacobite plots and schemes against his life. A partition treaty regarding Spain was violated by Louis, who took the throne of that country for his grandson, the duke of Anjou, and the French king, on the death of James II, acknowledged his son's right to the throne. To meet this, were making preparations for a powerful invasion, when William was thrown from his horse while hunting, and died March 8, 1702. His career was one of incessant and strenuous activity, and he carried himself victoriously amidst immense difficulties and numerous disasters. The predominant motive of his foreign policy from the beginning of his career as stadtholder of Holland until the close of it as king of England was resistance to the aggressive and tyrannical policy of Louis XIV. There is little room for doubt that he accepted the English throne for the sole purpose of enhancing his power against French despotism. While it is true that his policy dragged England more thoroughly than before into the circle of European politics, yet it brought to the English a free constitution, with political institutions capable of receiving indefinite improvement without danger of disintegration. One principle of toleration, both in civil and ecclesiastical matters, was firmly established, though its full bearings and application were not yet developed or even clearly apprehended. Covenanters, in the North, and high- churchmen, in the South, hated the change of moderate and reasonable Protestants felt that he was a thoroughly practical and inflexibly just sovereign. He loved his own countrymen, and advanced them to
positions of trust and honor; but no discredit is to be attached to him on this account, for they were loyal to him and not disloyal to England. While his temper was cold, the noble passions of man were in him deep and strong, and he possessed that stern love of truth, honor, and right that distinguishes a moral hero. Few princes who have ever ruled in England can boast the massacre of the Macdonalds of Glencoe, and his conduct towards the promoters of the Darien scheme are two blots on his reputation which his most thorough-going apologists have been unable to efface. In addition to the above-mentioned services to the English nation it may be mentioned that during his reign the Bank of England was founded, the modern system of finance introduced, ministerial responsibility recognised, and the liberty of the press secured. His manner was wholly Dutch, and even among his own countrymen he was thought blunt. In his theological opinions he was decided but not illiberal. See Trevor, Life and Times of William III (Lond. 1855-56, 2 vols.); Vernon, Court and Times of William III (ibid. 1841, 2 vols.); Macaulay, History of England (1849-55); Ranke, Englische Geschichte, im 17. Jahrhunderte (1855-67, 6 vols.); Engl. transl. 1875).

William of Tyre, a prominent ecclesiastic and judicial historian, lived in the time of the Crusades. He was born in Syria about A.D. 1130, and reared at Antioch or Jerusalem. About 1169 he visited Italy and France and studied at the liberal schools of the University of Paris, and in 1173 went to Jerusalem, after an absence of several years, he became the friend and instructor of king Amalric (reigned 1162-1173). In 1167 he became archdeacon of Tyre, and in the same year was employed by Amalric to negotiate a league with the emperor Manuel I at Constantinople, with a view to the invasion of Egypt. Soon afterwards some unpleasantness arose between his archbishop, Frederic of Tyre, and himself, in consequence of which he visited Rome; and immediately after this Amalric gave him charge of the education and training of his son, the prince Baldwin. In the summer of 1170 a terrible earthquake convulsed the East, destroying many ancient towns and numbers of lives, and overthrowing several strong towers in Tyre. King Amalric died July 11, 1173, and his successor, Baldwin, called William to the post of chancellor; about the same time the archbishop Frederic died, and William was given the vacant see, being the sixth incumbent of that diocese since the founding of the kingdom of Jerusalem. In this capacity he was present in 1178, at the third Lateran synod, and on his return wrote out the decisions of the synod, together with a list of the names and titles of all participants in its business, in a work which he deposited in the archives of the principal church at Tyre. He spent seven months in Constantinople in the transaction of business for his see, then visited Antioch on a mission from the emperor Manuel, and, after an absence from home of one year and ten months, returned to Tyre. So much may be gathered from his own writings, which form the almost exclusive source for his life. An ancient French writer ascribes to him a work that William was renowned through the agency of the patriarch of Jerusalem, Heraclius, at Rome, whether he had gone to effect the deposition of that prelate. Another tradition states instead that William acted as a commissioner to the West after the taking of Jerusalem by Saladin in 1186, and was appointed legate in matters pertaining to crusades by pope Gregory VIII, being present as such at a meeting of Philip Augustus of France and Richard of England, which took place between Gisors and Trie.

William of Tyre composed two historical works, one of which contained the history of his own time, a period of five hundred and seventy years (Historia Principium Orientalium). It was based upon Arabic sources which were placed at his disposal by the liberality of king Amalric. This work is no longer extant. The other work contains the history of the Crusades, from A.D. 1100 to 1184, in twenty-three books, the last of which is unfinished (Historiarum in Paradis Transmarinia Gestarum et Tempore Multumque usque ad A.D. 1184). It was drawn from documentary sources and from his personal observations and carefully managed inquiries among his personal correspondents, respecting various points, as respects natural, political, and ecclesiastical conditions in both the East and West, and the literatures of the Arab, Syriac, Greek, and Latin languages. Its matter also is very full, and its tone, upon the whole, impartial, and little affected by the personal activities of the writer in the events he relates. Its style, finally, is that of animated description, such as best harmonizes with the portrayal of events in which the military element plays a principal part. It earned for its author the reputation of being one of the foremost historical writers of the Middle Ages. The oldest edition of this work extant is that of Basle (1549 fol.; 2d ed. 1560). Other editions are by Borgonius (1564), in Gestis Dei per Francos, i, 625 sq.; G. du Préau (in French, Paris, 1573 fol.). The continuation of the work to 1285, by an unknown writer, is given in Mirab. Histor. Reg. Henrici Paleopolit. v. 581. Another fragment is given in Bernhard, Thesauri, with continuation, in French, to 1284; in Latin, by the Dominican Pipin (1820), in Muratori, Thesauri, viii, 657 sq. A German edition was issued in 1844 at Stuttgart, by Kausler, with the title, Das Crimson, s. d. Engn. The Jesuit J. Conlan, Bishop of his see, wrote a sequel (1591, De Hist. Lat. p. 53; Fabricius, Biblioth. Lat. Medii â€œri, h. v.); Wäthler, Handbuch der Gesch. d. Literatur (2d ed. Leipsic, 1828), ii, 722; Herzog, Real-Encyklop. n. v.

Williamites, an order of monks deriving their name from a hermit, who, after conversion from a licentious life, had made a pilgrimage to Jerusalem by the advice of hermits and pope Eugenius III, and had then, in 1158, established a hermitage in a desert of Tuscany, near Pisa. Disorderly followers destroyed all prospect of retirement and he sought a new refuge in the depths of a forest on Monte Pruno. New disciples gathered about him, who, in time, became offended with him and expelled him from their society. He returned to his original retreat on the island of Lupasavia, but found the community unimproved, and therefore journeyed until he discovered a stony vale containing a cave, in the bishopric of Grosseto, in Sienna. Here he settled in 1155 and began an ascetical life, whose rigor was somewhat relieved by the lord of Buriano, who built him a cell. In the following year he composed a treatise and a later Rainold arrived, though only in time to assist at the burial of William, who had died Feb. 10, 1157. These two men remained at the place, which was at first called Stabulum Rohdis, and afterwards Malavalle, and which became the original of all the congregations of hermits which adopted the name of Williamites. Such congregations extended over the whole of Italy and beyond, to Germany, the Netherlands, and France. The institutions of their founder, together with a description of his life, had been transmitted from Albert. The monastic community of Williamites was preserved through the action of the Benedictine monks, and thence to the present day.
has been spoken of, but is entirely apocryphal. See Bolland, Acta Sotetorum, Feb. 10, with Hensenius's Dict. Hebron, Belg. et Miliaries, i. 259; iii. 18; vi. 142-152; also Herzog, Real-Encyklop. a. v.

William, Aaron, D.D., a Presbyterian minister, was born at Leechdale, Pa., Nov. 20, 1807. He graduated from Jefferson College, and in the first class at that institution was the highest man, both in classical and philosophical studies. He served with eminent ability as professor of languages in the Ohio University, and subsequently filled the same chair in his alma mater at Cannonsburg, Pa., being at the time a member of the Presbytery of Allegheny. He died at Leecastle, Dec. 31, 1878. (W.P.S.)

William, Alvin F., D.D., a Baptist minister, was born at St. Louis, Conn., March 15, 1813. At the age of seventeen he was publicly set apart as his father's assistant in the ministry, and afterwards labored as an evangelist. Among his pastorates were Lexington, Miami, Bethel, St. Joseph, and Glasgow, in Missouri; He was conspicuous among the most able ministers of his denomination in the South-west. "His sermons, expositions, and essays before the association for twenty-five years mark him as a man of extraordinary ability, a second Andrew Fuller." See Cather., Baptist Encyclopedia. p. 175. (P.T.)

William, Charles F., D.D., a Protestant Episcopal clergyman, was a teacher for many years in a classical school in Philadelphia, Pa., and died in that city, June 12, 1859, aged sixty-seven years. See Proc. Episc. Almanac, 1860, p. 98.

William, Isaac, an English clergyman, was born in Wales in 1802. He graduated from Trinity College, Oxford, in 1826, and became a fellow there in 1832; entered into holy orders in 1831, and was curate of Windrush, St. Mary the Virgin's, Oxford, and Blakesly, in succession; wrote tracts Nos. 80, 86, and 87 of the Pency. Tractatus, and the Lypa Aporoica, and spent his later years in retirement at Stinchcombe, Gloucestershire, where he died, May 1, 1865. He was a voluminous writer, and we name the following among his numerous works: The Church of England, Independent of the Church of Rome in All Ages:—Ecclesiastical Antiquities of the Cymry (1844)—Glossary of Terms Used for Articles of Britsh Dress and Armor (1851):—Ancient Welsh Grammar (1856)—Brut y Tywysogion; or, The Church History in the Welsh Poems (1860)—Barddoria, or; Bardism: a Collection of Original Documents Illustrative of the Theology, Discipline, and Usages of the Bardic-Dudric System of the Isle of Britain; with Translation and Notes (1862).

William, Samuel, LL.D., a Congregational minister, son of Rev. Warham Williams, of Waltham, Mass., was born there, April 20, 1745. He graduated from Harvard College in 1761; was selected by professor Winthrop to accompany him, the same year, to Newfoundland, to observe the transit of Venus, taught school at Waltham, and pursued his theological studies; was licensed to preach Oct. 11, 1763; preached at Concord, and at Waltham, Mass., and was pastor of a church in the latter place Nov. 20, 1765. In May, 1780, he was installed in the Hollis professorship of mathematics and natural philosophy in Harvard College. He was a member of the Meteorological Society of Mannhein, Germany, and of the Philosophical Society of Philadelphia, also of the Academy of Arts and Sciences in Massachusetts. In 1786 he went to Penobscot Bay to observe a total eclipse of the sun, in a galleon fitted out by the General Court of Massachusetts. The same year the government of Massachusetts appointed him to assist in running the line of jurisdiction between that state and New York. He resigned his professorship in 1788, and removed to Rutland, Vt., preaching there as a stated supply from January, 1788, to October, 1795. Subsequently he preached at Burlington more than two years. He died at Rutland, Jan. 5, 1817. In 1794 he published The Natural and Civil Constitution of Vermont (8vo), which was republished in two volumes in 1809. In 1805 governor Ticknor appointed him to ascertain the boundary of the state of Vermont. A course of lectures was delivered by him in the University of Vermont, which, after his death, was delivered by MSS. on astronomical, philosophical, and mathematical subjects of great value are among his literary remains. See Sprague, Annals of the Amer. Pulit., i. 595.
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Williams, Samuel Wells, LL.D., a distin-
guished Chinese scholar, was born at Utica, N. Y., Sept. 22, 1812. He graduated from the Rensselaer Polytechnic Institute, Troy, learned printing, and in 1836 went to China, as agent for the Ameri-
can mission, where he assisted in editing The Chinese Repository. In 1837 he visited Japan, learned the lan-
guage, and translated Matthew and Luke into Japanese. Returning to China, he edited many works; became interpreter to commodore Perry's Japan expedition in 1853; became a member of the United States Consular Service in 1860 he revisited the United States, and in 1875, after various public services in China, permanently settled in New Haven, Conn., where he acted as lecturer on Chinese, until his death, Feb. 16, 1884, at which time he was president of the American Bible Society. He is the author of many works on China, especially The Middle Kingdom (N. Y. 1848, 1857).

Williams, William, D.D., LL.D., a Baptist min-
ister, was born at Easton, Putnam Co., Ga., March 15, 1821. He united with the Church in 1867; gradu-
ated from the University of Georgia in 1846, and from the fountainhead of Harvard in 1847; became pastor at Auburn, Ala., in 1851; professor of theology in Mercer University in 1856; professor of ecclesiastical history, etc., in the Southern Baptist Theological Semi-
nary in 1858, and in 1862 of systematic theology, which he held until his death, at Athens, Ga., Feb. 9, 1867. See Cathedr., Baptist Encyclopedia, p. 1255. (J. C. S.)

Williams, William Frederick, D.D., a Presby-
terian minister, was born at Utica, N. Y., Jan. 7, 1818. For a time he studied at Yale College; gradu-
ad in 1847 from Auburn Theological Seminary; in 1848 was licensed, and ordained by the Presbytery of Utica; the same year he was commissioned by the American Board, and sailed for Syria, his first station being at Beyrut. Thence he was transferred to Moulou, and next was called to Mardin, East Turkey, where he died, Feb. 14, 1871. For some years he was especially engaged in training native helpers and preachers.

Williams, William R., D.D., LL.D., an eminent Baptist divine, was born in New York city, Oct. 14, 1841, being the son of Rev. John Williams (1797-1825), pastor of the Oliver Street Baptist Church for twenty-seven years. He graduated from Columbia College in 1823, studied law and practiced it one year, entered the ministry in 1825, and in 1831 he became pastor of the Amity Street Church, a relation which continued until his death, April 1, 1865. Dr. Williams was an ele-
ger writer, and the author of several valuable works on Baptist history and literature, for which see Allibone, Dict. of Biol. and Amer. Authors, s. v.

Willigis, archbishop of Mayence, was a statesman
and prime of the German Church in the period of the Saxon emperors. His origin is unknown and was prob-
ably obscure. His birthplace was, it may be assumed, the town of Schoningen, in Saxony. He was a canon at Hildesheim, when Volodya, tutor of the young Otto II, whose friendship he had been fortunate enough to gain, recommended him to notice, with the result that he was transferred, about A.D. 950, to the imperial chapel and received into the number of imperial coun-
cillors. On Jan. 13, 957, he became archbishop of Mayence and archchancellor and metropolitan of Ger-
many, and in 962 also became archbishop of Magdeburg, and the confirmation of the pope, Benedict VII. The papal bull provided that he should have pre-eminence over all prelates in Germany and Gaul in ecclesiastical matters, and particularly on the occasion of royal coronation, in return to the holding of certain offices to be chosen by himself. He took part in all the im-
portant affairs of the empire until other favorites tem-
porarily usurped his place, but was not a participant in Otto's Italian campaign, A.D. 980. When Otto suffered de-
feat in Calabria, July 15, 982, Willigis accompanied other German princes to the imperial camp, and at the
dict of Verona, where the infant son of Otto was chosen king and successor to his father, he appeared insted in all his former honors. Otto II died Dec. 7, 983, at Aix-la-Chapelle. Willigis officiated at the coronation of the new king as the representative of the transalpine peoples, and in the dispute respecting the guardianship of the young emperor he was the head of the Saxon party and the most terrible opponent of duke Henry of Bavaria, who had seized the prince and had attempted to secure the crown. During this dispute, which closed in 985, Willigis was repeatedly recalled from the em-
press. When the empress-mother died, June 15, 991, a commission was appointed to assist the grandmother, Adelheid, in exercising care over the prince, and of this commission Willigis was a member. Later author-
ities even confer upon him the title of regent during a period of three years. The education of young Otto was also the peculiar charge of Willigis, and was by him intrusted to his protege, Bernward, a later bishop of Hildesheim. Willigis prepared the first Roman expedition of his pupil and guided him over the Alps. Easrrm, 996, was celebrated at Pavia, and a delegation announcing the death of John XV and asking the king to choose a new pope was received in the same place. Willigis, more than any other person, de-
termined Otto to choose his own cousin, Bruno, the son of the emperor Henry, and, in conjunction with Rich-
dald, chancellor and bishop of Worms, he escorted Bruno to Rome, and was present at his election by the clergy and people, and his enthronement as Gregory V. May 3, 996. Before leaving Rome he induced the pope to convoke a synod, through which he secured the re-
turn of Adalbert, bishop of Prague, to the diocese which that prelate had twice abandoned, though the return was not desired by the emperor, the pope, or Adalbert himself.

The next important affair in the life of Willigis was his dispute with bishop Bernward, of Hildesheim, re-
specting the right to exercise jurisdiction over the nunn-
yre of Gandersheim, where Sophia, the emperor's sister, was about to take the veil. The emperor sided with Bernward, and Sophia with Willigis. The dispute was finally brought before a synod at Rome, which sent a legate to Gandersheim to forward the interests of Bern-
ward. Willigis refused to obey this authority, and was accordingly suspended from his offices by the legate, and cited to appear before the pope. He nevertheless persisted in the exercise of his episcopal functions, and found many supporters among the emperors, as is evident from the large attendance of bishops at a synod convoked by him at Frankfort, Aug. 20, 1002. Bernward's entrance at Gandersheim, on the other hand, was resisted by its inmates with force of arms. The opposition against both pope and emperor was every-
where, whether in Rome or Germany, so strong as to make it possible for Willigis to desist the wrath of either. The emperor's death, followed by the accession of Henry II, occasioned a truce, during which Willigis persecuted Sophia as abbess of Gandersheim; and in 1007 a peace was concluded. But a new synod, on the part of Willigis, of jurisdiction in the disputed territory. Otto's idea of establishing a universal empire, in which Bernward and his coadjutors were his principal sup-
porters and Willigis his principal opponent, had, how-
ever, been defeated, and papal intervention in the affairs of the German Church had been finally reasserted, in the course of a quarrel which seemed to concern local matters only, but which, because of the prominence of the persons engaged, involved issues of the gravest im-
portance for the entire Western Church.

Wills, see Winsted. Of Wills, in Mayence, and in Willigis the most prominent supporter of his claims as against those of margrave Eckard of Meissen and of duke Herm-
man of Saxonia. Willigis, assisted by his suffragans, anointed and crowned the emperor, June 6 or 7, 1002, at Mayence, and the empress Kunigunde, Aug. 10, at Padern. He accompanied the emperor to Aix-la-
Chapelle, where the latter was recognised as sovereign by the assembled princes, and to Bruchsal, where his claim to the crown of Austria was definitely recognized by the diets of the province of Styria, and where he was married to one of that province. He was present also at a synod held at Thunsee, and was the influential personage who caused the punishment of death, denounced upon count Ernest of Austria, for rebellion, to be changed into the impostion of a fine.

Everything in the records thus reveals Willits as the most powerful and influential friend of the emperor. His power is evidenced in numerous documents, and in many ecclesiastical provisions and arrangements of the time. He was incessantly, energetically active in the affairs of both Church and State. Several churches in the diocese of Mainz, a number of prisons and other public works, and various works of art, were among the permanent relics of his administration. He died Feb. 25, 1011.

Literature.—Historical works, like Giesebrecht, Gesch. d. deutschen Kaiserzeit; Görner, A. Helm. k. Gesch. iii, 8, 4; and monographies, e.g. Die Willigis Archivscommission Regns Germ. et Archipiscop. Mogunt. Viva et Rebus Gratia, by Osmeneck (Monasteri, 1859); Euler, Erzbisch. Willigis von Mainz etc., (Naumburg, 1800), etc. See also Thietmair, Chron. passim; Pert, Monum. Germ. Script. ii, 3; Drissel, Cod. Dipl., iii, 437; Drissel, Nova史上最ii; Oratio, S. A. Eucf. iv; Schucht, Histor. Fuldana, 150, etc.; Bohmer, Font. Rev. Germ. iii; Thananger, Vita Bernardi Episc. Canarvatis, Vita S. Adalberti; and Herzog, Real-Encyclop. s. v.

Wills (or Willison).—John, a divine of the Church of Scotland, was born in 1600, became minister at Brechin in 1703, and in 1716 at Dundee, where he remained until his death, May 8, 1750. He was the author of, Examples of Plain Catechising (1757); —Sacramental Directory; or, a Treatise Concerning the Sanification of a Communion Supper (1774); —A Digest of Men's Converts (1755); —Sacramental Meditations and Advice (1759); —Sacramental Catechism; —Christian Scripture Directory; —Free and Impartial Testimony to the Church of Scotland, and other works. An edition of his Works was published in Aberdeen in 1762, and other editions have since appeared, including his later publications. See Fusi Eccles. Scotchian, iii, 689, 813; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Wills, Payton, D.D., a Congregational minister, was born at West Haven, Conn., in 1763; graduated at Yale College in 1783; studied theology at New Haven; became pastor at Easthampton, Mass., in 1795, where he remained until 1838. He died there Jan. 30, 1856. He published a Sermon in 1799, a Half-century Sermon in 1859, and contributed several articles to Sprague's Annals of the Amer. Pulpit (vols. i and ii).

William, Joseph, a Protestant pedagogue and philosopher, was born at Heiligenstein in 1725. In 1751 he was professor at the gymnasium in Strasbourg. In 1783 he retired from the professorship of the seminary, and died in 1838. He published, De l'Education du Peuple (1783); —Histoire de la Philosophie Allemande depuis Kant (1844), which received the prize from the French Academy of Sciences. From 1844 to 1850 he was one of the contributors to the Dictionnaire des Sciences Philosophiques, published by Hachette. See Bruch, Discours Nécrologique (Strasbourg, 1868); Lichtenberg, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Wills, Brook of (wîlls brûk) of Nächal ha-Arabim; Sept. παπνύσας Απαφάσσις; Vulg. torrens sinit-um), a wady mentioned by Isaiah (xxv, 7) in his dirge over Moab. Over these waters flows a singular flight in his Commentary on Isa. xxv, 7, connecting it with the Oddbim (A. V., "raven") who fed Elijah during his seclusion. The prophet's language implies that this wady was one of the boundaries of the country—probably, as Genesis (ix, 188) observes, the southern one. It is possible identified with a wady mentioned by Amos (vi, 14) as the then recognised southern limit of the northern kingdom (First, Huldah; Ewald, Propheten). XII—20*

This latter appears in the A. V. as "the river of the wilderness" (7223277 21, Nächal ha-Arabim; Sept. ἐχάμοισασ τοῦ ἐσθήλου; Vulg. torrens decem). Whitely, as they differ in the A. V. it will be observed, that the names are all but identical in the original, the only difference being that it is plural in Isaiah and singular in Amos. In the latter it is ka-Arabim, the same name which is elsewhere almost exclusively used either for the valley of the Jordan and the gader of it, or for its continuation, the great Arabah, extending to the gulf of Akaba. If the two are regarded as identical, and the latter as the accurate form of the name, then it is probable that the Wady el-Ahav is intended, which breaks through the southern part of the mountains of Moab into a broad channel called Ghôr el-Saîfeh, at the lower end of the lake, and appears to form a natural barrier between the districts of Kerak and Jebal (Burckhardt, Syria, Aug. 7). This is not improbably also the brook Zered (nachal-Zered) of the earlier history. The Tarçum Pseudojonaathone translates the name Zered by "ostrich," or "baskets."

Should, however, the Nachal ha-Arabim be rendered the "Willow-torrent"—which has the support of Genesius (Jesia) and Pusey (Comm. on Amos, vii, 14)—then it is worthy of remark that the name Wady Stysaff, "Willow Wady," is mentioned in part of the map of the ravine which descends from Kerak to the north end of the peninsula of the Dead Sea (Iby, May 9). Burckhardt (Syria, p. 644) mentions a fountain called 'Ain Stysaff, "the Willow Fountain" (Batafég, Arabic Dictionary, p. 1581).

The Rev. Mr. Wilton, in his work on The Negeb, or South Country of Scripture, endeavors to identify the Nachal ha-Arabim of Amos with the Wady el-Jeih, which forms the main drain by which the waters of the present Wady Arabah (the great tract between the Jebel Sherb and the mountains of et-Tih) are discharged into the Ghôr es-Saîfeh at the southern end of the Dead Sea. This is certainly ingenious, but cannot be accepted as more than a mere conjecture, without a single consideration in its favor beyond the magnitude of the Wady el-Jeih, and the consequent probability that it would be mentioned by the prophet.

Willow-Sunday is a local term to designate Palm-Sunday in some parts of England; so called because boughs of the willow-tree are used instead of palms.

Wylls, John, D.D., a Church of England divine, was born at Seabourough, Somersethshire, in 1740. He graduated M.A. in 1765 at Wadham College, Oxford; succeeded to the wardenship of that college in 1783; served the office of vice-chancellor from 1792 to 1796, and held the rectories of Seabourough, and of Tydd St. Mary, Lincoln, in the gift of the dr. Wills died May 16, 1806, very rich, leaving numerous benedict bequests. See (Lond.) Annual Register, 1806, p. 685.

Wills, Samuel, D.D., an English Baptist minister, youngest son of Rev. Alexander Wills, of Ashley, was born at Salisbury in April, 1808. He united with the John Street Church, London, at seventeen; the twenty manhood he was engaged for several years in preaching in the neighborhood of London; in 1833 opened a boys' boarding-school in Dorking, Surrey, preaching on the Sabbath, chiefly at Mortlake; in 1840 became pastor of a Church in Gosport, remaining till 1846, and then returned to England, in 1847 emigrated to the United States, and in New York established an open-communion church, of which he was the pastor for a time. Besides his ministerial work, he prepared several volumes for the press, which had a large circulation in this country. Among these were, Daily Meditations (纽约); —The Seven Churches in Asia: Christian Ordinances: —A Commentary on the Prophet Daniel. In 1858 he returned to England, and was pastor at Upper Norwood.
then at Vernon Chapel, King's Cross, and of West Row, Suffolk. His last settlements, which was of brief duration, were at Winchester and Milford, Hants. Resigning his pastoral work, he retired to Thornton Heath, Surrey, where he died, April 12, 1876. See (Lond.) Diary and Remains, 1859, p. 266. (J. C.)

WILSTADTER, ELIAS, a Jewish rabbi of Germany, was born in the year 1736, at Carlruhe. In 1821 he attended the lectures at the Wurzburg University, and in 1824, after due examination, was enrolled among the rabbinical candidates of Baden. In 1837 he was appointed to fill the vacancy at Carlruhe, and died Nov. 14, 1842. He published, Abriß der gesammten jüdischen Theologie (Carlruhe): Predigten bei verschiedenen Gelegenheiten (ibid. 1829). Together with some other rabbis he edited an edition of the Old Test. for the use of schools (ibid. 1838-39). See Frits, Bibl. Jud. iii, 516; Kayserling, Bibliothek jüdischer Kanzelredner, i, 331 sqq. (B. I.)

Wilmeid, in Norse mythology, is the progenitor of all the magicians. He is the originator of the science of medicine, magic, and fortune-telling.

Wilmer, Joseph Pyke Bell, D.D., a bishop of the Protestant Episcopal Church, was for a number of years rector of St. Mark's Church in Philadelphia, Pa., after which he was presented to Ware, in Hants, remaining in that parish until 1820. In 1826 he was consecrated bishop of Louisiana, in Christ Church, New Orleans, and died Dec. 2, 1876, aged about sixty-five years. See Prot. Episc. Alman., 1879, p. 169.

Wilmsen, Friedrich Eduard, a Protestant theologian of Germany, was born Jan. 25, 1736, at Halle. In 1777 he was called as pastor of the Evangelical Church to Berlin, where he died, May 23, 1798. He is the author of, De Suaestia Christi in Seligendo ad Apat, Genit. Mamas Paulo Copiscuia (Halle, 1766): — Beutvicklungener über Weisheit und Thorheit im gemeinen Leben der Menschen (Berlin, 1796): — Moralische Predigten (ibid. 1796; edited by F. Ph. Wilmsen): — Predigt für Hausrätter und Hausmütter (Leipzig, 1775). He also translated into German S. Clarke's Paraphrase of the Four Evangelists (Berlin, 1783, 3 vols.). See Winer, Handbuch der theolog. Lit. i, 245, 506, ii, 204, 267. (B. I.)


Wilson, Harry Bristow, D.D., an English clergyman, was born in London in 1774; educated at Merchant-Taylors' School, and at Lincoln College, Oxford; was appointed third undermaster of Merchant-Taylors' School in 1798, and second undermaster in 1805, in which office he continued until 1824, when he resigned, becoming, subsequently, master and bursar of St. Michael's, Bayswater, in 1807; and was rector of St. Mary Aldermen and St. Thomas the Apostle from Aug. 2, 1816, until his death, Nov. 21, 1853. He published a volume of Sermons on Several Subjects (1807): — History of Merchant-Taylors' School (1814): — Index to the Bible (1819); and other works. See (Lond.) Gentleman's Magazine, 1854, i, 536.

Wilson, N. W., D.D., a Baptist minister, was born in Pendleton County, Va., Oct. 20, 1824. He was ordained in 1858, and after having been a pastor of country churches for several years, was invited to the pastorate of the Church at Chapel Hill, N.C., and subsequently to Farmdale, Va., where he remained two years.

In 1870 he was called to the Grace Street Church, Richmond; in 1875 he removed to New Orleans, and became pastor of the Christ Church. He died of the yellow fever in 1878. He is spoken of as having been "one of the most eloquent ministers in the South." See Cyclopedia of Southern Biography, p. 190.


Wilson, Thomas (2), an English clergyman and school-master, was born in 1748. He was master of the grammar school at Clitheroe, Lancashire, for about forty years, and died in 1813. He was the author of An Archaeological Dictionary: or, Classical Antiquities of the Jews, Greeks, and Romans, Alphabetically Arranged, and a volume of Miscellaneous.

Wimmer, Gabriel, a Lutheran theologian of Germany, was born at Sagan, in Silesia, Oct. 29, 1671, and died at Berlin, May 14, 1746, in his first and only pariah, to which he was appointed in 1697. He is the author of Ausführliche Liedererklärung (Altenburg, 1749, 4 parts, published by his son). He also wrote some hymns, which are still in use in the Evangelisch G. d. deutscen Kirchische, v, 497 sqq. (B. I.)

Wimpeling, Jakob, a German humanist, was born July 26, 1450. At Freiburg he was the pupil of Geiler von Kaisersberg (q. v.). An epidemic drove him to Erfurt, but he eventually completed his university course at Heidelberg. He became master in philosophy in 1471, and began the study of canon law, exchanging it, however, ere long for that of theology. In 1473 he was made dean of the philosophical faculty, in 1481 superintendent of the Artist College and rector, in 1488 bachelor of theology and licentiate. Soon afterwards he was consecrated to the priesthood, and made preacher and canon at the cathedral of Spires. He was, however, rather suited to be an educator than a preacher, by reason of physical debility and a weak voice, and the natural bias of his mind. He was incessantly busy with his pen, and constantly had charge of a number of young men whom he inspired with the love of learning and of truth, which made them, as a rule, the ready, and, in some instances, effective supporters of the Reformation, when that movement began. In this period (1497) he wrote the Ildnomen Germania, one of his most important works, and one of the first to direct the course of education into a new channel. Fourteen years were spent at Spires, where he resolved upon retiring with Christoph von Utenheim (q. v.), Geiler von Kaisersberg, and others, to a hermitage in the depths of the Black Forest, but was hindered from the execution of the plan by a transfer to the faculty of arts at Heidelberg, Sept. 13, 1498. It was characteristic of his spirit that while concerned to introduce a purer Latin, and engaged in the delivery of lectures on rhetoric and poetry, he should confine himself chiefly to the teaching of those subjects, which he knew to be the very corner-stones of the Church and Prudence, and that he should reject the study of heathen authors as being injurious to youth. From this judgment he excepted Cicero, Virgil, and a few others only; but slight as was this concession, it obliged him to deliver two apologetic discourses to prove, against the assaults of monstrous adversaries, the utility of humane studies. In 1500 he resigned his professorship on the invitation of Utenheim, to resume the project of a hermit life, but while tarrying at Strassburg, Utenheim was made administrator of the diocese of Basle, and Wimpeling accordingly remained with Kaisersberg, and completed
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(1502) the edition of Gerson's works, upon which the latter had been employed since 1486. At this time he came into conflict with the notion of monasticism. This, however, was not through the publication of a work intended to promote the hostility of Strasbourg towards Germany, and basing its plea on the false statement that the Gau of Caesar's time had never extended to the Rhine, but only to the borders of Austria, subsequently a German province; and as he was victorious in the dispute, he retained his erroneous opinion while he lived. In December, 1502, Utenheim succeeded to the see of Baale and invited Wimpeling to collect and examine existing synodal statutes, with a view to reforming the clergy of the diocese. Wimpeling completed this work. Wimpeling returned to Strasbourg to take possession of a summissariata, to which he was appointed, but which was given to another person. He was therefore obliged to resume the training of young men as a means of earning a livelihood, and accepted a tontopship over the sons of his friends, Sturm and Paulus. A tract written at this time for one of these young men, in which he proved that Augustine had never been a monk, and that the boast of monasticism, that all wisdom takes refuge in a cell, was false, since neither the apostles nor the early fathers, nor the apse, nor the early fathers, nor Gregory the Great, Ulecl, Alc Tho., etc., were in any wise identified with monasticism, brought upon him the full weight of monkshy fury, and made him the earliest of humanists to experience its rage. His book enraged many of the secular clergy also, as they contained frequent exposures of the abuses tolerated in the Church, and of vices existing among her ministers, and persisted in demanding a reform of these evils. He was accused at Rome, but pope Julius II commanded the bishops of the monasteries to be silent. Wimpeling now undertook the work of improving the current methods of educating the young, but with different success, as he received no encouragement from persons in authority. He also wrote a history of the diocese of Strasbourg, which is still a source of some value. After the death of Geiler von Kaiserburg he wrote an appreciative characterization of the great preacher who had so long been his friend. His next important occupation was the drawing up of the list of complaints laid to the charge of the papacy by the German people, by direction of the emperor Maximilian I. To the list he added a number of recommendations, touching, e.g., the plurality of benefices, and an adaptation of the French Pragmatic Sanction to German conditions, which were favorably received, as was a supplementary work entitled Mediae Scriptoriam Pragmaticam. In 1506 he was made Bishop of Trier, and received in his charge by his friend, bishop Utenheim, and in this place he spent several years. In 1512 he wrote a valuable pedagogical work, entitled De Probus Institutione Puerorum in Triebullab et Adolescentum in Universali- bus Operis; but he felt himself to be too old to put his theories into practice at the head of a school, and therefore declined a call to teach theology at Strasbourg. The warfare with the monks was continued steadily, and drew forth from him a number of exposures of their conduct, and ultimately a broadside from the authors of the Epistola Obsecratram Fecunditatus. Towards the close of 1515 he retired to his native town of Schlettstadt, and thenceforward made that place his home. He surrounded himself with a company of ambitious young men, and organized a literary society which included Bucer and Phrygo among its members, and for a time the monastery scholars as promoters of improved methods of study. Wimpeling himself greeted the rise of the Reformation, and approved of Luther's course. In 1518 he submitted an opinion to the emperor at the diet of Worms, which, though guarded, was certainly in favor of Luther's science. He soon found, however, that the new movement was taking on more extensive proportions, and assuming a more radical character than he had expected, and, with the timidity which characterized the class to which he belonged, he withdrew his support, but Wimpeling wrote to Luther to persuade him that the change of the mass contained nothing contrary to the doctrines and usages of the early Church. He saw with pain that the Reformation was the fruitage of a seed which he had himself helped to sow. Wimpeling's life and character were full of contradictions, growing out of the fact that while he saw clearly the corruption and danger of the Church and the age, he yet failed to understand the methods through which alone a reform could be secured. He trembled at the idea of any hands attempting an improvement, even though the hands were those of God's own king, or king, and shrank in terror from the idea of assailing the pope and existing institutions in the Church. With scholarly bias he thought that the study of theology would alone elevate the clergy and reform the Church. His pedagogical writings contained many ideas which were reduced to practice by Protestant teachers in the next generation, though he was still too much a schoolman to intend more than a reform in grammatical and rhetorical instruction with his proposals. He cared more for the study than for the theory of the teaching of antiquity as a means of culture for the mind. He studied the hymnology of the Church, and attempted its improvement. He also wrote an Epitome Rerum Germanicum, which is interesting as the first essay towards the writing of German history. Wimpeling's style was easy and perspicuous, precise, often elegant, lively, and witty, though verbose. He wrote poetry which lacked inspiration and fancy, and which may be characterized as mere practice in Latin versification. He was, in a word, rather partial to that speculativa, which lacked originality. His writings were generally brief tracts, filled with citations from other books, and the influence they exerted was largely due to the elevated sentiments they expressed. His personal bearing was amiable, modest, and yet helpful. Reuchlin honored him as a sturdy supporter of religion, and, after his death, Nov. 17, 1528, Erasmus wrote a very beautiful letter in his praise to Vlattten. For material towards his biography, consult Rieger, Amentses Litterarios Fridericenses (Ulm, 1776; Fasc. 2), and see, generally, Herzog, Real-Encyklop., s. v.

Winchell, James Manning, a Baptist minister, was born at North East, Delaware Co., N.Y., Sept. 8, 1791; was converted at 16; entered the ministry in 1807; graduated from Brown University in 1812; was licensed by the Baptist Church at North East, Oct. 4 of the same year; supplied the Baptist Church at Bris- tol, H. L., during 1813; was ordained pastor of the First Baptist Church in Boston, Mass., March 30, 1814; and died Feb. 22, 1820. He published an edition of Watts's Psalms and Hymns, with a Supplement, and Two Dis- courses, Exhibiting an Historical Sketch of the First Baptist Church in Boston from 1665 to 1818 (1819). See Sprague, Annals of the Amer. Pulpit, vi, 99.

Winchester, Councils of (Concilium Winoni- num). Winchester is a city of England, capital of Hampshire, situated on the right bank of the Itchen, twelve miles north-north-east of Southampton and sixty-two miles west-south-west of London. Several ecclesiastical councils have been held there, as follows:
I. Was held in 856, in the presence of three kings. It was enacted that the temporalities of all churchmen should belong to the Church, free of all burdens, as an indemnification for the losses sustained by the incursion of the Normans who had ravaged England. See Mansi, Concil. viii, 248; Wilkins, Concil. i, 184.
II. Was held in 795, by St. Dunstan, in consequence of the disturbances caused by certain clerics who had deprived of their churches on account of marriage and scandalous life. The well-known incident of t-
image of our crucified Saviour having decided in favor of the monks, is said to have occurred in this council. The clergymen were condemned, and imposed the intercessions of the young king Edward, who entered Dunstan to re-establish them, but in vain. See Manse, Concil. i., 721; Wilkins, Concil. i., 851.

2. He was held in 1061, under king Canute, to confirm the exemption of the abbey of St. Edmund. See Manse, Concil. i., 848; Wilkins, Concil. 1., 297.

IV. He was held on the octave of Easter, 1070, in the presence of William the Conqueror. The three legates of Rome, Hermensfrid, bishop of Synon, and the cantinates John of Synon and Stephen, priests of Canterbury, was deposed; (1) for having retained the bishopric of Winchester together with the archbishopric of Canterbury; (2) for having worn the pall of his predecessor Robert until the pope sent him a new one; and (3) for having received-in his absence, Benedict X., Agelmar, bishop of the East Angles, and several abbots were also deposed. Wulfred, bishop of Worcester, claimed from William certain lands belonging to his bishopric which the latter had withheld, and the claim was allowed. Thirteen canons were published.

1. Concerning the coming-in of bishops and abbots by simoniacal hire.
2. Of ordaining men promiscuously, and by means of money.
3. Of the life and conversation of such men.
4. That bishops should celebrate council twice a year.
5. That the ordination and consecration of the minsters of their order in their own churches.
6. That bishops be free in their dioceses over the clergy and laymen.
7. That bishops and priests inviate laymen to penance.
8. That the clergy be not violent clerks and monks.
9. That the canons and monks have their sees seceded, and that none ask of them for the prince.
10. That bishops and priests assume tithes, as it is written.
11. That none invade the goods of the church.
12. That the clergy will bear secular arms.
13. That the clerks and monks be duly reverenced, let him that does otherwise be anathema.

See Johnson, Excl. Canons; Mansi, Concil. i., 1302; Wilkins, Concil. 1., 822.

V. He was held in 1071, by archbishop Lanfranc. Sixteen canons were published, the heads only of which remain to us.

1. That no one be allowed to preside over two bishoprics.
2. That no one be ordained by means of simoniacal hire.
3. That foreign clergymen be not received without letters commendatory.
4. That ordinations be performed at the certain seasons.
5. That bishops be not of stone.
6. That the sacrifices be not of beer, or water alone, but of wines mixed with water only.
7. That baptism be celebrated at Easter or Whitsun only, except there be danger of death.
8. That masses be not celebrated in churches before they have been consecrated.
9. That the corpses of the dead be not buried in churches.
10. That the bells be not tolled at celebrating in the time of the Secret (Secretum Missae).
11. That bishops only give penance for gross sins.
12. That monks who have thrown off their habit be admitted neither into the army, nor into any convent of clerks, but be esteemed excommunicated.
13. That no bishop celebrate a synod once a year.
14. That tithes be paid by all.
15. That all clerks and canons observe continence, or desist from their office.
16. That clerks be not of wax or wood.

It was probably resolved in this council that an institution of penance for the soldiers of William of Normandy, left by the legate Hermensfrid, should be executed. It is in the third book. See Johnson, Excl. Canons, 1078; Wilkins, Concil. i., 856.

VI. He was convoked by William the Conqueror, and held in 1072; fifteen bishops were present, with Hubert, the lieman legate, and many abbots and barons. The dispute between the archbishops of Canterbury and York was renewed, with care; and it was established, both from ecclesiastical history and by popular tradition, that, from the time of St. Austin till the last one hundred and forty years, the primacy of the see of Canterbury over the whole of Great Britain had been recognized; that the archbishop of Canterbury had often held ordinations and synods in the very city of York itself.

At the following Whitsuntide it was also decided, in a synod held at Windsor, that the see of York was subject to that of Canterbury. See Mansi, Concil. i., 1211; Wilkins, Concil. i., 951.

VII. It was held in 1074, by archbishop Lanfranc. Six canons were published.

1. Forbids canons to have wives. Ensures that such priests as live in cages and villages be not forced to divide their wives if they have them. Forbids such as have no wives to marry, and bishops to ordain in future any who do not declare that they have no wife.
2. Forbids to receive a clerk or monk without letters from his bishop.
3. Forbids the clergy to pay any service for his benefice but what he be paid in the time of king Edward.
4. Laysmen accused of any crime to be excommunicated after the third summons to appear before the bishop, if they refuse.
5. Declares a marriage made without the priest's benefice to be a state of fornication.
6. Forbids all appellation of churches.

See Johnson, Excl. Canons; Mansi, Concil. i., 851; Wilkins, Concil. i., 867.

VIII. He was held Aug. 29, 1130, under archbishop Theobald of Cantorbay, and King Stephen, who had seized upon certain houses belonging to the churches of Salisbury and Lincoln, and thrown the two priests into prison. Stephen himself was cited to appear before the council. Henry, bishop of Winchester, the pope's legate, combined incendiary justice done to the cause of religion by those who plundered the property of the Church upon the plea of the ill-conduct of the bishops. He required that the king should begin by re-establishing the injured bishops, who, by the common law, were incarc- terated from pleading on account of their seizure. The king sent a warning to the bishops, that none of them should have the boldness to make complaint to Rome against him. Upon this the council broke up without settling anything, for the king refused to submit to the judgment of the prelates, and the latter did not think it advisable to employ ecclesiastical censures against him upon their own responsibility, and surrounded as they were by his power. See Wilkins, Concil. i., 419; Mansi, Concil. i., 1041.

IX. It was held in 1143, on the Monday after the octave of Easter, by Henry, bishop of Winchester, legate a la- tera. Two apostolical canons were published.

1. Declares that none who violated a church or churchyard, or laid violent hands upon a clerk or religious person, should be absolved by any person but the pope.
2. Declares that the plough and handwielding in the field should enjoy the same peace as if they were in the churches.

All who opposed these decrees were excommunicated with candles lighted. See Wilkins, Concil. i., 421; John- son, sub ann.; Mansi, Concil. x., 1024.

Wind (Wind, runac; Sept. w'neuol, 81waoel; Vulg. spiritus, ventus). This Hebrew word signifies air in motion generally, as breath, wind, etc. Both the Sept. and Targum words occur in the following definition of wind (Arbiter Mundus, ii., 4): "Wind (brepeag) is nothing else but a large quantity of air blowing, which is called w'neuol." So also Plato has πνευμα του w'neuol for a high wind (Phaedon, § 24, ed. Forster). Josephus also uses w'neuol βαένειον for a violent wind (Ant. iv., 2, 2). As Lucian also does, βαηνεωρ w'neuol (Her. vi., 1, 7). The Vulgate word spiritus, from spiritus, "to breathe, "blow," is applied in like manner in Latin, as by Virgil (Aenid, xii., 366): "Boreas cum spiritus alto Inostrat Egero," "When the northern blast roars in the Aegean."
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7; cxviii, 16; comp. Baruch vi, 61). In the New Test.
it occurs in Matt. ii, 7; xiv, 24; Mark iv, 39; John iii,
8; xxvii, 4; Eph. iv, 14; James i, 6; Rev. vi, 18;
vi, 11). Throughout the New Test, the word is ἄνεμος,
extent in our Lord’s illustration, John iii, 8.
In the ἄνεμος occurs in Wisdom v, 14; xi, 2, etc.;
but νεφέλη in xvii, 18; Eccles. v, 9; xxvii, 18; Song of
the children, xxxvi, 42). We might perhaps attribute
the exactness of the translation, for “the wind,” from
the New Test, to its having become almost entirely
appropriate to “heavenly things.” In Acts ii, 2, we have
νεφέλη translated “wind”; Vulg. spiritus. It is
meaning in Hebrew (Heb. 2, xi, 15; Sept. διανοιχητής;
Vulg. spirit). The evening breeze is still called,
among the Persians, “the breeze of the day” (Chardin,
Voyage, iv, 48). In Amos iv, 13, God is said
to create “the wind.” Although this idea is very
conformable to the Hebrew theory of causation,
whether we regard it as a natural cause or as an
attribute of every natural phenomenon immediately to the
divine agency, yet the passage may perhaps be directed against
the worship of the winds, which was common among
ancient nations. Comp. Wisdom xiii, 2. Herodotus
relates the same of the Persians (i, 181). The words of
our Saviour, “a reed shaken with the wind” (Matt. xi,
7), are taken by some in the natural, and by others in
a metaphorical sense. The former view is adopted by
Grotius, Beza, Campbell, Rosenmüller, Schlüter, and
Wetstein; and is confirmed by Rosenmüller observes,
by the antithesis of the rich man, whose magnificence all
magnificence. The comparison is adopted to reprove the
sickness of the multitude (comp. ver. 15 and Eph.
iv, 14).

2. The wind occurs as the medium of the divine inter-
vention, or agency (Gen. i, 2; ii, 8. Exod. xv, 10;
Num. xi, 31; I Kings xviii, 43; xix, 11; Job i, 19; Isa.
xi, 5; Jonah i, 4). In the New Test, the wind was
super naturally employed at the day of Pentecost,
like the “sound” and “fire” (Acts ii, 2). Indeed, our Lord’s
illustration (John iii, 8), and the identity of the He-
breus with the Greek word signifies, as hands, and
spirit, lead to the inference that the air in motion bears
the nearest resemblance of any created object to divine
influence, and is therefore the most appropriate medium of
it. See SPIRIT. To this class of instances we refer
Gen. i, 2, “And the Spirit of God moved upon the face
of the waters.” Along with Patrick and Rosenmüller,
we construe the phrase, “a wind of God,” a wind
employed as the medium of divine agency. Rosenmüller
compares Psa. civ, 30; cxviii, 8; isa. xi, 7. Dr. Lee refers
to 1 Kings xviii, 12; 2 Kings ii, 16, and Psa.
xxviii, 11; Isa. xi, 4. In the two latter passages, he ob-
serves that the word is equivalent to power, etc.
The communications of the elements, etc., through means of
which the petulance of Elijah was reproved (1 Kings
xix, 11), are best understood as having occurred in vis-
ions (comp. Dan. ii, 35; Zech. v, 9). The word is
used metaphorically in the following instances: “The winds of the
wind” denote the most rapid motion (2 Sam. xxi, 12), where the phrase
may be a poetical representation also of the incident record-
ed (2 Sam. v, 24; Psa. civ, 9). The onomatopoeia in
the text occurs in the passages, in Hebrew, is remarkable.
Nothing like or trilling is called wind (Job vii, 7;
Isa. xlii, 29; Psa. lxviii, 39; comp. Eph. iv, 14; Eccles.
v, 9). Violent yet empty speech is called “a strong
wind,” or a mere tempest of words (Job viii, 2). “Vain
knowledge” is called יִנָּה לַיְבֹעֵד, knowledge of wind
(Job xv, 2); “vain words,” words of wind (xvi, 8).
Many expressive phrases are formed with this
word. “To inherit the wind” denotes extreme disappointment
(Prov. xx, 29); “to hide the wind,” impossibility
(xxvii, 16); “to labor for the wind,” to labor in vain
(Eccles. vi, 16); “to bring forth wind,” great patience
and pains for no purpose (Isa. xxvi, 18; comp. Hos.
vi, 8, 9; xl, 11); “wind to become void,” to result in nothing-
ness (Jer. vi, 19). “The four winds” denote the four
quarters of the globe (Ezek. xxxvii, 9); “to scatter
to all winds,” to disperse completely (v, 10; xii, 11;
xxvii, 21); “to cause to come from all winds,” to restore
completely (xxvii, 9). The wind hath bound her
mouth (Hos. iv, 19); “to sweep away the wind,”
Harmon’s rendering, into a far country (Hos. iv, 19); “to sow the
wind and reap the whirlwind,” unwise labor and a fruitless result (viii, 7); “to
feed on the wind,” to pursue delusive schemes (xii, 11);
“to walk in the wind,” to live and act in vain (Mica ii, 11); “to observe the wind,” to be over-cautious (Eccles.
x, 4); “to winnow with every wind,” to be credulous,
apt to receive impressions (v, 9).

Comparisons.—Disappointment, after high promise or pretension, is “as wind
without rain” (Prov. xxv, 14); the desperate speeches of an afflicted person are
compared to the wind (Job xi, 26).

Symbolically.—Empires are represented as having
wings, and “the wind in their wings” denotes the
rapidity of their conquests (Zech. v, 9). The wind is
often used as the symbol or emblem of calamities (Isa.
xxii, 2; xlii, 16, 18; lvi, 18; lvii, 6); destruction by the
Chaldean army (Jer. iv, 11, 13; comp. Wind. iv, 4; v;
xxi, 20). “The windy storm” (Psa. iv, 8) denotes
Absalom and his party. The wind is the frequent
element of the divine chastisements (Isa. xxvii, 8, 9;
Jer. xxii, 22, ii, 1, etc.

Beautiful expressions occur as in Isa. xxvi, 2, “He
stayeth his rough wind in the day of the east wind;”
that, God doth not aggravate the misfortunes of man
kind by his chastisements; to make a weight for the
winds” (Job xxvii, 20).

Mistranslations.—In Psa. lxviii, 8, 9, “He remembered
that they were but flesh, a wind that passeth away
and cometh not again,” should probably be rendered,
“a spirit going away and not returning.” All the
versions make the words relate to the soul of man.
Homer has a very similar description of death (Iliad,
ix, 406). In Ezek. i, 6, the translation is faulty and
the sense further obscured by a wrong division of verses.
The passage should be read: “The sun also riseth and
the sun goeth down, and hasteth to his place where he
ariseth, going to the south and circulating to the north.
The wind bloweth as it listeth, and returneth upon its
whirlings.” All the versions give this rendering; our version alone mistakes the
meaning. The phrase “brought forth wind,” is understood
by Michaelis as an allusion to the female disorder called
empneumatia, or windy inflation of the womb (Syn-
tagma, Comment. ii, 165). The Syriac translator also
understood the passage in this way: “Enixi sumus ut
ilia que ventos patrim.”

4. The east wind (Ἐνότερον). ἄνεμος νότος, ἄνεμος
caudus, νότος, ventus aera, spiris veherens, ventus auster.
(palmar, arbor, eurus, ventus aera). Both forms denote the natural phenomenon (Gen. xlii,
6, 28; Job xxxviii, 24; Psa. lxviii, 7; lxvii, 26; No-
ah iv, 8). Considerable indeterminacy attends the use of
these words. Dr. Shaw remarks that every wind is
called by the Orientals אֶרֶץ, an east wind, which
blows from any point of the compass between the east
and north, and between the east and south (Travels, p.
285). Accordingly, the Sept. often understands this
word to mean the south, as in Exod. xii, 13; xiv, 21 (see
Boehm, Hierozonion, ii, 10). If the east wind happens
to blow some days in the month of May, June, July, and August, it occasions great
distress to the vines and harvests on the land, and also
to the vessels at sea on the Mediterranean (Hom. xiii. 15; Job iv. 8; Job xiv. 2; xv. 2; Isa. xl. 7; Gen. xlii. 6, 28; Ezek. xvii. 10; xix. 12; xxii. 26; Isa. xlviii. 7; ciii. 5). In Job iv. 8, the phrase occurs, "διέθρεσθαι κατα θέρμαντος," a still or sultry east wind. For testimonies to the destructiveness of this wind in Egypt and Arabia, see Niebuhr, Hebr. Gesch. von Aegypten, p. 8; Thevenot, Voyages, i, ii, 84; Hackett, Illustrations of Scripture, p. 135.

The east wind crosses the sandy wastes of Arabia Deserta before reaching Palestine, and was hence termed "the wind of the wilderness" (Job i. 19; Jer. xiii. 24), It is remarkably dry and penetrating, and has all the effects of the sirocco on vegetation (Ezek. xvii. 10; xix. 12; Hos. xiii. 15; Job iv. 8). It also blows with violence, and is hence supposed to be used generally for any violent wind (Job xxvii. 21; xxxiv. 24; Psa. xlvii. 7; Isa. xxxii. 8; Ezek. xxvii. 26). It is probably in this sense that it is used in Exod. xiv. 21, though the east, or at all events the north-east wind, would be the one adapted to effect the phenomenon described, viz. the gathering of the waters towards the north and south, so that they stood as a wall on the right hand and on the left (Robinson, Researches, i. 57). In this, as in many other passages, the Sept. gives the "south" wind (δουρὰς) as the equivalent for the Greek κυνίμη. Nor is this wholly incorrect, for in Egypt, where the Semitic winds are pronounced, the north wind has the same characteristics that the east has in Palestine. The Greek translators appear to have felt the difficulty of rendering κυνίμη in Gen. xlii. 6, 28, 27, because the parching effects of the east wind, with which the inhabitants of Palestine are familiar, are not attributable to that wind in Egypt, but either to the south wind, called in that country the khaimis, or to that known as the asūn, which comes from the south-east or south-south-east (Lane's Modern Egypt), i. 22, 23). It is certainly possible that in Lower Egypt the east wind may be more parching than elsewhere in that country, but there is no more difficulty in assigning to the term κυνίμη the secondary sense of parching, in this passage, than that of ιρείνων in the other portions quoted. As such, at all events, the Sept. treated the term both here and in several other passages, where it is rendered kuyne (κυνίμων, lit. the burner). In James i, 11, the A. V. erroneously understands this expression of the burning heat of the sun. In Palestine the east wind prevails from February to June (Raumer, p. 79).

It is used metaphorically for pernicious speech, a sum of words (Job iv. 2; 2: calamities, especially by war (Isa. xxxvi. 8; Jer. xvii. 10; Ezek. xvii. 12; xxii. 26; Hos. xiii. 15). In this latter passage the east wind denotes Shalmaneser, king of Assyria; in Ezek. xxvii. 26, it denotes the Chaldeans. Tyre is thereby represented under the beautiful alliteration of a ship towed into deep waters, and then destroyed by an east wind. A very similar representation is given by Horace (Carm. i. 14). The east wind denotes divine judgment (Job xxvii. 21), "To follow the east wind," is to pursue a delusive and fatal course (Hos. xii. i). In this it is equivalent to the Arabic "الشمال الغربي," (Greeks, ἐν τοῖς ἄκτοις). The west and south-west winds reach Palestine loaded with moisture gathered from the Mediterranean (Robinson, i. 249), and are hence expressive of the Arabs "the fathers of the rain" (Raumer, p. 79). The little cloud "like a man's hand" that rose out of the west, was recognized by Elijah as a presage of the coming downfall (1 Kings xviii. 44), and was consecrated by our Lord as one of the ordinary signs of the weather (Luke xii. 54). Western winds prevail in Palestine from November to February. See West.

6. North wind (Τῦξ Πωρυγίου, Prov. xxx. 23; ἄνθρωπος ἄνθρωπος, Ruth vi. 9). The north wind, or, as it was usually called, "the north," was naturally the coldest of the four (Eccles. xiii. 50), and its presence is hence invoked as favorable to vegetation, in Cant. iv. 16. It is further described in Prov. xxx. 23, as bringing (A. V. "drivest away" in text; "brought forth" in marg.) rain; in this case we must understand the north-west wind, which may bring rain, but was certainly not regarded as rainy. The difference connected with this passage has led to the proposal of a wholly different sense for the term τραχόν, viz. "hidden place." The north-west wind prevails from the autumnal equinox to the beginning of November, and the north wind from the time to the equinox (Raufer, Nam. p. 79). See North.

7. South wind (Σιρός, Job xxxvii. 17; γυναικεῖον, Ps. lxxvi. 26; Λύτην, ἀνθρωπος, Luke xii. 55, γυναικεῖον [Sirocco]. Acts xxviii. 13). The south wind, which traverses the Arabian peninsula before reaching Palestine, must necessarily be extremely hot (Job xxxvii. 17; Luke xii. 55); but the rarity of the notices leads to the inference that it seldom blew from that quarter (Ps. lxxvi. 26; Cant. iv. 16; Ecclus. xiii. 16); and even when it does blow, it does not carry the νεκρόν into Palestine itself, although Robinson experienced the effects of the south wind (not far south of Gaza) (Researches, i. 196). In Egypt the south wind (khaimis) prevails in the spring, a portion of which, in the months of April and May, is termed el-khamis from that circumstance (Lane, i. 22). See South.

8. The four winds (ἡερπρώ, ἀντόνα ἀντόνα, ἀντόνα πεζών). The Hebrews knew only of four winds; and so Josephus (Ant. viii. 8, 5). This phrase is equivalent to the four quarters of the world (Ezek. xxxiv. 9: 2 Edom xiii. 5), the several points of the compass, as we should say (Dan. viii. 8). See Tristram, Nat. Hist. of the Bible, p. 33. "Parish.-" Striving of the four winds," is a great political symbol (Dan. vii. 2: comp. Jer. ev. 11, 12; Is. vi. 1); "to hold the four winds," is by contrary to secure peace (Rev. vii. 2); "to be divided to the four winds," implies utter dispersion (Dan. xi. 4; Jer. xlix. 22; Ezek. vi. 10, 12; xviii. 2). So also the phrase is το πέντε ταξινομούν (Matt. xxvii. 81) means from all parts of the world (Mark viii. 27).

9. The Hebrews, like other ancient nations, had but few names of winds. Homer mentions only βοῦς, νῦ- ρος, ἱππος, and ἀργος. Aul. Gellius, indeed, complains of the infrequency of names of winds in ancient writers. The N. T. contains the same indefiniteness of expression in Hebrews (see Larcher's notes on i. 188). In the course of time the Greeks and Romans added eight other winds to the original four, but that appearing too minute a division, they reduced the additional ones to four, thus making only eight in all. The names of these may be seen in Larcher (in supple), or Pliny (Hist. Nat. viii. 34). Further information may be found in Corey's Translation of Hierocles, De Erotibus, Agris et Locis (Paris, 1800); Discours Préliminaire, and see index. For a comparative table of the English, Latin, and Greek divisions of the winds, and their names, amounting to more than thirty, see Belo's Herodotus (Polye- nius, notes, iii. 298, London, 1791).

One Greek name of a wind occurs in Acts xxvii. 14, ἐσθαλήν, Euryfholon, a tempestuous wind in the Mediterranean, now called a Levant. The Alexandrians, Vulg. and Syr., read "εὐρυφθολον;" Syr. ἐπανελθειν. The common rendering, Erosos, Euryfholon, from ιππος, "east wind," and κλεον, "a wave," quasi an eastern tempest. Other MSS. read Eoros, Euryfholon, from ιππος, "broad," and κλεον, "a wave," or rough waters; and then the word would mean the wind which peculiarly excites the sea. Barnes comments the common rendering, and describes the wind as blowing in all directions from the north-east round by the north to the south-east (Fren- de, p. 380, 4th; see Bowyer's conjectures, and Dod- dridge, in loc.).
The Hebrews had no single terms indicating the relative velocity of the air in motion, like our words breeze, gale, etc. Such gradations they expressed by some additional word, as "great," הליברעה, "a great wind" (Joel i, 4), "rough," חזק, etc. Nor have we any single word indicating the destructive effects of the wind, like their verbs רעש and רס, as סער (Zech. vii, 14, etc.), and answering to the Greek word ὀξεύομαι (see Sept. of Gen. xii, 6, 23). Our metathorical use of the word storm comes nearest. The term צלופוד (톨ופוד), in Ps. x, 6 (A. V. "horrible"), has been occasionally understood as referring to the nimbus (Olahsman, in loc.; Geiss, Theol. p. 418); but it may equally well be rendered "wrathful," or "avenging" (Hengstenberg, in loc.). The phrase צלופוד נון, "stormy wind," צלופוד נון אורים, צלופוד PROCESSE, occurs in Ps. cvii, 25, cxlvii, 8. It is metaphorically used for the divine judgments ( Ezek. xiii, 11, 18). The word צלופוד is usually translated "whirlwind;" it means, however, more properly a storm (2 Kings ii, 11, 12; Job xxxviii, 1, x, 6; Zech. ix, 14; Sept. ἐνερατός, λειβος, νηφός; Vulg. turobo; Ecles. xxxii, 17; ἐνερατός, νηφός). We have notice in the Bible of the local squalls (λειβος—Mark iv, 37; Luke viii, 23), to which the sea of Gennesaret was liable in consequence of its proximity to high ground, and which were sufficiently violent to endanger boats (Matt. vii, 24; John vi, 18).

The Hebrew word is used metaphorically for the divine judgments (Isa. xl, 24, xlii, 16); and to describe them as sudden and irresistible (Jer. xxiii, 19; xxx, 32, xxx, 29). "A whirlwind out of the north" (Ezek. i, 4) denotes only a Babylon. Another word, כֹּל, is also translated "whirlwind," and properly so. It occurs in Job xxxvii, 9, Isa. xxi, 1. It is used as a simile for complete and sudden destruction (Prov. i, 27); and for the most rapid motion, "wheels of war-chariots like a whirlwind" (Isa. v, 28; Jer. iv, 15). Total defeat is often compared to "chaff scattered by a whirlwind" (Isa. xvii, 13). It denotes the rapidity and irresistibleness of the divine judgments (Isa. lxxvi, 5).

The phrase "to reap the whirlwind" denotes useless labor (Hos. viii, 7); "the day of the whirlwind," destruction by war (Amos i, 14). "The Lord hath his way in the whirlwind," is probably an allusion to Sinai (Num. x, 39). A beautiful description of it is given in Prov. xvi, 10: "As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation." See WHIRL

Windesheim (or Windsen), a Dutch monastery of the order of Regular Canons, celebrated as the centre of a somewhat extensive congregation of reformed convents, flourished in the former half of the 15th century. It was intimately connected with the association of Brothers of the Common Life, having been established by Radewin, the pupil and successor of Gerhard Groot, to serve as a rallying-point for its members. It was founded in 1279 by Van Hattorp, in Zealand, and one of Groot's converts, donated his homestead property of Windsen, worth above three thousand florins, to the prospective monastery on the inception of the plan, and other donations followed, so that the convent became an accomplished fact in 1286. Six brothers constituted its original congregation. The church was dedicated, and the investing of the brothers with the robes of their order was performed Oct. 16, 1287, Henry of Huxibia being made temporary superior, with the title of rector. Voss von Huesden, who succeeded to the government of the convent as prior, four years afterwards, became the real founder of its importance. During thirty-three years he was zealous in the promotion of its internal prosperity, as well as in the erection of its buildings and the extension of its influence. Its riches became immense under his administration, and the number of monasteries, and also of nunneries, connected with it, increased remarkably. Among these the monastery of St. Agnes, near Zwoll, became chiefly famous, through Thomas a Kempis and Johann Wesel, who were its inmates. In 1402 the first convocation of the general chapter was held at Windsesheim. In 1438 the Council of Basle directed Windsesheim to undertake the reformation of the convents of Regular Canons in Germany. This reformatory work extended within many years to the convenants of other orders, and continued until the general reformation of the 16th century brought it to a close. The convent of Windsesheim itself continued to exist until the end of the 16th century, and a chapter of Windsesheim even until the 18th century. Its members were bound only by the three substantialia of monachism, the vows of poverty, chastity, and obedience, and they employed themselves, particularly during the earlier period, with the copying of manuscripts and industrial pursuits. Their reformatory labors aimed merely at a re-establishment of the earlier monastic discipline by reducing asceltical requirements to a tolerable degree. See Bousset, Chronik der deutschen Theologie (1621); In Ref. Monaster. quorund. Suzonias, in Leibnitz, Scriptores Brunensis, c. ii; Delprat, Oeuvr. d. Bréderosch von G. Groote (2 ed. Arnh., 1886; Germ. ed. by Mohrnie, Leipzig, 1840); Herzog, Real-Encyklop. s. v.

Windheim, Christian Ernst von, a Protestant theologian, was born at Wernigerode, Oct. 29, 1728. He studied at Stade, and after completing his course went to Helmstäd, where he commenced his philosophical lectures. In 1746 he publicly defended a dissertation, De Intellectu Divino, quo Sociocnasmus Philosophicus Argumcntum suis prioriur, and was appointed adjunct to the philosophical faculty. In 1747 he went to Göttingen as professor of philosophy, and in 1750 to Erlangen, where he also lectured on theology. He died Nov. 6, 1768. He wrote, Commentatios Philosophico-criticis de Hesperosvora Verum Consensivo Futurum (Halle, 1744); — Dias. de Paulo, Gentium Apostoli (Ibid. 1745); — Syloge i-x, Theism Philosophicaram Miscellaneorum (Helmstäd, 1746-47); — Consecratae Theism Philosophicarum (Ibid. 1749); — Dias. in Dianatomiam Grammaticam Hesperosvora (Erlangen, 1781); — Dias. Philol. Literar. Ephemerae Hesperosvora ad Venerab. Societ. Comit. Societ. Einsseim Patrimonii, Resolutae, Variisque Locis Sacrinae Vetorum Testis Instituta (ibid. 1752), etc. See Döring, Die gelehrten Theologen Deutschlands, ii, 728 sqq., Fritts, Bibli. Ital. iii, 922 sqq., Steinbeinacher, Bibli. Handsch., p. 150; Winer, Geschichte der theol. Lit., i, 158, 186, 187, 269, 263, 543, 572, ii, 12, 59. (B. P.)

Windsheet, the cloth in which a corpse is wrapped for burial.

Windschmann, Friedrich Heinrich Hugo, a Roman Catholic theologian of Germany, was born at Aschaffenburg, Dec. 13, 1811. In 1836 he received holy orders, went to Munich in 1838 as professor of canon law at New-Terr. exegesis, and made the canon of St. Cajetan in 1839; in 1842 he became a member of the Munich Academy of Sciences, in 1846 general vicar, and died Aug. 24, 1861. He wrote, Sanctorum Sacrae de Theologisimis Vestinentium (Bonn, 1833); — Uber den Somnusculi der Natur (Munich, 1846); — Urons der synlichen Volker (Ibid. 1853); — Die persische Anubita (Ibid. 1856); — Anubita (Ibid. edd.); — Muhr (Leipzig, 1857); — Vindiciae Petriniae (Regensburg, 1856); — Einleitung des Briefe an die Galater (Mayence, 1864). His studies on Oriental were edited by Engel (Bonn, 1882). See Franz Windschmann, Ein Lebensbild (Augustenburg, 1861); Thol. Universallexikon, s. v.; Literarischer Bundesteer, 1862, p. 18. (B. P.)

Windsor, Council of (Concilium Windsorianum, or Windsorienses). Windsor is a town in Berkshire,
WINE

England, on the right bank of the Thames, twenty-three miles south-west of London. Its castle is the residence of the queen of England. Old Windsor is a mile and a half east-south-east of this, and was the royal residence during the Saxon dynasty. The present location was chosen by William the Conqueror. Two ecclesiastical councils have been held at Windsor, as follows:

1. Was held on Whit-Sunday, 1070, in which Agelric, bishop of the South Saxons, was deprived, and committed to prison at Marlborough; no crime was imputed to him, and the sole object of the proceeding seems to have been to make room for a Norman. Several abbots were in like manner deposed at the same time. See Johnson, Ecc. Commons, sub ann.; Mansi, Concil. x, 1993.

2. Was held April 26, 1114, in which Ralph, bishop of Rochester, was elected to the see of Canterbury, vacant during the five preceding years. See Mansi, Concil. x, 793; Landon, Manual of Councils, p. 696.

Wine, Ecclesiastical Use of. In the celebration of the Lord's Supper, the common wine was ordinarily used. Such was probably that which our Saviour used at the last supper. The ancient mixed water with the wine; and this practice seems at one period to have been general, and is abundantly authorized by canons of the Church. The proportion of water varied at different times. Sometimes it was one-fourth, at others, one third. The Western Church mixed cold water only; the Greek Church first cold, and then warm water. This was said to be emblematical at once of the fire of the Holy Spirit and of the water which flowed from our Saviour's side. Various idle questions respecting the sacred elements were agitated at different times. With some there was a question of what grain the bread should be made. Others mingled salt and oil with the bread. Some substituted water for the wine. Red wine was preferred in order to avoid mistakes by the use of white wine, and also more sensibly represent the mystery. The Roman Church now uses white wine. In the 17th century claret and in the 18th century sack was employed in England. See Eucharist.

Wine, Sacramental. The Rev. Dunlop Moore, D.D., shows most conclusively, in the Presbyterian Review for January, 1882, in opposition to the statements of Dr. Samuel (Fineene Liquor to Wine, p. 159 sq.), that the early Christian fathers knew only of fermented wine in this connection; and likewise, by the testimony of the most eminent rabbis of modern times, that the Jews to-day use fermented wine for Passover purposes. The use of steeped wines is only reported in those where pure wine (i.e. wine free from ceremonial impurity by Gentile contact) cannot be procured; but even in that case the Jews are utterly indifferent as to whether it has fermented or not. They also freely use meqor during the Passover, although this is, of course, the product of fermentation.

Wine-cup (יוֹם דְּבָא, cup of the wine). Wine, or the cup in which it is contained, often represents in Scripture the anger of God: “Thou hast made us drink the wine of astonishment” (Isa. lx, 8). “In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same. But the dregs thereof all the wicked shall wring them out and drink them” (Isa. xlv, 8). The Lord says to Jeremiah (Jer. xxxv, 15),

Ancient Egyptian Wine-cups.

Ancient Assyrian Wine-cups.

“Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it.” Elegant forms of drinking-cups are represented on the Assyrian and Egyptian monuments. See Cur.

Wine-press is the rendering in the A. V. of three Hebrew and one Greek words: תְּבַנֶּה ("wine-press," Judg. vi, 11; Neh. xiii, 15; Lam. i, 15; "wine-fat," Isa. xliii, 2; "press" Joel iii, 13), which denotes the whole apparatus (see גֵּדֶשׁ-סֵנֶקֶע), or (as Gesenius prefers) simply the large vat (לַעֲבֹךְ) in which the grapes were trodden, the latter being a meaning specifically borne by פָּרְדָּח ("wine-press," Isa. liii, 3; "press," Hagge, ii, 16); while פַּרְדָּח ("wine-press," Num. xviii, 27, 30; Deut. xv, 14; Judg. vii, 25: 2 Kings vii, 27; Job xxxiv, 11; Isa. v, 2; Jer. xlvii, 12; Hos. ii, 2; Zech. xiv, 10; "press" Prov. iii, 10; Isa. xi, 13; "vat," Joel ii, 24; iii, 13; "press-fat," Hagge, ii, 16; "vine," Deut. xvi, 13) is thought to denote the lower trough or receptacle into which the expressed juice flows, the מַשְׂמַרת of Mark xii, 1. The last Hebrew word is derived by Gesenius (Diction. p. 619 b.) from a root signifying to hollow or dig out; and in accordance with this is the practice in Palestine, where the "wine-press" and "vats" appear to have been excavated out of the native rock of the hills on which the vineyards lay. From these scanty notices contained in the Bible we gather that the wine-presses of the Jews consisted of two receptacles or vats placed at different elevations, in the upper one of which the grapes were trodden, while the lower one received the expressed juice. The two vats are mentioned together only in Joel iii, 13: "The press (gëdesh) is full; the fat (gebeth) overfloweth" — the upper vat being full of fruit, the lower one overflowing with the must. פָּרְדָּח is similarly applied in Joel ii, 24, and probably in Prov. iii, 10, where the verb rendered "burns out" in the A. V. may bear the more general sense of "abundant" (Gesen. Thesaur. p. 1180). גּוֹתָח is also strictly applied to the upper vat in Num. xii, 15; Lam. i, 15, and Isa. liii, 2, with פָּרְדָּח in a parallel sense in the following verse. Elsewhere פָּרְדָּח is not strictly applied; for in Job xxxiv, 11, and Jer. xliv, 33, it refers to the upper vat, just as in Matt. xxi, 8, ἐπίσυχαν (properly the vat under the press) is substituted for λαύρα, as given in Mark xvi, 1. It would, moreover, appear natural to describe the whole arrangement by the term בַּהֲלָה, as denoting the most important portion of it; but, with the exception of proper names in which the word appears, such as גָּתְח, גִּתְחָה-ם, גְּתְי-הָפֵם, and גְּתִיתָה, the term פָּרְדָּח is applied to
WINE-PRESS

Ancient Egyptian Foot-press for Wine.

WINCKELERS

Ancient Egyptian Hand-press for Wine.

it (Judg. vii, 25; Zech. xiv, 10). The same term is also applied to the produce of the wine-press (Numb. xviii, 27; 30; Deut. xv, 14; 2 Kings vi, 27; Hos. ix, 2). The term puradh, as used in Hagg. ii, 16, perhaps refers to the contents of a wine-vat, rather than to the press or vat itself. The two vats were usually dug or hewn out of the solid rock (Isa. v, 2, marp.; Matt. xxi, 33). Ancient wine-preses so constructed are still to be seen in Palestine (Robinson, Bibl. Res. iii, 337; comp. p. 608). Dr. Tristram examined several of these on Mount Carmel, which he describes as being exactly like others observed in the south of Judah. "In all cases a flat or gently sloping rock is made use of for their construction. At the upper end a trough is cut about three feet deep and four and a half by three and a half feet in length and breadth. Just below this, in the same rock, is hewn a second trough, fourteen inches deep and four feet by three in size. The two are connected by two or three small holes bored through the rock close to the bottom of the upper trough, so that, on the grapes being put in and pressed down, the juice streamed into the lower vat. Every vineyard seems to have had one of these presses" (Land of Israel, p. 106). The wine-preses were thus permanent, and were sufficiently well known to serve as indications of certain localities (Judg. vii, 25; Zech. xiv, 10). The upper receptacle (gypt) was large enough to admit of threshing being carried on in it (not "by," as in the A. V.) it, as was done by O'reon for the sake of concealment (Judg. vi, 11). See PRESSES; VINEYARD.

In Palestine the vintage takes place in September, and is celebrated with great rejoicings (Robinson, Bibl. Res. i, 431; ii, 81). The ripe fruit was gathered in baskets (Jer. xii, 8), as represented in Egyptian paintings (Wilkinson, Anc. Egypt. i, 41-45), and was carried to the wine-press. It was then placed in the upper one of the two vats or receptacles of which the wine-press was formed, and was subjected to the process of "treading," which has prevailed in all ages in Oriental and South-European countries (Neh. xiii, 15; Job xxiv, 11; Isa. xvi, 10; Jer. xxx, 30; xlviii, 33; Amos ix, 18; Rev. xix, 15). A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the gluelos, or "sweet wine," noticed in Acts ii, 13. The first drops of juice that reached the lower vat were termed the demsa, or "tare," and formed the first-fruits of the vintage (Sept. πρωτοφανθροι) which were to be presented to Jehovah (Exod. xxii, 29). The "treading" was effected by one or more men, according to the size of the vat, and, if the Jews adopted the same arrangements as the Egyptians, the treaders were assisted in the operation by ropes fixed to the roof of the wine-press (Wilkinson, Anc. Egypt. i, 46). They encouraged one another by shouts of joy (Isa. xii, 9, 10; Jer. xxx, 80; xlviii, 33). Their legs and garments were dyed red with the juice (Gen. xlix, 11; Isa. lxiii, 2, 3). The expressed juice escaped by an aperture into the lower vat, or was at once collected in vessels. A hand-press was occasionally used in Egypt. (Wilkinson, Anc. Egypt. i, 45), but we have no notice of such an instrument in the Bible. As to the subsequent treatment of the wine, we have but little information. Sometimes it was drunk as must, but more generally it was bottled off after fermentation, and, if it was designed to be kept for some time, a certain amount of lees was added to give it bears (Isa. xxx, 6). The wine consequently required to be "refined," or strained, previously to being brought to table (Leu.). For further elucidation of the subject, see Hackett, Illust. of Scripture, p. 156 sq.; Van Lennep, Bibl. Lands, p. 117 sq. See WINE.

Wingate, W. M., D.D., a Baptist minister, was born at Darlington, S. C., July 28, 1824. He graduated from Wake Forest College, N. C., in 1849; for two years was a student of theology at Furman Institute, S. C.; from 1852 to 1854 agent of Wake Forest College, and in the latter year was chosen president, which office he held for twenty-five years. He died Feb. 27, 1879. (J. C. S. C.)

WINCKELERS, a sect existing in Strasburg towards the end of the 14th century. Their teachings and usages resembled those of the contemporary Waldenses, though with some divergences; but it is probable that the sect was of native growth, and originated in the increasing sense of need for an improvement in religious teaching, which existed in the consciousness of the people. Its members sustained communication with those of other similar associations in different cities along the Rhine and in Wurttemberg and Switzerland. They rejected, on the authority of the Bible, all mariolatry and saints' worship, the use of images, the priesthood, and the doctrines of meritorious works and purgatory. They wished to restore the worship of God in spirit and truth. They made use of lay teachers, who were required to be unmarried and unencumbered with property, and who itinerated continuously. The teachers were supported by the members of the sect, whose confessions they also received and upon whom they imposed penances. In their assemblies it was customary to offer prayer, read from books, and preach. They attended mass and confessed minor offences to the Ro-
miah priests for the sake of peace. In Strasburg laborers and artisans composed the sect, master Johann von Blumstein—later, after he had renounced their errors, synod of the city—being its most prominent member. A number of Beguins were also among its members. They were not disposed to deal aggressively with the Church, but were content to meet the secrecy of private houses, but the fear of being discovered some- times led them into crime. In 1374 a Winkler, who had returned to the Church, was murdered by direction of the sect, which paid a certain sum for the deed and submitted to undergo the same sentence imposed by its rulers. At another time the inquisitor, Johann Arnoldi, was so emphatically threatened with death in the confessional that he fled the city. In 1400, however, thirty-two members, both men and women, were arrested and tortured. Twenty-six of them acknowledged their connection with the sect, and were banished from the city and diocese, under the penalty of death by fire if they should return. The documents belonging to the trial are yet in existence, and are given in Rochricht's Mitbühlungen aus der Geschichte der kirch. Kirche des sächsischen Deutschland, 1663, i, 8 sq. of Waldensian was ever found in Strasburg after this trial. See Herzog, Real-Encyclop. s. v.

Winkelhofer, Sebastian, a Roman Catholic theologian, was born Jan. 18, 1483, at Munzing, in the Lower-Danube department. When sixteen years of age he joined the order of the Jesuits. Two years later he went to Innsbruck, where he studied philo- sophy and theology. In 1478 he took refuge of himself to the study of theology, especially of Church history and canon law. In 1572 he received holy orders, and in the year following was made head of the congrega- tion of St. Maria de Victoria. In 1715 he was appointed preacher of St. Maurus, and in 1720 he delivered his first sermon as dean in Neuburg, on the Danube. Here he labored till 1724, when he was called as court-preacher to Munich, where he died, Nov. 16, 1908. He wrote, Reden über die Verbreitung unseres Herrn Jesus Christi (edited by S. M. Sailer, Munich, 1809; 2d ed., 1812); the same editor published his Vermuthliche Privilegien (ibid., 1814-17, 4 vols.). See During, Die gelehrt en Theologen Deutschlands, iv, 781 sq. (B. P.)

Winkelherr, Hermann, a Protestant theologian of Germany, was born April 11, 1736, at Hildes-heim. He studied at Göttingen under Walch, Michaelis, and Heilman. In 1753 he was appointed pastor in his native town, and in 1772 accepted a call to Hamburg, where he labored for twenty years; in 1798 he was called to Lun- burg as superintendent, and while he was delivering his first sermon, on March 18, he was paralyzed, and died a few days later. Winkelherr was very well versed in Greek history, philosophy, and literature; Pindar he knew almost by heart. His published writings are of no importance. See During, Die deutschen Kunstlereder, p. 570 sq. (B. P.)

Winkler, Johann Dietrich, a Protestant theologian of Germany, was born at Hamburg, Dec. 27, 1711. He studied at Leipzig from 1732 to 1736, and in the latter year he was made master of magister, on the subject of his dis- sertation, De Iesu, Eucharistica Medico. In the same year he was called as professor to Hamburg, to occupy the chair made vacant by Fabricius. He entered upon his duties by delivering an oration, De Fidei Publica ac Necesaria Noua Evangeliorum Philosophia cum Arte Bat. et Orate Diatribe. In 1744 he accepted a call to Hildesheim as superintendent and member of consistory. The University of Rinteln conferred on him the degree of doctor of divinity on presenting a dissertation, De Philosophia Platonico-Phythagorica Fraudulenta, which secured for its author the degree of doctor he declined. In 1758 he was called as first pastor of St. Nicolai to his native city, where he died, April 4, 1784. Of his many works we mention, Disquisitiones Philologicae, etc. (1741); —Hypomoneata Philologica et Critica (1745); —Ani-}

madversiones Philologica et Critica (1750-52, 3 parts). See During, Die gelehrt en Theologen Deutschlands, iv, 735 sq.: Fürst, Bibl. Jud. iiii, 523; Winer, Handbuch der theolog. Lit. i, 191, 279, 545, 570, 796, 909. (B. P.)

Winkler, Johann Friedrich (1), father of Joh- nathan Dietrich, was born Dec. 13, 1673, at Wertheim, in Franconia. He studied at Greifswald, and, after complet- ing his studies, traveled extensively in Switz- erland and England. With the large material which he had collected in England he went to Frankfort, with the view of preparing a new edition of the Ethnic grammar, published by Ludolph, his former teacher, in 1702. In 1704 he accepted a call to Hamburg as professor of Oriental languages, and in 1712 was made first pastor of St. Nicolai. He died Oct. 24, 1738. Be- sides his Ethnic grammar, which he edited in a sec- ond edition, he published a number of sermons, for which he earned, Die gelehrt en Theologen Deutschlands, iv, 742. (B. P.)

Winkler, Johann Friedrich (2), a Lutheran theologian, was born Aug. 17, 1805, at Hohen-Priesenitz, in Saxony. He studied theology at Halle, and in 1834 came to America. In 1835 he was called to Newark, N. J., where he labored for seven years. In 1842 he was called to the theological seminary at Columbus, O., where he taught for three years. In 1845 he went to Detroit, Mich., and labored there for twelve years. In the meantime he had become ac- quainted with pastor Grabau, the head of the Lutheran Buffalo Synod, which he joined, and which appointed him, in 1856, professor of the Martin Luther College. Here he labored until his death, June 9, 1877. (B. P.)

Winkler, Johann Joseph, a Lutheran theo- logian, was born at Luckau, in Saxony, Dec. 28, 1860. He was at first pastor in Magdeburg, afterwards a chaplain in the army, and accompanied the troops to Hol- land and Italy. Subsequently he returned to Magde- burg, and in 1885 was called chief minister of the church, and member of consistory. He died Aug. 11, 1722. Wink- ler left some hymns which are still sung in the German church. Thus, Soldi' ich aus Fürcht vor Menschen- kindern (Engl. transl. in the Moravian Hymn-Book, p. 718, "Shall I, thru' fear of feeble man"); —Rufet recht, wenn Gottes Guide (Engl. transl. Igors. G. iv, 46, "Strive, when thou art call'd of God"); —Meine Seele sentet sich (ibid. i, 198, "Yes, my spirit faint would sink"). See Koch, Gesch. des deutschen Kirchenleides, iv, 583 sq. (B. P.)

Winner, Isaac, a Methodist Episcopal minister. Scarcely any data of his life are obtained. He was admitted into the Philadelphia Conference in 1822, and some time later joined the New Jersey Conference. He died July 4, 1868. He was a remarkable man every- way: original, strong in his convictions, peerless in self-respect and self-possession. He was one of the founders of the first Methodist Church in Harpers Ferry, and took large interest in all educational matters, except theological schools, which he opposed bitterly, on the ground that they were prolific of theological errors. See Minutes of Annual Conferences, 1869, p. 62.

Winnowing ("atit", lit. to scatter). Among the Hebrews, as still in Palestine, when the grain had been threshed, or, rather, crushed and trodden, in the open threshing-floor, it was thrown out, altogether, into the middle of the floor; it was then tossed up into the wind, which removed the broken straw and the chaff, while the grain, the unthreshed ears, and clubs of earth, with grain adhering to them, fell in a separate heap. The earth and the straw were then removed; the grain by means of a sieve; and the winnowed heap containing many ears that were broken, but not fully crushed out, was exposed again to the threshing opera- tion. This was again thrown across the wind by a shovel ("matzid", mizrād, rendered "fan" in our version of Isa. xxx, 24), when the pure grain fell to the ground
and the light chaff was borne away by the wind, as
the psalmist describes. The scattered straws, so far as
required for the fodder of cattle and the making of
bricks, was collected for use, but the light chaff of the
second winnowing was left in the ground entangled
with the stubble (the threshing-floor being in the har-
vest-field), with which it was burned on the ground to
help to manure the soil. It therefore furnished a fit
symbol of the destruction of the wicked. These win-
nower processes are still followed in the East; and, as
far as appears by their paintings, are much the same as
were practiced by the ancient Egyptians.—Kitto, Pict.
Bible, note on Psal. 1, 4. See Agriculture.

Winram, John, a Scotch reformer of the 16th cen-
tury, was superintendent of Fife and Strathern, and
died in 1582. He was the author of a Catechism, of
which all copies are thought to have perished.

Winter, Vesp Avton, a Roman Catholic theologian,
was born May 22, 1754, at Hoogeveen in Friesland,
and died in 1788. He studied at Ingolstadt, and in 1778 received
a holy order. For two years he continued his studies at
Halle, and after his return was appointed pastor at
Laiching, near Eggmohl. Some years he spent in travelling with the son of a count, whose tutor he was.
After returning home, he was called to Ingolstadt as
preacher and professor of Church history. In 1775 he
commenced his lectures. When the University of
Ingolstadt was removed to Landshut, in 1801, he went
there, and died Feb. 27, 1814. He wrote,—Vorwort zur
Verbesserung der katholischen Liturgie (Munich, 1804):
—Sammlung kleiner liturgischer Schriften (ibid., 1811):
—Geschichte der bayerischen Wiederführer im XVI. Jahr-
hundert (ibid., 1808) ;—Kircbengeschichte von Altbreitbach,
Osterbruck and Tyrol (Landshut, 1814)—Patriologie
(Munich, ed.). See During, Die gelehrten Theologen
Deutschlands, iv, 746 sqq.; Winer, Handbuch der theol.
Lit., i, 767, 781, 785, 854; ii, 70, 78, 285, 286.

Winterfeld, Georg August ViVigens Carl Von,
a German scholar, was born in 1794, and died at Berlin,
Feb. 19, 1852, during the morning prayer. He is well
known in the Department of Church music, and as editor
of the following works: Der evangelische Kirchenge-
meinsam und sein Verhältnis zur Konf der Tumate (Leipzig,
1843-47, in 3 parts): the first is entitled, Der evangelische
Kirchengegmeinsam im 1. Jahrhundert der Kirchenverbesser-
ungen; the second, Das siebenzehnte Jahrhundert; the third,
Das achtzehnte Jahrhundert;—Dr. Mart. Luther's
deutsche Predigt. Lieder nebst den während seines Lebens
gebrachten Singweisen (ibid., 1840):—Uber Her-
stellung des Gemeinde- und Ordnungsauf der reuigen
Kirche (ibid., 1848):—Zur Geschichte heidner Tonkunst
(ibid. 1850, 1852, 2 parts). It must be remarked that
Winterfeld was by profession a jurist. See Zuchold,
Bibl. Theol., ii, 1456; Koch, Gesch. d. deutschen Kirchen-
leides, vii, 425, 446, 459, 488.

Winterthur (Vidderanna, or Orts de Oppido Win-
terur, "Pratum Minorum Minima," as he describes
himself), Johannes von, was a Minoret monk of the
14th century, and the author of a chronicle which is
preserved in the town library of Zurich, and is a source
for the history of South Germany and Switzerland.
He was born in the period 1222-1300, at Winterthur, in
the present canton of Zurich, and became a Minoret about
1230. He probably died at Zurich after 1244.

The original manuscripts of the chronicle was doubt-
less that owned by Antistes Bullinger of Zurich, a his-
toriographer of the 16th century, and now in the Zurich
library. All other manuscripts and editions are derived
from that, though an additional codex is mentioned by
Montfaucon (Biblioth. Bibl. Manuscr., Nova, i, 21, Paris,
1789) as having been transferred from the library of
queen Christina of Sweden to that of the Vatican.
The period covered by the chronicle extends from the death
of the emperor Frederic II to 1448. It is based in part
upon more ancient chronicles, in part upon the oral and
written statements of contemporary witnesses, and to
some extent upon personal observations made by the au-
thor. The writer was acquainted with the ecclesiastical
and profane literature of his time, with the Scriptures,
with the works of the masters in his order, Lyra, Occam,
etc., and the decrees of the popes. He mentions Aria-
totile, Anp, Horace, Isidore, etc. The contents of the
books are, however, made up of disconnected notices and
illustrations, string together in chronological order.
It is important as a portrayal of the conflicts of the emperor
Louis, the Bavarian, with the papacy, and of the conse-
quently disturbances in the life of the Church. It is the
earliest report, for Swiss history, of the battle of Mor-
garten, of the vengeance visited by the dukes of Austria
upon the assassin of king Albert, of the history of the Church,
etc. It is also of special importance to the study of the
life and conditions of the time in which it originated.
See Herzog, Real-Encyclopedia, a v.

Wintle, Thomas, a learned English divine, was
born at Gloucester, April 28, 1737, received the regu-
lments of learning in his native city, became scholar,
fellow, and tutor of Pembroke College, Oxford, where
he graduated M.A. in 1759, was appointed rector of
Withrissam, in Kent, and domestic chaplain to arch-
bishop Secker in 1757, obtained the living of St.
Peter's in Wallington; became rector of Brightwell,
in Berkshire, in 1774, where he remained until his
death, July 29, 1814. He published, Daniel, an Im-
proved Version Attempted, etc. (1792):—The Explic-
ity, Production, and Accomplishment of the Christian
Redemption, Illustrated in Eight Sermons (Bampton
lecture, Oxford, 1794):—Letter to the Lord Bishop
of Worcester. — Dissertation on the Vision Con-
tained in the Second Chapter of Zechariah (1787):—
Christian Ethics, or Discourses on the Beatitudes, etc.
(1812).

Winner, Julius Friedrich, a German doctor and
professor of theology, was born July 30, 1780, at Chem-
nitz. In 1802 he was appointed teacher at the famous
school in Meissen, in 1805 he was called to Wittenberg
as ordinary professor of morals, and in 1812 became ordi-
inary professor of theology. In 1814 he was called to
Leipzig, where he died in the year 1845. He wrote
Adnotationes ad Loca Quaedam Epistolae Pauli ad Ro-
manos (Leipzig, 1835):—Commentatio in Locum Pauli

Ancient Egyptians Winnowing Grains. (From the Monuments.)
WINZET


WINZET (or Wiiget). NIMAR, a Scotch clergyman, who was declared to have been born in Rutherglen in 1518, and to have been educated at the University of Glasgow; was master of the grammar-school of Linlithgow in 1551, and soon afterwards entered into holy orders; was cited before the superintendent of the Lothians in 1551 to answer for his religious opinions, when he gave in his adherence to the Roman Church, in opposition to the Reformation, and was deposed from his office; defended his position, and endeavored to accomplish reform within the Roman Church; was compelled to escape to Flanders in 1568; appointed abbot of the Scots' College at Louvain in 1576; and died Sept. 21, 1592. He published, Certane Tractatus, or Reformations of Doctrine and Manner (1562): — The Last Blast of the Trumpet of God's Word against the Unruly Authoritie of John Knox and his Colleagues Brother, Intrudit Preacheria (1592), suppressed by the Protestants in the hands of the printer: — An Exhortation to Mary Queen of Scotts, etc. (1562): — The Stone of Foursew and Three Questions touching Doctrine, Ordour, and Manner Preposits, etc. (1563). See Irving, Lives of Scottish Writers, i, 98—101.

WIRE (WIRE, pathol. Exod. xxxix, 8, a line or thread, as rendered in Judg. xvi, 9; Ezek. xl, 8.)

WIRCO, SAIN, an Irish prelate, was born in the county of Clare, and was at an early period of life elected bishop of Dublin. He went to Rome and was consecrated by the pope. He governed this see some time, and gained a high reputation on account of his sanctity. He finally resigned his bishopric and went to Gaul. He built an oratory at Mons Petri, which he dedicated to the Blessed Virgin, and called it St. Peter's Monastery. He died May 8, on which day his festival is observed. See D'Alton, Memoirs of the Archbishop of Dublin, p. 18.

WIRTH, MICHAEL, a Roman Catholic theologian of Germany, was born Oct. 1, 1788, at Lauingen, and died as professor of hermeneutics, exegetics, and pædagogics at Dinkelsbühl in 1832. He was 17, 1832, the author of Altcr und Neues über den 1. Brief an die Konsuliter (Ulm, 1825). See Wirtz, Handbuch der theolog. Lit. ii, 307. (B. P.)

WIRTS, JOHANN, a Swiss theologian, who died at Zurich, Sept. 6, 1658, is the author of, De Munere Ecclesiasticum ex 1 Cor. iv, — De Ecclesia ex 1 Tim. iii, 15: — Emblemata Theologiae ex Apocalypsi: — De Communione Sanctorum: — De Christo Unico Novi Testamenti Pontifice: — De Apostolo Petro: — De Bomia Operibus: — De Natura Philosophiae: — De Testimonio Divino: — De Celo, etc. See Witte, Daurium Biographicum: Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

WIRTS, LUWIG, a Protestant theologian, was born at Zurich in 1756, and died at Munich-Aldorf, in Switzerland, May 29, 1816. He is the author of, Historische Kirchengeschichte aus Hottinger's älteren Werke und anderen Quellen neu bearbeitet (Zurich, 1808—14, 4 vols.). See Wirtz, Handbuch der theolog. Lit., i, 506. (B. P.)

Wisdom or God is that great attribute of his nature by which he knows and orders all things for the promotion of his glory and the good of his creatures. It is that perfection of God, by virtue of which he realizes the highest designs by the use of best means. The ascension of Spinoza and Strauss, that no design at all can be referred to God, is connected with the pantheistic idea of the impersonality of God. Certainly there does not exist for the infinite understanding the opposition, nor even the great disparity, between means and ends, which so frequently hinder us. The exclusion here of the idea of design is the exclusion of the idea that God is a Spirit who thinks and wills. As such he must not only be the All-wise, but also the Only-wise One, in comparison with whom all human wisdom is as nothing. Holy Scripture also presents him to us precisely in this light (1 Tim. i, 17). He is a God who not only has himself wisdom in creation (Prov. viii, 22), but communicates it to others (John xiv, 26). He is the All-wise, and possesses a manifold wisdom manifest for the eye of angels, although for that of man unsearchable (Ephes. iii, 10; Rom. xi, 33).

This wisdom appears in all the works of God's hands (Ps. cxxiv, 2); in the dispensations of his providence (xxvii, 1, 2); in the work of redemption (Eph. iii, 10); in the government and preservation of his Church in all ages (Ps. civ, 7). This doctrine should teach us admiration (Rev. xv, 5, 6); trust and confidence (Ps. lxxi, 5); piety (Ps. xliii, 1, 4). See also: Bucolica, ii, 539, 540; Saurin, Sermonia, i, 157, Engl. tranal.; Gill, Divinity, i, 38; Abernethy, Sermonia, vol. i, ser. 10; Ray, Wisdom of God in Creation; Paley, Natural Theology.

In Prov. viii, 12—30, we have a beautiful and poetical personification of this wisdom. As an attribute we find wisdom here to be the same as the Logos (q. v.) or Word, mentioned in John i, 1, 14. We only need observe here that wisdom, in the passage mentioned, is spoken of as an attribute and not a person; a virtue, and not a concrete being. See the article following. The term wisdom is used of the divine wisdom as revealed in and by Christ (Matt. xi, 19; Luke vii, 57; xi, 49; Mark vi, 2); also of Christ himself, as the author and source of wisdom (1 Cor. i. 30). See Bibliothek der Bekenntnisse, April, 1868; July, 1868.

Wisdom PERSONIFIED. The foundation of this view is to be found in the book of Proverbs, where (viii) wisdom (WISDOM) is represented as present with God before (viii, 29) and during the creation of the world. So far it appears only as a principle regulating the action of the creature; but it is in this way it establishes a close connection between the world, as the outward expression of wisdom, and God. Moreover, by the personification of wisdom, and the relation of wisdom to men (viii, 31), a preparation is made for the extension of the doctrine. This appears, after a long interval, in Ecclesiastes, where the great description of the wise man is given in that book (xxiv), wisdom is represented as a creation of God (xxiv, 9), penetrating the whole universe (4—5), and taking up her special abode with the chosen people (8—12). Her personal existence and providential functions have been distinctly brought out. In the book of Wisdom the conception gains yet further completeness. In this, wisdom is identified with the Spirit of God (ix, 17)—an identification half implied in Ecclus. xxix, 3—which brooded over the elements of the new world (ix, 9), and inspired the prophets (vii, 7, 27). She is the power which unites (i, 7) and directs all things (viii, 1). By her, in especial, men have fellowship with God (xiv, 1); and her action is not confined to any period, for "in all ages entering into holy souls, she maketh them friends of God and prophets" (vii, 27). So also her working, in the providential history of God's people, is traced at length (x), and her action is declared to reach beyond the world of man into that of spirits (vii, 28). See Ecclesiasticus.

The conception of wisdom, however boldly personified, yet leaves a wide chasm between the world and the Creator. Wisdom answers to the idea of the Spirit vivifying and uniting all things in all time, as distinguished from any special outward revelation of the divine person. Thus, at the same time that the doctrine
of wisdom was gradually constructed, the correlative doctrine of the divine utterance was also reduced to a definite shape. The word (Μεμωρα), the divine expression, as it was understood in Palestine, furnished the exact complement to wisdom, the divine thought; but the ambiguity of the term Greek Logos (Ὄρνος, ratio) introduced considerable confusion into the later treatment of the two ideas. Broadly, however, it may be said that the Word properly represented the mediative element in the action of God. Wisdom the mediative element of his reasoning. Thus, according to the later distinction of Philo, wisdom corresponds to the immaterial word (Λόγος Ινδιανός), while the word, strictly speaking, was defined as emanucltive (Λόγος πρωτοφαν-κος). Both ideas are included in the language of the prophets, and both found a natural development in Pale- stine and Egypt. The one prepared men for the revelation of the Son of God, the other for the revelation of the Holy Spirit. See Logos.

The book of the Pseudo-Solomon, which gives the most complete view of divine wisdom, contains only two passages in which the Word is invested with the attributes of personal action (Wis. of Sol. xvi, 12; xviii, 15; ix, 1) of different character). These, however, are sufficient to indicate that the two powers were distinguished by the writer; and it has been commonly argued that the superior prominence given in the work of wisdom to the creation of a date anterior to Philo. Nor is this conclusion unreasonable, it is probably established on independent grounds that the book is of Alexandrian origin. But it is no less important to observe that the doctrine of wis- dom in itself is no proof of this. There is nothing in the direct teaching on this subject which might not have arisen in Palestine, and it is necessary that we should recur to the more special traits of Alexandrian thought in the book which have been noticed before (§ 6) for the primary evidence of its Alexandrian ori- gin; and starting from this there appears to be, so far as can be judged from the imperfect materials at our command, a greater affinity in the form of the doctrine of wisdom to the teaching of Alexandria than to that of Palestine (comp. Ewald, Geschichtc, iv, 548 fol.; Weisse, Fritslung, p. 151 sqq., has some good criticisms on many supposed traces of Alexandrian doctrine in the book, but err in denying all). See Wisdom of Solomon.

The doctrine of the divine wisdom passes by a transition, often imperceptible, to that of human wisdom, which is derived from it. This embraces not only the whole field of human and spiritual knowledge but also the various branches of physical knowledge. In this aspect the enumeration of the great forms of natural science in Wisdom of Solomon, vii, 17-20 (viii, 8), offers a most instructive subject of comparison with the corresponding passages in Kings iv, 24-34. In addition to the subjects on which Solomon wrote (Songs, Proverbs: planta, beata, fowls, creeping things, fishes), cosmology, meteorology, astronomy, psychology, and even the elements of the philosophy of history (Wis. viii, 8), are included among the gifts of wisdom. So far, the whole book, had it been a work of Christian era penetrated into the domain of speculation and inquiry, into each province, it would seem, which was then recognised, without abandoning the simple faith of his nation. The fact itself is most significant; and the whole book may be quoted as furnishing an impor- tant corrective to the later Roman descriptions of the Jews, which were drawn from the people when they had been almost uncivilized by the excitement of the last desperate struggle for national existence. See Bruch, Die Weisheitslehre der Hebräer (1831). Comp. Philo.

Wise (בִּשְׂנָה, chaddān, σοφός). The Hebrew word, בִּשְׂנָה, chaddāmim, rendered "wise men" (Gen. xii, 8; Exod. vii, 11; Eccles. i, 17; Jer. i, 55; Esth. i, 10) not only signifies men celebrated for wisdom, men, but also magicians or enchanters. See Magic. The feminine of the same term, בִּשְׂנָה, chadāhād, is used for a "wise woman," one noted for cunning or skill (2 Sam. xiv, 2; xx, 16). See Witch. The Hebrew word בִּשְׂנָה, chartummin, rendered "magicians" (Gen. xii, 8, 24; Exod. vii, 11, 22; viii, 7, 18, 19; ix, 11; Dan. i, 20, ii, 21), properly signifies sacred scribels, skilled in the sacred writing or hieroglyphics; and is applied to a class of Egyptian priests; and also to the magi of Babylon and Persia. See Magi. In Matt. ii, 1-16, the Greek term is βαθηρός, having the same significance. See Star in the East.

Wise, Francis, an English clergyman, was born at Oxford in 1655. He was educated at Trinity College, of which he became a fellow in 1718; was assistant to the English librarian in 1717; afterwards presented to the living of Elesfield, near Oxford; custos archi- vorum in 1726; became rector of Rotherfield Greys in 1745; Radelife librarian in 1748; and died Oct. 6, 1767. He published, Amulea Rerum Getaeum Amphiem Magnus (1722):—Familiae de Nummo Aegypti Regia (1736)—A Letter to Dr. Mead Concerning some Antiquities in Berkshire, etc. (1738):—History and Chronology of the Fabledous Age, Considered Par- ticularly with Regard to the Two Ancient Devils, Bacchus and Hercules (1764), and other works. See Chal- mers, Biog. (1832, etc.); Allibone, Diet. of Brit. and Amer. Authors, a. v.

Wise, Michael, one of the most eminent of Eng- lish music-composers, was born in Wiltshire about the middle of the 17th century. He was among the first set of children chosen at the Chapel Royal after the Restoration; became organist and master of the choristers in the cathedral of Salisbury in 1668; was appointed gentleman of the Chapel Royal in 1675; and was made almoner of St. Paul's Cathedral in 1686. Quitting his house at night in a state of great irritation, he was stopped by the watchman, with whom he entred into a quarrel, and was killed in the street in August, 1667. His anthems, "Awake up, my Glory," "Prepare ye the Way of the Lord," and "The Ways of Zion do Mourn," are still listened to with admiration.

Wiseheart, the family name of several Scotch prelates. 1. Gideon, was minister at North Leith, and de- posed in 1648 for refusing to take the covenant. He went to England in 1660, and soon after had the rectorcy of Newcastle-upon-Tyne conferred upon him. Upon the restoration of episcopacy in Scotland, he was pre- ferred to the see of Edinburgh, into which he was con- secrated, June 1, 1692, at St. Andrews. He died in 1671. See Keith, Scottish Bishops, p. 92.

2. John, came into the see of Glasgow in 1619. He was an enemy to the English interest in Scotland. He was taken prisoner and confined in the Tower of Lon- don, April 6, 1620, but was probably released in 1622. He died in 1635. See Keith, Scottish Bishops, p. 248.

3. Rowanty, was consecrated bishop of Glasgow in 1627. In 1628 he swore fealty to king Edward I of England. He was appointed one of the lords of the regency in 1596, and died Nov. 1, 1596. See Keith, Scottish Bishops, p. 241.

4. William, was archdeacon of St. Andrews and lord high-chancellor. He was elected to the see of Glasgow in 1629, and afterwards to that of St. Andrews. See Keith, Scottish Bishops, p. 241.

WISLICENUS, Gustav Adolf, a liberal Protestant theologian of Germany, was born Nov. 20, 1808, at Batavia, near Eisleben. He was a student at Halle, and while yet a student was sentenced, in 1824, to prison for twelve years on account of democratic intrigues. Having been pardoned after five years' imprisonment, he resumed his studies at Berlin in 1829, in 1834 was appointed pastor near Querfurt, and in 1841 was called to Halle. Having become a member of the "friends of light," he lectured in their behalf on May 29, 1844, at Köthen. Professor Guericke, then at Halle, denounced him before the ecclesiastical authorities, in consequence of which Wislicenus published his Oe Bank, "Der Glaube (Leipzig, 4th ed. 1848)." In 1846 Wislicenus was dismissed of his office, and wrote Die Amtsenthebung (ibid. 1846). He now preached to a congregation of so-called "free members" at Halle, and after the publication of Die Bibel im Lichte der Bildung unserer Zeit (Magdeburg and Lübeck, 1858), he left for literary pursuits to Flurnter, where he died, Oct. 14, 1873. Beside the publications mentioned already, he compiled the Nachdrucke der Gemeinden in Halle (Halle, 1847): Beiträge zur Förderung der Religion der Menchenfreundschaft (ibid. 1855): Aus Amerika (Leipzig, 1854): Die Bibel für die deutsche Leser (ibid. 1863—4, 2 vols.; 2d ed. 1866): Entweder—Oder (Zurich, 1866): Gegenwart und Zukunft der Religion (Leipzig, 1867). See Zuchold, Bibl. Theol. ii, 145 sq.; Theologisches Universalleksikon, s. v.: Literary Handbuch der, 1875, p. 433. (B. P.)

Wissowatius, Andreas, one of the most prominent Socinians, and grandson of F. Socinian, was born in 1608 at Philippsport, in Lithuania. For many years he was pastor of different Socinian congregations in Poland. He died in Holland in 1678. Of his sixty-two writings we mention, Religion Rationalis (1656): Stimuli Virtutum Freni Pectorum (Amsterdam, 1682). He edited the Bibliotheca Fratrum Polonorum, and the Racovian Catechism. Leibnitz wrote against him a treatise On the Trinity. See Winer, Handbuch der Theol. Lit. i, 398, 374, 855; Theologisches Universalleksikon, s. v. (B. P.)

Witch of Endor (Heb. בְּנֵק יְדֵי הָאָנָב, 1 Sam. xxvii, 7; lit. a woman, mistress of an an): In Dan. iv, 9; Sept. γυναῖκα ἐκ τοῦ ἐν θηρίῳ (Vulg. Vula, maier pythonom habena in Endor); A.V. a woman that hath a familiar spirit in Endor). The story of the "witch of Endor," as she is commonly but imprecisely called, is usually referred to magical power. She, however, belongs to another class of pretenders to supernatural powers. See DIVINATION. She was a necromancer, or one of those persons who pretended to call up the spirits of the dead to converse with the living (Isa. xlvi, 7; xlvii, 11; 1 Chron. xii, 20). A full account is given of such persons by Lucan (vi, 591, etc.), and by Tibullus (i, 2; v, 45), where the pretensions of the sorceress are thus described—

"Hae cantu finditique soluta, Manseque sepulchro Elicit, et tepido devotis aupa rogitis."

Of much the same character is the story in the sixth book of Virgil's Aeneid. For the pretended modern instances of such intercourse, see SPIRITUALISM.

It is related as the last and crowning act of Saul's rebellion against God, that he consulted such a person, an act forbidden by the divine law (Lev. xxvi, 6), which sentenced him to such a painful death (ver. 27), and which law Saul himself had recently enforced (1 Sam. xxviii, 8, 9), because, it is supposed, they had freely predicted his approaching ruin; although, after the well-known prophecies of Samuel to that effect, the disasters Saul had already encountered, and the growing influence of David, there "needed no ghost to come from the grave to tell them this." Various explanations of this story have been offered. See NICROMANCY.

1. It has been attempted to resolve the whole into imposture and collusion. Saul, who was naturally a weak and excitable man, had become, through a long series of vexations and anxieties, absolutely "delirious," as Patrick observes: "he was afraid and his heart greatly trembled," says the sacred writer. In this state of tormented mind, the miserable monarch last hired, in commisions his own servants to seek him a woman possessing a familiar spirit, and, attended by two of them, he comes to her "by night," the most favorable time for imposition. He converses with her alone, his two attendants being beside her, as she was, "somebody yet, however, close at hand. Might not one of these, or some one else, have agreed with the woman to personate Samuel in another room?"—for it appears that Saul, though he spoke with, did not see the ghost (ver. 18, 14): who, it should be observed, told him nothing but what his own attendants could have told him, with the exception of these words, "to-morrow shalt thou and thy sons be with me" (ver. 19); to which, however, it is replied, that Saul's death did not occur upon the morrow, and that the word so translated is sufficiently ambiguous, for though "to-morrow" means "to-morrow" in some passages, it means the future, indefinitely, in others (Exod. xiii, 14, and see the margin of Zech. vii, 6; 21). Comp. Matt. vi, 30, 31, and further urged that her "crying with a loud voice," and her telling Saul, at the same time, that she knew him, were the well-timed arts of the sorceress, intended to magnify her pretended skill.

It is, however, objected against this, or any other hypothesis of collusion, that the sacred writer not only represents the pythomme as affirming, but also himself affirms, that she saw Samuel, and that Samuel spoke to Saul, nor does he drop the least hint that it was not the real Samuel of whom he was speaking.

2. The same objections apply equally to the theory of ventriloquism, which has been grounded upon the word used by the Sept., γυναῖκα ἐκ τοῦ ἐν θηρίῳ.

3. Others have given a literal interpretation of the story, and have maintained that Samuel actually appeared to Saul. Justin Martyr advocates this theory, and, in his dialogue with Trypho the Jew, urges this incident in proof of the immortality of the soul (p. 353). The same view is taken in the additions to the Sept. in 1 Chron. x. 18, καὶ ἄνδρον ἀντί Σαμουήλ ὁ προφήτης; and in Exclus. xvi, 3, 20, it is said, "and the Lord had spoken to Saul, prophesied, and showed the king his end," etc. Such also is the view Josephus takes (Antiq. vi, 14, 3, 4), where he bestows a labored eulogium upon the woman.

It is, however, objected that the actual appearance of Samuel is inconsistent with all we are taught by revelation concerning the state of the dead; involves the possibility of a spirit or soul assuming a corporeal shape, conversing audibly, etc.; and, further, that it is incredible that God would submit the departed souls of his servants to be summoned back to earth, by rites either utterly futile, or else deriving their efficacy from the co-operation of Satan. So Tertullian argues (De Animi, cap. lvii), and many others of the ancients.

4. Others have supposed that the woman induced Satan or some evil spirit to personate Samuel. But this theory involves other difficulties, attributes nothing less than miracles to the power of the devil; for it supposes the apparition of a spiritual and incorporeal being, and that Satan can assume the appearance of any one he pleases. Again, the historian (ver. 14) calls this appearance to Saul, καὶ Σαμουήλ, "Samuel himself" (the latter word is entirely omitted by our translators); which he could not with truth have done if it were no other than the devil; who, besides, is here represented as the severe reprobate of God's enemy, and the instrument of the admission that Satan or an evil spirit could thus personate
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an individual at pleasure, would endanger the strongest evidences of Christianity.

The text mentioned another interpretation, which appears to us at once tenable, and censured by similar narratives in Scripture, namely, that the whole account is the narrative of a miracle, a divine representation or impression, partly upon the senses of Saul, and partly upon those of the woman, and intended for the rebuke and punishment of Saul. It is urged, from the air of the narrative in verses 11-12, that Samuel appeared before the woman had any time for juggleries, fumigations, &c.; for although the word "when" (ver. 12) is specially printed in Roman characters, it has no such force when answer to it in the context, as it reads simply thus, beginning at verse 11: "Then said the woman, Whom shall I bring unto you? And he said, Bring me up Samuel." And the woman said Samuel, and cried with a loud voice. So no sooner then had Saul said, "Bring me up Samuel," than Samuel himself was presented to her mind—an event so contrary to her expectation that she cried out with terror. At the same time, and by the same miraculous means, she was made aware of the royal dignity of her visitant. The vision then continues in the mind of Saul, who thereby retains this last reproof from heaven, and hears the sentence of his approaching doom. Thus God interposed with a miracle previously to the use of any magikal formula, as he did when the king of Moab had recourse to sorceries to overrule the mind of Balaam, so that his spirit was compelled to be by the Lord. Balaam wanted him to curse (Num. xxiii.); and as God also interposed when Abashaiz sent to consult Baal-zebub his god, about his recovery, when by his prophet Elijah he stopped the messengers, reproved their master, and foretold his death (1 Kings ii, 16). It may also be observed that Saul was on this occasion simply sentenced to the death he had justly incurred by having recourse to those means which he knew to be unlawful. This theory concerning the narrative of Samuel's appearance to Saul is maintained with much learning and ingenuity by Hugh Farmer (Disputationes on Miracles, Lond. 1771, p. 472, et seq.). It is adopted by Dr. Waterland (Serm. ii, 267), and Dr. Delauney, in his Life of David; but is combated by Dr. Chandler with objections, which are, however, answered or obviated by Farmer. This last-named writer is of opinion that the expression "his spirit was compelled to be by the Lord" (ver. 14), and the introduction of the word "when" (ver. 12), are to be ascribed to the prejudices of our translators. If they do not betray a bias on their minds, these instances support the general remark of Bishop Lowth, upon the subject, "in respect of the sense, and accuracy of interpretation, the amendments of which it is capable are great and numerous." (Preliminary Dissertation to Isaiah, ad finem.) See Saul.

Witchcraft.

BIBLICAL MENTION OF. 1. The word "witchcraft" occurs in the A. V. as a translation of עשת-מכרות, ἐζήθερ (but only in the plur.), in 2 Kings ix, 22; Is. xix. 12; Mic. vi. 12; Nah. iii. 4 (Sept. ἐζήθερα, ἐζήθησαν; Vulg. revelerunt, revelerunt). In the Apocrypha, witchcraft, or "sorcery," occurs as renderings of φατασμα (Wind, xiv., 4; xvii., 13), and in the New Test. (Gal. v. 20; Rev. xiv., 11; xviii., 23, 25). As a verb עשת-מכרות, ἐζήθερ, he used witchcraft, occurs in 2 Chron. xxxii. (5 Oct. ἐζήθησαν; Vulg. maleficai artibus incurreverat). This verb, in Arabic, signifies "to practice a discover," in Syriac ἐπικράτησα, according to Gesenius, "to possess," but this word, he observes, like many other sacred terms of the Syrians, as מאי, מאי, מאי, etc., is restricted by the Hebrews to idolatrous services; hence כחת means "to practice magic," literally "to pronounce or mutter spells." The word φατασμα is connected with φατασμα, to administer or supply medicines as remedies or poisons, to use magical herbs, drugs, or substances, supposed to derive their efficacy from magical spells, and thence to use spells, conjurations, or enchantments; hence φατασμα means, the classical writers, a preparer of drugs, but generally of poisons, or drugs that operate by the force of magical charms, and thence a magician, an enchantor, of either sex. It occurs in the latter sense in Josephus (Ant. xavii, 4, 1), and is applied by him to a female φατασμαν και φατασματα ανεκδειξατο (ibid. ix, 6, 8). This word also answers in the Sept. to מאי, and to μαγικα. (Exod. ix, 11), φατασμα, malefic. The received text of Rev. xxvi, 8 reads φατασμα; but the Alexandrian, and sixteen later MSS., with several printed editions, have φατασμα, a reading embraced by Wetstein, and by Grapheus on the text. The word φατασμα occurs in the same sense as φατασμα in Lucian (Dialog. Deor. xxiii, 1; Joseph. Life, § 31). The word φατασμα is used of Circe by Aristophanes (Plat. p. 302), and in the same sense of enchantment, etc., by Polybius (vi, 18, 4, xii, 7, 5). It corresponds in the Sept. to מאי, מאי, etc., "enchantments." (Exod. vii, 22). The verb φατασμα is employed in the sense of using enchantments by Herodotus (vii, 114), saying that when Xerxes came to the river Styxmon, the magi sacrificed white horses to it.

Some other mis-translations occur in reference to this subject. In 1 Sam. xv, 27, "rebellion is as the sin of witchcraft" should be rendered "divinity offered to God." In Ex. xviii, 10, the word מאי, מאי, does not mean "witch," but, being masculine, "a sorcerer." In Acts viii, 9, the translation is exceedingly apt to mislead the more English reader: "Simon used sorcery, and bewitched the people of Samaria." —Σμαν πορευσεται τεν πολιν μαγευς και οιεται τον ιεων τον Σαμαριτανον—i.e., "Simon had embraced sorcery, and perplexing (or astonishing) the people," etc. See also ver. 11, and comp. the use of the word מאי, Matt. xii, 28. In Gal. iii, 1, " Foolish galatians," εφημεροι γυναικεια, οι ητο τις εξερευνηθεν, "who hath subtler notions?" (For the use of the words פאשע and φατασμα in magic, among the Greeks, see Potter, Archeologia Gracae [Lond. 1775], vol. i, ch. xviii, p. 356, et seq.). It is considered by some that the word "witchcraft" is used metaphorically, for the allurements of pleasure (Nah. iii, 4, Rev. xviii, 23), and that the "sorcerers" mentioned in xxi, 8 may mean false judges, false witnesses, false politicians, "a pervert" used by metonymy, as signifying "to charm," "to persuade by flattery," etc. (Plato, Symposium, § 17), "to give a temper to metals" (Odyss. ix, 893).

2. The precise idea, if any, now associated with the word "witchcraft," is not distinctly visible: in the West, however, it is used in a very general sense, known by nearly the whole nation in the time of our translators, that of a female, who, by the agency of Satan, or, rather, of a familiar spirit or gnome appointed by Satan to attend on her, performs operations beyond the powers of humanity, in consequence of her compact with Satan, written in her own blood, by which she renounces herself to him forever. Among other advantages resulting to her from this engagement is the power of transforming herself into any shape she pleases, which was, however, generally that of a hare, transporting herself through the air on a broomstick, "on the back of a cloud," "gliding through a keyhole, inflicting diseases, etc., upon mankind or cattle. The belief in the existence of such persons cannot be traced farther than the Middle Ages, and was probably derived from the wild and gloomy mythology of the Northern nations, among whom the "Fatale Sist" was a figure in personification. The popular agency in a female form, were prominent articles of the popular creed. This comparatively modern delusion was strengthened and confirmed by the translators of the Bible into the Western languages—a popular version of the original text having led people to suppose that there was positive evidence for the existence of such beings in Scripture. Bishop Hutchinson declares that our translators accommodated their version to the
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terminology of King James’s Treatise on Demonology (Encyclop. Metropolitana, art. “Witch,” etc.).

8. A very different idea was conveyed by the Hebrew word, which probably denotes a sorcerer or magician, who pretended to discover, and even to direct, the effects ascribed to the operation of the elements, conjunctures of the stars, the influence of the planets, and the influence of the sick, the days, the power of invisible spirits, and of the inferior deities (Graves, Lectures on the Pentateuch [Dublin, 1829], p. 109, 110). Sir Walter Scott well observes that “the sorcery or witchcraft of the Old Test. resolves itself into a heklschicht with idols and seeking counsel of false deities, or, in other words, into idolatry.” (Letters on Demonology and Witchcraft [London, 1830], let. 2).

Accordingly, sorcery is in Scripture uniformly associated with idolatry (Deut. xvii, 9-14; 2 Kings ix, 22; 2 Chron. xxxiii, 5, 6; etc.; Gal. v, 20; Rev. xxi, 8). The modern idea of witchcraft, as involving the assistance of Satan, is inconsistent with Scripture, where, as in the instance of Job, Satan is represented as powerless till God gave him a limited commission; and when “Satan desired to sift Peter as wheat,” no reference is made to the assistance of a witch. Nor do the actual references to magic in Scripture involve its reality. The mischiefs resulting from the pretensions, under the theocracy, to an art which involved idolatry, justified the statute which denounced it with death; though instead of the unexampled phrase אִשָּׁר לֹא לֹא אָסָף (Deut. xviii, 11), which also better suites the parallel, “There shall not be found among you, etc., a witch” (Deut. xviii, 10). Indeed, as “we know that an idol is nothing in the world, and that there is none other God but one” (1 Cor. viii, 4), we must believe all pretensions to traffic with the one, or ask counsel of the other, to be equally vain.

Upon the principle of supporting idolatry, however, the prophets of Baal also were destroyed, and not because Baal had any real existence, or because they could avail anything by their invocations.

It is highly probable that the more intelligent portion of the Jewish community, especially in later times, understood the emptiness of pretensions to magic (see Isa. xliii, 25; xlvii, 11-15; Jer. xiv, 14; Jonah ii, 8). Plato evidently considered the mischief of magic to consist in the tendency of the pretensions to it, and not in the reality (Lev. Leg. bib. 11). Demonstration of the kind had fallen into disuse at the time of Cicero: “Dulibus non est quin hic disciplina et ares augurarum evanetiam et vetustate et negligimenta” (De Leg. ii, 13). Josephus declares that he laughed at the very idea of witchcraft (Vit. § 31). For the very early writers who maintained that the arts of the magicians were not supernatural, see Universal Hist. (8vo ed.), iii, 574.

It seems safe to conclude from the Septuagint renderings, and their identity with the terms used by classical writers, that the pretended exercise of this art in ancient times was accompanied with the use of drugs, or fumigations made of them. No doubt the skillful use of certain chemicals, if restricted to the knowledge of a few persons, might, in ages unenlightened by science, along with other resources of natural magic, have made the means of extensive imposture. The natural gases which would contribute to the effect, as appears from the ancient account of the origin of the oracle at Delphi. See PHRENOLOGY. The real mischiefs ever effected by the professors of magic on mankind, etc., may be safely ascribed to the actual administration of poison. Josephus states a case of poisoning under the form of a philosophical exercise, and two Jewish women were reported to be skilful in making such potions. (Ant. xxvii, 4, 1). Such means doubtless constitute the real perniciousness of the African species of witchcraft called Obi, the similarity of which word to the Hebrew זיון, inflation, is remarkable. Among the Sandwich islanders, some, who had professed witchcraft, confessed, after their conversion to Christianity, that they had poisoned their victims. The death of sir Thomas Overbury is cited as an instance in England, by sir Walter Scott (ut sup.). There was, indeed, a wide scope for the production of very fantastic effects, short of death, by such means.

WITCHCRAFT, IN POPULAR ESTIMATION, is the practice and powers of a person supposed to have formed a compact with Satan. The powers deemed to be possessed by the witches, and the rites and incantations by which they acquired those powers, were substantially the same as believed to the deities of the Greek, Hecate, the Striga and Venefica of the ancient Romans, and the Vals or Wise Woman of the Teutonic pagans. But when, along with the knowledge of the one true God, the idea of a purely wicked spirit, the enemy of God and man, was introduced, it was natural that all supernatural powers not proceeding directly from the true God should be attributed to Satan. This gave an entirely new aspect to such arts; they became associated with heresy; those who practised them must be in compact with the devil, and have renounced God and the truth, and rendered themselves liable to the most stringent punishment. If a witch was punished, it was because she had been guilty, or, at least, believed to have been guilty, of poisoning or some other actual mischief. Now, however, such power was only the power to work evil; and merely to be a witch was in itself a sin and crime that filled the best times. This idea of an indirect power connected with magic and sorcery. That was new and distinctive in the witchcraft of Christendom was the theory of magical arts which it involved. The doctrine of Satan, as finally elaborated in the Middle Ages, established in the world a rival dominion to that of the Almighty. The arch-fiend and his legions of subhuman demons exercised a sway, doubtless only permitted, but still vast and indefinite, not only over the elements of nature, but over the minds and bodies of men, except those who had been admitted to the number of the faithful, and were guarded by the faith and rites of the Church. But even they were not altogether exempt from diabolical annoyance, for the protection does not seem to have extended to their belongings. All persons in possession of these supernatural powers (and there was no doubt of their existence in all ages) must, therefore, have been subject from the private suggestions of devils, and being under his agency—excepting, of course, those miraculous powers which had been bestowed upon the Church directly by Heaven. But Satan, bestowing these powers, was supposed to demand an equivalent; hence it came to be the established belief that, in order to acquire the powers of witchcraft, the person must formally sell his or her soul to the devil. This, however, was not the early view. Magicians had been diligent students of their art. Alchemists, astronomers, and astrologers had searched into the hidden things of nature; and the circumstances would show that the higher kind of European magic in the Middle Ages was mixed up with what physical science there then was; and the most noted men of the time were addicted to the pursuit, or were, at least, reputed to be so. So far from deriving their power from the kingdom of darkness, the scientific magician, by the more force of his art, could compel the occasional services of Satan himself, and make inferior demons the involuntary slaves of his will. A belief, however, had early existed that individuals in desperate circumstances had been tempted to purchase, at the price of their own soul, the power of the devil to extricate them from their difficulties; and hence the suspicion began to gain adhesion that many magicians, instead of seeking to acquire their power by the laborious studies of the regular art, had acquired it.
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in this illegitimate way. The chief cause of the prominent part in this matter assigned to females, particularly married women, was the natural dislike of ugliness. It may also be noted that their more excitable temperament renders them peculiarly liable to those ecstasies which have been associated with the gift of divination from the priestess of the ancient heathen oracle down to the medium of modern spiritualism. Witches' Sabbats were considered to be natural intercourses between witches and evil spirits. The bargain by which the soul was sold to the devil was usually in writing, and signed with the witch's own blood. She was rebaptized, receiving a new name, and had to trample on the cross and renounce God and Christ (among the Roman Catholics also the Virgin Mary) in forms parodying the renunciation of the devil in Christian baptism. She received a "witch mark," which remained, and the location of it was known by that part becoming callous and dead—a matter of great interest to the inquiring confessor. These servants were essentially the same as those ascribed to sorcerers, and the mode of exercising them was the same, viz. by charms, incantations, concoctions, etc. The only change was in the theory, that is, that instead of any power inherent in the sorcerer or derived from any other source, the result was all wrought by the devil through the witch as his servant. The power was also exerted exclusively to work evil—to raise storms, blast crops, render men and beasts barren, inflict rack ing pain on an enemy, or make him pine away in sickness. If a witch attempted to do good, the devil was enraged and punished her, and whatever she did she was powerless to serve her own interests, for witches always remained poor and miserable.

A prominent feature of witchcraft was the belief in stated meetings of witches and devils by night, called Witches' Sabbats. The places of meeting were always such as had feelings of solemnity and awe connected with them, such as old ruins, neglected churchyards, and places of heathen sacrifices. First anointing her feet and shoulders with a salve made of the fat of murdered and unburied children, the witch mounted a broomstick, rake, or similar article, and making her exit through the chimney, rode through the air to the place of rendezvous. If her own particular demon-lover came to fetch her, he sat on the staff before, and she behind him; or he came in the shape of a goat, and carried her off. In one case a girl appeared as a demon, in the shape of a large goat with a black human countenance, sat on a high chair and received the homage of the witches and demons. The feast was lighted up with torches, all kindled at a light burning between the horns of the great goat. Among the stands there was no bread or salt, and they drank out of ox-hoofed and horse's skulks, but the meal neither satisfied the appetite nor nourished. After eating and drinking they danced. In dancing they turned their backs to each other; and in the intervals they related to one another what mischief they had done, and plotted more. The revel concluded with obscene debauchery, after which the great goat bathed himself to ashes, which he divided among the witches to raise storms. Then they returned as they came. (For a vivid and entertaining description of some of these revels, see the Tam O'Shanter of Robert Burns.)

2. The prosecutions for witchcraft form a sad episode in human history. Thousands of lives of innocent persons were sacrificed to the silly superstition, and thousands more were involved. Various reasons have been given as to why they suspected of having some connection with the black art. In the Twelve Tables of Rome there were penal enactments against him who should bewitch the fruits of the earth, or conjure away his neighbor's corn into his own field. A century and a half later one hundred and seventy Roman ladies were convicted of poisoning under the pretence of charms and incantations, and new laws were added. But in these and in all other heathen laws there was no penalty attached, except in the case of positive injury done. Magical of supernatural power was looked upon rather with favor than otherwise, only it was feared that it might be abused by its possessor.

The early Church was severe in its judgments against magic, astrology, augury, charms, and all kinds of divination. The civil law condemned the Mathematici, or men that formed calculations for the prediction of future events. Venerificus, or Maleficium, poisoning and mischief-making, was the name given to sorcery. The Church would not, by a law of Constantine, baptize astrologers, nor a special class of them called Genethliaci, or those who calculated what stars had been in the ascendant at a man's birth. The canon of Ancysa says: "Let those who use soothsaying after the manner of the heathen, or entertain men to teach them pharmacy or exegy, fall under the canon of five years' penance, viz. three years of prostration, and two years of prayer in prayers." Those who consulted or followed such soothsayers as were supposed to be in compact with Satan were to be cast out of communion. Constantine, however, made such divination a capital crime, as well on the part of those who practiced it as of those who sought information from it. Arambol, or spells for a cure disease, were reckoned a species of idolatry, and the makers of such phylacteries shared in the same condemnation. The abraxas or abracadabra (p. v.) of the Basilians came under similar censure. But the prosecutions against witchcraft as such were of minor importance comparatively until as late as the 11th century, when the prosecutions against hereesy were systematically organized. Hitherto magic had been distinguished as white or black; now no distinction was made, and all magic was reckoned black. Almost all herecies were accused of magical practices, and their secret meetings were looked upon as a kind of devil-worship. Forced by the proceedings against hereesy, the popular dread of witchcraft had been on the increase for centuries, and numerous executions had taken place in various parts of Europe. At last Innocent VII, by his celebrated bull Prohibitor (1494), issued in 1494, gave the full sanction of the Church to these notions concerning sorcery, and charged the inquisitors and others to discover and put to death all guilty of these arts. He appointed two special inquisitors for Germany, Heinrich Inistor and Jacob Sparengern, who are also mentioned in the case of Michaelis Heilig, who afterwards became a Franciscan monk. His instance, Johannes Gremper, drew up the famous Malefiz Mallefauchum, or Hammer for Witches, in which the whole doctrine of witchcraft was elaborated, a form of trial laid down, and a course of examination appointed by which the inquisitors could discover the guilty parties. This was the beginning of the witch-mania proper. The edict of Innocent was reinforced by a bull of Alexander VI in 1494, of Leo X in 1521, and of Adrian VI in 1522, each adding strength to its predecessor, and calculated to increase the popular agitation. The results were despicable. Armand with the Mallefiz, the judge had no difficulty in convicting the most innocent persons. If the accused did not confess at once, they were ordered to be shaved and examined for "witchmarks." If any strange mark was discovered on the person, no further evidence was required. If, in examining in this, the accused was put to the torture, which in almost all instances elicited confession. Many, in order to avoid this ordeal, confessed at once, and were forthwith led to execution. Others seem to have become sorcerers because they were accused of having some connection with them. The extent of the prosecutions in Germany is appalling to consider. In the bishopric of Bamberg 600 victims fell within four years, and in
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Würzburg 990. In the district of Lindheim a twentieth part of the population perished in the same time. And during this inquisition 7000 lives were sacrificed at Trier. Such atrocities were railed by 1000 executions in the Italian provinces of Como within a single year, 45 executions at Spilto, and 960 in Vienna in three months. It is said that in France, about the year 1520, fires for the execution of witches blazed in every town.

The madness seized upon all nations and all estates of men, alike on Catholics and Protestants, and often on the accused as firmly as on their accusers, so that the trials represented perjury and unmitigated delusions. Even Martin Luther looked on his earache as "peculiarly diabolical," and exclaimed of witches, "I could burn them all."

England, by its insular position and intense political life, was kept longest from the witch mania; but when it came, it was no less violent than it had been on the Continent. The statute of Elizabeth, in 1562, first made witchcraft in itself a crime of the first magnitude, whether directed to the injury of others or not. The act of James I (VI of Scotland), in the first year of his reign, repeated the crime in the community. It is as follows: "Any one that shall use, practice, or exercise invocation of any evil or wicked spirit, to or for any purpose, or take up any dead man, etc., such offenders, duly and lawfully convicted and attainted, shall suffer the said delusion speedily and without all abatement throughout all England, and increased to a frenzy. Witch-dinders passed through the country from town to town, professing to rid the community of all witches, and receiving therefor a stipulated sum. Their methods were most inhuman. They stripped the accused, shaved them, and thrust pins into their bodies to discover witches' marks; they wrapped them in sheets with the great toes and thumbs tied together, and dragged them through ponds or rivers, and if they sank they were accounted innocent; but if they floated, which they were sure to do for a notorious witch-dinder, but his well-executed. Many times the poor creatures were kept fasting and awake, and sometimes walking incessantly, for twenty-four or forty-eight hours. Indeed, such cruelties were practiced as an inducement to confession, that the unhappy victims were glad to confess and end their miseries at once. During the sittings of the Long Parliament, three thousand persons are said to have been executed on legal convictions, besides the vast number that perished at the hands of the mob. Even so wise and learned a judge as Sir Matthew Hale condemned two witches in 1654. John Leverett and Holt were the first to set their faces steadfastly against the continuance of this delusion. This was in 1694, but summary executions continued as far down as 1716, when the last victim was hanged at Huntington. The English laws against witchcraft were repealed in 1736.

The burning of witches forms a dark chapter in the history of Scotland, and the penal laws are said to have been first inflicted in the reign of James III. In that reign twelve women are said to have suffered, but their witchcraft was associated with treason and murder. James V was a notorious witch-dinder, but his well-known statute was only in accordance with the spirit of the times. The General Assembly of the Church of Scotland and its presbytery, from convictions of duty, had often taken the matter up, for the Old Testament expressly said, "Thou shalt not suffer a witch to live." The number of victims in Scotland from first to last is estimated at over four thousand. When the penal laws were at length repealed, the early seeders mounted over the repeal as a sad declension of national duty to God. The principal scenes of witchcraft were in the lowlands, where the fairies of the highlands being harmless and ingenious sprites, rather than dark, ugly, and impassioned fiends. Many of the Scottish witches, as appears from their trial, were the victims of miserable hallucination; others seem to have gloried in a fancied power to torment others, and to have profited by it; others, when some sudden calamity happened, or some individual was afflicted with any mysterious malady, malignantly took credit as having had a hand in producing it; and others made the implied compact with Satan a knavish cover for crimes of various kinds, both dastardly and vicious. New England was settled at a time when the excitement over witchcraft was very general and intense, and several persons were executed in Massachusetts prior to the extraordinary outbreak at Salem. As in Scotland and elsewhere, the clergy were the prime movers. Two clergymen were on, Norfolk, a reputable notoriety for the part they had in it. The one was Cotton Mather, a man who was considered a prodigy in learning and piety, but whose writings and proceedings in regard to the trial and punishment of witches display an amount of bigotry almost incredible. The other was Samuel Parris, of Salem Village (now Danvers Centre), who seems to have made use of the delusion to gratify his own personal dislikes. Previous to the outbreak the last instance had been the hanging of an Irish woman in Boston, in 1688, accused of bewitching four children. In 1692, the people at Salem and nearby were touched by the delusion. During the winter of 1691 and 1692 a company, consisting mostly of young girls, was accustomed to meet at the house of Mr. Parris for the purpose of practicing magic, necromancy, etc. They soon began to exhibit nervous symptoms, such as contortions, passing insensibly to the floor. The children were declared to be bewitched, and, being pressed to reveal the perpetrator of the mischief, they accused an Indian woman, named Tituba, a servant in the family of Mr. Parris; Sarah Good, a woman of ill-repute, and Sarah Osburn, who was bedridden. These were tried before the magistrates March 1, 1692. From this time the excitement became intense. The clergy were zealous in the prosecution, being urged by the belief that Satan was making a special effort to overthrow the kingdom of God in New England. The court was full of clergymen, and in the delusion. The special court appointed to try these cases met the first week in June, and continued its sessions until Sept. 9. Nineteen victims were hanged, as a result of the investigation, some of them pious and respectable citizens. An old man, more than eighty years of age, was pressed to death for refusing to plead to a charge of witchcraft. A reaction now set in, and subsequent sentences were not executed. In May following the governor discharged all then in prison, about one hundred and fifty in number.

Witchcraft and Prophecies The moods of the people of many countries, a reality for almost a century after the general excitement had abated. The last judicial execution did not occur in Germany until 1766, in Spain until 1780, and in Switzerland until 1782. And from the cessation of executions many think that belief in witchcraft has entirely passed away, but facts are contrary to such a supposition. Some occurrences in England in very recent times point to the fact that the popular mind is still infected with the belief in witchcraft as a thing of the present. In 1863 a poor old man paralysed by planter's disease was carried to the sea and being dragged through the water as a wizard at Castle Heddington, in Essex; in 1875 the trial at Warwick of Amizer of the murderer of a reputed witch brought out the fact that over one third of the villages of Long Compton are firm believers in witchcraft; and in April, 1876, at East Dereham, Norfolk, a man was convicted for assaulting the daughter of an old woman who was alleged to have charmed him by means of a walking toad. With very rare exceptions educated people do not believe in witchcraft, but among the ignorant and illiterates of all countries the belief is still prevalent. To the mass of the adherents of Buddhism, in Central Asia, the lama, or priest, is merely a wizard who knows how to protect them from the malignity of evil spirits; and, according to modern travellers, trials and executions for witchcraft are at this day common through-
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out Africa, as they were in Europe in the 17th century, and under very similar forms. 3. The literature of the subject is copious. Among the many works the following may be noted: Wier, De Praestigiis Daemonum (Haale, 1653); Scot, The Discoveries of Witchcraft (Lond. 1834); Glanvil, Sadducisms Triumphant; or, Full and Plain Evidence concerning Witchcraft and Demon Possession (Lond. 1699); Certainty of the World of Spirits; Mackenzie, A History of the Witches of Renfrewshire (1768); Mather, Memorable Providences relating to Witchcraft and Possessions, with Discoveries and Appendix (Lond. and Boston, 1693); Hutchinson, Historical Essay concerning Witchcraft (1712); Mackay, Extraordinary and Popular Delusions (1814); Soldan, Geschichte der Hexenprozesse (Stuttgart, 1843); Upham, Salem Witchcraft (Boston, 1857); Mudge, Witch Hill: a History of Salem Witchcraft (N. Y. 1879). See Superstition.

Witenagemot (or Witan) (Anglo-Saxon, witenace, of wise men, from witan, to know, and gemot, assembly), the great national council of the Saxons, by which the king was guided in all the main acts of government. Each kingdom had its own witan before the union of the heathen laws in 927, after which there was a general one for the whole country. Its members are all spoken of as men of rank, and most probably included bishops, abbots, and chamberlain of the church, and thanes. In 994 there were present at one of these assemblies king Athelstan, four Welsh princes, two archbishops, seven bishops, four abbots, twelve dukes, and fifty-two thanes. Every measure of national importance was debated here, the laws received its sanction, and the succession of the crown depended upon its approval. It could make new laws and treaties; it regulated military and ecclesiastical affairs, and levied taxes; without its consent the king had no power to raise forces by sea or land; and it was the supreme court of justice, civil and criminal. The voice of the Church was never absent from its deliberations, so that the right of British prelates to sit and vote in the national assembly was one of the principles of the earliest regular form of government, not derived from Norman laws, but from that time, long before, when the Saxon archbishop, bishop, and abbots took their seats three times a year (at Easter, Whitsun, and Christmas) in the Saxon witan. The witenagemot was abolished by William the conqueror and its powers only in part transmitted to parliament. See Hill, English Monasticism, p. 202; Hallam, Middle Ages, chap. viii; Palgrave, Rise and Progress of the English Commonwealth; Kemble, Saxons in England.

"With (\"with\", yther, Judg. xvi. 7, 5, a rope; "cord, "Job xxx. 11; 'string,' Psal. xi. 2). In the passage of Judges cited we read that Dalleth bound Samson with "green ropes," as distinguished from "dry ropes," is the proper meaning, the peculiarity being in the greenness, not in the material. It may imply any kind of crude vegetable, commonly used for ropes, without restricting it to rushes, or to thick and pliable rods, twisted into a rope. Such ropes are used in the East, and while they remain green are stronger than any other. In India the legs of wild elephants and buffaloes newly caught are commonly bound with ropes of this sort. Josephus says (Ant. v. 9, 11) that the ropes which bound Samson were made of the tendril of the vine. At the present day ropes made of the East are made of hemp or flax. Except some that are made with hair or leather, they are generally formed with the tough flares of trees (particularly the palm-tree) and roots, with grasses, and with reeds and rushes. These ropes are, in general, tolerably strong, but are in no degree comparable to green hemp ropes. They are very light in comparison, and, wanting compactness, in most cases they are also rough and coarse to the eye. The praises which travelers bestow on ropes of this kind must not be understood as putting them in comparison with those in use among the wild savages with the hands of hay which our peasants twist, and with reference to the simple and crude materials of which they are composed (Kitto, Pictorial Bible, note ad loc.). See Cord.

Withington, Leonard, D.D., a Congregational minister, was born at Dorchester, Mass., in 1789. He studied at Amherst College and was graduated in 1814. He was for a time in Andover Theological Seminary, became pastor of the First Church at Newburyport, Mass., in 1816, and died there, April 22, 1865, a colleague having been appointed in 1858. He wrote, The Puritans (1836):—Solomon's Song Explained (1861), etc.

Witness (\"witness, see\") Sept. and New Test. (\"martyr,\" Vulg. testament). It is used in the English Bible both of persons and things.

1. Leading Significations. — This frequent term occurs, 1. In the sense of a person who deposes to the occurrence of any fact, a witness of any event. The Hebrew word is from \"qaw\", to repeat. The Greek word is usually derived from \"mu\", to divide, "decide," etc., because a witness decides controversies (Heb. vi. 16); but Damon (Lex. Hom. col. 1495) deduces it from the old word \"m\", "the hand," because witnesses are supposed to hold up their hands in giving evidence. This custom, among the ancient Hebrews, is referred to in Gen. xiv. 22; among the heathens, by Homer (Iliad, x, 392), and by Virgil (Aeneid, xii, 196). God himself is represented as swearing in this manner (Deut. xxxii. 46; Ezek. xx. 5, 6, 10; comp. Numb. xiv. 20). So also the heathen gods (Pindar, Olympia, vii. 119, 120). These Hebrew and Greek words, with their various derivations, preserve the entire subject. They are applied to a judicial witness in Exod. xxiii. 1; Lev. vi. 1; Numb. vi. 13; xxxiv. 30 (comp. Deut. xvii. 6, xix. 15; Matt. xxii. 16); 2 Cor. xii. 1); Prov. xiv. 2; xxiv. 28;Matt. xxvi. 65; Acts xi. 13; 1 Tim. v. 19; Heb. xvi. 28. They are applied, generally, to a person who certifies, or is able to certify, to any fact which has come under his cognizance (Joseph. xxii. 72; Isa. viii. 2; Luke xxiv. 48; Acts i. 8, 22; 1 Thess. ii. 10; 1 Tim. vi. 12; 2 Tim. ii. 2; 1 Pet. i. 6). So in allusion to those who witness the public games (Heb. xii. 1). They are also applied to anyone who testifies to the world what God reveals through him (Rev. xii. 3). In the latter sense the Greek word is applied to our Lord (Rev. i. 5; iii. 14). Both the Greek and Hebrew words are applied to God (Gen. xxxi. 50; 1 Sam. xii. 5; Jer. xi. 5; Rom. i. 5; Phil. i. 8; 1 Thess. ii. 5); to incriminate things (Gen. xxxi. 52; Psal. lxxxix. 37). The supernatural means whereby the deficiency of witnesses was compensated under the theocracy, have been already considered under the articles ADULTERY, TUAL, OR; UNM. And THUMMIM. For the punishment of false witness and the suppression of evidence, see Punishment. For the forms of adjuration (2 Chron. xviii. 15), see Adjuration. Opinions differ as to what is meant by "the faithful witness in heaven" (Psal. lxxxix. 57). Some suppose it means the moon (comp. Psal. lxxxi. 5, 7; Jer. xxxxi. 35, 36; xxxix. 20, 21; Exclus. xiii. 6; others, the rainbow (Gen. ii. 12-17).

2. The witness or testimony itself borne to any fact is expressed by \"p\", \"mu\", \"mu\", (testimonium). They are used of judicial testimony (Prov. xxx. 18; Mark xiv. 66, 59). In verse 56, Schleusner takes the word \"mu\", from the abstract for the substantive. In John xxi. 7; John vii. 17; Josephus, Ant. iv. 8, 15). It denotes the testimony to the truth of anything generally (John i. 7, 19; xix. 35); that of a poet (Tit. i. 13). It occurs in Josephus (\"Con. Apion, \"i. 21). In John iii. 31, 32, Schleusner derives it from the verb \"dak\", \"proven,\" to be proved; in \"e\", \"proofs\", the proofs given by God of our Saviour's mission; comp. \"v\", \"9. In viii. 13, 14, both he and Bretschneider assign to the word the sense of praise."

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In Acts xxii, 19, the former translates it teaching or instruction. In Rev. iii, 7, it denotes the condemning or profession of Christianity, or testimony to the truth of the gospel (comp. i, 2; vi, 9). In 1 Tim. iii, 7, μαρτυρία καλά means a good character (comp. 3 John 12; Eccl. xxxii, 34; Josephus, Ant. vii, 10, 1). In 1 Peter, xix, 7, "The testimony of the Lord is sure" probably signifies the ordinances, institutions, etc. (comp. xxii, 22, 24, etc.). Those ambiguous words, "He that believeth in the Son of God hath the witness in himself" (1 John v, 10), which have given rise to a variety of fanatical meanings, are easily understood, by explaining the word ἴσως, "receiveth, receiveth," e. g. the foregone testimony of which God hath given of his Son, whereas the unbeliever rejects it. The whole passage is obscured in the English translation by neglecting the uniformity of the Greek, and introducing the word "record," contrary to the profession of our translators in their Preface to the Reader (ad finem). The Hebrew word, with μαρτυρίαν, occurs in the sense of monument, evidence, etc. (Gen. xxii, 30; xxxi, 44; Deut. iv, 45; xxxii, 26; Josh. xxii, 27; Ruth iv, 7; Matt. viii, 4; Mark vii, 11; Luke xxii, 13; James v, 3). In 2 Cor. i, 12, Schleusner explains μαρτυρίαν, evidential or evidential properties. In Prov. xxiv, 14, and Amos iii, 14, it pointed to spoken peremptory, but the Septuagint gives εἰς μαρτυρίαν: Aquila, εἰς ἱκανον; Symmachus, εἰς δὴ; Vulg. in aeternum. In Acts vii, 44, and Rev. xv, 5, we find ἵσωμαι τοις μαρτυρίοις, and this is the Sept. rendering for γινεται γινεται (which really means "the tabernacle of the congregation") in Exod. xxix, 42, 44; xxi, 22, 24—deriving ισωμαι from ισων, "to testify," instead of from ισων, "to assemble." On 1 Tim. ii, 6, see Bowyer, Conjectures. In Heb. iii, 5, Schleusner interprets εἰς μαρτυρίαν τῶν λαλησιμάτων, "the promulgation of those things about to be delivered to the Jews." 3. To be or become a witness, by testifying the truth of what one knows. Thus the Sept. translates γινεται γινεται (Gen. xi, 3), μαρτυρίαν, to bear witness, and Amos iii, 13: see also 1 Kings xxi, 10, 11. In John i, 7; xv, 26; xviii, 23, Schleusner gives as its meaning, to teach or explain; in John iv, 44; vii, 7; 1 Tim. vi, 13, to declare; in Acts x, 18; Rom. iii, 21, to declare prophetically. With a dative case following, the word sometimes means to approbe (Luke iv, 22). So Schleusner understands Luke xi, 46, "Ye approbe the deeds of your fathers," and he gives this sense also to Rom. x, 2. In like manner, a passive past participle, to approbe, to showed, to have a good character, etc. (Acts iii, 1; 1 Tim. vi, 10; comp. 3 John 6, 12). "The witness of the Spirit," alluded to by St. Paul (Rom. viii, 16), is explained by Marknight and all the best commentators, as the extraordinary operation of the Holy Spirit concurring with the filial disposition of converted Gentiles, to prove that they are the "children of God," as well as the Jews. (See below.) 4. "To call or take to witness," "to invoke as witness," μαρτυρίαν (Acts xx, 20; Gal. vi, 3; Josephus, War ii, 383). A still stronger word is μαρτυρίαν, which corresponds to γίνεται (Deut. iv, 26). It means to "admonish solemnly," to "charge earnestly," to "urge upon" (1 Peter iii, 11; Heb. ix, 26; Luke xvi, 28; Acts ii, 40). In other passages the same words mean to teach earnestly. In Job xxii, 11, a beautiful phrase occurs, "When the eye saw me it gave witness to me. The adorning expression used for the word, "the face upon beholding a man of eminent virtue and benevolence, is here admirably illustrated. The description of the mischief occasioned by a false witness, in Prov. xxxi, 18, deserves notice: "A man that beareth false witness against his neighbor, is a maul, and a sword, a sharp arrow. For in his soul is the deceit of distrust, in the utterance of his mouth is deceit, in the consequence of the various shades of meaning in which the context requires they should be understood.

II. Hebrew Usage.—1. Among people with whom writing is the common method of communication, it is given by some tangible memorial or significant ceremony. Abraham gave seven ewe-lambs to Abimelech as an evidence of his property in the well of Beer-sheba. Jacob raised a heap of stones, "the heap of witness," as a boundary-mark between himself and La¬man (Gen. xxii, 30; xxxi, 47, 52). The tribes of Reuben and Gad raise an "altar," designed expressly not for sacrifice, but as a witness to the covenant between themselves and the rest of the nation: Joshua set up a stone as an evidence of the allegiance promised by Israel to God, "for he is a witness between us both, the Lord" (Josh. xii, 30, 36, 34; xiv, 26, 27). So also a pillar is mentioned by Isaiah as "a witness to the Lord of hosts in the land of Egypt" (Isa. xix, 19, 20). Thus also the sacred ark and its contents are called "the testimony" (Exod. xvii, 38, 39; xxvii, 16; xxxvii, 21; Numb. i, 50, 53; ix, 15; x, 11; xxvi, 7, 6; xxvii, 2; Heb. ix, 4). Thus also symbolical usages, in ratification of con¬tracts or completed arrangements, as the ceremony of shoe-losing (Deut. xxv, 9, 10; Ruth iv, 7, 8), the or¬dination of a priest or a Levite (1 Sam. ii, 31), and the making of the covenant with Benjamin (Judg. xv, 17—31), with which may be compared the ordeal of the Styx (Class. Mus. vi, 386). The Bedawin Arabs practice a fiery ordeal in certain cases by way of con¬trary (Burchardt, Notes, ii, 121; Layard, Nine and Bab., p. 306). The ceremony also appointed at the ob¬lation of the new moon (q. v.) may be mentioned as partaking of the same character (Deut. xxxi, 4) But written evidence was by no means unknown to the Jews. Divorce was to be proved by a written document (Deut. xxix, 1, 5), whereas among Bedawin and Mussalmans in general a spoken sentence is sufficient (Burchardt, Notes, i, 110; Sale, Koran, c. 53, p. 348; Lane, Mod. Egypt, i, 156, 236). In civil contracts, at least in later times, documentary evidence was required and carefully preserved (Isa. viii, 16; Jer. xxxii, 10—16). On the whole Moses was very careful to provide and enforce evidence for all infractions of law and all trans¬gressions bearing on it: e. g. the moral stones of Jordan and of Ebal (Deut. xxvii, 2—4; Josh. iv, 4, 50); the fringes on garments (Num. xxix, 39, 40); the boundary-stones of property (Deut. xix, 14; xxvii, 17; 1 Cor. x, 28—29); the "broad plates" made from the molten vessels of the Korahites (Num. xxxi, 38): above all, the ark of testimony itself—all these are instances of the care taken by the legislator to perpetuate evidence of the facts on which the legislation was founded, and by which it was supported (Deut. vii, 20—25). Appeal to the same law is repeatedly made in the case of prophecies as a test of their authenticity (Deut. xxvii, 22; Jer. xxviii, 9, 16, 17; John iii, 11; v, 36; x, 38; xiv, 11; Luke xxiv, 48; Acts i, ii, 32; iii, 15, etc.). 2. Among special provisions of the law with respect to evidence are the following: (1) Two witnesses at least are required to establish any charge (Num. xxxv, 30; Deut. xvii, 6, xix, 15; 1 Kings xxi, 18; John vii, 17; 2 Cor. xi, 13; Heb. v, 29); and a like principle is laid down by Paul as a rule of procedure in certain cases in the Christian Church (1 Tim. v, 12). (2) In the case of the suspected wife, evidence be¬sides the husband's was desired, though not demanded (Num. v, 18). (3) The witness who withheld the truth was cen¬sured (Lev. v, 1). (4) False witness was punished with the punishment due to the offence which it sought to establish. See OATH. (5) Slanderous reports and malicious witnesses are dis¬couraged (Exod. xx, 16; xxiii, 1; Lev. xix, 16, 18; Deut. xv, 16—21; Prov. xx, 10). (6) The witnesses were the first executors (Deut. xiii, 9; xv, 7; Acts vii, 58). (7) In case of an animal left in charge and torn by
wild beasts, the keeper was to bring the carcass in proof of the fact and disprove of his own criminality (Exod. xxii, 13).

(8) According to Josephus, women and slaves were not admitted to bear testimony (Ant. iv, 8, 15). To these exceptions the Mishna adds idola, deaf, blind, and leprous, and, 'a person of the consanguinity of the court, and some others, ten in all (Selden, De Synedr. ii, 13; i, 11; Otho, Lex. Rabb. p. 653). The high-priest was not bound to give evidence in any case except one affecting the king (ibid.). Various refinements on the quality of life may be seen in the manner of taking it given in the Mishna (Sanhedr. iv, 5; v, 2; 3; Maacoth, i, 1, 9; Sheb. iii, 10; iv, 1; v, 1). In criminal cases evidence was required to be oral; in pecuniary, written evidence was allowed (Otho, Lex. Rabb. p. 653).

8. In the New Test. the original notion of a witness is exhibited in the special form of one who attests his belief in the gospel by personal suffering. So Stephen is praised by Paul (Acts xxii, 20), and the "faithful Antipa" (Rev. ii, 18). John also speaks of himself and of others as witnesses in this sense (Rev. 1, 9; 6, 9; xi, 3; xiv, 8). See also Heb. xi and xii, 1, in which a number of persons are mentioned, belonging both to the Old Test. and New Test., who bore witness to the truth by personal endurance; and to this passage may be added, as bearing on the same view of the term "witness," Dan. iii, 21; vi, 16; 1 Macc. i, 60, 63; 2 Macc. viii, 5, and which use of this ecclesiastical term "martyr" has arisen, of which copious illustration may be seen in Sueton, Theog. ii, 310, etc. See Martyr.

WITNESS, FALSE. The early civil and ecclesiastical laws were very severe in their denunciation and punishment of this crime. We learn from Aulus Gellius that the punishment of false witness among the old Romans, by the law of the twelve tables, was to cast the criminal headlong from the top of the Tarpeian rock. Afterwards, by the law called Lex Remnia, false witnesses were burned in the face and stigmatized with the letter K, denoting that they were calumniators. In opposition to these the law designates honest men as homines integrae frontis, or men without such mark. And, though the Christian law abolished it, as it did other laws of undue severity, still false accusation and calumny were corrected with suitable punishments, such as civil banishment, and suffering the evil, by the law of retaliation, which the accuser intended to draw upon others. The substance of the law is as follows: If any one called another man's credit, or fortune, or life, or blood into question in judgment, and could not make out the crime alleged against him, he should suffer the same penalty that he intended to bring upon the other. And no one could formally impeach another at law till he had bound himself to this condition, which the law terms vinculum inscriptions, the bond of inscription. While the civil laws were thus severe, the ecclesiastical laws did all that fell within their province to effect the same results. By a canon of the council of Elbiereis the false witness in any case was to be punished five years, and in case the false accusation was of murder, the criminal was to be debarred from communion to the very last, as in the case of actual murder. The council of Agde and Vannes impose a general penance upon such offenders, without naming the term or duration of their penance, which was left to the discretion of the bishop, who was to judge of the sincerity of their repentance. But the first council of Aries obliged offenders to do penance all their lives, and the second only moderates their punishment so far as to leave it to the bishop to determine their repentance and satisfaction. See Bingham, Ch. Antig. bk. xv, ch. x, § ix, and ch. xiii, § i.

WITNESS OF THE SPIRIT is a phrase common with many Christians, especially the Methodists, to denote the inward assurance which every believer has of his filial relation to God, namely, that the Holy Ghost immediately and directly witnesses to and with (suyu-mappers) his spirit that he is a child of God, involving the collateral assurance that through faith in Jesus Christ, who died and rose again for him, all his sins are blotted, and he is reconciled to God. Gal. v, 5; Col. i, 17; Gal. iv, 5-7; John i, 12; 1 John v, 9-18. Mr. Wesley observes, "I do not mean hereby that the Spirit of God testifies this by any outward voice; no, nor always by an inward voice, although he may do this sometimes. Neither do I suppose that he always applies to the heart, though he does not always do so, one or more of the texts of Scripture. But he so works upon the soul by his immediate influence, and by a strong though inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm—the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that all his inequities are forgiven and his sins covered." The immediate result of this testimony is "the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v, 22, 23). Without these the testimony itself cannot subsist; for it passes away, not only by the commission of any outward sin, or the omission of known duty, but by giving way to any inward sin—in a word, by whatever grieves the Holy Spirit of God." Some claim a similar testimony for special states of grace, and even peculiar experiences or prophetic gifts. But such an extension of the privilege is not authorized by Scripture. See Adoption; Assurance.

Witnesses, The Three Heavenly, is a convenient designation of the famous controversy respecting the genuineness of the clause in the first epistle of John (v, 7). "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." I. History of its Introduction into the Text.—In all the first printed Bibles, which were those of the Latin Vulgate, as amended by Jerome, the clause appeared substantially as at present (Ed. Princeps, 1462), being found in the great majority of manuscripts of the Vulgate. It may therefore be considered as the generally received form at that period. But when the first edition of the Greek Test. appeared, which was that of Erasmus, published at Basle in 1516, the clause in question ["in heaven, the Father, the Word, and the Holy Spirit, and these three are one; and there are three which bear witness in earth"] was wanting. Erasmus was attacked by Stonica, one of the editors of the Complutensian Polyglot, of which the New Test. in Greek and Latin had been printed in 1514 (and consequently before the appearance of Erasmus's edition), although not published until 1522. Erasmus replied to Stonica by observing that he had faithfully followed the Greek manuscripts from which he had edited his text, but professed his readiness to insert the clause in another edition, provided but a single Greek manuscript was found to contain it. Such a manuscript was found in England, upon which Erasmus, although entertaining strong suspicions respecting this manuscript, yet professed his willingness, if the evidence were verified, to insert the clause in his third edition, which was published in 1522, as it now stands in the common Greek text.

Nevertheless, the absence of the definitive article from the six nouns in the disputed passage in this pretended manuscript is of itself sufficient to excite suspicion of its genuineness, if not completely to overthrow, its genuineness. What has become of the manuscript is not known, but it is generally believed to have been the same with that now possessed by the library of Trinity College, Dublin, called the Codex Montfortianus, or Dublinus. The clause with the disputed clause appears, but without the conclusion, and these three are one." Erasmus also speaks of a Codex Britanicus as containing the entire clause, with some minute variations (Anton, 4th ed. p. 697). See Montfort Manuscripts. The Dublin manuscript is
generally ascribed to the 15th or 16th century, and cannot possibly be older than the 13th; it likewise varies from the received Greek text in several less serious particulars. The clause has been also found, although in a form not clear, in a manuscript in the Vatican (Cod. Ottobon. 290), of the 15th century, first collated by Dr. Scholz, of Bonn.

The above is the amount of Greek manuscript authority for this celebrated clause, for although all the libraries in existence have been examined (containing above one hundred and eighty Greek MSS. written between the 5th and 15th centuries), no other copy has been found which contains a vestige of it. Nor has it been once cited by a single Greek father, although abundant opportunities presented themselves for introducing it, which they could not have failed to avail themselves of, had it existed in their copies; but they have invariably cited the passage as it has been preserved in all the ancient manuscripts. It found its way, however, into the received text of the Greek Test., having been copied from Erasmus's third, fourth, and fifth editions (1522, 1527, and 1530), with more or less of variation, into all Stephen's editions, from the third or folio edition of which it was adopted by Beza in all his editions, the first of which was published in 1565, and again by Elzevir, in his edition of 1624, to which his anonymous editor of Tertullian adds it. The best critical editions since have left out the words as spurious. They are wanting in those of Aldus, Gerbelius, Cepheus, Colinaeus, Mace, Harwood, Matthai, Griesbach, Scholz, Lachmann, Tischendorf, and others. Bowyer enclosed them in brackets, and Knapp in double brackets, indicating their spuriousness. The clause appears in the principal printed editions of the New Test., before the time of Griesbach. These were the editions of Mill (1707), Bengel (1784), and Wetstein (1751), the two former of whom held it to be genuine.

At first, Erasmus rejected this clause from all his translations. It is absent from his last edition (1546), published after his death, and was first inserted in 1583, in and subsequent editions. Since the beginning of the 17th century, with the exception of the Wittenberg edition of 1687, its insertion has been general. This was, however, in opposition to Luther's injunction.

It is inserted in all the early English printed versions, commencing with Coverdale's in 1535, but is generally printed either in brackets or in smaller letters. It was, however, left out of the editions of 1582, and in the Geneva Bible (1557), without any marks of doubt. It found its way, perhaps, from Beza's Greek Test., into the then authorized English version.

II. External Evidence.—The earliest Greek form in which the disputed clause is found is contained in the Latin translation of the acts of the council of Lateran, held in 1215, and the first Greek writer who absolutely cites any part of it is Manuel Calescas, a Dominican monk of the 14th century, while in the next century it is cited by Joseph Bryennius, a Greek monk.

To explain how it has come to the field of ancient MSS. is also absent from all existing manuscripts of the Latin Vulgate, written between the 8th and 10th centuries, anterior to which date there is no manuscript of this version now in existence, containing the Catholic epistles. Nor has any writer of the Western Church cited the passage before Cassiodorus, at the close of the 6th century, although even the fact of his having done so is doubted by Pomon. There is, indeed, a preface to the canonical epistles, bearing the name of Jerome, in which the omission of this clause is ascribed to "false translators," which makes it most improbable that any of the ancient MSS. wanted in all the manuscripts of the Syriac, Armenian, and other ancient versions.

From the circumstance, however, of the clause in question having been cited by two north-west African writers of the 5th century—Vigilius, bishop of Thapsus (the supposed author of the Athenian Creed), and Victor Vitensis, the historian of the Vandal persecution—it has been fairly presumed that it existed in their time in some of the African copies of the old Latin version, from whence, or from the citations of these writers, it may have come, and thence into the later manuscripts of the Vulgate. It is cited by Victor, as cited in the Confession of Faith drawn up by Eugenius, bishop of Carthage. Vigilius, however, cites it in so many various ways, that little reliance can be placed on his authority. After this it is cited by Fulgenzio, bishop of Brescia, in the last part of the 6th century, but is omitted in the same century by Facundus, bishop of Hermonie, from which it is at least evident that the copies in that age and country varied. But, at a much earlier period, the whole clause is cited by Augustine of Hippo, who has been supposed, indeed, to have referred to the clause, but the proof of this depends on the proof of the previous fact, whether the clause existed or not in their copies.

III. Internal Evidence.—Various have been the opinions on this point for and against the genuineness of the passage. The advocates of the clause have generally maintained that the context requires its insertion, while its adversaries maintain that the whole force of the argument is destroyed by it. Lücke, one of the ablest modern commentators on John's writings, maintains that the whole context is insufficient to reject the passage, inasmuch (besides other reasons) as John never uses ὁ γὰρ καὶ ὁ λόγος as correlative, but ordinarily, like Paul, and every other writer of the New Test., associates ἂν ὁ λόγος with ὁ γὰρ (ii. 22, 29; iv. 14; v. 9, 11, 20, etc.), and always refers the ὁ λόγος in Christ to ὁ λόγος, and not to ὁ γὰρ. He unites with those critics who look upon the rejected passage as an allegorical gloss, which found its way into the Latin text, where it has, "ever since the 4th century, firmly maintained its place as a welcome and orthodox etymology." He adds, however, that "our geometrical conscience will, in our age, forbid the most orthodox to apply this passage, even if it were genuine, for such a purpose, as ἐπί τῶν εἰς ἡμᾶς ἐστιν a quite different sense from that which is required by the doctrine of the trinity. Here Lücke fully coincides with the late bishop Middleton (Greek Arch.) Lücke's conclusion is a strong one. "Either these words are genuine, and the epistle, in this case, a production of the 5th or 4th century, or the epistle is a genuine work of John's, and then these words spurious."

Among recent writers to vindicate the genuineness of the passage is that of M. Guassen, of Geneva, in his Theologiae (1839). But his reasons are founded on a palpable error—the interpolation of the words ὁ γὰρ καὶ ὁ λόγος (in the earth) in the eighth verse, which he cites upon the authority of Griesbach's text, where they do not exist! The corresponding words in terra are, indeed, found in the present text of some MSS. of the Vulgate, and of some ancient writers, although wanting in the seventh verse.

IV. Literature.—The following are some of the principal controversies to which this false argument has given rise, of which a more complete account will be found in Mr. Charles Butler's Hora Bibliica; and most fully in Orme's Memoir (1800) on the subject (under the pseudonym of "Críticus"), especially the American edition by Abbett (N.Y.1860). The earliest was the debate between Erasmus and Lee, afterwards archbishop of York, and between Erasmus and Stunica, one of the Complutensian editors. Erasmus was the first to suspect the genuineness of the passage of the canonical epistles above referred to, at which time which ascribes the omission of the last line to the translators or transcribers. The genuineness of this passage, which led Sir Isaac Newton to charge Jerome with being the fabricator of the disputed clause (whereas it is certain that that learned father was totally unacquainted with its existence) of the text, is now given up. It is considered in the Benedictine edition of Je-
WITNESSES

Wittenberg

Witschel, Johann Heinrich Wilhelm, a Protestant theologian of Germany, was born May 9, 1769, at Hensenfeld, near Nuremberg. In 1801 he was appointed pastor at Igersdorf, in 1818 dean at Gräfenberg, in 1819 pastor and dean at Katzenlochstadt, in Bavaria, and died April 24, 1847. He is the author of Spätere theologische Schriften, (Göttingen, 1843-45), and of many other works. He was a true Roman Catholic (Nüremberg, 1806; 10th ed. 1854) — Moravische Biester (ibid. 1801; 84 ed. with the title, Stimmen religiöser Erhebung, 1852) — Herrnkonst (ibid. 1796) — Ausführung von Gängen und Liedern zur käuflichen Erhebung (Hanover, 1817). See Wirtner, Handbuch der theolog. Lit. ii. 334, 383, 386; Theol. Universalkatalog, s. v.; Zschold, Bibl. Theol. s. v. (B. P.)

Wittack, a citizen of Stettin, Pomerania, of some note, flourished in the early part of the 12th century. He was converted and baptized during the first visit of bishop Otto to Stettin, and endeavored to show his zeal for Christianity by fighting against the pagans. He was taken prisoner on a piratical expedition, and for some time kept in chains. Resorting to prayer for consolation in his confinement, he was, as he thought, providentially released, and made his way back to his home. This deliverance, and some other events of like character, he considered as a Divine call to proclaim Christianity to his perishing countrymen. Through his aid Otto was enabled to overcome paganism in Stettin, and place Christianity on a firm footing. See Neander, Hist. of the Church, iv. 26.

Witt, Daniel, D.D., a Baptist minister, was born in Bedford County, Va., Nov. 8, 1801. He united with the Church in December, 1821, was licensed April 10, 1822, and itinerated through several counties in his native state for two or three years. About 1825 he became pastor of a Church which he had organized at Sandy River, and for forty-five years occupied that position. During a period of this long ministry he had the oversight of several churches. He died Nov. 15, 1871. See Cathcart, Baptist Encyclopedia, p. 1267. (J. C. S.)

Wittenberg, The Concord of, signed May 29, 1536, denotes one of the most interesting, as also one of the most important, stages in that series of negotiations which, during the first period of the Reformation, was carried on in order to bring about an agreement between the Swiss and Saxon reformers. Politically, landgrave Philip of Hesse was the motive power of these negotiations; politically, Bucer; and the personal meeting which the former brought about, in 1534, between the latter and Melancthon, at Cassel, formed the introduction to the large assembly which was held in 1536. The hard words which Luther let drop in his letter to Albrecht of Brandenburg, immediately after Zwingli's death, showed the aversion he cherished to him; and it was well known how anxiously he watched that no one inclined to the Zwinglian doctrine of the Lord's Supper should be allowed to keep up community with the Saxon camp, as his letters to Brunswick, Münter, and Augsburg show (De Wette, iv. 472; vi. 143). With Melancthon, however, a change had taken place. He learned from (Ezinrupiel's) Dialogus that many of the more important fathers from the various parties had signed his Seminulun Veterum Aliquot Scriptorum de Corpus Domini (Corpus Reformatorum, vol. xxvii) were more interpolations, and that Augustine never taught a "manuscript oralis," etc. Thus he wrote to Bucer, in April, 1531; "Aliquando inter nos veram et solam fides in Oswaldian doctrine esse, iudicat ut desus, orum, certe quantum ad hoc amantur. Nuncumque parvum mihi hrec viidentum et horribilis diab diei inter Lutherum et Calvinum. Melius illi causa consilium fuerit, si sinas nus parrus conscribere habead tropicae cimtiones" (ibid. ii. 481). Under his presidency he gradually lost all interest in Luther's peculiar conception of the Lord's Supper, and became more and more anathema for the elimination of all elements of discord between the two evangelical churches.
In March, 1533, he wrote to Bucer concerning the moderation which both had hitherto shown, and begs of him as instantly as possible "ut det operam, magis ut contentiones istae sedentur atque consensunt, quam ut excitentur et infinimantur" (ibid. ii. 461); and Bucer, in his letter of Oct. 10, 1533, Melancthon even goes so far as to write to Bucer, "Utiam saltem nos aliquando possemus una commentarii atque communicacere de doctrina" (ibid. ii. 675). The Swiss had also become more susceptible to the idea of concord. Bucer had succeeded in gaining for every side of the reconciliation—Myconius at Basle, Bullinger in Zürich, his colleague Capito, etc., and in the summer of 1534 an attempt at practical union was made, and proved successful, in Wittenberg, and on July 31 a colloquy was held at Stuttgart, in the presence of duke Ulrich, between Simon Grynaeus of Basle and Ambrosius Bucer of Constance, who represented the Swiss, and Erhard Schnepf, the Lutheran representative. In the same year, Dec. 27, Bucer and Melancthon met at Cassel, and in spite of the very stringent instructions which Luther had given Melancthon, they succeeded in drawing up a formula of concord which satisfied both. Copies of the formula were sent to Urbanus Rhegius, Brenz, Amstorf, and Agicola, with the request, "an ista sentientes tolerant sint, ne dammantur" (ibid. ii. 462). On October 5, 1535, Luther wrote to Strasburg, Augsburg, Ulm, Eisleben, to Region Seller and Hultschin, etc., inviting them to a general discussion of the formula of concord.

Eisenach was decided upon as the place of rendezvous. In April Bucer left Constance, accompanied by nine preachers. As they progressed they were joined by Capito, Musculus, Bouchauff Wolff of Augsburg, Gervassus Schuler von Memmingen, and Martin Frecht of Ulm. At Eisleben they were joined by others. Meanwhile Luther had fallen sick, and requested the visitors to come to Grimma; they determined, however, to go directly to Wittenberg. On May 22, at seven o'clock in the morning, Bucer and Capito arrived at Luther's study. At three o'clock in the afternoon they again went to Luther, accompanied by Bugenhagen, Jonas, Cruijger, Meinius, Mecum, Weller, and magistrate Georg Kovarius. Luther was suffering, irritable, harassed; Bucer became confused. The subject of the debate was the doctrine of the Lord's Supper. Luther demanded that the Swiss should make a formal recantation of what they had hitherto believed and taught; this they refused, on the ground that they could not recant anything which they had never taught or believed. The next day the assembly was enlarged. Bucer was clear and adroit, Luther was mild and kind. After some debate the Saxons theologians retired to another room to deliberate in private, and the result was the formula proposed by the Swiss was substantially accepted. May 24 the assembly met in Melancthon's house. The subjects of the discussion were baptism, absolution, the school, etc., and the agreement which was arrived at was chiefly due to the tact and resolution of Bugenhagen. On Sunday Bucer preached in the foremost, Luther in the afternoon; and all the members of the assembly took the Lord's Supper together. Lutherans, like Osiander and Amstorf, were not satisfied with the result; they continued to demand that Bucer should recant. But Luther himself spoke for a long time with great contentment and confidence of the affair. In Switzerland, too, there were some difficulties to overcome; but Bucer succeeded. See Herzog, Real-Encyklop. a. v. (B. P.)

WITTE of WITTE), in Hindu mythology, is the god of wealth, one of the eight protectors of the world, or of the ten patriarchs, Rishis, masters of created beings. He always appears upon a magnificent wagon, overlaid with precious stones, or on a white feather-covered horse.

Wittich, CHRISTOPH, a Reformed theologian of Holland, was born Oct. 7, 1625, at Breug in Silesia.

He studied at Gröningen and Leyden, was in 1655 appointed professor of theology at Nimewegen, where he lectured for sixteen years. In 1671 he was called to Leyden, where his lectures were received with great favor, and died May 19, 1687. He wrote, Consensus Veritatis Philosophica et Jurisprudentiae, De veritate philosophica et jurisprudentiae, De veritate Philosophica et Jurisprudentiae, De veritate Philosophica et Jurisprudentiae, De veritate Philosophica et Jurisprudentiae, De veritate Philosophica et Jurisprudentiae, De veritate Philosophica et Jurisprudentiae, De veritate Philosophica et Jurisprudentiae, De veritate Philosophica et Jurisprudentiae, De veritate Philosophica et Jurisprudentiae. (B. P.)

Wittichen, FERDINAND KARL, a Protestant theologian, was born April 7, 1832, and died March 30, 1882, at Eschweiler, in Prussia. He is the author of, Die Lehre Gottes als der Vater (Göttingen, 1862); — Die Idee des Menschen (ibid. 1868); — Die Johannes-und Lebenszeugen (ibid. 1872); — Das christliche Lehr, in Einführung für den höheren Religionsunterricht (ibid. 1874); — Das Leben Jesu in urkundlicher Darstellung (ibid. 1876). (B. P.)

Witting, JOHANN CARL FRIEDRICH, a Protestant theologian of Germany, was born March 30, 1760, at Alfeld, in Hanover. He studied theology and philosophy at Göttingen, and after completing his curriculum he acted for ten years as private tutor in the house of a nobleman. In 1783 he received the pastorate in Elmsen, near Embeck. Here he wrote his Studie ün der Christlichen Kirchenkunde (Göttingen, 1786; 2 ed. 1789); Grundzüge über Konfessionen und deren zweckmässige Einrichtung (ibid. 1791). In 1799 he went to Brunswick as second preacher of St. Magnus, and advanced in 1805 to be first preacher. He died Jan. 24, 1834. Belonging to the strict orthodox party, he published, Cuer christologicum et Rationalismos Brunswick, 1822); — Biblischer Beziehungen von der Himmel- fahrt Jesu (ibid. 1820); — Practicae Handbuch für Prediger (1791—96, 6 vols.); — Grundzüge der Theol. und Religionslehre (1802). See Dorin, Die gebräuchlichen Handb. der theolog. Literatur, 130, 400, 491, 562; ii. 40. (B. P.)

Wittmann, GEORG MICHAEL, a Roman Catholic prelate of Germany, was born at Finkenhammer, near Pleistin, in the Upper Palatinate, Jan. 23, 1760. He studied at Amberg and Heidelberg, and received holy orders in 1782. In 1800 he became head of the episcopal clerical seminary at Ratisbon, in 1804 was made cathedral-preacher, in 1821 made suffragan and general vicar to bishop Sailer, and, at the same time, cathedral-provost there. When Sailer died he was appointed his successor, but before the confirmation reached him from Rome, he died. March 9, 1833. He wrote, Principia Cathol. de Sacra Scriptura (Ratisbon, 1783); — Principia Catholica de Matrimonio Catholico (Ratisbon, 1788); — Allorta Porta Protestantica (ibid. 1831; Germ. transl. 1832); — Annotationes in Peninsula Mognis (ibid. 1790); — Beichtreden über die Bruch- und Glaubensfragen der Protestantit (Saltzburg, 1832; 3rd ed. 1832); — Confessarum pro Eritus Juvenilia (ibid. 1832; 3d ed. Lat. and Germ. 1829); — Vollständige Sittende (Ludwigsburg, 1832); and other ecclesiastical works. See Diepenbrock's Trauerrede (Stadtm. Hof, 1888); Schenk, Sailer und Wittmann (Ratisbon, 1834); Schulze, Erinnerungen an Sailer, an Wittmann, an Schenk (ibid. 1840); Strelitz, Erinnerungen an Wittmann (Erlangen, 1833); Strelitz, Erinnerungen an Ritschard Wittmann (Ratisbon, 1841); Theol. Univers. lexikon, a. v.; Witter, Handbuch der Theol. Lit. i. 401, 467; ii. 23. (B. P.)

Wittel, LUDWIG, GERMAN, a German theologian, was born at Yach, Hesse, in 1504. He studied theology and in 1530 went to Paris to attend the lectures of Luther and Melancthon, but was nevertheless ordained as priest by bishop Adolph of Merseburg. Appointed vicar in his native town, he preached the doctrines of the reformation, married, and was expelled in 1555. Driven away by the peasants,
WITZSTADT

WODROW

war from Löbnitz, in Thuringia, where he had set-
tled, he was, on the recommendation of Luther, ap-
pointed pastor of Niemcek, but released into Roman-
ian, began to write with great violence against Luther
and Melancthon, and was expelled in 1530. After
some years of uncertain endeavors, he entered the ser-
te of Basel in 1535, where he assisted in the chief of his
principal book, Typus Ecclesiæ Priorior, and presented his
Querela Pacis to Charles V at the Diet of Spire,
(1544), who appointed him to draw up, together with
Agnicola, the Augsburg Interim. The troubles of the
war induced Witschel to leave Fulda in 1554 and to settle
at Mayence, where he published, in 1564, Via Regia seu
de Controversiae Religionis Copulatae Reconciliacione Sen-
tentiae. He died in 1573. See Ströbel, Beiträge zur
Literatur des xvi. Jahrhunderts (Nuremberg, 1786); Schrobich, Kirchengeschichte, i, 570; iv, 392 sq.; Nee
der, De Georgio Wiechel (Berlin, 1839); Holzhausen,
in Nieder’s Zeitschrift für histor. Theologie, 1849,
382 sqq.; Kampfschulte, De G. Wiechel episcopo Studiis
(Paderborn, 1856); Schmidt, Georg Witsz. Ein Alt-
kanonikus des xvi. Jahrhunderts (Vienna, 1876); Herzog,
Reale Enzyklop. a. v. Lichtenberger, Encyclop. des Sci-
ences Religieuses, a. v. (B. P.)

Witschel, Hans, an Anabaptist hymn-writer of the
16th century, is known by some hymns which he
probably wrote in the first half of that century, be-
because he speaks of the inroad of the sultan, Soleiman II, in
1521, and of the preparations of the emperor Charles V against the Smalkald League, in 1546. One of his
hymns, Kempt her zu mir, spricht Gottes Son, has been
translated into English, "'Come hither,' says the Son
of God," by the late Dr. Mills, in his Hora Germanica,
p. 47. See Schade, in the Weimarsches Jahrbiich
für deutsche Sprache, Literatur und Kunst (Hanover, 1856)
vols. i. and 2. Koch, Gesch. d. deutschen Kirchenleids,
i, 141 sq. (B. P.)

Wizenmann, Thomas, a German champion of
orthodoxy, was born at Ludwigshafen, in Wurttemberg,
Nov. 2, 1759, of pietistic parents. After having passed
through preliminary studies, he was received into the
training-school and orphanage of his native town, as
famales, Oct. 28, 1775. In the spring of 1777 he re-
signed that position, however. He received the mas-
ter’s degree in October of that year, and in 1780 passed
the theological examination and became vicar at E-
singen. He had previously studied deeply the writ-
ings of Bengel, Oetinger, and Fricker, and continued
to employ his leisure in the examination of standard
authors, particularly Wolf, Locke, Leibnitz, Wolflin,
Kopf, Born, Herder. He was also accustomed to commit
the results of his thinking to writing, and on many oc-
casions to give them to the public. Pflegher’s Christ-
litches Magazin (1780-83) contains an extended series
of articles contributed by him; but many papers on
theological and psychological subjects were never pub-
lished, and were found, usually in an unfinished state,
among his literary remains after he died. In 1783
Wizenmann exchanged his vicarate for a tutor’s place
in a private family at Barten, and, while journeying
thither, made the acquaintance of Johann Jacob Bobo,
which was not without influence over his mental life.
Jacobi subsequently made him acquainted with Spinoza’s
Ethics and Kant’s Critique of Pure Reason. In April,
1784, Wizenmann began a work on the gospel according

to Matthew, in which he attempted to make the gospel
narrative demonstrate its own genuineness. He died
before the work was completed, but it was published as
a fragment by Kleuker in 1789. In 1785 he resigned
his tutorship and took up his abode in the house of
Jacobi. In 1786 he published Rerumulae des Jacobischens
s. Mendelschoen, Philosoph., kritisch untersucht, etc., in
which he denied the possibility of proving the existence
or non-existence of God by the method of demonstra-
tion, but asserted the reasonableness of a belief in
a revelation whenever trustworthy historical proofs in
its support can be adduced. The work excited consid-
erable interest, and was favorably reviewed by many
influential scholars, among them Jacobi, but Kant pub-
lished an unfavorable criticism in the Berliner Monats-
schrift, alleging that Wizenmann had conviced himself
of enthusiasm in the positions assumed in the Rerumulae.
Wizenmann felt obliged to repudiate in a second
edtion emanating from so high a source, and made so
masterly an exposure of the weak spots in Kant’s argu-
ment as gained him friends among those who had not
previously approved his book, among them Hamann.
The strain upon his delicate constitution had, however,
been too severe. His strength gave way, and he lay
down to die. The end came Feb. 22, 1787, when he
had scarcely begun a course of what promised to be
important labors for the cause of truth. A memoir was
published by von der Golza, under the title T. Wizen-
mann, der Freund Jacobi’s, etc. (Gotha, 1803, 2 vols).
See Herzog, Real-Enzyklop. a. v.

Wjetzka, a small branch of Russian dissenters,
who, about A.D. 1730, during a time of persecution,
took refuge in the islands of Wjetka, in a small river
between Russia and Poland, from which circumstance
they derive their name. Here they formed a separate
community and built two monasteries, from which some
of them migrated, fifty years later, to Poland, and built
a church and convent at Tchnorobol. They belonged
originally to the Polotschina, and their chief peculiar-
ity is that they will not take oaths nor offer prayer for
the emperor.

Wolo (usually 'wo or o), all onomatopoetic
is often used in the English version where a softer expres-
sion would be at least equally proper. "Wo to such an
one?" is in our language a threat, or imprecation, which
comprises a wish for some calamity, natural or judicia-
tal, to befall a person; but this is not always the meaning
of the word in Scripture. We have, "Wo to thee who
change," "Wo is me," that is, Alas, for my sufferings! and
" Wo to the women with child, and those who give suck,"
etc., that is, Alas, for their redoubled sufferings, in times
of distress. It is also more agreeable to the gentle char-
acter of the compassionate Jesus to consider him as
lamenting the sufferings of any, whether person or city,
than as imprecating, or even as denouncing them, since
his character of judge formed no part of his mission.
If, then, we should read, "Alas, for thee, Chorazin! alas,
for thee, Bethsaida!" we should do no injustice to the
general sentiment of the place or to the character of the
person speaking. This, however, is not the sense in
which wo is always to be taken, as when we read,
"Wo to those who build houses by unrighteousness,
and cities by blood:" wo to those who are "rebellious
against God," etc. in numerous passages, especially of
the Old Test. The import of this word, then, is in
some degree qualified by the application of it; where
it is directed against transgression, crime, or any enor-
ity, it may be taken as a threatening, a malcondic-
but in the words of our Lord, and where the
subject is suffering under misfortunes, though not
extremely wicked, a kind of lamentatory application
of it would seem to be most proper. See IMPRECATION.

Wodin, the principal deity of the old German na-
tions, to whom, as the god of battles, the captives taken
in war were sacrificed. He was the analogue of the
great Scandinavian god Odin (q. v.).

Wodrow, Robert, a Scotch minister, antiquary,
and ecclesiastical historian, was born in Glasgow in
1679. He entered the university in his native city in
1691, and became librarian of the college while studying
divinity; was licensed to preach in March, 1708; or-
tained in the spring of that year, and assigned to the
Eastwood, in Renfrewshire, where he prosecuted his lit-
ary labors during the remainder of his life; was active
in the interests of a free church, opposing the act of
1712 for re-establishing patronage, and becoming the

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most prominent member of a committee of five clergy-
men deputed by the General Assembly to proceed to
London, on the accession of George I, to urge its repeal.
He died March 21, 1734. He published, History of the
Sufferings of the Church of Scotland, from the Restora-
tion to the Revolution (1721-22); republished with Memoir,
etc., 1828-30:—Life of Professor (James) Wod-
rowe, A.M., Professor of Divinity in the University of
Glasgow from 1792 to 1707 (1829):—Collections upon the
Lives of the Reformers and Most Eminent Ministers of
the Church of Scotland (1834-43):—Auslœcia, or
Materia for a History of Remarkable Providences, etc.
(1842-43), and other works.
Woduc, one of the sacred lustrations authorized by the
Koran. The principal parts of this institution are six:
(1) intention, (2) the washing of the entire face, (5)
the washing of the hands and forearms up to the elbows,
(3) the washing of the feet as far as the ankles, and (6)
servant of the prescribed order. The institutes of the
traditional law about this lustration are ten: (1) the
preparatory formula, "In the name of the most merci-
ful God," must be used; (2) the palms must be washed
before the hands are put into the basin; (3) the mouth
must be cleansed; (4) water must be drawn through the
nostrils; (5) the entire head and ears must be rubbed;
(6) if the beard be thick, the fingers must be drawn
through it; (7) the toes must be separated; (8) the right
ear must not be washed before the left; (9) these cerem
onies must be thrice repeated; (10) the whole must be
performed in uninterrupted succession.
See ABLUTION.
Wohlfarth, Johann Friedrich Theodor, a
Protestant theologian of Germany, was born at Teu-
chel, Dec. 16, 1750, and died at Neustadt-on-the-Oria
in 1831, doctor of philosophy. He is the author of:
Ueber die Bedeutung und die Folgen des Streites zwi-
schen Rationalismus, Supernaturalismus und Mysticismus
(Halle, 1833):—Die Lehre von der heiligen Schrift,
vom Standpunkt der Geschichte und Philosophie
(Neustadt, 1829, 2 vols.);—Ueber den Einfluss der sichen
Kunste auf die Religion und den Cultus überhaupt
(Leipzig, 1836):—Triumph des Glaubens an Unterb-
lieichkeit und Wiedersehen auf den Zweielf (2d ed.
1842):—Tempel der Unterblickeheit oder neue Antho-
hologie der wichtigsten Anspruche vor Förderner und
Widersacher (1847):—Die Leben Jacob (1842):—Der
Vespermissen nach seinem Weise, Ursprung, Formen
und Heimüll (1845):—Blicke in das Jesuitentum (1847):—
Luther im Kreise der Seelenjung (1861), etc. See Zuchold,
Bibl. Theol., etc.;—Winer, Handbuch der theol. Lit. ii, 82,
89, 56, 77, 149, 174, 921, 973, (B. P.)
Wojugulan Version. See RUMIA, VERSIONS OF.
Wökken, FRANZ, a German doctor of theology and
practitioner of Oriental language, born at Pavia, in
Pomerania, in 1655, was called to Wittenberg in 1727, where
he died, Feb. 18, 1734. He wrote, Direttrice di Magistratia
Collectionem (Wittenberg, 1727):—An Muses Geneicn e Schëdis Patriarcharum Coelegerit
(1728, etc.):—Disseret de Utilitate Pontificem Saggiarni Editio (1728):—Alloquium ad
Eruditos de Utilitate Novum, quam Paraut, Editio
Pentaeruchiana Saggarni (1729):—Meditationes Antic-
rum (ibid. 1729):—Concordiæ Ezechiel
Critici in Canticum (ibid. 1729):—Das de Usu FL. Joseph, in V et N. T. (ibid. 1720):—
Mediationes Priicata, etc. (Leipzig, 1716-18):—
Adnotationes Exe-
isetrieb in Prophetæ Hooper (ibid. 1719):—Saggiarni
Erbbann, Quaestiones ad Vivendum Textum Hebraicum
Pontificum (ibid. 1728). (Wittenberg, 1728):—Petra Critica,
qua et N. T. Textum Original, etc. (ibid. 1718-20, 2 parts
: Textus V. T. Originali Ehr, ob Anomaly Libratur (ibid. 1726).
Sew Winer, Handbuch der theol.
Lit. 1, 127, 190, 230, 279; Furst, Bibl. Jud., iii, 527.
(W. P.)
Wolcott, Jops, an English satirist, better known
as Peter Pindar, was born at Dedbroke, Devonshire, in
1738. He was educated as a physician, and in 1757
accompanied sir William Trelawney, governor of Jam-
ica, the West Indies as physician to the governor, through
an awkward undertaking. He was returned to England, took
orders in the Church, and sailed again for Jamaica,
where he accepted a small curacy until the death of
Trelawney, in 1768, when he returned to England, and
spent twelve years in trying to establish himself as a
physician at several places in Cornwall. He died Jan.
14, 1819. He published numerous satirical pieces, rid-
iculing the Royal Academy to such an extent that the
government, it is said, thought worth while to pur-
chase his silence with £300 a year. Collections of his
writings appeared between 1789 and 1812.
Wolfe, DAVID, a Lutheran theologian of Ger-
many, was born at Hamburg, and studied at Rostock.
In 1757 he was appointed deacon of St. Peter's, in his
native city, where he died, Dec. 11, 1604. He is the
editor of a Polyglott Bible in Hebrew, Greek, Latin,
and German, which was issued at Hamburg in 1585.
Be-
sides, he published a New-Catechismus der Christen
(1598), in which some of his own hymns are given.
See Le Long-Mach, Biblthek Steu., i, 387; J. Mor-
er, Cimberia Libraria (Hannover, 1714), i, 740 sq.; Koch
Geoch. d. deutschen Kirchenfliess., ii, 296. (B. P.)
Wolfdike, MARCUS, a Protestant theologian of
Germany, born at Sophienstadt, in Silesia, Nov. 25,
1666, was graduated at the University of Altdorf, and
studied at Wittenberg, and died Sept. 26, 1750. He is the
author of: Capiun Section um en Tr. Beuracht Lozina Verein et cum
Amontonctionibus Novumj Actijed Edidit
(Hannover, 1738):—Tractatus Talm. Choppa cum Gennara Hier-
lun. Verfa Triacuta Maiiatissimi (ibid. 1738):—Lezio-
nario Nami Cuyjand Cuban-rocboback, et
(1736):—M. M. Mathematism Tract. de Cilia Vetini, etc. (ibid.
1722-34):—Dicta Classicam Veteris Testamenti (ibid.
1735):—Apologia Concisoria. Evang. ad. Acces-
Senatus, etc. (ibid. 1738):—Bibl. Hrund.
theol. Lit. i, 827; Fürst, Bibl. Jud., iii, 526.
(B. P.)
Wolf, ABRAHAM, a Lutheran theologian of Ger-
many, was born at Cabelitz in 1689, studied at Halle,
and was appointed professor at Königsberg in 1708.
In 1717, he received the presidency of the college of
divinity, and in 1722, was made doctor of divinity in 1727, received the pas-
torate of the Altensteig, together with a seat in consis-
tory, the same year, and died June 20, 1731. He wrote,
Dias. de Animad co Adcil. iii, 21:—De Eshiu Amcrom
Joan. Optius, de Loco Cohui. cofi, 11, 12:—Dia. in
Hochi, ii, 5, &c. Spekulacc. et spepulacc. Pfocus
Necessario, etc. See Arnold, Historia der konigreichs-
lichen Universitats: Jocher, Allgemeines gelehrten. Lexi-
kon, etc. (B. P.)
Wolf (or Wolf). Christian von, a German phi-
losopher, was born at Breslau, Jan. 24, 1679. He was
dedicated to the ministry from his childhood by his
parents, and hence received, as he himself expresses it, an
ecclesiastical education. He studied in the gym-
nasium at home and at the University of Jena, where he
developed a special taste for mathematical studies, and
acquired the principles of the science to theology. He
preached a few times with great acceptance, and was
noted for the clearness of his explanations. He was a
professor at Halle from 1707 to 1723, when he was
driven from the country by Frederick William I, and
assumed a similar position at Marburg. In 1740 he
was recalled to Halle by Frederick II, where he was
received with unbounded enthusiasm. Here he re-
mained until his death, April 9, 1754. See Ueberweg,
History of Philosophy, ii, 116; Hagenbach, History of
the Church in the 1oth and 19th Centuries, i, 117 sq.;
Silberschlag (published by Wuttke, Leipzig, 1841).
Wolff, Friedrich August, a Protestant theo-
logy
gian of Germany, was born July 81, 1784. He was ap-
pointed preacher at St. Peter's, in Leipzig, in 1806, and
died Aug. 12, 1841. He left behind him a number of works
which were published by Kritz (Leipsic, 1841–44, 6 vols.).
See Winer, Handbuch der theol. Lit. ii, 171; Zuchold,
Bibl. Theol. ii, 1466. (B. P.)

Wolf (Lat. Wolfus), Jerome, a learned German,
was born in the principality of Oettingen (Swabia),
Aug. 15, 1516. As an envoy to Nuremberg and then to
Frankfort, he made rapid progress in the ancient
languages. His misanthropy and morbid asceticism
prevented his promotion, but at length, in 1536, the
death of his father left him at full liberty to gratify his
inclination for study. The fame of Melanchthon at-
tracted him to Wittenberg, where he had opportunity
to hear the lectures of Luther and Amerbach. In 1545
he was charged with the direction of a Protestant
school at Milhausen (Thuringia), but he left this
position after a very brief trial, and from that time
he lived in the homes of his friends at Tübingen and
Strassburg, devoting his time to translating the Greek
authors into Latin. In 1557 he obtained the position of
director of the college of Augsburg, and thus of the
library, which position he held until his death, Oct. 8, 1580.
He wrote, De vero et ficto us astrlogiœ (1558)—De expositione
Utriusque linguae (1561), etc.—De universa quaestionibus
Buicium et de poeta Academia.—De Christiano Chrsisis
vitæ. He is better known by his Latin translations,
accompanied with notes, of Isocrates (1549, 1570), De-
mosthenes (1549), Nicetas (1557), Zonaras (edd.), Epic-
tetus (1660), Nicophorus Gregorius (1582), and Suidas
(1654). These were published at Basle. See Hoefer,

Wolf, Martin, a Lutheran theologian of Germany,
who died May 31, 1575, at Stuhlberg, near Homburg,
dean and member of consistory, is the author of, Die
Urgeschichte oder Genesis cap. i–xvi (Hamburgh, 1605),
—Die Bedeutung der Weltgeschäß nach Natur und
Schrift (1606). (B. P.)

Wolfenbüttel Fragments (or Fragments of the Wolfenbüttel Anonymous Work) is the name of a work written from the deistic point of view to contest the truth of the gospel history, of which Lessing (q. v.) began to publish fragments in 1774. As early as 1771, during a visit to Berlin, he tried to find a publisher of the work, in spite of the advice of Ch. P. Nicolai and Moses Mendelssohn to the contrary, but as the royal censor (though he promised not to interfere with the publication) refused to authorize it, he gave up the plan for the time. In 1775, however, he began to issue it under the title of Gesammelte Geschicht- und Litteratur aus den Schätzen der herzoglichen Bibliothek zu Wolfenbüttel, which was exempted from the control of the ducal censor; and in the third number of that publication appeared, in 1774, the first installment of the work, Vom Duldung der Dräten, Fragment eines Urgenannten, accompanied with a few cautious remarks by the editor, but very adroitly introduced by the preceding article. The fragment attracted no particular attention; but when, in 1777, the whole fourth number was occupied with fragments of which none, Unser Druckwerk, Durchgang durch das rothe Meer, Uber die Abwertungs-
geschichte, etc., were of a rather pronounced character, quite a sensation was produced; and Lessing did not fail to deepen the impression by publishing, in 1778, in the form of an independent book, a new fragment, Von dem Huldigung der Dräten, which so completely lost his privilege of publishing anything without the
permit of the censor, and a violent controversy with the orthodox party began, the most prominent figure
of which was the Lutheran pastor, Johann Melchior
Gülden (q. v.). After the death of Lessing, the seven
fragments which he had published appeared in Berlin
in 1784 (4th ed. 1835). Some more fragments, which
Lesing had bad in his possession, but had not published,
appeared in 1787, edited by C. A. E. Schmidt, a pseudon-
nym for Andreas Riem, canon of Brunswick. The
author of the first fragment of this series, which form one
of the most remarkable productions of the age, was Samuel Reimarun (q. v.). Lessing tried to lead
public curiosity on a wrong track by hinting that the
author probably was Johann Lorenz Schmitt, editor of
the Wertheim Bible (q. v.). But already Hamann men-
tions Reimarun as the author in a letter to Herder, of
Oct. 18, 1777; and the authorship was afterwards
established beyond any doubt by the declaration of the
son of Reimarun, made in a letter addressed to the
managers of the Hamburg town-library, to whom he also
presented a complete manuscript of the entire work of his father. That letter was written in 1791, a year
before the death of the younger Reimarun, was pub-
lished by Gurlitt in the Leipzig Literatur-Zeitschrift,
1827, No. 58, and by Klose, in Niedner's Zeitschrift für
die historische Theologie (1850), p. 519 sq. See Röпе,
Johann Melchior Gülden (Hamburgh, 1865), p. 152 sq.;
Strauss, Herman Samuel Reimarun und seine Schrift-
schrif für die vernünftigen Verehrer Gottes (ibid. 1862);
Müncheberg, Hermann S. Reimarun und Johann Christ-
ian Edelmann (ibid. 1867); Fischer, Geschicht der
neuenen Philosophie (2d ed. Heidelberg, 1862), ii, 759–
772; Pitti-Herzog, Rech-Essaykog. s. v. “Fragmente.”

Wolf, Ludwig, a Lutheran minister of Germany,
was born in 1808. He was brought up in rationalism,
but the influence of Leo and J. Muller of Hallé,
gave him that true foundation on which he afterwards
lived and labored. In 1866 he was appointed
superintendent of the Ottestein diocese. He died at
Hallé, Oct. 15, 1877. (B. P.)

Wolflin, Christoph, a Lutheran theologian of
Germany, was born at Owen, in Würtemberg, Dec. 23,
1625. He studied at Tübingen, was in 1651 deacon at
Aurach, in 1657 at Tübingen, in 1659 professor of
Greek, and in 1660 was made doctor and professor of
teology. In 1669 duke Eberhard III appointed him court-
preacher, and provost of Lorch. In 1680 duke Frederic
Charles appointed him provost of Stuttgart, a position
which has never again been occupied after Wolflin.
He died Oct. 30, 1698. He wrote, Excercitiones 8 de
Lupus Adami: —Excercit. 7 de Obligatione Credendi
in Christam: —Excercit. 5 de Pemnentia Tyrioturn et Sido-
nitorem: —Disert. de Trivio Mortis Christi: —Historia
Incensui Lothi, etc. See Fischlin, Memoriae Theologia-
orum Veterebenorum: Freheri, Theatrum Eruditorum;
Jocher, Alphabeti Gelehrten-Lexikon, s. v. Wolfslin.

Wolfgang of Ahnatal is known from the history of the
reformation as one of those German princes who fought
for the cause of Luther. Born in 1492, he succeeded
his father in 1508. At the Diet of Worms, in 1521, the new doctrine found in him a strong arm
and Luther a true friend. In his own country he in-
trduced the reformed doctrine, and was its warmest
promoter at home and abroad. He opposed the
emperor, signed in 1529 the protest at Speyer, and the
Augsburg Confession in 1530; and here (at Augsburg) it
was that he, together with George of Brandenburg,
told the emperor that he would rather give up their
heads than follow the procession on Corpus-Christi day.
He belonged to the promoters of the League of Smalk-
ald, and the part which he took in the war brought
upon him the ban of the empire and the loss of his
estate, which was given over to the Spanish Lander Berth.
Back he left his castle in Bernburg, singing Luther's
famous battle-song of the reformation “Ein feste Burg.”
In 1552 his estates were returned to him, and he died
March 28, 1566. See Theol. Universallexikon, s. v. (B. P.)

Wolff (Lat. Lupulus), Heinrich, a Swiss bap-
tologist, was born about 1470 at Berne. He was
director of the gymnasium at his native place in 1497
of the chapter. The doctrines of Zwingli, who had been
his disciple, he corrupted. He spread with ardor the
WOLFRATH, WOLLNER

religious reform, married in 1594, was appointed in 1597 secretary of the consistory, and died in 1532. Wölfelin contributed much towards reviving the tone of literature among his compatriots. He wrote, Vite Nicolai Subiuliani (1501); it was republished by J. Eichhorn, under the title, Historia F. Nicolai de Sazio (Fritsburg, 1609); W. Lowes, S. Johannis Martini (Basel, 1517). See Hoefer, Nouv. Biog. Générale, s. v.

WOLFRATH, FRIDRICH WILHELM, a Protestant theologian of Germany, was born Sept 3, 1757, at Glückstadt. In 1794 he was called as pastor primary to Hasum, in 1798 as court-preacher to Glücksstadt, in 1801 pastor of the church; a learned of theologians, and died June 26, 1812. He wrote, Was soll der Candidat der Theologie wissen? (Altorf, 1800); Versuch eines Lehrbuchs der allgemeinen Katechistik und Didaktik, etc. (Lemgo, 1806, 1807); Fragen über lutherische Gegenstände, etc. (Hamburg, 1792); Predigten (ibid. 1791-97, 8 vols.); Gesammelte Predigten (Altosn, 1791); Menche-

welten und Schicksal (Rinteln, 1808); Religionslehre nach der Kirche und Gesetze (Hamburg, 1811); Liturgisches Handbuch (Marburg, 1806). See Winer, Handbuch der theol. Lit., i, 45, 51, 69, 76, 126, 182, 141, 163, 174, 193, 203, 287, 289, 300, 360, 364 (B. H. B. P.).

WOLFFASCH, AARON, also called Aaron Halis, a German rabbi, was born in 1736, and died at Fürth, March 29, 1855. He was a distinguished disciple of Mendelssohn, and worked in the department of Biblical exegesis and Hebrew literature in conjunction with Joel Löwe, G. Solomon. He published a German translation of Lamentations, with an elaborate Hebrew introduction and commentary by Löwe (Berlin, 1788); a translation of Esther, with a German introduction, etc. (ibid. eod.); a Hebrew commentary on the Song of Solomon, written conjointly with Löwe, accompanying Mendelssohn's translation of this book (ibid. 1780); the book of Job, with a German translation and Hebrew commentary (Prague, 1791; Vienna, 1806); the first book of Kings, with a German translation and Hebrew commentary (Breslau, 1809); critical and exegetical annotations on the visions of Habakkuk (ibid. 1806); a German translation of the first two chapters of Habakkuk, published in the periodical Jedéyn, ii, 107 sq.; a German translation and Hebrew exposition of the Sabbath and festival lessons (Berlin, 1795); a Hebrew primer, entitled Yedidat Levi, written conjointly with Löwe, and published in London by B. F. M. de Medekinder (ibid. eod.). See First, Bibl. Jud. iii, 583 sqq.; Kitto, Cyclop. a. v.; Steinschneider, Catalogus Libr. Hebr. in Bibl. Bodl. col. 2782-2784; the same, Bibl. Humbach, p. 151; Demassier, Gesch. der Israeliten, p. 508; Delitzsch, Gesch. d. Jud. Poésie, p. 100. (B. P.)

WOLLASTON, GEORGE, D.D., an English divine, for some time father of the Royal Society, and sixty-two years a member of the Society for the Propagation of the Gospel, was born in 1728. He was educated at the Charterhouse, and afterwards at Sidney College, Cambridge, where he graduated A.B. in 1748. Such was the high character he sustained, that he was chosen mathematical lecturer; and while at Cambridge he was also engaged in editing Newton's Principia. He was presented to the rectory of Stratford, Suffolck, in 1754; to the rectory of Denegy, Essex, in December, 1762; and to the rectory of St Mary Aldermanery, London, in 1774. He died Aug. 14, 1824. See (London) Annual Register, 1826, p. 226.

WOLLASTON, WILLIAM, an English clergyman and author, was born at Coton Clauford, Staffordshire, March 26, 1658; became pensioner at Sidney College, Cambridge, in 1674; took deacon's orders about 1681; became assistant master of Birmingham School; was ordained priest in 1686; inherited a large estate in 1688, and thereafter passed his time in literary leisure in London, where he died, Oct. 29, 1724. He published, The Design of a Part of the Book of Ecclesiastes; or, the Unreasonableness of Men's Restless Contentions for the Present Enjoyments, Represented in an English Poem (1691); and Religion of Nature Delivered (1722). He also left a number of works in MS. See Chalmers, Biog. Dict. a. v.

WOLLE, CHRISTOPH, a Protestant theologian of Germany, was born Jan. 24, 1700, at Leipzig, where he also prosecuted his theological, philosophical, and Oriental studies, preparing and defending his dissertation, De Facultatibus Intellectibus in Bous HDabius Metandis, he was allowed to lecture as private dean. In 1746 he was made doctor of divinity, and two years later was appointed to the chair of theology. He opened his lectures with a discourse, in Anton. Colloquium de Christianis. In 1751 he published the following: Tractatus est, Non ri. unus minus quam Falsus Fratres Farc. He died July 6, 1761. Of his many writings we mention, Diss. Philol. Sacra de Regula xxvii Hermeneutica, ad Circumstantiam Sacrae Isaiae Illustrationem, etc. (Leipsic, 1722); Diss. de mysteriis Oraculiorum ad Mysterae Resolutorum Pedagogiae (ibid. eod.); Diss. Regula Hermeneutica quae in sacris notavi etc. scru- penum Us und Abus (ibid. 1723); Diss. de Dicti Novi Testamenti Quatuor ad Interpretationem Novi Testamenti (ibid. 1718); Die Ruhe des Seelen, das Eichbäume in einer Welt, oder kurze Auslegung des Propheten Salomo, etc. (ibid. 1729); Diss. de Singvuli Facto et Facto Lathi, ad Genes. xxxv, 26 (ibid. 1730-49); Diss. de Paralleliismo Novi Testamenti Verba cum lege Virginis sancto Ioanni Institutione (ibid. 1731); etc. See Doring, Die geistlichen Schriften Deutschlands, iv, 792; Bibl. Jud. iii, 584 sqq.; Winer, Handbuch der theol. Lit., i, 110, 111, 115, 126, 129, 158, 168, 629. (B. P.)

WOLLEG, JOHANNES, a theologian of the Reformed Church, was born Nov. 80, 1666, at Baile, where his father, Oswald, was a magistrate. At the age of twenty, after preliminary courses in philosophy and theology, in both of which he excelled, he entered the ministry. In 1607 he was made city deacon; in 1611 pastor of St. Leopold's; in 1618 pastor at the Cathedral, as successor to Grynaeus, and professor of the Old Test., as successor to Sebastian Beck. He wrote a number of dissertations, and a single theological work, called the Compendium Theologiae Christianae (1620), a volume of only 273 pages, but a masterpiece of compact brevity, clear arrangement, and thorough comprehensiveness as respects all important doctrinal matters. It was a text-book at Baile and several other reformed universi- ties; in 1620 it appeared in a third at Amsterdam in 1688. An English edition was prepared by Alexander Rose, and published under the title, Wolleg's Christian Divinity. Wolleg did not live to see the success of his book, but died of the plague, Nov. 12, 1619, leaving two sons, Johann and Theodor, both of whom afterwards became pastors at Baile, and in 1667 died of the same disease. A volume of funeral sermons by Wolleg appeared in print in 1687. See Herzog, Real-Encyklop. a. v.

WOLLEAST, JOHANN FRIEDRICH, a Protestant theologian of Germany, was born at Schweinditz, May 18, 1757, and died March 29, 1829. He is the author of Kirchenagenda fur Stadt- und Landprediger (Breslau, 1811, 2 parts). See Winer, Handbuch der theol. Lit., ii, 290. (B. P.)

WOLLNER, CHRISTOPH, the Prussian statesman of the reign of Frederick William II, who originated the famous religious edict in which orthodox in teaching was commanded, was born in 1732 at Doberitz, and was at first an orthodox, though tolerant, theologian. He became engaged in secular affairs after a time, and resigned his pastorate at Behnitz. During fifteen years (1769-88) he contributed nearly all the reviews on dogmatic and biblical questions which appeared in Nicolai's Allgemeine deutsche Bibliothek. In 1776 he joined an order of templars founded at Wiesbaden by a certain knight, Theophillus a Cygnus, which promised to open the way into the most secret mysteries of nature. In 1777 he published in Nicolai's Bibliothek a prophecy...
concerning "the impending destruction of the prevalent rationalistic enlightenment." He became tutor in political economy to the crown-prince in 1782, was ennobled in 1786, and appointed councillor of finance and intendant of royal buildings, etc. On July 3, 1788, he was made minister of the department of justice, which included the affairs of church and education, and in that position was employed by the king to place a barrier in the way of the progress of the "enlightenment," which had become powerful in the land. The notorious religious edict, written by Wöllner, was issued in consequence. In 1790, the first volume of his "Religionslehre" appeared, everybody, but ordered that teachers who could not accept the doctrines of evangelical orthodoxy should either resign their positions or refrain from promulgating their own views, and in public support those of the Church, under penalty of "being dismissed and still more severely punished." The edict, issued in the country of Frederick the Great, and after fifty years of governmental principles of a directly opposite character, produced an immense excitement, and called forth more than a hundred pamphlet reviews, about one third of which was in its favor, and, curiously enough, one by Schiller, the enemy of the king, in t. o. clock. Nothing in the way of enforcing the edict was done, however, for about two years; but then a royal order, dated Aug. 13, 1791, compelled Wöllner to proceed against offenders, e. g. Bahrdt (q. v.), who had ridiculed the edict, and then, by procuring a comedy entitled a confession of which pastor Hermann of Breisau was the head, was instituted by the king to give effect to the edict; but as its members were altogether unknown in the learned world, its authority was not great, and its work unimportant. It addressed threatening fulminations to Nussell, Niemeyer, Kast, the University of Halle, etc., which were followed by no consequences whatever. With the accession of Frederick William III (1797), all the measures taken to advance the cause of orthodoxy were set aside. Wöllner retained his office, and in 1798 attempted to revive the religious edict, but received a cutting rejoinder from the king. He resigned and retired to his estates, where he died, respected for his character and abilities, in the year 1800. See Teller, Denkschriften auf Herrn Staatsminister v. Wöllner, etc. (1802); Das preussische Religionswesen, etc. (Leipzig, 1842); Manz, Geschichte der protestantischen Staaten in der ehemaligen Ober- und Niederdeutschland bis zur Bestätigung ihrer religiösen Behinderungen durch die neueren Synoden (last ed. Bonn, 1868) (B. P.)

Wölter, Albrecht, a Protestant theologian of Germany, who died at Halle, March 30, 1878, doctor and professor, is the author of Freidurg, published in 1874, Reformation und kirchliches Leben bis zur Bestätigung ihrer religiösen Behinderung durch die neueren Synoden (last ed. Bonn, 1868) (B. P.)

Wölter, Otto Ludwig Siegmund, doctor of theology and pastor of St. Catherine's, a. Hamburg, was born there Dec. 17, 1756, and died May 13, 1874. For thirty years he occupied the pulpit of St. Catherine's, in his native place, of which he was one of its most beloved and most learned sons. His sermons were repeatedly printed. See Zuchold, Bibl. Theol. ii, 1469. (B. P.)

Woltersdorf, Ernst Gottlieb, an evangelical hymn-writer, was born at Friedrichsdorf, near Berlin, May 31, 1725. He was a student of Halle, and resided and taught in the orphanage. In 1744 he became a private tutor, and four years afterwards associate pastor at Barmstedt. He evinced a great interest in the fiction of the young, and consented to assume the direction of an orphanage founded in his parish by a mason named Zahn. This institution enjoyed his supervision until his death, Dec. 17, 1761. Woltersdorf possessed uncommon readiness in versification, and was continually tempted to spread his thoughts over a great deal of surface. Some of his hymns are largely in the style of Zinzendorf, with whom he shared many doctrinal views, though not otherwise connected with him. Several of them have considerable value, and have found deserved admission, in a revised and abridged form, in the hymn books of various evangelical churches. He had the ability to seize upon some pregnant word taken from Scripture or other source, and to present it in a different light with every succeeding strope, and did so several times. It is attributed to him to write also a number of parodies. He published a collection of Psalms (1750; 2d ed. 1768; a recent ed., by Schneider, accompanied with a biography of the author, Dresden, 1849). A second collection was issued in 1751. This was followed by a little collection of sermons prepared by him which was published. See Herb., Rech-Encyklop. s. v.

Wolsogen, Johann Ludwig von, a famous Socianian, was born in 1599, in Austria, of a family belonging to the physiognomy he has made abundantly clear. He lived in 1685, at Schöllingsheim, near Frauenl. His exegetical writings are found in the Bibliotheca Fratrum Polonorum (Amsterdam, 1656). He also wrote, Compendium Principiorum Christismi (ibid. ed.). His Opera Omnia were published posthumously by the same author, 2 vols. Winer, Handbuch der theol. Lit. i, 1, 17.31, 308, 419. Fock, Der Sozianismus (Kiel, 1847), Theol. Universallizik., s. v. (B.P.)

Wolsogen, Ludovicus van, a Reformed theologian of Holland, was born in 1632. After completing his studies, he travelled through France and Germany, and was appointed preacher of the French congregation at Gröningen. In 1664 he was appointed professor in Utrecht, and shortly afterwards was called to Amsterdam, where he died, Nov. 13, 1680. He wrote, Orator Sacror, seu Præcepta Dei Ratione Considerantia — Tractatus de Scripturis Sacris Interpretis — Dissert. Critico- Theologico de Correctione Sorbatorum, etc. After his death there was published, 1700, Explication de la Priere. See Burmann, Trajectum Eruditum, Lettres sur la Vie et sur la Mort de Louis de Wolzogen (Amsterdam, 1692); Oud, Wolzogenii Apologia Particularis, Acta et Contra Caecilium, 1(2d ed. 1693), Jücker, Allgemein Gelehrten-Lexikon, s. v. (B.P.)

Woman (Heb. נָשִׁי, 'ishah), a masc. form contracted for נָשִׁי נָשִׁי, fem. of נָשִׁי, 'ish, as civra [in virgino] from ivr, and averter from avr, like our own term woman, is in the Hebrew (and so the Greek, γυνα) used of married and unmarried females. See Max.

1. Original Position of the Sex.—The derivation of the word shows that, according to the conception of the ancient Israelites, woman was man in a modified form—one of the same race, the same genus, as man, a kind of female man. How slightly modified that form is, how little in essential structure woman differs from man, is a fact of physiology that is abundantly clear. Vindicated in 1685, even, in make as man and woman are, they differ still more in character; and yet the great features of their hearts and minds so closely resemble each other, that it requires no depth of vision to see that these twain are one. This most important fact is characteristically set forth in the Bible in the account given of the formation of woman out of one of Adam's ribs: a representation to which currency may have the more easily been given, from the apparent space there is between the lowest rib and the bones on which the trunk is supported. "And Adam said: This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man." An immediate and natural inference is forthwith made touching the intimacy of the marriage-bond: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh" (Gen. ii. 21-24). This narrative is hence effectively appealed to as supplying an argument for enforcing the duties of the husband towards the wife (Eph. v. 28-31). Those who
have been pleased to make free with this simple narrative may well be required to show how a rude age could more effectually have been taught the essential unity of man and woman—unity of nature which determines us only in a united soul. The conception of the Biblical writer goes beyond even this, but does not extend further than science and experience unite to justify. There was solid reason why it was not good for Adam "to be alone." Without a helper he would have been an imperfect being. The genius homo consists of man and woman. Both are necessary to the idea of man. The one supplements the qualities of the other. They are not two, but one flesh, and as one body so one soul.

The entire aim, then, of the narrative in Genesis was, by setting forth certain great physical facts, to show the essential unity of man and woman, yet the dependence of the latter on the former; and so to encourage and foster the tenderest and most considerate love between the two, founded on the peculiar qualities of each—pre-eminence, strength, intellectual power, and wisdom on the one side; reliance, softness, grace, and beauty on the other—at the same time that the one set of excellences lose all their worth unless as existing in the possession of the other. Many usages of early times interfered with the preservation of this truth, but these were not always in the existence of polygamy, the autocratic powers vested in the head of the family under the patriarchal system, and the treatment of captives. Neverthelass a high tone was maintained generally on this subject by the Mosaic law, and, as far as we have the means of judging, by the force of public opinion.

II. Condition of Ancient Hebrew Females.—1. Liberty.—Women appear to have enjoyed considerably more freedom among the Jews than is now allowed them in western Asia, although in other respects their condition and lot seem to have been only, or less, dissimilar.

At present, women of all ranks are much confined to their own houses, and never see the men who visit their husbands or fathers, and in towns they never go abroad without their persons and faces being completely shrouded; they also take their meals apart from the males, even of their own family. But in the rural districts they enjoy more freedom, and often go about unveiled. Among the Jews, women were somewhat less restrained in their intercourse with men, and did not generally conceal their faces when they went abroad. One of the most important points in Scripture with regard to women eating and drinking with men (Ruth ii, 14), but that was at a simple reflection, and only illustrates the greater freedom of rural manners. Instead of being immersed in a harem, or appearing in public with the face covered, the wives and daughters from the many times mingled freely and openly with the other sex in the duties and amusements of ordinary life. Rebekah travelled on a camel with her face unveiled, until she came into the presence of her affianced (Gen. xxiv, 64, 65). Jacob saluted Rachel with a kiss in the presence of the shepherd (Gen. xxix, 11). Each of these maidens was engaged in active employment, the former in fetching water from the well, the latter in tending her flock. Sarah wore no veil in Egypt, and yet this formed no ground for supposing her to be married (Gen. xxi, 14-19). An outrage on a maiden in the open field was visited with the severest punishment (Deut. xxii, 25-27), proving that it was not deemed improper for her to go about unprotected. Further than this, women played no inconsiderable part in public celebrations: Miriam headed a band of women who commemorated with song and dance the deliverance of the Egyptians (Exod. xv, 20, 21); Jephthah's daughter gave her father a triumphal reception (Judg. xi, 34); the maidens of Shiloh danced publicly in the vineyards at the yearly feast (Judg. xxi, 21); and the women feted Saul and David, on their return from their defeat of the Philistines, with singing and dancing (1 Sam. xviii, 6, 7). The odes of Deborah (Judg. v) and of Hannah (1 Sam. ii, 1, etc.) exhibit a degree of intellectual cultivation which is in itself a proof of the position of the sex in that period. Women also occasionally held public offices, particularly that of prophetesses or inspired teachers (Exod. xx, 20), Huldah (2 Kings xxii, 14), Noaiah (Neh. vi, 14), Anna (Luke ii, 36), and above all Deborah, who applied her prophetic gift to the administration of public affairs, and so was entitled to be styled a "teacher of Israel." Judges (xiv, 4, 7, Judg. xiii, 25), and the usurpation of the throne of Judah by Athaliah (2 Kings xi, 3), further attest the latitude allowed to women in public life.

2. The employment of the women were very various, and not entirely confined to home. In the earlier or patriarchal state of society, the daughters of men of substance tended their father's flocks (Gen. xxix, 9; Exod. ii, 16). In ordinary circumstances, the first labor of the day was to grind corn and bake bread. The other cares of the family occupied the rest of the day. The women of the peaceableness and of the poor consumed much time in collecting fuel, and in going to the wells for water. The wells were usually outside the towns, and the labor of drawing water from them was by no means confined to poor women. This labor, however, was always performed by the women, and the water was carried in earthen vessels borne upon the shoulders (Gen. xviii, 19-20; John iv, 7, 28). Working with the needle also occupied much of their time, as it would seem that not only their own clothes but those of the men were made by the women. Such garments, at all events, were either for the use of the family (1 Sam. ii, 19; Prov. xxxi, 21), for sale (Prov. xxxi, 14, 24), or for charity (Acts ix, 39). Some of the needlework was very fine, and much valued (Exod. xxxvi, xxviii, xxxix, 39; Judg. v, 30; 1 Sam. xiv, 14). The condition of the women, who did many of the women's work, was that of a slave. A task that was in use (Exod. xxxv, 25; Prov. xxxi, 19) and much of the weaving seems also to have been executed by them (Judg. xvi, 13, 14; Prov. xxxi, 22). The tapestries for bed-coverings, mentioned in the last-cited text, were probably produced in the looms, and appear to have been much valued (Prov. xvii, 16). See Handicraft.

The value of a virtuous and active housewife forms a frequent topic in the book of Proverbs (xi. 16, xii, 4, xiv, 1, xxi, 10, etc.). Her influence was, of course, a matter of public concern in Scripture. The wife, as the head of the family and as a woman, was the mistress of the house, she controlled the arrangements of the house, to the extent of inviting or receiving guests on her own motion (Judg. iv, 18; 1 Sam. xxi, 18, etc.; 2 Kings iv, 8, etc.). The effect of polygamy was to transfer female influence from the wives to the mothers, and eventually show in the application of the term gebirah (literally meaning powerful) to the queen mother (1 Kings ii, 19; xv, 13; 2 Kings x, 18; xxix, 12; Jer. xxiii, 18; xxix, 2). Polygamy also necessitated a separate establishment for the wives collectively, or for each individually.

Thus, in the palace of the Persian monarch there was a "house of the women" (Esth. ii, 9), which was guarded by eunuchs (ii, 8); in Solomon's palace the harem was connected with, but separate from, the rest of the building (1 Kings vii, 8); and on journeys each wife had her separate tent (Gen. xxxi, 50). In such cases it is probable that the females took their meals apart from the males (Esth. i, 9); but we have no reason to conclude that the separate system prevailed generally among the Jews. The women were present at festivals, either as attendants on the guests (John xii, 2), or as themselves guests (ix, 1; John iii, 1). In such cases there is good ground for concluding that on ordinary occasions also they joined the males at meals, though there is no positive testimony to that effect. See Eating.

4. We have no certain information regarding the dress of the women among the poorer classes; but it was
probably coarse and simple, and not materially different from that which we now see among the Bedawin women, and the female peasantry of Syria. This consists of drawers, and a long and loose gown of coarse blue linen, with some ornamental bordering wrought with the needle, in another color, about the neck and bosom. The head is covered with a kind of turban, connected with which, behind, is a veil, which covers the neck back, and bosom. See VEST. We may presume, with still greater certainty, that women of superior condition wore, over their inner dress, a frock or tonic like that of the men, but more closely fitting the person, with a girdle formed by an unrolled kerchief. Their head-dress was a kind of turban, with different sorts of veils and wrappers used under various circumstances. The hair was worn long, and, as now, was braided into numerous tresses, with tinkets and ribbons (1 Cor. xi, 15; 1 Tim. ii, 9; 1 Pet. iii, 3). With the head-dress the principal ornaments appear to have been connected, such as a jewel for the forehead, and rows of pearls (Sol. Song i, 10; Ezek. xvi, 12). Ear-rings were also worn (Isa. iii, 20; Ezek. xvi, 12), as well as a nose-jewel, consisting, no doubt, as now, either of a ring inserted in the cartilage of the nose, or an ornament like a button attached to it. The nose-jewel was of gold or silver, and sometimes set with gems (Gen. xxiv, 47; Isa. iii, 21). Bracelets were also generally worn (Isa. iii, 19; Ezek. xvi, 11), and anklets, which, as now, were probably more like fitters than ornaments (Isa. iii, 16, 20). The Jewish women possessed the art of staining their eyelids black, for effect and expression (2 Kings ix, 30; Jer. iv, 30; Ezek. xxiii, 40); and it is more than probable that they had the present practice of staining the nails, and the palms of their hands and soles of their feet, of an iron-rust color, by means of a paste made from the plant called henna (Lawsonia inermis). This plant appears to be mentioned in Sol. Song i, 14, and its present use is probably referred to in Deut. xxi, 12; 2 Sam. xix, 24. See DRESS.

4. Family Relations.—The customs concerning marriage, and the circumstances which the relation of wife and mother involved, have been described in the article MARRIAGE.

The Israelites eagerly desired children, and especially sons. Hence the messenger who first brought to the father the news that a son was born, was well rewarded (Job iii, 8; Jer. xxv, 15). The event was celebrated with music; and the father, when the child was presented to him, pressed it to his bosom, by which act he was understood to acknowledge it as his own (Gen. i, 28; Job iii, 12; Psa. xxi, 10). On the eighth day from the birth the child was circumcised (Gen. xvii, 10), at which time the child was taken by the name given to it (Lev. xvi, 20). The first-born son was highly esteemed, and had many distinguishing privileges. He had a double portion of the estate (Deut. xxi, 17); he exercised a sort of parental authority over his younger brothers (Gen. xxv, 13; xvii, 16; Gen. xxvi, 33, etc.; Exod. xi, 29; 2 Chron. xxxi, 16); and before the institution of the Levitical priesthood he acted as the priest of the family (Numb. iii, 12, 13; viii, 16). The patriarchs exercised the power of taking these privileges from the first-born, and giving them to any other son, or of distributing them among different sons; but this practice was overruled by the Mosaic law (Deut. xxi, 15-17).

The child continued about three years at the breast of the mother, and a great festival was given at the weaning (Gen. xxi, 8; 1 Sam. ii, 20-24; 2 Chron. xxxix, 8; 2 Sam. xi, 16); Matt. xxi, 16). He remained two years longer in the charge of the women, after which he was taken under the special care of the elder, with a view to his proper training (Deut. vi, 20-23; xi, 19). It appears that those who wished for their sons better instruction than they were themselves able or willing to give, employed a private teacher, or else sent them to a priest or Levite, who had perhaps several others under his care. The principal object was that they should be well acquaintcd with the law of Moses; and reading and writing were taught in subservience to this leading object.

The authority of a father was very great among the Israelites, and extended not only to his sons, but to his grandsons—indeed, to all who were descended from him. His power had no recognized limit, and even if he put his son or grandson to death, there was, at first, no law by which he could be brought to account (Gen. xxi, 14; xxviii, 24). But Moses circumscribed this power, by ordering that when a father judged his son worthy of death, he should bring him before the public tribunals. If, however, he had struck or cursed his father or mother, or was refractory or disobedient, he was still liable to capital punishment (Exod. xxi, 15, 17; Lev. xx, 9; Deut. xxi, 18-21). See CHILD.

III. Description of Modern Oriental Females.—It will at once be seen that under the influence of a religion, at the bottom of which lay those ideas concerning the relations of the sexes one to another, slavery on the part of the woman was impossible. This fact is the more noticeable, and it speaks the more loudly in favor of the divine origin of the religion of the Bible, because the East has in all times, down to the present day, kept women everywhere, save in those places in which Judaism and Christianity have prevailed, in a state of law, even if in some cases gilded, bondage, making her the mere toy, plaything, and instrument of man. Nothing can be more painful to contemplate than the humiliating condition in which Islamism still holds its so-called free women—a condition of perpetual childhood—child-
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hood of mind, while the passions receive constant in-
cense; leaving the fine endowments of woman’s soul
undeveloped and inert, or crushing them when in any
case they may happen to her. And converting
man into a capricious, haughty idol, for whose will and
pleasure the other sex lives and suffers. In those parts
of the East where the influence of the Bible has not
prevailed, woman has been subjected to degradation,
and viewed as little better than the slave of an imperi-
ous master. Being mainly immersed within the harem,
and prohibited from mingling in general society, their
minds are left wholly uncultivated; and what time
they can spare from their household duties is principally
devoted to embroidery, dress, and smoking. This uni-
versal want of education, with the influence of polyg-
amy, naturally disqualifies them from being the proper
companions of their husbands. The state of morality
in the higher circles, in some of the principal Eastern
cities, consequent on this condition of society, is just
what might be expected. Wherever the influence of
Christianity prevails, woman is invariably elevated to
her natural position in society—the equal and com-
panion of man.

It will assist the reader in forming a just conception
of Hebrew women in the Biblical periods, if we add a
few details respecting the actual condition of women in
Syria. Mr. Bartlett, in his "Sketches of the East" (p. 231 sq.),
visits the house of a rich Jew in the metropolis of the
Holy Land. We give the substance of his observations:

"On entering his dwelling we found him seated on the
low divan, fondling his youngest child; and on our ex-
pressing a wish to draw the costume of the female mem-
bers of his family, he commanded their attendance, but
it was some time before they would come; when,
however, they did present themselves, it was with no sort
of reserve whatever. Their costume is chastely elegant.
The prominent figure in the room was the married daugh-
ter, whose husband, a boy of fourteen or fifteen, as he
seemed, wanted nearly a head of the stature of his wife,
but was already chargable with the numerous duties of a
father. An oval head-dress of peculiar shape, from which
was slung a rich veil of embroidered muslin, admirably
set off her brow and eyes: the neck was ornamented with
jewels, and the bosom with a profusion of gold coils,
partly concealed by folds of muslin; a graceful robe of
striped silks, with long open sleeves, half-laced under the
bosom, invested the whole person, over which was worn a
jacket of green silk with short sleeves, leaving the white
arm and bracelets bare at liberty. An elderly person
sat on the sofa, the mother, whose dress was more grave,
her turban less oval, and of blue shawl, and the breast
covered entirely to the neck with a kind of ornamented
gold shawl, and in all was seen a dignity of air; she
was engaged in knitting, while her younger daughter
bent over her in conversation; her dress was similar to
that of her sister, but with no gold coils or light muslin
folds; and, instead of large ear-rings, the vermilion blossom
of the pomegranate formed an exquisite pendant, reflecting
its glow upon the dazzling whiteness of her skin.
We were surprised at the fairness and delicacy of their com-
plexion, and the vivacity of their manner. Unlike the
wives of Oriental Christians, who respectfully attend at a
distance till invited to approach, these pretty Jewesses
seemed on a perfect footing of equality, and chatted and
laughed away without interruption."

Many of the daughters of Judah, here and at Hebron,
are remarkable for their attractions. Mr. Wolff de-
scribes one of them with enthusiasm, and no small un-
conscious poetry,—"the beautiful Sarah," whom his lady
met at a "wedding-feast."

"She was scarcely seated when she felt a hand upon
her shoulder, and then a voice, 'Are you new here?'
She turned in the face and saw a most beautiful Jewess, whom I also afterwards
saw, and I never beheld a more beautiful and well-behaved
lady in my life, except the best bred girl in the valley of
Cashmere; she looked like a queen in Israel. A lovely
lady she was; tall, of a fair complexion and blue eyes,
forehead broad and high, and nose right aristocratic.
No queen had a finer deportment than that Jew-
ness had."

Mr. Bartlett was also admitted into the abode of a
Christian family in Jerusalem, of whom he thus speaks
(p. 205, 206):

"The interior of their houses is similar to those of
the Jews. In our intercourse with them we were received
with great kindness; and the hostess, a modest and
obliging woman, a tolerably good housekeeper, whom we
have described as Mrs. G, was so much given to the care of
her children and servants, and besides pipes and coffee, the guest is pre-
vented with a succe of agreements and small glasses of
alcohol; which, when done with, are taken from him by
her fair hostess or her servant, who kiss his hand as they
receive them. They are more reserved, often standing
during the visit. Their dress is more gorgeous than that
of the Jewish women, but not so chaste and elegant; it suits
well with the languor of their air, their dainty complexion,
and large black eyes. The head-dress has a fantastic air,
like that of a Monday queen in England, and the hat is a
little in the style of

B. Beutles by sir Peter Lely.

Whose drapery biff over all."

A heavy shawl is gracefully wreathed round the figure,
and the dress, when open, displays long, loose trowsers
of muslin and small slippers. The ensemble, it must be ad-
nitted, is very fascinating, when its wearer is young and
lovely."

We now pass to the peasantry, and take from La-
martine a sketch of the Syrian women, as seen by him
at the foot of Lebanon, on a Sunday.

"After having with their families attended divine ser-
vice, the latter return to their houses to enjoy a rest
somewhat more sumptuous than on ordinary days: the
women and girls, adorning in their richest clothes, their
hair plaited, and all swarmed with oranges, flowers, scarlet
wall-flowers, and carnations, seat themselves on mats be-
fore the doors of their dwellings, with their friends and
neighbors. It is impossible to describe with the pen the
group so resplendent of our picture, or the vivacity of their costume and their beauty, which these females
then compose in the landscape. I see them among daily
visitors. They dress as Raphael had not beheld in his dreams as an artist. It is more than the Italian or
Greek beauty; there is the nicety of shape, the delicacy
and grace of outline, as much as that Greek and Roman
beauty, which Raphael had not beheld in his dreams as
the most finished model; but it is rendered more
bewitching still by a primitive artlessness of expression,
by a serene and voluptuous languor, by a heavenly
clearness, which the glances from the blue eyes, fringed
with long black eyelashes, over the features, and by a mellow
beauty, a harmony of proportions, a rich whiteness of skin,
an indescribable transparency of tint, a metallic glow
upon the hair, a gracefulness of movement, a poetry in
the attitudes, and a vibrating silver tone of voice, which
would move as powerfully as any of the great Syrian
girls the very heart of the visual paradise. Such admirable and varied beauty is also very
common: I never go into the country for an hour without
meeting several such females going to the fountains or
retaining, with their Etruscan arms upon their shoulders, and their unkissed legs clasped with rings of silver.

The ordinary dress of the women of Palestine is not, perhaps, much fitted to enhance their natural charms, and yet it admits of ease and dignity in the carriage. Dr. Transal has described the customary appearance of both male and female:

"The people wear neither hats, bonnets, nor stockings; both sexes appear in loose, flowing dresses, and red or yellow slippers; the men wear red caps with or without tassels, the women are concealed by white veils, with the exception of the eyes" (ii. 451).

The singular beauty of the Hebrew women, and the natural warmth of their affections, has inspired them to throw off the domestic looseness over the pages of the Bible. In no history can there be found an equal number of charming female portraits. From Hagar down to Mary and Martha, the Bible presents pictures of womanly beauty that are unsurpassed and rarely paralleled. But we should very imperfectly represent in these general remarks the formative influence of the female character as seen in the Bible, did not we refer to the amiable traits of character to the original conceptions of which we have spoken, and to the pure and lofty religious ideas which the Biblical books in general present. If woman there appears as the companion and friend of man, if she rises above the condition of being a bearer of children to that noble position which is held by the mother of a family, she owes her elevation in the main to the religion of Moses and to that of Jesus. The first system—as a preparatory one—did not and could not complete the emancipation of woman. The

Young Lady in Full Dress.

Oriental influence modified the religious so materially as to keep women generally in some considerable subjection. Yet the placing of the fondest desires and the glowing hopes of the nation on some child that was to be born, some son that was to be given, as it made every Marion's heart beat high with expectation, raised the tone of self-respect among the women of Israel, and caused them to be regarded by the other sex with lively interest, deep regard, and a sentiment which was akin to reverence. There was, however, needed the finishing touch which the Great Teacher put to the Mosaic view of the relations between the sexes. Recognising the fundamental truths which were as old as the Orpheus of Greece, Jesus proceeded to restrain the much-abused facility of divorce, leaving only one cause why the marriage-bond should be broken, and at the same time teaching that as the origin of wedlock was divine, so its severance ought not to be the work of man. Still further—beying to bear on the domestic ties his own doctrine of immortality, he made the 5th and 6th commandments, and the ying soul, only teaching that the connection would be refined with the refinement of our affections and our liberation from these tenements of clay in which we now dwell (Matt. v., 31; xix. 5 sq.;

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WOMEN

(Ad Philipp. 4) exhorts the Christian wives of Philippi to live in the faith, in love and purity, to duly honor their husbands, and to instruct their children in the fear of the Lord. Second marriages being systematically discouraged in the early Church, the advice given by the same writer to the widows seems directed against the faults to which women, when lonely and unemployed, are specially prone—"calumny, speaking against their neighbors, bearing false witness, and avarice" (ed. Dressel, p. 381). The advice of Tertullian (Ad Uxorem, bk. ii, c. 8), that a woman should not refuse to marry one slightly below herself in station, provided he is likely to prove in other respects a good husband, points probably to the existence of a certain social ambition among those to whom this counsel is addressed, which he considered unbecoming to a woman of unworthy of the Christian character. As contrasted with the cruelty which too often disguised the privacy of pagan households, we find Chrysostom observing that it is a shame for a man to beat his female slave, much more his wife (In Epist. 1, ad Corinth. Hom. 36; Migne, Patroec. Græc. lxxi, 222).

The teaching of the most enlightened of the fathers was undoubtedly to the effect that there was no natural inferiority in the woman to the man. Theodoret (Gree. Affect. Curat. bk. v) insists emphatically on their exact equality in the order of the God made world, and in order that the tendencies and action of both might be harmonious. Sometimes, indeed, he observes, woman has been found superior to man in encountering adversity (Migne, lxxxii, 686). Chrysostom (Hom. lxi, 8) says that no one is more fit to instruct and exhort her husband than a pious woman. This conception differed, however, materially from that of Plato (Rep. v, 455), in that while the Greek philosopher sought to oblitera the ordinary distinctions between the sexes, the Christian father held that nature assigned to woman a distinct province of activity. Chrysostom, in a passage of singular beauty, gives us a comparison between the duties of the wife and those of the husband, the former being represented as in some respects the more dignified; for while the husband is described as engaged in the rougher work of life, in the market or the law-courts, the wife is represented as remaining at home and devoting much of her time to prayer, to reading the Scriptures, to prayer and philosophy. When her husband returns, harassed with his labors, it is her function to cheer and to soothe him, so goes forth into this world purified from the evils influences to which he has there been exposed, and carrying with him the higher influences of his home-life (In Journ. Hom. 61; Migne, lix, 840).

The participation of young females in the exercises of the palestra and in races, commended by pagan theorists (Grote, Plato, iii, 217), is condemned by Clemente of Alexandria (Paed. iii, 10) as altogether repugnant to the notions of female modesty (Migne, viii, 626). Chrysostom (In Matt. Hom. 1) contrasts the difference in relation to these points between Christian and pagan teaching, and even goes so far as to affirm that true virginity was a notion which paganism was unable to realize (Migne, lxi, 19).

At the same time we have satisfactory evidence that this exalted conception of the female character and female duties did not involve any renunciation of woman's humbler functions. Clemens says that it is right that women should employ themselves in spinning, weaving, and watching the bread-maker (της ψωμοδοσίας) and that it is no disgrace for a wife to grind corn or to superintend the cooking with the view of pleasing her husband (Migne, lxxii, 241).

The excessive luxury of the 4th century would seem, however, to have been not less fatal to the maintenance of the high ideal than to other features of the Christian character. Amédée Thierry says that, by one of those contradictions which "déstournent la logique des idées," Christianity itself, essentially the religion of the poor, was surprised to give to the manners of the Western empire a degree of effeminacy unknown in pagan times (Saint Thérèse, p. 2). Chrysostom declares that many of the ladies of Constantinople would not walk across even a single street to attend church. It was reported to him that they were employed for the shortest distance (In Matt. Hom. 7; Migne, lvi, 79). When there were to be seen with their necks, heads, arms, and fingers loaded with golden chains and rings, their persons breathing precious odors, their garments oozing with odors of dress and stuff and silk (Mitres HIST. DE CHRISTIANITE, bk. iv, c. 1). On the contrary, he deplored the affected masculine apparel and seemed to blush for their womanhood, cutting short their hair, and presenting faces like those of eunuchs (Jerome, Epist. 18). According to the same authority, the greater facilities possessed by ecclesiastics for obtaining admission to female society was an inducement to some with become priests (ibid.). Elsewhere Jerome strongly disdains the clergy from accustoming themselves to private interviews with those of the other sex (Epist. 82; Migne, xxii, 291).

The exaggerated importance attached by Jerome to the unwedded life, as one of superior sanctity, seems to have led him to dwell somewhat harshly on the weaknesses and worldliness of many of the wealthy matrons of his day. He represents them as given to excessive peramorous indulgences, and as consulting with their maidservants on preparations for feasts and other household matters. When, however, we find him enumerating such obvious duties as "dispensatio dominus, necessitates maritum, liberum educatum, correctio servorum," as prejudicial to the higher interests of the soul, we perceive that his tone is that of one to whom the ascetic life alone appeared adequately Christian (De Pers. Virg. c. 20; Migne, xxxii, 228). On the other hand, it is evident that the state of Roman society at this time rendered it exceptionally difficult for Christian women to carry on their duties in the day's work; and we may trace this Marcella's retirement to her mansion in the suburbs, as described by the same father, is an indication. He depicts the very different future which her mother, Albinia, had designed for her—a splendid marriage and the possession of great wealth, while the daughter rarely issued from her home save to visit the churches of the apostles and martyrs, especially those least frequented by the multitude (Epist. 90). The miseries of large establishments, according to Jerome, were often exposed to exceptional temptations; and he states that he would have young women visit the church of their own free will, in order to avoid being plundered by dishonest stewards, and to escape the anxieties inseparable from the management of a large household, thus bringing home to their children by a former marriage, "not a guardian, but an enemy; not a parent, but a tyrant" (Epist. 94; Migne, xxii, 291).

Among other indications of the confusion and demoralization characteristic of that and the following century must be included that laxity of Church discipline which permitted the performance of public religious rites to be sometimes intrusted to women. In the twenty-first canon of the collection ascribed to Gelasius this is spoken of as evidence of the "contempt" into which religion had fallen.

It is generally assumed, though on somewhat scanty and doubtful evidence, that at the period of the conversion of the Teutonizations the regard for the Christian charity and the respect paid to the sex were greater among pagan communities than among the Latin races. But however this may have been, it is certain that the views inherited and handed down by the Western Church with regard to the "liberal and prudent women" were greatly superior to those that find expression in any of the barbaric codes. Something of this feeling seems reflected in Jerome when (Epist. 130) he censures parents for their too common practice of leaving deformed or otherwise unmarrageable daughters inadequately provided for (Migne, xxii, 301).
"The Church," says Sir Henry Maine, "conferred a great benefit on several generations by keeping alive the traditions of the Roman legislation respecting settled property, and he points out that Christianity was really carrying on the tradition of the Roman law. The formula for marriage, "I will be faithfully obedient to my goods I thee endow," is one, he says, "which sometimes puzzles the English lawyer from its want of correspondence with anything which he finds among the oldest English law" (Early Hist. of Institutions, p. 267; see also De Broglie, L'Eglise et l'Empire, I, ii, 278, and Ecclesiastical Diary)."

WOMEN, CHURCHIONG OR (το κοσμοθείαν και προφορά), is alluded to by Pope Gregory, in 601, as the thanksgiving, and by the emperor Leo's Constitutions, in 460. The Salisbury use calls it the purification after childbirth at the church door, evidently in allusion to the purification of the Virgin Mary. In 1549 the "quire door" was substituted for the original place. A veil, or churching-cloth, of white material, was used in 1560 by the woman and a new or old seat was allotted to her from an earlier date.

Women's Galleries were upper rooms or apartments in ancient churches, set apart for women and their attendants. They were called κοσμοθέου και προφορά. The author of the Constitutions speaks of it as the custom of the Church in his time, where he gives directions about it that women should sit in a separate place from the men, and thus orders, Let the door be closed at the gate of the women, and the deaconesses at the gate of the women. Intimations of this custom are frequent in writers on early Church usages. The barrier between the two was usually made by rails, or wooden walls, as they are called by Chaucer, who has these remarkable words concerning the origin of this custom: "Men ought to be separated from women by an inward wall, meaning that of the heart; but because they would not, our forefathers separated them by these wooden walls. For I have heard from our seniors that it was not so from the beginning. For in Christ Jesus there is neither male nor female. Do we not read that men and women prayed together in their upper room?" (Homil. 74 in Matt.). In later times, however, as in the Roman and Greek usage, the separation was made by placing the women in galleries directly over the apartments of the men. See Bingham, Christ. Ant. bk. viii, ch. v, § 6, 7.

Woomock, Lawrence, D.D., an English prelate, was born at Lopham, in Norfolk, in 1612. He graduated from Corpus Christi College, Cambridge, in 1632; took deacon's orders, Sept. 21, 1634; is supposed to have succeeded his father in the living of Lopham upon the latter's death, in 1642, but was ejected by the Norfolk commissioners, and perhaps imprisoned, for his adherence to the cause of Charles I.; was made archdeacon of Suffolk and prebendary of Ely at the restoration in 1660; became rector of Horsmehill, in Suffolk; in 1662, and of Boxford, in the same county, in 1663; was made bishop of St. David's, Nov. 11, 1668, and died March 12, 1835. He published, Beaten Otle for the Lamps of the Sanctuary; or, The Great Controversy concerning Set Prayers and our Liturgy Exposed (1641);—The Examination of Trimmers before the Triers (1645);—A Reremantasia Antis-Monstratur; or, The Calenclists' Cabinet Unlocked (1569):— The Result of False Principles (1661);—The Solanae League and Covenant Arraigned and Condemned (ed.);—Suffragum Protestantism (1833), and other works.

Wonders (usually נבָה, παράξενον, both generally used in the sense of prodigy) is some occurrence, or thing, which so strongly engages our attention by its surprising greatness, rarity, or other properties, that our minds are struck by it into astonishment. Wonder is also nearly synonymous with sign: "If a prophet give thee a sign, or a wonder," says Moses (Deut. xiii, 1), and "if the sign or wonder come to pass," etc. Isaiah says, he and "his children are for signs and wonders" (viii, 18), that is, they were for indications of, allusions to, prefigurations of, things future, that should certainly take place; and they were to excite notice, attention, and consideration in beholders, to red in wonder in them. Wonder also signifies the act of wondering, as resulting from the observation of something extraordinary, or beyond what we are accustomed to behold.

See MIRACLES, WONDERS.

Wonderful is the rendering in the A. V. at Ism. ix, 6 of the Heb. נבָה, παράξενον (Sept. Saucppa, Vulg. admirabile), as an epithet of the Messiah, and designates his incomprehensible character as the God-man.

Wonders, in an ecclesiastical sense, are those remarkable occurrences, whether deceptive or otherwise, which partake of the nature of miracles, and have been regarded as such by those who witnessed them. Miracles were very common in the early Church, and were a powerful weapon in the hands of the clergy, both to convince unbelievers and to secure submission on the part of believers. It is proposed in the present article to consider them under the heads of the persons or objects by which they were wrought, and in subdivisions to consider their purpose and the manner of their being wrought.

I. Wonders wrought by Living Saints. —These were performed either by direct means, such as invocation of the name of Christ, prayer, signing of the cross, or the imposition of hands, or by indirect means, such as sending to the sick the garments of saints or others, bread, oil, or water which had been blessed by saints. It is a noticeable fact that in the accounts of miracles which have reached us from the early fathers the writers lay no claim to the performance of the miracles they attest, and do not even mention the authors by name. Under this head we notice, 1. Miracles Beneficentia. These consisted of

(1) Exorcism and Healing.—Justin Martyr tells us that Christians, in the name of Jesus, cast out demons from those whom pagan enchanters could not cure. Ireneus and Cyprian bear similar testimony to their power, while Tertullian declares, "Devils we not only despise, but both overcome and daily expose and expel from men, as is known to very many." Some of the earliest miracles of this class were wrought by Gregory, bishop of Neo-Caesarea, in Pontus, in the 5th century, the record of which, however, belongs to the 4th century. Among those mentioned may be mentioned the exorcism of a youth by the imposition of hands, and the healing of the plague-stricken of Neo-Caesarea. Among the miracles of this class wrought by the Eastern monks, those of Antony and Hilarius will serve as examples. As belonging to the former we note the case of a boy in a fishing-boat, whose state of possession was indicated by a foul stench in the boat, whose spirit yielded to the exorcism of the monk; and also that of a girl from whom he cast out an evil spirit at Alexandria in his old age; while among his cures may be mentioned the case of a man afflicted both with epilepsy and madness, upon whom he employed no means to effect a cure at once, but sent him away into Egypt, declaring that there he would be cured. Hilarius wrought chiefly in Sicily and Palestine. Of his miracles in the former place we have the testimony of a Greek Jew that "a prophet of the Christians had appeared in Alexandria, and was doing so many miracles and signs that men thought him one of the old saints." Jerome, who was his biographer, records among his miracles the restoration of sight to a woman who had been blind for ten years, a cure of paralysis, another of dropsy, and exorcising the possessed, even a camel, which, in its fury, had killed many. In one case a man was dispossessed, and offered a sum of money to the saint for the cure which had been wrought, but was informed that his acceptance of the money would surely bring back the possession. In
another instance he effected the cure of an uneducated Frank, who began at once to speak Syriac and Greek, although having no previous knowledge of those languages. In the West we find, in the 1st century, St. Apolinus, a soldier of palmy, laying his hand on her in prayer while she touched his garment, casting out evil spirits, and, on the other hand, causing a thief to be repossessed on account of his misdeeds; also St. Martin of Tours delivering a slave of a devil, and healing a leper at Paris; while, in the following century, Germanus of Auxerre, at Arles, cures a préfect’s wife of a quartan ago. At Alexia beaux power of speech on a girl who had lost it twenty years, at Autun heals a girl of a withered hand, in England a boy of contracted limbs, and at Milan and Ravenna casts out evil spirits.

Thus far the examples have been confined to exorcisms and cures by direct means. Some examples of the same results wrought through indirect means will now be presented. The monk Pachomius had been applied to by a man, whose daughter had an evil spirit, to work a cure. The saint bade the man bring him one of his daughter’s tunics, warning him at the same time that the blessing he should bestow upon it would be of no avail so long as his daughter continued to live a sinful life. Accordingly, the girl was cured until she put on her tunic, and forsook her son. In another instance the saint directed that in order to obtain a cure the energumen should, before each meal, take a small piece of a loaf of bread which had been blessed. As, however, he refused to touch the bread, the device was adopted of concealing morsels of it inside dates, but with no better success. The demoniac carefully extracted them. At last, having been left some days without food, he took the bread and was cured. By means of consecrated oil Hilarion healed the bitten of serpents, and St. Martin of Tours cured a paralytic from the spirit of death, by putting into her mouth a few drops of this oil. Threads frayd from St. Martin’s garments healed the sick when wound around the neck or fingers, and a letter written by the saint cured a girl of fever when laid upon her chest. Straw upon which Germanus of Auxerre was repose for a single night cured a demoniac when bound upon it, and a barley loaf, which the bishop had blessed and sent to the emperor Placidia, possessed and retained for a long time wonder-working properties. St. Genevieve of Paris cast out devils by threads of her garments, and Sultan built the bridge by lots of her hair.

With regard to the comparative prevalence of miraculous gifts of healing, as exercised by living saints in different ages, we can form an opinion only from the records which have reached us. It would appear, however, that the practice of working cures was in most cases diminished in the 6th, 7th, and 8th centuries. Demoniacal possessions, madness, leprosy, paralysis, blindness, deafness, lameness, and many other diseases and infirmities constantly called forth, and found relief through, the thaumaturgic powers of the saints; and as such blessings were endowed, while accidents, such as those to which monchs themselves were exposed in the performance of their agricultural labors, were naturally not excluded from the sphere of miraculous treatment. Nor was there any partiality in the distribution of these gifts over the various regions of Christendom, although the accident of the birthplace or dwelling of some of those who undertook to record certain miracles might lead us to a contrary opinion. If, for example, during the 6th century, thaumaturgy, as exercised in the matter of healing and exorcism, shone brightly in the person of monks and bishops, it shone no less brilliantly in Palestine in the person of the abbots Theodorus, or in France in the instances of Melanion, bishop of Rennes, and St. Genevieve of Paris.

(8) Raising from the Dead.—Irenæus declares that "the use of fasting and prayer the spirit of the dead returned;" and again, "before now, as we have said, even the dead have been raised up, and have remained with us many years." We mention a few alleged instances of this wonder occurring at different times. Julian, who suffered martyrdom at Antioch in the Diocletian persecution, raised a dead man from the grave; St. James, bishop of Nisibis, in A.D. 325, a man who was brought to him as dead, with a view to obtaining money (presumably to defray the expenses of burial), and who really died while counterfeiting death. St. Martin of Tours restored to life a catechumen, who had died in his monastery unbaptized, by throwing himself upon the dead body and praying earnestly for its restoration, and on another occasion a slave, who had bangered himself. Hilary of Poitiers raised a child to life who had died of despair; Marcellus, abbot of a monastery of the Acomites, near Constantinople, in 446, a monk, and Gelasius, abbot of a monastery in Palestine, in 452, a child. Germanus of Auxerre, when at Ravenna, raised a man from the dead; St. Benedict of Nursia, a boy; St. Varo of Ghent, in 638, a man; St. Walburgis, abbot of a monastery on the Somme, in 662, one who had been unjustly hanged; St. Wulfiram, bishop of Sens, in 720, five Frisian youths who had been hanged as a sacrifice to the gods.

(3) Miracles of Deliverance, Protection, and Salvors.—The works of deliverance range all the way from the deliverance of cities from famine, pestilence, or of districts from inundation, to the multiplication of corn in a granary, or of wine or beer in a cask. They differ widely from one another in respect of their object and importance, and the sphere they affect, and often degenerate into little else than a display of miraculous power for its own sake, thus losing the character of a true miracle. The raising of the siege of Nisibis will serve as an example of the power ascribed to living saints in this direction. Sapor II was besieging the city. The inhabitants, in their alarm, appealed to their bishop, St. James, to point out the one to whom they should offer their prayers, swarms of gnats attacked the besiegers, their horses and elephants, irritating them to such a pitch of frenzy that they broke loose. To increase his discomfiture, the Persian king mistook the bishop, when he appeared on the wall in his purple and with his diadem on his head, for the Roman emperor, and therupon raised the siege. According to Theophanes (Chronographia, p. 52, 58), the bishop’s prayers had the further result of bringing famine and pestilence upon the cities and villages turned to their own land. The deliverance of Paris from the Huns by St. Genevieve is a case of like import. The miracle wrought by Gregory Thaumaturgos on the banks of the river Lyceu furnishes an instance of the exercise of this power in another direction. The bishop, having been appealed to protect the inhabitants of Nicaea, engaged to deliver them from the calamities to which they were from time to time exposed by the overflowing of this river, made a journey to the place, and, invoking the name of Christ, planted his staff at the particular spot where the stream was most violent and struck through the mound which had been erected on its banks to prevent its encroachments. The staff became a tree; the water rose as usual, but henceforth never passed the tree. The miracle had its ethical result in the conversion of the inhabitants, who were at that time heathens. Similar miracles are ascribed to several others in different places.

As a rule, however, such interpositions of miraculous power were in behalf of small communities and frequently of individuals. As illustrations of this fact, we may mention the case in which St. Hilary cleanses the Issa Galiariotes of second blindness. Marcellus, bishop of Tours, when, in his missionary zeal, he set fire to a heathen temple, successfully repels the flames from an adjoining building; St. Maurit walks on the water to save his friend Placidus; Germanus of Auxerre restores a stolen child to its owner; St. Benedict of Nursia, and Leufred, abbot of a monastery near Moz. 

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A.D. 739, cause iron to swim, and others of like import. In marked contrast with this miracle of Christ and his apostles, we find the monks, on their missionary journeys or at home, working miracles in behalf of their own special needs, such as causing water to flow in dry places by the simple expedient of planting a staff in the ground or of striking on the rock with a rod, multiplying wine or beer in the cask, and of quenching the flames when fire had chance to break out in a monastery or convent.

2. Miracles of Power.—In the early Church these assumed the forms of speaking with tongues, prevision of events, and the seeing of visions. Under this head we shall consider:

(1) Miracles Wrought in Confirmation of Christianity.

—For example, Gregory Thaumaturgus on one occasion was forced, through storm and the approach of nightfall, to take refuge, together with his companions in travel, in a heathen temple which happened to be famous for its oracles. Having invoked the name of Christ and signed the cross, the bishop spent the night in praising God. In the morning the priest of the temple found upon his arrival that the deacons had forsaken the place; Gregory informed him that "the Christians could bring them back as well as expel them." Challenged to do so, he wrote upon a piece of paper, "Gregory to Satan enter," and handed it to the priest, who placed it upon the altar. Withdrew the deacons gave evidence of their return. To satisfy the priest still further, Gregory of Christendom that they accepted a challenge to move a large stone which lay near, by means of his word alone. He at once moved it, and thus convinced his opponent. Hilariou brought a remarkable miracle of this class at Gaza. A Christian named Isidora, who was renowned for her beauty and for the chariot-races, applied to Hilariou to help him against a rival who made use of magic to check the speed of his horses, and thus secure the victory for his own steeds. The saint, although at first unwilling to lend his aid in so trivial a matter, acceded to the request, and sent Isidora the vessel he was wont to use in drinking, filled with water, wherein horses, chariot, and charioteers were to be sprinkled. This done, the Christian's horses, flying like the wind, easily won the race. Whereupon the pagan priest, whose gods were Manna, raised a loud shout, "Ammonius conquered."—Miracles of thunder, etc.

(2) Miracles Wrought in Confirmation of Orthodoxy.

—St. Arnulph, having received a command from the king of the Visigoths, who wished to test the saint's powers, to rid the land of a serpent whose breath was of so fiery a nature as apparently to dry up water, was compelled to go. Whereupon a man with a lamp, stole upon the head of the monster, and, binding him follow, led him to a pond, and forbade him ever to leave it, or else thereof to injure any living creature. In the same pond lay the body of a man who had died a violent death. Upon the approach of the saint the dead man prayed to be delivered from his miserable resting-place. In answer to the prayer, St. Arnulph raised the body and buried it in a fitting place. These miracles are said to have made such an impression upon the king and his courtiers that they forsook their Arianism and accepted the Catholic faith.

(3) Miracles Wrought in Punishment of Evil-doers.

—When St. Willibrod, A.D. 739, was on a missionary journey, he, with his company, sought rest one day in a field. The owner of the land proceeded to drive him away, refusing to listen to his remonstrances, to drink with him in token of alms. "Then did not," exclaimed the saint, and the man lost the power of drinking, while suffering all the pangs of thirst, nor did he regain it till he had confessed his sin to the saint upon his return in the course of a year.

(4) Miracles Wrought in Illustration of the Gifts Bestowed upon Men for their Enterprise and Piety.

—St. Benedict of Nursia miraculously detected an infraction of the monastic rules by some of his monks, and a

theft on the part of a messenger, and enabled two monks to carry a heavy bag of stone on their back. Numerous other examples of miracles performed by living saints might be cited, but the foregoing will suffice.

11. Wonders Wrought by Relics.—The relics of a saint perpetuated the benefits which the saint himself, during his lifetime, had conferred upon those who stood in need of healing or succor. They originated in the latter half of the 4th century, and may be divided into:

1. Miracles of Healing, consisting of:

(1) Exorcisms and Miraculous Cures, wrought

1. By the Bodies of Saints. —Many miracles were wrought by the body of St. Stephen. The town of Calla

eth had possessed relics of St. Stephen for about eighty years, and that of Hippo for less than two years, when St. Augustin declared that many books would have to be written in order to recount all the miracles of healing alone which had been wrought by means of these relics during this space of time in the two districts of Calama and Hippo, and that of those which had been wrought in the latter district alone nearly seventy accounts had already been written (De Civitate Dei, xxii, 8, 20). 11. By Objects brought into Contact with, or Proximity to, the Bodies of Saints, Living or Dead.—Such mira

cles, according to Gregory the Great, were likely to make a deeper impression on the popular mind than those wrought by the bodies of the saints themselves, for the reason that in the latter case they might be regarded as wrought in answer to prayer, by the saint himself, whose spirit was supposed to haunt the place, and not as the former tenement. These may be further classified:

(a) The Garments or Possessions of Saints. —The tunic of St. John the Evangelist, preserved in Rome, worked many miracles; the shoes of St. Gall, A.D. 646, healed a man to whom they were given after the saint's death from an ailment of the legs; the hair of St. Jerome from contraction of the l lys; while the keys of St. Peter wrought many cures at Rome.

(2) Cloth Laid upon the Bodies of Dead Saints. —Cloths were laid upon the face of Miletilus of Antichio on the occasion of his funeral at Constantinople, in A.D. 361, and distributed among the people as prophylactics. Handkerchiefs and garments in use were cast upon relics, in order to invest them with remedial properties, and even threads which had been frayed from a handkerchief that had been used to cover the face of Ni

(a) The Candles or Lamps which Illuminated the Tomb of a Saint.

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—The Dust which Gathered upon the Tomb, e.g., of St. Hilar of Poitiers, was the means of cleansing two lepers, of bestowing sight upon a blind person, and soundness of limb upon two persons with withered hands. Dust from the tomb of martyrs in Lyons, when gathered in a spirit of faith, cured the infirm.

(1) Water which fell from the Hands of Several persons at Tours were cured of dysentery by the water with which St. Martin's tomb was washed in preparation for Easter.

—The Fabric and Furniture of the Church which Held the Relics.—A boy suffering from the effects of a poisoned dart was cured upon kissing the threshold of St. Martin's basilica. Sidonius Apollinaris tells a friend that he lost the sense of his delirium when prostrate upon the threshold of the Vatican basilica at Rome.

(2) Raising the Dead.—A presbyter at Calamia, in Africa, laid out as dead, revived when a tunicle which had been taken to a memoria containing relics of St. Stephen was placed on his body. A wagon-wheel went over a child and killed him, his mother took him to the same memoria, "and he not only came to life again, but even appeared unhurt" (Augustine, De Civitate Dei, xxii, 8, 12).

(8) Deliverance, Protection, Succor.—This belief came into existence along with that in their curative properties, and has been quite as prevalent and deep-seated.
The Romans regarded the relics of St. Peter and St. Paul as safeguards to their city. When a band of rebellious monks, belonging to the monastery of St. Sabas, in Palestine, were on their way to attack the monastery, they were stopped by the blindness and inability of their leader to reach their destination. This deliverance of the abbots and his party was attributed to the presence of the relics of St. Sabas. In the time of Gregory of Tours, the population of several districts of Gaul were visited with a plague of an infectious character, and among them the province of Frisia, in Germany. The town of Rheims, however, escaped by virtue of the pali or covering of St. Remignia's tomb, which was carried in procession, accompanied by processions and candles, round the town. The belief in the miraculous virtues of relics led to the practice of carrying them, as the Jews their ark, into battle. The Frankish princes required their army chaplains to carry them at the head of their forces; Chilperic had them carried before him when he entered Paris, and an Eastern king, according to a story repeated by Gregory of Tours, went so far as to insert the thumb of St. Survius in his own right hand, and was able, by raising his arm, to conquer his enemies. Besides this public use of relics, many individuals were accustomed to carry them about their persons for their own protection, especially when travelling.

2. miracles consisting in (1) Those Wrought in Attainment of the Righteousness of the Innocent and the Guilt of the Wrong-doer. — Gregory of Tours relates that a priest who had taken refuge in the Church of St. Martin at Tours, and was there put into chains, was proved to be innocent by the fact that his chains fell off him, and could not be made to remain on him when replaced. On the other hand, a priest who had falsely asserted his innocence before the tomb of St. Maximin, in Treves, fell down dead.

(2) Those Wrought in Punishment of Such as Treated Relics with Disregard. — For example, the relics of St. Babylas, bishop of Antioch, had been removed at the emperor Julian's command from Daphne, where their presence was supposed to render dumb the oracles of Apollo, the temple of that god caught fire, and no traces of it were left (A.D. 354).

III. Wonders Wrought by the Exarchate. — It is a note-worthy fact that the miracles alleged to have been effected by the exarchate were wrought by it not only as a sacrament, but as that of the Catholic faith, in contradiction to the rite, and in condemnation of the doctrine of the heretical creed.

1. Miracles of Beneficence.

(1) Exorcism and Healing. — A girl possessed of an evil spirit, upon receiving the exorcist from St. Augustin of Bourges, in 624, at once ceased to shout and rave; and a singer in a church choir, having been exhausted and in a prostrate condition from a conflict with demons, revived upon receiving it from Sulpicius, bishop of the same see, in 644.

(2) Deliverance, Protection, Succor. — During the reign of Justinian it was customary to distribute among the young children of Christian parents such fragments of the eucharistic bread as remained after communion. By accident a Jewish child, mingling with his Christian companions, received and ate one of these fragments. The father of the boy, a glass-blower by trade, was so exasperated that he shut his son into his furnace, in order not only to kill him, but to destroy all traces of him. The child, however, was saved, and the miracle resulted in the conversion of the mother, who was baptized, together with her child.

2. Miracles of Power, wrought in (a) Concord of Immortality. — Gregory of Tours relates that as a deacon, a man of unholy life, was one day carrying the eucharist into a church, the bread flew out of his hands and placed itself on the altar.

(b) In Condensation of Heresy. — Certain members of the Donatist sect, in token of their contempt for the Catholics, had ordered the eucharistic bread to be given to their dogs. Upon eating it the dogs went mad and bit their masters. A woman receiving some of the eucharistic bread of the Macedonians, to her alarm found that it had turned into stone.

3. Miracles wrought by holy baptism. For example, as related by Augustine, the cure of a surgeon afflicted with the gout, and of an actor having paralysis.

IV. Wonders Wrought by Pictures and Images.

1. Miracles of Benevolence. — A picture of the Virgin Mary and St. Nimba in Pavia, was wont to shed, at the point where the hand of the Virgin was represented, a sweet-smelling ointment. The fact has been asserted, it is claimed, by many witnesses. An image of our Lord on the cross, which stood near the great gate of the imperial palace at Constantinople, was said to possess miraculous virtues, and, in fact, was believed to have wrought a cure of hemorrhage similar to that mentioned in the gospels.

The victories which Heraclius won over the Persians were attributed to the fact of his carrying at the head of his legions images of our Lord and the Virgin Mary; and the repulse of a Saracen army before the walls of Nicomedia, A.D. 718, to the possession by that city of images of the saints.

2. Miracles of Power. — A Jew stole a picture of our Lord in the church, and in token of his great hatred for the person it represented transfixxed it with a dart. Forthwith blood began to flow from the picture, and in such quantity that the Jew was covered from head to foot. Thereupon he resolved to burn it, but the blood it had shed enabled its rightful owners to trace and bring conclusive punishment upon the thief.

Images of the cross, as representatives of the true cross, on the same theory, came to be regarded as possessing the same miraculous powers.

V. Wonders Wrought by Celestial Visitations. — Whatever value is given to these wonders, they are attributed to those beings supposed to possess the holy qualities, the angelic visitants. For example, St. Cath. bert, bishop of Lindisfarne, in 687, was cured of weakness in his knee by an angel who appeared to him on horseback; and a nun in a convent at Pauvilly, in Normandy, of an ulcer in her throat, after the band of some invincible personage had been placed in support of her head, and a vision had been subsequently accorded to her of one clothed in the white robes of a virgin.

VI. Wonders Wrought Apart from Human or Angelic Agency. — Of this class of wonders, those which are best attested are least marvellous, while those which are most miraculous rest on manifestly insufficient testimony. Many of them might be looked upon as special providences, others as extraordinary coincidences; but at the time of their occurrence they were all looked upon as interpositions of Providence, intended to supply the needs or confound the enemies of the faithful. Of these we note

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When the emperor Marcus Aurelius was waging war against the Quadri, his troops suffered greatly on one occasion, down to the number of his soldiers being numbered by the captives. Among his soldiers were many Christians. Those who belonged to the Mamelon legion fell on their knees in prayer: a shower of rain fell, refreshing and invigorating the Roman army, but terrifying and dispersing the enemy, to whom it had been a storm of thunder and lightning. The account is given without any mention of the prayers of the Christians, and again the miracle is attributed to the prayers of the emperor.

Individuals are mentioned as having been miraculously protected. We may mention Theodosius, bishop of Tomi, A.D. 400, who became invisible to his pursuers; St. Martin of Tours, the arm of whose assailant fell powerless; Arnogastus, a young Catholic in Theodosius's service, whose limbs were freed from their bonds on his signing the cross and invoking Christ.

(2) Miracles of Power.—As an example of a primitive miracle, which rests upon ample testimony, we note the fiery eruption on the rebuilding of the Temple of Jerusalem. The emperor Julian had given orders for the rebuilding of the Temple, having intrusted the superintendence of the work to his lieutenant, and himself assisted the Jews on the day they gathered to assemble at Jerusalem and aid him in accomplishing his purpose. Of the marvellous manner in which the work was interrupted and the emperor's design thwarted, we learn the particulars from several writers. A whirlwind arose, scattering heaps of lime and sand in every direction; a storm of thunder and lightning fell, melting in its violence the implements of the workmen; an earthquake followed, casting up the foundation of the old Temple, filling in the new excavations, and causing the fall of buildings, especially the public porticoes, beneath which the workmen had sought shelter. When the workmen resumed their labors balls of fire burst out beneath their feet, not once only, but as often as they attempted to continue the undertaking. The fiery mass traversed the streets, repelling from the doors of a church, even with the loss of life or limb, those who had fled to it for safety. This miracle has the support of contemporary writers, Gregory Nazianzen (Orat. iv, 4), and Ammianus Marcellinus (Hist. xxxii, 1); and of later historians, Rufinus (Hist. i, 87), Socrates (iii, 20), Sozomen (v, 22), Theodoret (Hist. Eccl. xvi, 29). See also Watson, Julius; Gibbon, Decline and Fall, c. xxxii; Newman, On Miracles, clxxv; Migne, Dict. des M. ii, 1115.

(2) Miraculous Appearances.—Gibbon (c. xv) declares that "it is impossible to overlook the clear traces of visions and inspirations which may have been in the early fathers." The purport of visions was sometimes to allay the fears, to solve the doubts, to direct the steps of those who were in trouble or difficulty, sometimes to forewarn of approaching calamities. They were not restrained in their coming to any particular sort of persons, but appeared to all. We may classify them into

(1) Apparitions of Beings.

(a) Angels.—The appearances of the archangel Michael were numerous, both in the East and the West. An angel appeared to St. Theodotus, directing him where to erect his monastery, two angels to Fur- seius, A.D. 650, admonishing him, as abbot of a monastery, that monks should pay less attention to the mortification of the body, and more to the cultivation of an humble, contented, and charitable disposition.

On one occasion, St. Anthony, in the guise of a woman, then of a black child, as a monk with leaves in his hands, when the saint was fasting; as a spirit calling himself the power of God, and, lastly, avowing himself to be Satan.

(c) Departed Spirits.—St. Stephen appeared, A.D. 450, to Pulcheria, sister of Theodosius II, informing her of the safe arrival of his relics (right hand) from Jerusalem. St. Ambrose, on the night, being Easter eve, on which he was laid out for burial, appeared to the newly baptized infants, varying the manner of his appearance, but the result of the same: to the right of them, even when pointed out. Again, on the day of his death, he appeared to saints in the East, praying with them and laying his hands on them, while in Florence he was frequently seen after his death, praying before the altar of the church he had built in that city.

(d) Living Saints.—A child who had fallen into a well was found sitting upon the surface of the water. His account was that St. Julian Sabas, who at the time was entertained by the mother of the child, had appeared to him and borne him up. A similar story is given in the Life of Thaddæus of Palestine.

(2) Visions of PURGATORY, HELL, AND HEAVEN.—A vision the martyr Perpetua had of her brother, in whose behalf she had been led to pray, first as suffering and in a place of darkness, and then as comforted and surrounded with light, has been supposed to refer to a state of purgatory. As indicative of the punishment of the wicked, an abbot in Auvergne had a vision of a stream of fire, and of men immersed in it, bitterly moaning their sufferings. These had lost their footing when crossing a narrow bridge which spanned the stream, and perishing, that the priests might exercise the discharge of their spiritual duties. After this vision the abbot became stricter in the regulation of his monastery. Visions of heaven were accorded among others to St. Furseus and to Salvius, bishop of the Albignenses, as a place paved with gold and silver, and illuminated by a cloud shining beyond the light of sun or moon.

(3) Apparitions of Crosses.

(a) In the Air.—Constantine, when marching against Maxentius, A.D. 311, and in doubt as to what deity he should apply for succor against an enemy whose forces he saw in the middle of the camp, saw, in the camp, a luminous cross in the sky above the mid-day sun, with this inscription, "In this conquer." The same night our Lord appeared to Constantine in a vision, showed him a cross, and bade him fashion a standard after the pattern of it as a means of victory in his contest against Maxentius. This is the account given by Eusebius in his Life of Constantine (i, 28-32), but not till twenty-six years after the occurrence, and which he professes to have heard from the emperor himself, who affirmed his statement with an oath. Socrates, Theodoret, Eusebius, and Nicomachus, all describe the phenomenon as seen in the sky; Sozomen and Rufinus in a dream, although on the authority of Eusebius they also mention the apparition in the sky. On the feast of Pentecost, May 7, 351, a cross appeared in the sky at Jerusalem, stretching from Mount Calvary to Mount Olivet, and shining with a brilliancy equal to that of the sun's rays. The apparition lasted for several hours; the whole city beheld it, and all, residents and visitors, Christians and unbaptized, alike joined in the acknowledgment that "the faith of the Christians did not rest on the miraculous discourses of human wisdom, but upon the sensible proofs of divine intervention." Of this phenomenon Cyril, then patriarch of Jerusalem, wrote an account to the emperor Constantinus, who at the time was fighting against Maxentius in Pannonia, where also, according to Eusebius (Hist. Eccl. iii, 26), it was seen by the extending armies to the confusion of the pagan and the encouragement of the Christian host. Several other appearances of like character are mentioned.

(b) On the Garments of Men.—We read that when the emperor was going to enter Illyricum, his men appeared laden with unripe grapes, although the vintage had taken place, and that dew falling from them on the garments of the emperor and his companions left upon them the imprint of crosses; a phenomenon which by some was supposed to portend that the emperor should perish prematurely, like unripe grapes.
The appearance of the luminous cross in the sky, on the occasion of Julian's attempt to rebuild the Temple, was accompanied by the appearance of an animal horn offering in sacrifice, he beheld in them the figure of a cross encircled by a crown. St. Placidus, when hunting a stag, beheld amid its horns a luminous cross and the figure of the Crucified, and heard a voice saying, "Why persecuted thou me, Placidus? Behold, I am here on account of thee. I am an image of Christ, and stand in the midst of the most worship." St. Minulphe also saw a cross amid a stag's horns.

Besides the foregoing there are many other marvelous items mentioned in ancient writings, but illustrations of the leading classes have been given. For the credibility of such accounts see Miracles, Ecclesiastical.

For additional information see Acta Sanctorum: Acta SS. Benedict.; Newman, On Miracles; Fleury, Histoire Ecclesi; Butler, Lives of the Saints; Gregory the Great, Dialogues; Augustine, De Civitate Dei; Gregory of Tours, Histories of the Franks; Augustin, Life of St. Martin of Tours; the various Apologies of the fathers, with many of their other writings; and the Ecclesiastical Histories of Eusebius, Socrates, Sozomen, Philostorgius, Rufinus, and others as well as many of the later writers on the same subject.

Wood, Andrew, a Scotch prelate, was bishop of the Isles, where he continued until 1680, when he was translated to the bishopric of Caithness. See Keith, Scottish Bishops, p. 218, 310.

Wood, Jeremiah, D.D., a Presbyterian minister, was born at Greenfield, N. Y., Nov. 11, 1801. He graduated from Union College, Schenectady, in 1824; spent over two years in Princeton Theological Seminary; began his labors at Mayfield, N. Y., Nov. 26, 1826; was ordained as an evangelist, Jan. 10, 1828, and continued his work as stated above until Mayfield until 1840. He was installed pastor at that place in September, 1841, and continued to labor there until his death, June 6, 1876. Dr. Wood was a man of clear intellect, and of unusual power in the pulpit and in debate, a wise counsellor, deeply pious, consistent in life, and successful as a pastor. See Necrol. Report of Princeton Theol. Sem. 1877, p. 20.

Wood, N. N., D.D., a Baptist minister, was born at Fairfax, Va., May 1, 1808. He graduated from Middlebury College, in 1833; for one year was principal of the Black River Academy; studied theology for a part of the regular course at Madison University; was ordained pastor of the Church at Lebanon Springs, N. Y., in 1835; in 1842 went to Vicksburg, Miss.; resigned his pastorate in 1845, and went to Market Street Church, Zanesville, O., where he remained until 1850, when he was called to the presidency of Shurtleff College, Upper Alton, III., holding this office until 1860. For one year after his resignation he was pastor at Palmyra, Mo.; then became a chaplain in the Union army. Near the close of the war he removed to Jacksonville, III., where, for several years, he was professor of mental and moral philosophy and logic in the Young Ladies' Athenaeum. He died there, Jan. 21, 1874. See Minutes of Illinois Amusements, 1874, p. 16. (J. C. S.)

Woodbridge, George, D.D., a Protestant Episcopal, was born in Massachusetts. He graduated at West Point, served a short period in the United States army at Old Point, and afterwards at Fort Independence, near Boston; resigned, and went to Maryland, afterward to New York City, a political newspaper. He subsequently went to the Theological Seminary at Alexandria, Va., graduating in 1833, was ordained by bishop Moore, and soon after was called to the Monumental Church, Richmond, where he remained until his death, Feb. 14, 1878, at the age of seventy-four years.

Wood-carrying. The Feast of, one of the annual festivals instituted all after the Babylonian captivity, although not mentioned in the Bible. See Festival.

I. Name of the Festival and its Significance. — The name שָׁמַיִם, שָׁמַיִית or שָׁמַיִית, which literally denotes the wood-offering, עַלְיוֹן, עַלְיוֹנָה, or its fuller phrase, עָלָיוֹנֶה יְרוּשֲׁלים, the feast of wood-offering, הַשָּׁמַיִית, or הַשָּׁמַיִית, (Josephus, War, ii, 17, 6), by which this festival is designated, is derived from Neh. x, 85; xiii, 1. It obtained its name from the fact that on the day in which it was celebrated all the people, without any distinction of tribe or grade, brought wood to the temple, being the last day in the year wherein wood could be fetched for the burning of the sacrifices and the perpetual fire on the altar. It is also denominated יָמִים אֲרָמִים, the time of wood for the priests (Megillah Tannith, v), because on this festival the priests too, like the rest of the people, offered wood.

II. The Day, and Manner of its Celebration. — The day on which this festival was annually celebrated was the 18th of Ab (28th August). This is distinctly attested by the unanimous voice of the most ancient and most trustworthy records (comp. Mishna, Taanith, iv, 8; Babylon Gemara, ibid. 80 a; Babli Bathra, 123 a; Megillah, 16a; 16b; Mishna, Rubr. 2. ivii). The remark in Josephus, that this festival was celebrated on the 14th (טְבַלְטֵּל נַחֲשַׁבִּי) of Nisan (which is the 28th of Ab), and the 13th (טְבַלְטֵּל נַחֲשַׁבִּי), is certainly an error, and the 18th of Ab, the 28th of Nisan, is more in accord with the practical life of the Jews. The 28th of Ab was the day when the harvest of the grain was gathered; and the 18th of Ab, was celebrated by the priests and Levites, as the general was the day when the sacred vessels were brought into the temple, and the priests, Levites, and all those who did not know from what they descended, as well as the families of Gibeonite, Benjamite, and of Jonathan and Jeshua (Mishna, Taanith, vii, 1). To this day, the 18th of Ab, the day of the Mgillah, was called the Day of the Harvest (Megillah, v). Hence the remark of Josephus, that on this day all the people brought wood, from which circumstance it derived its name (War, ii, 17, 6).

On this day, when all the people were thus congregated together, discarding all distinction of tribe, of rich and poor, of Israelite and proselyte, of master and slave, the maidens of Jerusalem met together for singing joyous and religious songs, and for dancing. Dressed in white garments, they paraded in order not to shame those who had none of their own, these damsels assembled together in an open place in the vineyard. They sang strophic songs in the sacred language, and danced in the presence of the congregation. It was on this occasion that the happy choice of partners was made, and the annual meeting place, since it was one of the two annual opportunities afforded to the young people of making their attractions known without violating feminine modesty (Mishna, Megilla, iv, 8). Contention from manual labor on this day was, however, not enjoined; but fasting, penitence, and prayer, concerning the dead were forbidden (Megillah Tannith, v; Maimonides, Yad, ha-Hasdnah, Bk. of Laws, Rab. on Moed, vi).
III. Origin and Date of this Festival.—The origin of this festival is involved in great obscurity, as the ancient Talmudic authorities which describe its celebration differ materially in their opinions about the occasion which gave rise to its institution. From Neh. x, 52; xii, 31, we learn that this statement, in order to supply the gap for the breaking of the Sabbath and the keeping up of the perpetual fire on the altar, ordained that each family in rotation was to furnish wood for the temple at a certain period of the year, and that the order and time of delivery were to be settled by casting lots. The result obtained by the casting of lots is not mentioned in the canonical Scriptures; but the post-canonical documents, which describe the temple service, furnish us with a minute account of both the names of the respective families upon whom it devolved to supply the wood, and the periods of the year in which they delivered it. This account is given in the preceding section of this article. It is, therefore, only natural to conclude that the different families who are thus recorded to have offered the wood at appointed times did so in accordance with the results obtained by the casting in rotation. Now, the reason why the 15th of Ab was kept as a special festival, and why all the nation at large took part in the offering of wood on this day, is, according to some authorities in the Talmud, that on it the people ceased to fell wood for the temple, because, according to R. Eliezer the Great, the heat of the day was too great for this purpose. Hence, the 15th of Ab was designated "the day on which the axe is broken." As it was also believed that the wood cut down after the 15th of Ab is unsaleable (Rosh hashanah, 2 a, 14 d), Herzfeld (Geschichte des Volkes Israel, i, 145) ingeniously conjectures that the trees were regarded as dead after this date, and the wood of such trees was considered as unfit for the altar.

The other ancient opinion about the origin of this festival is, that the furnishing of wood for the temple by the priests, which existed from time immemorial, and which Nehemiah reestablished after the return from Babylon, was prohibited by some wicked sovereign, and that this interdict was abolished on the 15th of Ab. Hence this day was constituted a festival, and the families who jeopardized their lives in stealthily supplying wood for the temple during the time of the prohibition are those named above, who, as a privilege, continued to bring some wood on this festival, whether the fuel was wanted or not. There is, however, a difference of opinion as to who this wicked monarch was. The Jewish authorities say that it will have it that it was Jeroboam who placed guards on the roads leading to the temple in order to prevent the people from taking to the sanctuary the first-fruits and wood, and the families of Gombei Ali and Kozai Keziouh, mentioned in the Mishna, who encountered the danger in clandestinely supplying the wood (Jerusalem Talmith, iv, 6). The Megillah Talmith (cap. v) again has it that this interdict proceeded from "the kings of Greece," who intimidated the conduct of Jeroboam; while the Babylonian Talmud omits the dynasty altogether, and simply remarks that Jeroboam reestablished the furnishing of wood (Talmith, 28 a). As the reference to Jeroboam on the part of the Jerusalem Talmud is simply to make this monarch the author of all the wicked deeds in connection with the Jews, and as, moreover, the ascription of this deed in the Megillah Talmith to Greek rulers is unhistorical—since Antiochus Epiphanes, to whom alone it could refer, totally abolished the temple service, which rendered it useless to smuggle the first-fruits and wood—Grätz concludes that this prohibition could only proceed from Alexander Jannæus, who forbade the offering of wood out of hatred to the Pharisees, and that then the above-named pious families clandestinely furnished the fuel. When this interdict ceased with the reign of Alexander, and the ancient custom of wood-offering was resumed, the concluding day for the delivery of it (comp. Tammith, 31 a) obtained a higher significance, and was elevated into a national festival (Grätz, iii, 477). It will be seen from the account of the nature of this festival that the custom for all the people to bring large supplies of firewood for the sacrifices of the year could not possibly have been designed to relieve the Nethinim, and that these Nethinim did not bear a conspicuous part in it, as is supposed by many.

IV. Literature.—Mishna, Tammith, iv, 5; the Jerusalem and Babylon Gemara on this Mishna; Megillah Talmith, 24 a; Machzor Vitry, 1724; Sefer ha-Mishna (Hebrew), 4, 13; Mainmonides, Yad ha-Chazakah Hilchot Keele ham-Mishkah, vi; Herzfeld, Geschichte des Volkes Israel (Nordhausen, 1855), i, 67 sq.; 144 sq.; Josef, Geschichte des Judenkunsts (Leipzig, 1867), i, 169; Grätz, Geschichte der Juden (2d ed. ibid. 1868), p. 122, 477 ff. See also:

Wooden Churches. In Walcot's Sacred Archeology (p. 614, 618), the principal facts concerning the wooden churches of the Middle Ages and a little later are given in brief.

"Neither beast, built in the time of Henry II; a chapel atbury St. Edith 14th century: St. Aldeburgh, Suffolk, about 1595; St. Stephen's, Mayence, 1011: a small Lady-chapel at Tykford, and another at Spalding, in 1609, were all built of wood, as were the New Nettlechurch churches in the county of the Greenfield, 1013; Newton, Montgomeryshire, and Newton, Worcester, in 1609, are to this day. The last may have been a genuine survival of the wooden nave-arcades. The excellence of English carpentry is manifest in the woodwork present in these very old roofs, as at Peterborough, Ely, Old Shoreham, Polebrooke, Warmington, and St. Mary's Hospital and the palace kitchen, Chichester; the Gallery Hall, now in a church, at Worcester, and St. Mary's, Reading: doors, as at Beaulieu and Larin; chosters, like the one at Windsor, of the 14th century; lych-gates, as at Beckham: windows, like those of Roughfold; stalls, as at Lancaster, and some of early English date at St. Augustine's, as at St. John's Hospital, Winchester, Blydon, Ewery, the palace chapel, Chichester, Lavenham, and St. Margaret's, Lynn; or festive stalls, as at St. John's, preserved in the 18th century. The curious "fish-scale" ornament of Norman spires is in imitation of the otter scale so common in Kent and Sussex, a clear proof that there were earlier spires of wood. Probably the Gothic stone spire was derived from Normandy, where the earliest—the pyramid of Thamns—forms a succession of steps, of the end of the 18th century, and was the prototype of Comorons, Basley, and Rosel. But England never produced such a grand example of ornamental carpentry and lead as the 'sheaf of Ailmsa.'

American churches and chapels from the first have been largely of wood; but the present tendency is towards structures built of more substantial material.

Woodford, James Russell, D.D., an English prelate, was born at Henley-on-Thames, April 30, 1820. He graduated from Pembroke College, Cambridge, in 1842; was ordained deacon in 1843, and presbyter in 1845, became incumbent at St. Mark's, Easton, near Bristol, in 1847; vicar at Kempston, Gloucestershire, in 1855; of Leeds in 1868; bishop of Ely in 1873; and died Oct. 24, 1885. He published several volumes of sermons, lectures, etc.

Woodhead, Abraham, an English clergyman, and subsequently a Roman Catholic controversial writer, was born at York in 1663, and educated at University College, Oxford, of which he became fellow in 1665, and soon after entered into holy orders. In 1661 he was proctor at Oxford, and about this time travelled on the Continent as tutor to some young gentlemen of distinction. While at Rome he was baptized a secret convert to the Catholic religion. In 1648 he was deprived of his fellowship for absence, but was reinstated at the Restoration in 1660. Finding it impossible to conform, however, he obtained leave to travel with an allowance of 200, on which he lived in concealment, teaching English and Latin to pupils, and writing controversial books, at Hoxton, near London, until his death, May 4, 1678. He was considered one of the ablest controversial writers, on the popish side, of his time, and his abilities and candor have been commended by some
Protestant writers. Among his publications we note, Brief Account of Ancient Church Government (1662) — Guide in Controversies, in IV Discourses (1666) — Dr. Stillingshead's Principles (1711) — Life of St. Teresa, from the Spanish (1682) — Two Discourses Concerning the Adoration of our Blessed Saviour in the Exsultat (1687) — Of Faith Necessary to Salvation, etc. (1688) — A Comprehensive Discourse on the Exsultat, etc. (ed.) — Motives to Holy Living (ed.) — Catholic Theology (ed.) (1689) — and Concerning Images and Idolatry (ed.).

Woodland (Wοῦδον, "forests"). The groves of Palestine, inhabited by wild and even rapacious animals (2 Kings ii, 24, Jer. v, 6, xii, 8; Amos iii, 4, etc.), were, especially before the cultivation of the soil by the Israelites, not inaccessible, but not adequate to be termed wild. See Wood. In the Mosaic law there is reference to forests and their employment (Deut. xix, 5), and configurations in them are occasionally noticed (Isa. lix, x, 15; Isa. x, 17, comp. Jer. xxi, 14, James iii, 5). Several tracts of woodland are enumerated in the Bible (Rozia, Palm, p. 287 sq., Hamanwell, i, 386 sq.). See Foresst.

Woodruff, GEORGE W., D.D., a Methodist Episcopal bishop, was born in New York city, April 21, 1824. He was educated in the public schools of that city and at Oberlin, O.; joined the Methodist Church in 1847, was elected bishop in 1871, and died in 1889. His successive appointments were: Riverport, Greenhead, Flatbush, L.I.; New Britain, West Winsett, Conn.; York Street, Brooklyn, N.Y.; Danbury, Conn.; St. John Street, New Haven; Middletown; Waterbury; Hanson Place, Brooklyn; Seventh Street, Brooklyn; and 276 Broadway, New York city; First Church, New Haven; New Rochelle, N.Y.; in 1874 superintended; St. Paul's, Fall River, Mass.; Allen Street, New York city; Nostrand Avenue, Brooklyn; in 1881 superintendency. He was secretary of the New York East Conference fourteen consecutive years, and was delegate to the General Conference four times, of which body he was three times secretary. He died March 29, 1882. He was an able and effective preacher to a good pastor, and a zealous counsellor. See Minutes of Annual Conferences, 1882, p. 77.

Woodworth, FRANCIS C., a Presbyterian minister and author, was born at Cohocton, Col., Feb. 12, 1818. He served eight years as a printer; was educated at Oneida Institute, N.Y., graduated at Union Theological Seminary in 1840, was licensed by the Third Presbytery of New York, April 26 of that year, and ordained as pastor of the Church at St. Peter's, Seventh Street, Almshouse Church, Wall St., in the 26th of October. Here he labored three years, and then resigned, on the failure of his health, and devoted himself to juvenile literature, in which department he acquired a wide reputation. He died June 5, 1859, on board a steamer, at the wharf in New York, just arrived from Florida. He published, Uncle Frank's Home Stories (6 vols. 16mo) — Uncle Frank's Boys' and Girls' Library (6 vols. 16mo) — Uncle Frank's Picture Gallery (2 vols. 16mo) — Theodore Thinker's Stories for Little Folks (12 vols. 18mo). He also published in England, England as It Is (18mo) — Scotland It Is (18mo) — The World It Is (2 vols. 18mo) — Youth's Book of Gems (8vo) — Young American's Life of Fremont (1856, 18mo) — Uncle Frank's Pleasant Pages for the Rivetit (1857, 12mo) — A Wheat-shaef from Our Own Fields (16mo; reprinted as Seeds and Blossoms from Our Own Garden (6mo) — String of Pearls for Boys and Girls (16mo) — American Miscellany of Entertaining Knowledge (6 vols. 12mo), which is warmly commended — Youth's Cabinet, and Uncle Frank's Dollar Magazine, of which he edited about fifteen volumes, and which made him about $20,000 in small sum in many hands. See Wilson, Presb. Hist. Almanac, 1861, p. 168; Allibone, Dict. of Brit. and Amer. Authors, n. v.

WOOF (ワープ, "dye, mixture, as sometimes rendered), the cross-threads inserted into the warp in weaving (Lev. xiii, 48-59). See Weft.


Wool (Gr. ἰούκσιον, Heb. ix, 19; Rev. i, 4). The fleece of the sheep, as such, was properly called τρίχαια or χρίσια, while the material of which it was composed was called χρίσιον; hence ἱούκσιον, a fleece of wool (Judg. vi, 37).

Wool was used by the Hebrews from an early period extensively for clothing (Lev. xxi, 47; Deut. xxi, 11; Job xxxi, 20; Prov. xxxi, 18; Ezek. xxiv, 3; Hos. ii, 6) — Kitto, s. v. The importance of wool is incidentally shown by the notice that Mosea's tribute was paid in a certain number of rams "with the wool" (2 Kings iii, 4), as well as by its being specified among the first-fruits to be offered to the priests (Deut. xviii, 4). The wool of the sheep was at one time highly prized in the country of Tyre (Ezra xxviii, 18), and is compared in the Sept. to the wool of Miletus (Ipa απεικονιστα, the fame of which was widely spread in the ancient world (Pliny viii, 78; Virgil, Georg. iii, 306; lv. 334). Wool is occasionally cited as an image of purity and brilliancy (Isa. i, 18; Dan. vii, 9; Rev. i, 14), and the skins of swine are appropriately likened to it (Isa. xlvi, 16). The art of dyeing it was understood by the Jews (Mishna, Shab, 1, § 6). See Sheep, WOOLE.

Woollen and Linen (i.e. iowool and reed). Among the Mosaic laws against unnatural mixtures is found one to this effect, "A garment of mixtures of χρίσιον καὶ καθάνθατι, shall not come upon thee" (Lev. xix, 19); or, as it is expressed in Deut. xxii, 11, "thou shalt not wear kattath, wool and linen, together." Our version, by the help of the latter passage, has rendered the strange word καθάνθατι in the former, "of linen and woollen," while in Deuteronomy it is translated "a garment of divers sorts." In the Vulgate the difficulty is avoided; and in the middle ages "counterfeit," the rendering of the Sept., is wanting in precision. In the Targum of Onkelos the same word remains, with a slight modification to adapt it to the Chaldee; but in the Peshito-Syrac of Leviticus it is rendered by an adjective, "moxely," and in Deuteronomy a "moxley garment," corresponding in some degree to the Semitic phrase, which has "spotted like a leopard." Two things only appear to be certain about kattath—that it is a foreign word, and that its origin has not at present been traced. Its signification is sufficiently defined in Deut. xxii, 11. The derivation given in the English (Kadern, i, x, 8), which makes it a compound of three words, signifying "carved, spun, and twisted," is in keeping with rabbinical etymologies generally. Other etymologies are proposed by Bochart (Hieros. pt. i, h. c, 45); Simons (Lex. Hebr.), and Pfeiffer (Duk. Ver. cxx, 2; loc. xi). The last-mentioned writer defended the Egyptian origin of the word, but his knowledge of Coptic, according to Jaboniski, extended not much beyond the letters, and little value, therefore, is to be attached to the solution which he proposed for the difficulty. Jaboniski himself favors the suggestion of Forster, that a garment of linen and woollen was called by the Egyptians kattath, and that this word was borrowed by the Hebrews, and written by them in the form kattath (Opusc. i, 294). See Linen.

The reason given by Josephus (Ant. iv, 8, 11) for the law which prohibited the wearing a garment woven of linen and woollen is, that such were worn by the priests
alone (see Mishna, Kiloim, ix, 1). Of this kind was the girdle (of which Josephus says the warp was entirely linen, Ant. iii, 7, 2), epidem, and broadcloth (Braunius, De Vet. Sac. Hebr. p. 110, 111) of the high-priest, and the girdle of the common priests (Maimonides, Elea ha-mo'ed, viii, 1). Spencer conjectured that the use of woolen or linen girdles in the same garment prevailed among the ancient Azabli, and was associated with their idolatrous ceremonies (De Leg. Heb. ii, 83, 3); but that it was permitted to the Hebrew priests, because with them it could give rise to no suspicion of idolatry (Maimonides, ibid.). It was found in the books of the Zabli that “the priests of the idolaters clothed themselves with robes of linen and woolen mixed together” (Towleny, Reasons of the Laws of Moses, p. 207). By “wool” the Talmudist used the word of sheep (Mishna, Kiloim, ix, 1). It is evident from Zep. i, 8, that the adoption of a particular dress was an indication of idolatrous tendencies, and there may be therefore some truth in the explanation of Maimonides. See Dives.

Woolston, Thomas, an English divine, who was noted in his day for the boldness of his opinions, was born at Thame, in Oxford-shire, in 1666. He was employed in the proper training in the grammar-school, and entered Sidney College, Cambridge, in 1685, where he subsequently graduated, and became fellow of his college. He was prosecuted before lord chief-Justice Raymond for the views advanced in his Discourses on the Miracles of Our Saviour, and was sentenced to a year's imprisonment and a fine of £100. He purchased the liberty of the rules of the King's Bench, where he continued after the expiration of the year, being unable to pay the fine. Efforts were made for his release, but were unsuccessful, because he refused to desist from offensive writings. He died in the bounds of King's Bench prison, Jan. 27, 1729. Among his principal writings are the following: The Old Apostacy for the Truth of the Christian Religion against the Jews and Gentiles Revised (1703)—Discourse of Postit Nicot ad Tiberiam Epistola (1720).—A Free Enquiry into the Clergy's Duty in an Answer to a Free Enquiry (1722—24).—Moderator Between an Infield and an Apostate (1755).—Six Discourses on the Miracles of Our Saviour (1727—28).—Defence of the Six Discourses on the Miracles of Our Saviour (1729—30).

Worcester, Councils or (Concilium Vigilantiae). Worcester is a city of England, capital of the county of Worcestershire, situated on the left bank of the Severn, twenty-five miles south-west of Birmingham. Under the name Coer Gw廓rona, it was one of the principal cities of the ancient Britons. Two ecclesiastical councils have been held there, as follows:

1. Held about 601, by St. Austin, in which he endeavored, ineffectually, to persuade the bishops of the British Church to observe the festival of Easter, to administer baptism according to the custom of the Latin Church, and to yield obedience to the Church of Rome. See Manzi, Concil. i, 1610; Wilkins, Concil. ii, 24.

2. Held July 6, 1240, by the bishop Walter of Chanteloup. Fifty-nine constitutions were published, which, among other things, enjoined to baptize conditionally in doubtful cases, but always with trine immersion. Forbids to celebrate mass before having said prime, to put on vestments when fasting, and to reserve any particular day or month for marriage. It is also ordered that any person desiring to confess to any other than his own priest, shall first modestly ask permission of the latter. See Manzi, Concil. xi, 572; Wilkins, Concil. i, 665.

Word is in Hebrew (נג), often put for thing or matter; as Exod. ii, 14, “Surely this thing [Heb. word] is known.” “Tomorrow the Lord shall do this thing [Heb. word] in the land” (ix, 5); “I will do a thing [Heb. word] in Israel, at which both the ears of every one that heareth it shall tingle” (I Sam. iii, 11); “And the rest of the acta [Heb. words] of Solomon” (1 Kings xi, 41). So likewise the Gr. ἄρμα, which properly signifies an utterance, came to denote any sensible object or occurrence.

Word of God, or, of the Lord. Sometimes Scripture ascribes to the word of God supernatural effects; or represents it as animated and active. So, “He sent his word, and healed them” (Ps. cvii, 20). Entering upon this idea, the apocryphal book of Wisdom ascribes to the word of God the death of the first-born of Egypt (xviii, 10; xvi, 26; ix, 1; xvi, 12); the miraculous effects of the manna; the creation of the world; the healing of those who looked up to the brazen serpent. In a similar sense of omnific power the centurion in the gospel says to our Saviour, “Speak the word only, and my servant shall be healed” (Matt. viii, 8). Referring to the preserving influence of divine truth, Christ says to the devil that tempted him, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (v. 4).

From these and other passages we see that the phrase “word of God” or “of the Lord” is taken (1) for that internal word heard by the prophets, when under inspiration from God; (2) for that which comes from without, externally, when God spoke to them; as when he spoke to Moses, face to face, or as one friend speaks to another (Exod. xxxiii, 11); (3) for that word which the ministers of God, the priests, the apostles, the servants of God, declare in his name to the people; (4) for what is written in the inspired books of the Old and New Testaments; (5) for the only Son of the Father, the uncreated wisdom. For the first four of these, see Bible; the last only we propose to discuss here.

I. The Logos (ὁ Ἑγεμόν) is the name given to the divine or pre-existent nature of Christ, designating him as the great medium of communication between God and man (John i, 1, 14; 1 John i, 1; v, 7; Rev. xiv, 13; comp. Heb. iv, 12). This remarkable usage of the term word, as designating not a mere attribute, but a hypostasis in some respects diverse from God, yet at the same time God himself, does not appear to have been derived from the poetical personification of “wisdom,” in Prov. viii, 12, 22; nor from the apocryphal books of Wisdom, vii, 22—26; and of Ecclesiasticus, i, 10—12; xxiv, 1—14. Even the Logos of Plato, and that of Philo, is no more than an abstraction or personification of divine power, intelligence, and wisdom. As John has united the idea of proper personality with his designation of the Logos, it is certain that he could not have derived his views from any of those writers. There is an immeasurable discrepancy between the views of John and those of the Jewish writers. The word of God in John be the same as theirs, then proper personality and divinity are out of the question. But from the passages cited it is evident that the Logos of the New Test. is a proper and real person, not a mere personification, but a philosophical, speculative, or poetical abstraction, amounting to nothing more than a poetico-rhetorical method of describing either divine attributes or divine operations or energies. In the prologue to the gospel of John, the original state or condition of the Logos, and his essential nature, are first described; and then the intellectual and essential being of himself, which he has become either in the way of creation or redemption. He is eternal; was with God; was God. As such he was the Creator of all things without exception. In particular, he was the source of all life; and as the author of spiritual life, he was the source also of all spiritual light (1 Cor. viii, 6; Col. i, 15—19; Heb. i, 2, 8). See FULLNESS.

How God communed with the first human pair in the innocence of Eden we know not; but after the first transgression his communications were in a different mode, and adapted to man's changed condition. The Logos was God revealed—communicating with his creatures, and disclosing to them the way of salvation. The various divine revelations to the patriarchs, and to others under the law, whether as the angel Jehovah, or
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otherwise in visions, voices, and symbols, were revelations by the Logos. So, in the tabernacle, God of old dwelt, and the shekinah, as significant of the abiding divine glory over the mercy-seat, was the symbol of his presence among his people. So also in the theophany described in Exod. iv. 1-13, in the glowing of the glory of the Logos before he became incarnate (John i. 14; xii. 41; xvii. 5). Jehovah was indeed revealed in many respects, in the Old Test.; but God as Father, and Christ as Son and Redeemer, and the Holy Spirit as Sanctifier, were, to say the most, only foreshadowed in the Hebrew Scriptures. It is the Logos manifested in the flesh, Christ the Son of God, who hath revealed God, i.e. placed the character and designs of God in the light that the gospel affords. His light shone on the darkness of all the ages which preceded his coming; but this darkness was so great that little impression was made upon it. In order to save the world from its ruinous state, the Logos became incarnate, i.e. took on him the human form and nature, and thus dwelt among men, and manifested his glory, which was truly that of the Only Begotten of the Father. Neither Moses nor any other of the prophets and other writers understood the character and designs of God in such a way as was adequate to accomplish the plan of our redemption. But he who is in the bosom of the Father exhibited grace and revealed truth in such a way as fully to satisfy our wants and meet our woes. See LOGOS.

II. The Menra (מְנַרָא).—The Chaldee paraphrases, the most ancient Jewish uncannibalistic writers extant, generally use this name (signifying word) where Moses puts Jehovah, and it is thought that under this term they allude to the Son of God. Now, their testimony is so much the more considerable, as, having lived before or at the time of Christ, they are irrefragable witnesses of the nature of the Logos. It is certain on this construction, since their Targum, or explication, has always been, and still is, in universal esteem among them. In the greater part of the passages where the sacred name occurs, these paraphrases substitute Menra Jehovah (מֵנְרַא הָיוָה), the Word of God, and as they ascribe to Menra all the attributes of deity, it is concluded that they believed the divinity of the Word. In effect, according to them, Menra created the world; appeared to Abraham in the plain of Mamre, and to Jacob at Bethel. It was to Menra Jacob appealed to witness the covenant between him and Laban: "Let the Word see between thee and me." The same Word appeared to Moses at Sinai, gave the law to Israel, spoke face to face with that lawgiver, marched at the head of that people, enabled them to conquer nations, and was a consuming fire to all who violated the law of the Lord. All these characters, where the paraphrases use the word Menra, clearly denote Almighty God. This Word, therefore, was God, and the Hebrews were of this opinion at the time when the Targum was composed. See SHEKINAH.

The author of the book of Wisdom, as above observed, expresses himself much in the same manner. He says that God created all things by his Word (Wisdom ix. 1): that it is not what the earth produces that feeds man, but the word of the Almighty that supports him (xvii. 20). This was a Word that fed the Israelites in the desert, healed them after the biting of the serpents (ver. 12), and who, by his power, destroyed the first-born of the Egyptians (xviii. 15; see Exod. xii. 29, 30), and by which Aaron stopped the fury of the fire that was kindled in the camp, which threatened the destruction of all Israel (Wisdom xvii. 22; see Num. xvi. 40). See WISDOM.

III. The Bath-Kol (בְּתַ-קֹל, the daughter of the voice).—Under this name the Talmud, the later Targums, and the rabbinical writers make frequent mention of a kind of oracular voice, constituting the fourth grade of revelation, which, although it was an instrument of divine communication throughout the early history of the

Israelites, was the most prominent, because the sole, prophetic manifestation which existed during (and even after) the period of the second temple. The Midrashim and the Gemara, cited in Rabbinic Ant. Suet. pi. ii, ch. ix, severally affirm that the Bath-Kol ( Mouth of the voice which spoke to Abraham, Moses, David, Nebuchadnezzar, and others) was heard by the patriarchs than and of Jerusalem make the Bath-Kol appear in Gen. xxxviii. 26; Numb. xxvi. 6, and in other places. The treatise Sanhedrin, cited in Vitringa's Observ. Suet. ii. 336, uses the words, "From the descent of Haggai, Zechariah, and Malachi, the Holy Spirit (יהוה נבון), which, according to the Jewish distinction, is only the second degree of the prophetic gift) was withdrawn from Israel, but they nevertheless enjoyed the use of the Bath-Kol.

The Jewish authorities are not agreed as to what the Bath-Kol was, nor as to the precise reason of its designation. It is disputed whether the persons hearing the Bath-Kol heard the very voice from heaven, or only a daughter of it—an echo of it; whether, as thunder is often mentioned as a sign of the divine presence, and as the word voice appears to be used for thunder in Exod. ix. 25; Jer. x. 18; Psa. cxix. 8, the Bath-Kol may not signify an articulate voice proceeding out of the thunder; or whether, according to the explanation of Maimonides, "the Bath-Kol is when a man has such a strong imagination that he believes he hears a voice from without himself."

As to the meaning of the name itself, passages are cited in Buxtorf's Lex. Talm. s. v. פָּעַון, and in Rabbinic Ant. Suet. loc. cit., which show that the daughter of the voice sometimes means the echo of a sound, and sometimes merely a primary sound itself. It is certain that the Parohi has sometimes rendered the simple Greek φωνή by "daughter of the voice," as in Acts xxi. 22; 1 Tim. vi. 20; Heb. ii. 15. It is necessary, however, to remark that, according to a fundamental law of all Syro-Arabian grammar, these two words must either stand to each other in the relation of opposition or of the state construct. But as apposition can only take place between equivalent and convertible terms, which "daughter" and "voice" are not, accordingly the alternative rendering of daughter voice proposed by Prideaux and Horne, that it also has adopted, (ib. loc. cit. iv. 149) violates that rule, because, in such an English combination, the word "daughter" has the force of an adjective; and the Hebrew language, possessing but few adjectives, would have expressed the sense of daughter voice (if it had been the sense intended) be conveyed by Bath-Kol) by making Bath the last word, depending as a genitive on the former. For instance, what we render the Holy Spirit is literally "the spirit of holiness" in Hebrew. Thus, "daughter voice" is not an apposition in English, nor is it the translation of a state construct according to the Hebrew order, but of a state construct in which Prideaux has taken the liberty of transposing the dependent word, i.e. of making "daughter of the voice" become, in effect, "voice of a daughter." Jennings also, in his Juedis Antiq. p. 229, when he renders "daughter voice" as φωνή γυναίκας, only commits, in the first case, the same error more palpably, and is guilty of quite as great a violation of the first principle of Hebrew grammar as he would be, in the case of Latin, were he to translate filius vocis by "voice of the daughter."

The occasion in which it is alleged that the Bath-Kol was heard after the death of Malachi are of very various degrees of solemnity or significance. Supposing the instances mentioned in Josephus (Ant. xiii. 10), of the voice which announced to Hyrcanus that his sons had consorted with Antiochus, and (ib. xii. 40) of the awful voice which was heard in the temple, just before the capture of Jerusalem, to exclain, מֵרְבָּא יָעַבְרָא יִרְדֵּשׁ not to belong to the Bath-Kol (as it is to be observed that the pseudo-Josephus ben-Gordon has,
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in these cases, merely used the Hebrew word for voice),
most of the other recorded instances fall far short of these
in dignity, and some appear irreconcilable with even
very crenulous notions of the limits of divine in-
terposition. Only a few of them, however, can be
classified under a general description of divination as
the Sortes Virgiliane, which is done in the unfair
statement of Pritheas (Comenii, ii, 854). The fact is,
that most Christian writers who have treated of the
Beth-Kol have not been able to divest themselves of
an undue desire to discredit its pretensions, in conse-
quence of their fearing any comparison which might
be instituted between it and the voices from heaven
mentioned in the New Test. Indeed, Lightfoot (in his
llor. Heb. 0d Mutt. iii, 17) considers all cases of Beth-
Kol to be either Jewish fables or devices of the devil.
Instances of voices from heaven, on occasions outwardly
very analogous to some among the Jews, are recorded in
the history of the early Christian Church, as the
voice which was instrumental in making Alexander
bishop of Jerusalem, and that which exhorted Polycarp
to be of good courage (Eusebios, Hist. Eccles. iv, 15; vi, 11).
See Baris-Beth-

Words of Institution are those words which
were used by our Saviour when he instituted the sac-
rament of his body and blood, the essential parts of
which are commonly held to be "This is my body" and
"This is my blood of the New Testament," words found
in two of the ancient liturgies.

Wordsworth, CHRISTOPHER, D.D., an English
prelate, nephew of the poet, was born in 1807. He
graduated from Trinity College, Cambridge, in 1830;
was elected a fellow, ordained, and in 1836 appointed
public orator at Cambridge and head-master of Harrow
School; in 1844 canon in Westminster, and bishop of
Lincoln in 1857; a position which he held until his
death, March 20, 1885. He was of the Low-church or
evangelical type, and the author of numerous critical
and historical works, the most important being his
Holy Bible, with Annotations (Lond. 1856-75, 10 vols).
See Commentary.

Wörges, FRANZ, a Protestant theologian of Ger-
many, was born at Lobeck in 1847. He studied at dif-
ferent universities, became preacher of St. Laurence,
in his native place, in 1873, was suspended in 1892 on
account of his great zeal, and disobedience against the
magistrate, and died, as a private scholar, in 1878. He
was also a voluminous writer. See Seelen, Athenae Labe-
censes; Moller, Cimbris Littoratae; Jocher, Allgemeine
Griechische Lexikon, s. v.; Winer, Handbuch der theol.
Lith. i, 567. (B. P.)

Works (greco), "works, or deeds, of the law," is
equivalent to the works which the law requires, or the
entire performances of those works which the moral
law, whether written or unwritten, i. e. law in general,
whether applicable to Gentile or Jew, demands (Rom.
ii, 15; iii, 20; ix, 12, 22; x, 6; xi, 8; Gal. ii, 16; iii, 2,
6, 10; Eph. ii, 8). On the ground of works, i. e. of per-
fected obedience and therefore of merit, none can be jus-
tified, he says, "by the works of the law," and thus has
the glory of God. If, then, any are justified at all, it
must be of grace; but this grace, although freely bestowed
and without any just claims on the part of the sinner,
is still not unconditionally bestowed. Faith in him
who died to save sinners is requisite to secure one for
the reception of pardon; and he who is justified in this
way, as a consequence of his faith, is still justified in a
manner altogether gratuitous.

The reader will mark the difference between the
phrase "works of the law," in the above passages, and
the phrase "works of faith" or "good works." (1 Thess.
1, 3; 2 Thess. 1, 11; 2 Cor. ix, 8; Ephes. ii, 10; Col.
1, 10; 1 Tim. v, 10, 25; vi, 18; 2 Tim. iii, 17; Titus
1, 16; ii, 7, 14; iii, 1, 8, 14). In the writings of Paul,
works of the law always designates the idea of perfect
obedience, i.e. doing all which the law requires. But
works of faith or good works are the fruits of sanctifi-
cation by the Spirit of God; the good works which
Christians perform, and which are sincere, are therefore
acceptable to God under a dispensation of grace, although
they do not fulfill all the demands of the law. On the
ground of the law, Paul endeavored to show the im-
habits of good works; in other words, he avers that a mere
speculative faith is not a real Christian faith (James ii,
14-25). In a word, Paul has taught us that justifica-
tion is not on the ground of merit, but of grace: James
has taught us that a faith which will entitle one to hope
for justification must be accompanied with evan-
gegelical obedience. Both are true and faithful teachers;
the doctrines of both are equally the doctrines of the
scripture. Good works, in the gospel sense of those words,
are an essential condition of our acceptance with God;
but on the ground of perfect obedience to the divine
law, no one ever was or ever will be accepted. See
Justification.

In an evangelical sense, good works are those actions
which spring from pure principles, and are conformable
to truth, justice, and propriety: whatever natural, civil,
relative, moral, or religious. The phrase is often used
of acts of charity. The qualities of a good work, in the
Scriptural sense of the term, are, (1) That it be ac-
cording to the will of God; (2) that it spring from love
for God (1 Tim. i, 5); (3) that it be done in faith (Rom.
xiv, 28); (4) that it be done to the glory of God (1
Cor. x, 31; Phil. i, 11). The causes of good works are,
(1) God himself (Heb. xiii, 21); (2) union with Christ
(Heb. xii, 10); (3) through faith (Heb. xvi, 4, 6); (4)
by the will of the Spirit (Eph. ii, 8; Luke xvi, 8; 1 Tim.
iii, 16). As to the nature and properties of good works in
this world, (1) They are imperfect (Eccles. vii, 20;
Rev. iii, 2; (2) not meritorious (Luke xvii, 10; Titus
iii, 5); (3) yet found only in the regenerate (Matt. vii,
17). The necessary uses of good works, (1) They show
our gratitude (Psa. cxvi, 12, 13); (2) are an ornament
to our profession (Titus ii, 10); (3) evidence our regen-
erate (Job xv, 5); (4) are profitable to others (Titus
iii, 8). See Gill, Body of Div. vol. iii, bk. iv.

World is the English term by which our transla-
tors have rendered four Hebrew words (in addition to
the general term yhwh, or ethn., "earth"); 1. בָּרָא, chēdāb, which is erroneously sup posed by some to have arisen
by transposition of letters from בָּרָא, comes from a root which signifies "to rest, to "discontinue," and hence
"to cease from life," "to be at rest," and as a noun,
"the place of rest," the grave. The word occurs in
the complaint uttered by Hezekiah, when in prospect
of dissolution, and when he contemplates his state
among the inhabitants, not of the upper, but the lower
world (Isa. xxxiv, 13); the language with which
other passages to show that the Hebrews, probably
borrowing the idea from the Egyptian tombs, had a
vague conception of some shadowy state where the
manes of their departed friends lay at rest in their
ashes, retaining only an indefinable personality in a
land of dreariness and "a shadow of death" (Isa. xxvii,
21, 22). 2. בָּרִית, chēde (Psa. xiiii, 14), means "to con-
cess," and derivatively "any hidden thing," hence
"age," "antiquity," "remote and hidden ages;" also
"the world," as the hidden or unknown thing (Psa.
xxxix, 1). 3. בָּרָכָה, oldam (in the New Test. αἰών),
the root-signification of which is "to hide," denotes a very
remote, indefinite, and therefore unknown period in
time past or time to come, which metaphysicians call
eternity a part ante, and eternity a part post (Eccles.
iii, 11). In Ps. lxxiii, 12, it is rendered “world,” but in this and in the previous instance it may be questioned whether the natural creation is really meant, and not rather “the world” in our metaphorical use of the term, as denoting the intelligent inhabitants of the earth, and still more specifically that portion of them with which we are immediately concerned.

4. ἐκείνος, τὸδὲ (the usual word so rendered the Greek ἔκεινος), comes from a root that signifies “to flow,” and as water is the unceasing source of fertility in the East, it denotes “to be productive,” “to bear fruit,” and as a metaphor, “to be the nourisher,” of the earth. This word is frequently rendered “world” in the common version, but if more was intended than the earth on which we dwell, it may be doubted if the passages in which it occurs will justify the translators.

In truth, the Hebrews had no word which comprised the entire visible universe. When they wanted to speak comprehensively of God’s creation, they joined two words together and used the phrase “heaven and earth” (Gen. i, 1). We have already seen that they had an idea of an under world; the meaning of their ordinary term for earth, הַבָּלָה, signifies the “beneath,” and that they also regarded the earth beneath the sun; while the term for heaven, הַבָּלָה, denoting “what is elevated,” indicates that their view was that the heavens, or the heights, were above. Above, below, and under—these three relations of space comprehend their conception of the world. See Earth; Heaven.

The following Greek words are also translated “world:” 1. κόσμος, kosmos, the world, universe (Matt. xiii, 35; xxiv, 21; Luke xi, 50; John xvii, 5, 24; Acts xxiv, 24; Rom. i, 20); the inhabitants thereof (1 Cor. iv, 9); also the earth, as the abode of man (Matt. xiii, 38; Mark xvi, 15; John i, 9; iii, 19; vi, 14; xxii, 29; Acts iv, 28; v, 13; Matt. v, 20; Matt. xiv, 11; 17; Acts v, 8); 2. the inhabitants of the earth (Matt. v, 14; John i, 29; iii, 16; xvii, 14, 25; Rom. iii, 6, 19; Heb. xi, 7; 2 Pet. ii, 5; 1 John ii, 2); 3. the multitude, as we say “everybody” (John vii, 4; xii, 19; xxiv, 22; xviii, 20; 2 Cor. i, 12; 2 Pet. ii, 5); and the other world (Rom. xi, 12, 15). It likewise designates the state of the world, as opposed to the kingdom of Christ (Matt. xvi, 26; Mark viii, 36; John xvii, 8; 1 Cor. iii, 22; v, 10; Ephes. ii, 2; Gal. vi, 14; James iv, 4) and men of the world, worldlings (John xii, 31; 1 Cor. i, 2; iii, 19; 2 Cor. vii, 10; 1 Thess. ii, 15; also the Jewesh dispensation, founded on Sinai and ended on Calvary (Ephes. i, 4; 1 Pet. i, 20; Heb. ix, 7). 2. Oikoosmos, Οἰκοκόματος, the inhabited earth, the world as known to the ancients (Matt. viii, 4; xviii, 14; Luke iv, 5; Rom. x, 18; Heb. i, 6; Rev. xvi, 14); also the inhabitants of earth (Acts xxi, 31; xix, 27; Rev. iii, 10; xii, 9); the Roman empire (Acts xxiv, 6; xxiv, 5); Palestine and the adjacent countries (Luke ii, 1; Acts xi, 28). 3. Ἀιών, Ἄινός, the world, or age, the present time, or the future, as implying duration (Matt. xii, 32; Mark x, 30; iii, 28, 29; Luke xviii, 30); the present world or age, with its cares, temptations, evils, etc. (Mark xviii, 22; Luke vi, 8; xx; 24; Rom. xii, 2; 1 Cor. i, 20; ii, 6, 8; 2 Cor. iv, 2; 2 Tim. iv, 10; Tit. ii, 12; Gal. i, 4); and men of the world, wicked generation (Ephes. ii, 2; Luke vi, 8; xxv; 34; also the world itself, as an object of creation and existence (Matt. xxi, 37; xiii, 58); the earth, the earth (Acts vi, 31). This term also denotes the age or world before the Messiah, i.e. the Jewesh dispensation (1 Cor. x, 11; Heb. ix, 26); also, after the Messiah, i.e. the Gospel dispensation (Heb. ii, 5; vi, 5). See Cosmogony.

5. The Christian phraseology, the world is taken also for a secular life, the present state of existence, and the pleasures and interests which steal away the soul from God. The love of the world does not consist in the use and enjoyment of the comforts God gives us, but in an inordinate attachment to the things of time and sense. We love the world too much (1)

when, for the sake of any profit or pleasure, we wilfully, knowingly, and deliberately transgress the commands of God; (2) when we take more pains about the present life than the next; (3) when we cannot be contented, patient, unambitious, and inconceivable circumstances; (4) when we cannot part with anything we possess to those who want, deserve, and have a right to it; (5) when we envy those who are more fortunate and more favored by the world than we are; (6) when we honor and esteem and favor persons purely according to their beauty, or extent, and success, measuring our judgment and approbation by their outward appearance and situation in life; (7) when worldly prosperity makes us proud and vain and arrogant; (8) when we omit no opportunity of enjoying the good things of this life; when our great and chief business is to diversify ourselves till we contract an indifference for rational and many occupations, deceiving ourselves, and fancying that we are not in a bad condition because others are worse than we (Isa. x, 3). See Hopkins, On the Vanity of the World; Sextus, Sermon on Conformity to the World; More, On Education, vol. ii, ch. 9; Walker, Sermons, vol. iv, sect. 20.

World is the rendering in the A. V. of several Hebrew and one Greek word.

1. סד (2Q7from its leaping; Sept. σαρξ; Vulg. timus) occurs only in Isa. ii, 8, “For the αἰων (2Q8 moth) shall eat them up like a garment, and the סד shall eat them like wool.” The word probably denotes some particular kind of moth, whose larva is injurious to wool, while perhaps the former name is the more general one for any of the destructive αἰων, or “clothes-moths.” See Moth.

2. Ῥιμρῶν (2Q9, of uncertain etymology: Sept. σαληθής, σαληθοφρία; Vulg. vermis, patredo, timex) occurs except in Exod. xvi, 11; Job vi, 5; xvi, 11; xxv, 20, 26; xxvii, 15; xxxiv, 11; xxxv, 5, 11; Ps. xliii, 9; also the putrid substances, or putridity itself. The Hebrew word points evidently to various kinds of maggots, and the larvae of insects which feed on putrefying animal matter, rather than to earth-worms. Job, under his heavy affliction, exclaims, “My flesh is clothed with Ῥιμρῶν” (Job vii, 5; see also xiv, 12). There is no reason to doubt that the expression is to be understood literally; a person in Job’s condition would very probably suffer from מושו from some kind. In Job xxvi, 21; xxiv, 20, there is an allusion to worms (insect larve) feeding on dead animals. In Jer. vi, 8, 17; xxi, 6, 11; and Ezek. x, 15, 16; 3; 1 Macc. vi, 6), Our translators, in the well-known passage (Job xix, 26)—“And though after my skin worms destroy this body”—have over-interpreted the words of the original, “My skin shall have been consumed,” for there is no mention of worms whatever in the original. These passages, and especially the last, have contributed to the popular impression that the human body, when buried in the grave, is consumed by worms. The Oriental method of burial in wrappings, and of depositing the corpse in caves, etc., would go some way toward affording the spectacles of the human body devoured by the larve of different insects; but the allusions in Scripture to such sights do not apply to burial elsewhere, except where the body is buried in a wooden coffin only, in vaults which have communications with the external air, when swarms of a species of fly, of a certain aspect, insinuate themselves between the lid and lower part of the coffin, and their larve enter the corpse within, while the adult insect sports in the lurid atmosphere of the vault.

3. The distinctive term is τὸ ἐκείνον (τὸ ἐκείνον; Exod. xvi, 20; Isa. i, 18; Lam. iv, 8), or (fem.) toleth, ἐκείνη (τὸ ἐκείνη; Deut. xxviii, 89; Job xxv, 6; Ps. xxvi, 6; Isa. xiv, 11; xii, 14; lxvi, 24; Jonah iv, 7; besides the use of the latter in connection with τὸ ἐκείνον, altogether rendered “scarlet” [q.v.]), yet it often stands in parallelism with the preceding term. The mAnna
that the disobedient Israelites kept till the morning of a week-day "bred worms" (יוֹנָה), and stank (Exod. xvi. 20); while of that kept over the Sabbath and gathered the next day, it is said that it "did not stink, neither was there any worm (ינוֹן) therein." The patriarch uses both terms in Job xxxv. 6, where he compares the estate of man to a vin mandak, and the son of man to a toledak. Homer also compares a man of inferior condition to a worm (οὐράκλεις)

(II. ii. 564). "יוֹנָה" is applied to that which preys on human flesh (Job xiv. 11; lxvi. 24); on vegetables, as on the gourd of Jonah (Jonah iv. 7); and on vines (Deut. xxvii. 89). The ancient Hebrews applied such words as indeterminately as the common people now do the words "worm," "fly," and "spiders." Similar indiscriminate references are made by the Sept. and Vulg. renderings.

Aristotle also applies the word σκάλμα to the larva of any insect—τὰ ὑπὸ πάντα σκάλμα γίνονται,—"all insects produce a worm" (H.S. Anim. v. 19).

The insect which the manna is said to have "bred, when kept till the morning" (Exod. xvi. 20, 24), whatever it is, must be considered as miraculously produced as a punishment for disobedience, since the substance now understood to be the same is kept good for weeks and months, nor did the specimens laid up in the ark breed worms. See MANKA.

It is alluded to as an injurious vines and grapes (Deut. xxviii. 89; יונה, σκάλμα, ρημία). The Greeks had a distinct name for this insect, and probably as early as the Sept. translation of Exodus was made, γατα and Ιησοῦ (Theophrastos, De Carv., iii. 27).

It was called by the Latins incoloctus, comoleolus, and rcolece (Plantus, Cistek. acq. iv. sec. 2; Pliny, Hist. Nat. xvi. 29).

Rossmatmuller thinks it was the Scarrantis hortillus, or the Scarrantis hortillius, which the Greeks called the Pyralis vittata, or Pyralis fasciata. Various kinds of insects attack the vine, among which one of the most destructive is the Tortrix viridana, the larva of which, when at rest, covers the inner part of the blossoms, the clusters of which it binds together by spinning a web around them. A species of beetle, Lethrus cephalotes, is injurious to the vines of Hungary; other species of beetles do similar mischief (ρυχαέθες, βελεβειη, κονιακός). Vine-leaves in France are frequently destroyed by the larva of a moth, Tortrix vittana. In Germany another species does great injury to the young branches, preventing their expansion by the webs in which it encloses them; and a third species, Tortrix fasciata, makes the grapes themselves. See Kirby and Spence, Intro. to Entomology (1829), p. 205. It may serve as an illustration of the looseness of popular diction respecting insects to remark that what the farmers call "the fly" in the turnip is in reality a small species of jumping beetle, for which turnip-fly would be a more appropriate name.

The "gourd" of Jonah is said to have been destroyed by "a worm" (Jonah iv. 7; יִנָּה, σκάλμα, ρημία).

The identity of the gourd with the Ricinus communis has been thought to be well established (see Goëuri, and Rumphius (Herbar. Ambrosiana, iv. 85) testifies to the ravages of a species of black caterpillar upon it. These are produced, he says, in great quantities in the summer, feeding on the leaves of the Palmus Christi, and gnaw its branches to the pith in a single night (Michaels, Suppl. ad Lex. Hebraic. 2187). Allusive to the worm in wood occurs in the Sept. of Prov. xii. 4, and xxvii. 20: וּנָא אֲדֹנָי σכָלָם; Vulg. reum, which words have no corresponding translation in their present Hebrew text (see Vulg. of 2 Kings xxiii. 8, 8).

It is possible that the word יונָה was also given as a proper name; thus "Tola" occurs among the descendants of Issachar (Gen. xvn. 18), and was also the name of a person of the same tribe (Judg. x. 1).

Bochart conjectures that the name was given to these children by their parents because the tribe of Issachar was one of the meanest, and they were themselves in need of circumstanced, or that these were very sickly children when born. He remarks, however, that the first Tola became a great man, a leader of the Tolaites (Numb. xxvi. 29), who, in the days of David, amounted to 22,600 (1 Chron. vii. 2), and that the latter judged Israel twenty years (Judg. x. 1, 2).


5. The usual Greek word for worm is σκάλμα. In 1 Macc. ii. 62, "Fear not the words of a sinful man, for his glory shall be dust and worms," instead of σκάλμα, "dung," should be read σκαρία, "rottenness," as in the Sept. of Job vii. 5, xxv. 6, and also in Eclus. ix. 8, "Moths and worms shall have him that cleaveth to harbors," instead of σίφης, "moths," read σκαρία, "rottenness."

"Worm" occurs in the New Test. in a figurative sense only (Mark ix. 44, 46, 48), "Their worm dieth not, and the fire is not quenched;" words borrowed from Isa. lxvi. 24, which originally relate to a temporal state of things, but which had also become, in the Lord's eyes, the proper representation of future punishment (Judg. xvi. 17, Eclus. vii. 17). See TOR. Origin here understands "worm" in a metaphorical sense, as denoting the accursed of conscience; but Austin, Chrysostom, Cyril of Alexandria, Theophylact, etc., contend that the word should be understood literally.

The death of Herod Agrippa I was caused by worms (αἰχμαλοφόρος, Acta xii, 23); according to Josephus (Ant. xiv. 8, 2), his death took place five days after his departure from the theatre. It is curious that the Jewish historian makes no mention of worms in the case of Agrippa, though he expressly notes it in that of Herod the great (Ant. xvii. 6, 5; War, i. 83, 6). A similar death was that of Antiochus Epiphanes (2 Macc. ix. 9; see also Eusebius, Eccles. Hist. viii. 16; Lucian, Prede- mone, i. 904; comp. Wetstein on Acta xii, 23). Whether the worms were the cause or the result of the disease is an immaterial question. The "angel of the Lord struck Herod" with some disease, the issue of which was fatal, and the loathsome spectacle of which could not fail to have had a marked humiliating effect on his proud heart. It has been attempted to explain all these cases of phthisis, or the losey disease, but the conjecture is inconsistent with the words employed in the several narratives; and since they are instances of persons being devoured by worms while alive, contrary to the order of nature, we are compelled to ascribe them to an agency from divine or infernal sources. At all events, the larvae in Herod's case were internal. On the other hand, the cruel Pharaoh, the wife of Battus, whose horrid vengeance is detailed by Herodotus (Hist. iv. 202, 204), is described by him as dying under a disease which, from the term the word, must have been peculiarly terrible. "She died miserably; for even while alive she was covered with maggots. So odious to the gods are the excesses of human vengeance." The word γλύκα, which the father of history employs in this passage, is generally considered as synonymous with σκάλμα, inasmuch as it signifies the maggots or larvae produced by the carrion-eating flies; but the two terms are not equivalent, since the Greek σκάλμα has a wider meaning, including all insect larvae without an exception (Arist. Hist. Anim. ii. 1). For the account of insects infesting the distasteful worms which are often so much affected with disease, see Spence, Intro. to Entomology, i. 84; Hartholin, Morb. Bibl. c. 23; Mead, Bibl. Divers. c. 15.

There are several species of earth-worms (lambrius) in Palestine similar to our own, but by far the most abundant of the so-called worms there are the myriapods, or millipedes, especially the euscolus, which appear to perform the functions of the earth-worm in
WORMS, COUNCILS OF (Conciliam Formations).

Worms is a city of Germany, in Hesse, province of Rhein- Hessen, on the Rhine, twenty-six miles south-east of Mainz. It was formerly an imperial city, and is very ancient, having existed before the arrival of the Romans. Three ecclesiastical councils have been held there, as follows:

I. Was held in 829. Several regulations were published, one of which condemns the ordeal by cold water; a decree written by Agobard against these practices is still extant.

II. Was held May 18, 868, in the presence of Louis of Germany, to which all the bishops of his kingdom were cited. Having drawn up a confession of faith, in which the procession of the Holy Spirit from the Father and the Son was clearly stated, the council proceeded to publish forty-four canons.

1. Forbids to administer holy baptism except at Easter and Whitsun, unless in a case of necessity.

2. Orders that the churl be consecrated by the bishop only.

3. Forbids bishops to exact any fee or present for the consecration of a church; also forbids them to consecrate any church except there being a writing under the hand of the founder, constituting the foundation, and specifying what endowment he has given.

4. Forbids to offer upon the altar for the eucharist any thing save bread, and wine mixed with water. States that wine and water should be used, "qua vidae in aqua populo intelligi, in vino vero oenologi sacram Christi," and thus, by the union of the water with the wine, the union of Christ with his Church.

5. Restates the regulations of St. Gregory, upon the subject of single and triple immersion.

6. Gives to the bishop, and not to the founders, the disposal of the revenues of new churches.

7. Orders that all offerings and revenues belonging to a church be divided into four portions—one for the bishop, the other three for the church according to their zeal and diligence, the third for the poor, and the last to the fabril.

8. Orders the celibacy of the clergy.

13. Forbid excommunication, without weighty and sufficient cause, and declare that the bishop or excommunicating without sufficient cause shall be deprived of the communion of the neighboring bishops.

15. Declares that when a robbery shall have been committed in any monastery, the thief being unknown, the abbot or some other priest shall celebrate mass, at which all the inhabitants shall attend, in order by this to prove severally their innocence.

16. Excommunicates bishops who refuse to attend synods, or who retire before the conclusion of business.

17. Orders bishops keeping sporting dogs, or birds, to be excommunicated three months; a priest two; and a deacon, one.

18. Excommunicates and suspends priests who refuse to obey their bishops.

22. Forbids those who, having been in their infancy offered up for sale, or some money paid for the service of God, and who have accordingly been brought up to the regular life, when they come to the age of puberty, to renounce their religious life and return into the world.

26. Declares that a man who has murdered a priest shall not eat meat nor drink wine, but fast on every day, except festivals, till the evening; that he shall not carry arms, nor go except on foot, nor enter a church, nor sit in the church, nor enter the church, but shall still be received to communion. At the expiration of ten years he may be received, but shall fast the whole week to his life's end.

25. Orders that a madman who has killed any one shall be put to a light penance should he ever recover his senses.

31. Orders that the holy eucharist be given to lepers.

See Mansi, Conc. viii., 341.

III. Was held Sept. 8, 1122. It was settled that all elections and changes were to be freely conducted according to the laws of the Church, but under the supervision of the emperor; and that the right of spiritual investiture by ring and staff belonged to the pope, while that of secular investiture with the sceptre was conceded to the emperor. This agreement was confirmed by the first general council of Lateran in 1123.

WORMS, DIRT OF, was held in 1221; for an account of which see LUTHER.

WORMS, EDIT OF, was the edict passed at the diet of Worms, which declared Luther a heretic and schismatic.

See LUTHER.

WORMS, RELIGIOUS COUNCILS OF. (This title applies to two conferences held at Worms, in Germany, in the 16th century, for the purpose of effecting a reconciliation between the Romish and Protestant parties in the German states.)

I. The first Colloquy of Worms formed a link in the long series of negotiations by which it was intended to render a covenant to the sword unnecessary. It is certain, that the desire for peace was very sincere, whether the situation be regarded in its religious or its political features. The Augsburg Confession, though the ultimate of the Protestant party at the time, was yet intended as a new basis upon which to enter into the whole Church, rather than a separate party, might stand. The Romanists conceded the need of reforms in the Church, and a spirit of improvement seemed disposed to assert itself even in the immediate vicissitudes of the pope. The emperor, also, though emphatically rejecting the demands of the Evangelical party, evinced an intention to make some concessions in important matters. It was natural, therefore, that the Protestants should indulge the hope of ultimate reconciliation, however strongly a few of the more sagacious minds among them might insist that no solid peace could be thus secured. In its political bearings, the Augsburg Confession led to the formation of the Small kald League (q. v.), an alliance intended to be wholly defensive in its nature, but nevertheless constituting a powerful influence in favor of peace, by reason of the general complication in which the affairs of the empire were involved. The result of these conditions was an alternation of warlike preparations with efforts to preserve the peace, continued through more than a decade of years.

The Reformation had been able, in about twenty years, to influence even the regions previously regarded as the strongholds of Romanism, and seemed likely to obtain control of the whole of North Germany. A majority of the electoral college, too, was on its side. These facts, coupled with the pressure brought to bear by the immense operations of the Turks on the one hand, and the hostile attitude of France on the other, compelled the emperor to give respectful attention to Protestant grievances and demands, and to arrange for a conference which should attempt a reconciliation upon disputed matters of doctrine, such as had been suggested in 1539. The assembly was appointed to meet at Speyer, April 2, 1540, but was compelled by an epidemic to convene at Hagenau instead, in June of that year. A preliminary meeting of Romanists, called by king Ferdinand, had been held in May, however, in which Morone, the papal legate, aided by the emperor and king, who imagined the holding of a national council to be contrary to the interests of the empire, was able to start a train of influences which led to the breaking-up of the Hagenau Conference before it had fairly begun. The emperor's necessities, however, compelled its revivalization, and a decree rescinded all its decisions. As a consequence, the princes


WORMS, COLLOQUIES OF 985 WORMS, COLLOQUIES OF

were represented by their political and theological agents. Rome was represented by Campeggio, brother to the cardinal, and bishop of Feltre, whose diplomatic ability was equal to the task of preventing the success of this renewed attempt to secure a national council. He proposed that each party should have but one vote, instead of being permitted to secure victory by a majority of individual voices, both of which measures were rejected. Granvelle's proposition, however, that a single theologian from either party should represent his side, but that any member of the conference should be at liberty to add whatever he might deem proper, was rejected by the nuncio, and afterwards admitted only with the proviso that such additions might be made by a majority of either party only, a minority being allowed to submit their objections in writing to the president and the imperial orator. Discussions respecting such matters of form occupied the whole of December. The business of the conference began Jan. 2, 1541. Melancthon and Calvin were prominent on the Protestant side, and the former was opposed to his familiar antagonist, Eck, the dispute beginning with the charge, advanced by Eck, that the alterations made in the Augsburg Confession marked a departure from the original ground of that instrument, and the response by Melancthon that the changes made had respect merely to the form and mode of expression. The calumnies of original sin was again taken in hand, but with no result, as might have been expected from a dispute to which a man like Eck, whose vanity would permit no rejection even if he were defeated, was a party. The conference was thus fruitlessly occupied from Jan. 14 to 17, and on the following day an imperial rescript brought the Conference of Worms to a close, and transferred its business to Ratisbon, where a diet of the empire had begun to assemble. The result of that congress demonstrated completely the impossibility of a peaceful settlement of existing differences, and the sequel was marked by clouds of strife, which ultimately burst in the Smalkald war.

Documents relating to the first Colloquy of Worms are quite fully given in Corp. Reform. iii, 1142—iv, 90. See, in addition, Raynald, ad ann. 1540, 47—59; Sackendorf, Hist. Luth. iii, 21, § 79, 80; Salzig, Hist. d. Augsburg Conf., i, bk. iii, 2, § 3, 4; Ranke, Deutsch. Gesch. im Zeitalter d. Reformation, iv, 151 sq.; Herzog, Reut-Eck., s. v.

II. The Colloquy of 1557 was the last in the series of fruitless endeavors to bring together the now composed parties of the German Empire. Its principal importance, however, consists in its bearing upon the internal conditions of the Protestant Church itself. The religious peace of Augsburg had secured the external interests of that Church for a time; but the rise of Fianism originated most bitter controversy within its own pale, whose subject was the Augsburg Confession, the union of which the Evangelical Church based its right to recognition itself. There was consequently no desire among theologians for a religious congress, particularly such a congress as was called for by the resolution made at the assembly in 1556, to convene the following year. There was, however, a colloquy between the adherents of the Roman Catholic faith and of the Augsburg Confession should be held. Statesmen, for their part, had learned by repeated experiences to regard such measures as wholly unsuited to accomplish the end in view and give the desired rest to Church and country. The wish of king Ferdinand, however, decided the case, and the colloquy was fixed for August 1557. A previous diet of Protestant princes was convened at Frankfurt, for the purpose of attempting a reconciliation of parties in the evangelical camp, but without result; and the representatives of Ernestian Saxony went to Worms instructed to labor that a solid front might be presented to the Roman Catholic foe, but to make the utterance of the Fianian scholastic the condition of any unity that might be reached. The arrival of the delegation from electoral Saxony was delayed, and the Fianianists used the opportunity thus afforded to attempt the proselytizing of the representatives of other governments as they arrived; but in this respect their success was very imperfect. An attack directed against Melancthon in his absence failed to modify the theologians of Weimar was equally without satisfactory result, and even led to threats of excluding the troublesome party from the colloquy, the occasion being marked with great violence and passion. A written condemnation of the corruptors of the Augsburg Confession was finally placed in the hands of the Protestant assessor, with the reservation of liberty to publish the paper if it should become necessary. Melancthon, against whom all those efforts were principally directed, endeavored to harmonize the conflicting elements, and even drew up a formula of consensus, which amounted to a retraction of the points offensive to Fianianists, but was thwarted in his purpose to restore peace by the obstinacy of others, particularly the Wirtembergers.

In the absence of the princes king Ferdinand had appointed the bishop of Spires to preside at Worms, and when that prelate became sick he substituted for him the bishop of Naumburg. Julius von Pflug, the only person, perhaps, besides Melancthon, who cherished a real desire for reconciliation. Pflug was supported by Seldius, the royal vice-chancellor, and each party had its assessors, Audenot and Dreyden, the principal collectors were Melancthon, Brennus, Mörlin, Schneit, etc., on the Protestant, and the theologian Canisius and the pervertus Staphylus and Wycillianus (qu. v.) on the Romish, side. A preliminary meeting, for agreement on the methods to be observed in the discussion, was held in September, which, however, served only to begin the series of difficulties encountered in the progress of the conference, and to foreshadow its failure. Melancthon made a preliminary statement, unequivocally based on the Augsburg Confession, in behalf of the Protestant party; and Siidius, speaking for the other party, proposed to the resolution of authority by which to test questions of doctrine, etc. The Romanists proposed and insisted on the Consensus Patrum as such a standard, but the Protestants interposed a formal quarrel against the proposition. The attempt to ignore the fundamental character of this difference, made by introducing and proceeding to discuss the doctrine of original sin, met with failure; and as it was now evident that no agreement could be reached where the opposing principles were so fully destructive of each other, the Roman party adopted the tactics of exciting quiet among their opponents, which should hasten the adjournment of the conference. Canisius called attention to the many alterations made in the Augsburgan, and Siodius demanded that the evangelicals should declare whether Zwinglinians and Calvinists on the sacraments, Osdianians on justification, Fianists on the De Serro Arbidario and good works, and the Picardi on many points, were judged to be beyond the pale of the Augsburg Conference. The Weimar theologians now submitted their hitherto unpublished protestation to the president and the Roman councillors, despite the opposition of the Protestant assessors and the threat that they should be excluded from the congress. Duke John Frederic the Intermediate attempted, by personal intercession, to influence Melancthon to favor the Weimar party, but that theologian could lay the blame for the failure of the colloquy no other door than that
of the Weimar delegation, and was, besides, too closely united with the Württembergers to become the ally of Weimar. The Freckmantips thereupon wrote to Puff to explain their objections and to protest against their exclusion from the congress; and the Romanist assessors, etc., voted against the continuation of the colloquy, on the ground that it was no longer possible to determine the party with which the dispute ought, by the terms of the Ratisbon decree, to be held. Both protestations were officially acknowledged by Puff, Oct. 6. Duke Christopher of Saxony sent other theologians, but the Romanists persisted in their refusal to dispute. A delegation of French Protestants arrived at this precise juncture to invite the good offices of their coreligionists. It is said that Christian had induced the hundred learned and thirty-five members of the Evangelical Church in Paris, and their arrival complicated matters by raising the question whether adherents of the Augsburg Confession could properly take action in favor of members of the Reformed churches; and the difficulty was still further aggravated by a violent controversial sermon, with which George Major, at Leipzig, responded to the charges submitted by the Weimarianus at Worms. The protest rendered Oct. 21 by the evangelical party, in which they charged the failure of the colloquy upon the Romanists, though not signed by any of its author- isms, was yet neutralized by the irreconcilable differences which were thus shown to exist among its alleged supporters, and elicited no response. All the papers relating to the colloquy were sent to Ferrand, and the high mass of the congress scattered. A formal protest was received, Nov. 16, ordering, if possible, a renewal of the colloquy, in which the Weimar theologians should be allowed to participate, and in connection with which the Roman party should be satisfied with a general profession of adherence to the Augsburg Confession on the part of the Romanists. A long series of protests and responses was the result of this order, whose persistency, finally exhausted even the patience of Puff. He forwarded the whole collection to the king, and reported the impossibility of securing the results desired from a disputation. The last official attempt to unite the two opposing religious parties of Germany was ended.

For documentary sources, see Corp. Reform., vol. ix, and Raynal, ad ann. 1857, No. 81, 35. The most thorough presentation of the colloquy is that of Salig, Hist. d. Augsburg Conf., iii, 8, 1; see also Flanc, Græc. d. Reform. of dieser Zeit, i, viii, 8; Buckle, Græc. Fersand i, vii, 4; Herzog, Real-Encyklop. s. v.

WORMWOOD, STAR OF (aσσ) aσσενς, Rev. viii, 10, 11), the Apocalyptic appellation for the national demon of Egypt, set forth in the vision of Patmos as a luminous animal preying over "the third part of the world." The vocation of this star was to destroy by poison, not by fire, sword, or famine. The "Sericulism," "poison in Egypt," is put in opposition to food or "fern in Ephraim" as the symbol of blasphemy and idolatry (Hab. Talmud, Mekoroth, fol. 83, 1). Philo also, speaking of Helicon, "the scorpio-like slave," represents him as having cast upon Egypt the double ligates to the dwellers in Palestine (De Lepet, p. 102, ed. Turenbe). Daniel gives a clear intimation of his acquaintance with the prevalent belief that, like Persia, Greece, and Judaea, every nation had a celestial prince or patron, "Mess sanc, or sit" (Dan. x, 21). This "star lamela," "prince of high," of the rabbinic has also a representative image in the material firmament (rabbi Sibonites of A. xiv, 1), some ήδειον, kēdēl glittering son of the morning (Isa. xiv, 12), or "light of lights" (mos' rād) among the splendid stars or intercessors above (Melitum, Ezek. xxiiili, 78), who were "darkened" when Pharaoh was extinguished. Eusebius (Democr. Eroic. iv, 8, 10) and Iamblichus (De Απόστολοι Μυστερία, § 7, c. 25) both mention "the seed of heaven preyer" over the nations and rabbi Simeon, the chief of the Gallican synagogue in his day, affirms that "before God wreaks his vengeance on a people he punishes their prince, because it is written, 'The Lord shall punish the host of the high ones on high,' and then follows, 'down to the earth upon the earth'; and moreover, it is written, 'How art thou fallen, O Lucifer, son of the morning.' " (Comment. in Isa. xiii, 13). Hence, as the literal fulfilment of Isa. xxiv, 21, the Jews yet anticipate "the extirpation of all the Gentiles, with their princes on high and their (god- tailed) gods" (Nitzkow, p. 255, in Wagenseil's Teia (Rommun)).

John seems to employ this symbol of Egyptian poison and bitterness, as the prototype of a great anti-Christian power, which would poison and embitter the pure word and its bearers. He had introduced the hundred laden golds, converting them into "wormwood," mitserēm being a figure of apostasy and rebellion. See STAR.

Woronics, Jan PawaL, an eminent Polish prelate and writer, was born in 1575. He was educated at a Jesuit seminary, entered that order at an early age, and on its abolition, in 1772, entered the Society of Missionaries of Jesus. In the composition of important literary services rendered bishop Cholm, then vice-chancellor, he was rewarded with the deanship of Lwow. In 1785 he retired to the small town of Kazimierz, and took upon him the duties of a parish priest. When the encyclical of Joseph was formed, in 1808, he was living in it, both as a member of the council and dean in the chapter of the cathedral. In 1815 he became bishop of Cracow, and in 1827 archbishop of Warsaw and primate of Poland. Going abroad for medical advice, he died at Vienna, Oct. 16, 1829. He published, among other works, Šibila, a poem; Šem Haliczek, or the Prophetess, in the style of a poem. His sermons were published at Cracow in 1829, under the title of Kazikow, eszki Nauki Pxsorslawe.

Worrell, Charles Flavel, D.D., a Presbyterian minister, was born in Chester County, Pa., June 30, 1805. He graduated from Lafayette College in 1836, and from Princeton Theological Seminary in 1840. He was licensed by the Presbytery of Newton in 1839. During his last year in the seminary he supplied the churches of Knowlton and Blairstown, N. J., preaching half of his time in Titusville. He was ordained an evangelist by the Newton Presbytery, and supplied the Upper Freeland (now Perrinville) Church for two years, when he was installed pastor. He labored here for twenty-five years, when he was released, in 1868, and supplied the Plumsted Church at New Egypt for one year. His next charge was at Squan Village, where he was installed in 1869, and then retired in 1880 to his farm in Perrinville, and gradually declined until his death, Jan. 27, 1881. See Necrology Report of Princeton Theol. Sem. 1881, p. 58. (W. P. S.)

Worship (properly some form of ἱερα, especially in Hithpael; ἱερος), homage paid to a superior, especially to God (which we consider only), usually expressed by prayer, sacrifice, and ritual. See each term in its place; also ADORATION.

I. General View.—The homage of the progenitors of our race was the direct and simple effusion of gratitude (see Schroder, De Prima Culta Civili Publici Institutione, Marburg, 1746). There can be no doubt that the Most High, whose essence no man hath seen, or can see, was pleased to manifest himself in Eden, by an external symbol, to the eyes of his innocent worshippers. This divine manifestation is called the presence of the Lord: and may have been in connection with the mystery of life in the midst of the garden (Gen. ii, 9; iii, 8).

After the first transgression the mode of the divine manifestation was altered; and a mediatorial economy was established. Henceforth, the homage paid by man was the service of a creature conscious of crime, approaching God through the medium of sacrifice, pleading for forgiveness, and confiding in mercy. Though
the divine manifestation was no longer immediate, yet a visible symbol of Jehovah was still vouchsafed in the Shekinah or visible glory, from which Cain was exiled (Gen. iv, 16; comp. 2 Thess. i, 9; Ps. xcvii, 8), which was seen by Abraham (Acts vii, 2); by Moses and the people (Exod. iii, 2-6; xiii, 21, 22; xxiv, 16, 18; Numb. xiv, 10; xvi, 19, 42); by the high-priest (Exod. xxv, 22; Lev. xvi, 2); by Solomon in the temple (1 Kings viii, 10-12); and finally in "the Word made flesh" (John i, 14).

Since this last visible manifestation, the worship of the Most High, which is no longer external and symbolic, has not been confined to any one place. "God is a Spirit, and they that worship him must worship him in spirit and in truth" (John iv, 24).

God now manifests himself to the spirit of his faithful worshipers, helping their infirmities. Hence the presence of the Lord is in every place where Christ is active in the Spirit, and where through him, the sole mediator, the faithful pay their homage. As the true worship of God is only in the inward heart, and the whole life a spiritual service, every Christian in particular, and every Church in general, now represent a spiritual temple of the Lord. In the assemblies of the faithful, God by his Spirit diffuses his vital and sanctifying influence, and takes his devout worshipers into fellowship with him, making them both the instruments to do and suffer his will in the various scenes of life, while he there affords them the foretaste of the deep and hallowed pleasures which are reserved for them in his immediate presence forevermore (Matt. v, 8; Heb. xii, 14).

See the monographs cited by Volvooding, Index Progremmatum, p. 107, 127, 130.

II. Among the Ancient Israelites.—1. In General Acts. —The forefather of the Hebrew nation, Abraham, appears at the outset as a firm monotheist; but in his migrations there are obscure traces of a lingering idolatry (Gen. xxi, 33, 34; xxxvii, 2 sq.; comp. Josh. xxvii, 2, 14; Jud. v, 6 sq.; see Jon-athan, Targ. on Gen. xxxi, 19; also Sonne, Der Gott Abraham's (Hanover, 1806)). See Tephahim. The worship of the patriarchs (Ben-David, Ùeb. der Religion der Ebräer vor Moses (Berlin, 1812), contains strange hypotheses) was exceedingly simple, consisting of offerings and prayer (Gen. xxvi, 65), presented at whatever place of residence, although very early particular spots seem to have been held sacred (i.e. where God had specially manifested himself; see Gen. xvii, 8; comp. xxxvi, 19; 2 Sam. vi, 12; Ps. lxi, 19). People of various tribes (Gen. xxxviii, 18; xxxix, 14), meeting the preference to plains (Gen. xxii, 2; xxxi, 54; see Creuzer, Symbolik, i, 128 sq.; Zachariah, Ùeb. Meere Veti. in Locccc Editcbs Colin. Deux (Italie, 1704)). See High-place. Subsequently worship was held under (slaty) trees and in groves (Gen. xviii, 18; xxii, 38; comp. Tacit. Germ. xxxii, 7, 9); Callim. In Dian. xxxiii, Soph. Trach. 754; Ovid. Fast. iii, 295; Apollon. Rhod. iv, 1714; see Woken, De Leova Temporebus qua Fideles, Ante Legem Erimum, Præcis Declarantium (Rosostock, 1770); Doughton, Ancient Israel, i, 24 sq.). See Grove. In the offerings the ruling idea was that of thanking and propitiating God in general, the proper notion of expiation not yet appearing. See Offering. The priests were the heads of the families. See Melchizedek.

In Egypt the larger part of the Israelites may perhaps have been more or less addicted to nature worship (see Exod. xxvii; Lev. xvii, 7; Josh. xxiv, 18, 14; Ezek. xx, 7), and in the desert traces of Sabbath are evident (Numb. xxv; Amos v, 25 sq.). Moses, however, established the cultus of Jehovah as the exclusive religion, and to this the strict rule of monothelism is due. The ritual of the Twenty-second of the Egyptian (Nome) or of the Phoenician (Yatke) institutions, although particular features may have been derived from the former (Hengstenberg, Moses, p. 147 sq.; Bühler, Symbolik, i, 22 sq.), but recognised Jehovah as the sole national deity, and stood in direct personal as well as public relation to him. See Law. It contained a multitude of special provisions (such as sacrifices, vows, fasts, &c.), both of a positive and a negative kind, pointing to God as the giver of all good, and the object of all moral obligation, both of blessing and atonement; especially embodying the distinction of clean and unclean in all the bodily relations of life. The cardinal sections of this cultus are marked by the regularly recurring festivals (q. v.), and the tabernacle and temple were its central meeting-points as a national system of observance, while the priests formed its official conservators and expounders. See Priest.

The most marked of its peculiar features were the irrevocable character of the deity adored, in which it stood in bold contrast with all the prevalent idolatries; and the universality of its provisions, as containing not only to the whole nation, but to every individual in it, and to the minutest affairs of social and private economy. See Moses.

In later times, especially after the exile, the national worship was in some degree affected by foreign subjugation, and in process of time abnormally elements gradually crept in, such as Sadduceism and Esseniun. Under Antiochus Epiphanes a violent effort was made to force paganism boltily upon the Jews, but it succeeded only to a small extent. Under the Ptolemies full toleration and prospcrity was allowed, and under the Romans, privileges were granted even to foreign Jews. During all this period the heathen rulers occasionally contributed to the Mosaic worship (see Ezra vi, 9; 1 Macc. x, 34; 2 Macc. iii, 8; Josephus, Anti. xiii, 8, 3; xiv, 10-20). It is well known that under the Roman rule, the Jews, even in Rome itself (Do Coss. xxxvii, 12), were allowed the full exercise of their religion (see Zimmern, Gesch. d. röm. Privatrechte, ii, i, 470: Levy-sohn, De Judaeor. sub Caesar. Conditione [L. B. 1828]). See Judaism.

2. In Later Particulars.—This, as constituting the central idea of worship, was always strictly, although not formally, understood in the Mosaic service. There are no directions as to prayer given in the Mosaic law; the duty is rather taken for granted, as an adjunct to sacrifice, than enforced or elaborated. The temple is emphatically designated as "the House of Prayer" (Isa. i, 7), it could not be otherwise, if "He who hears prayer" (Psa. lxv, 2) there manifested his special presence; and the prayer of Solomon offered at its consecration (1 Kings vii, 50, 85, 88) implies that in it were offered "the prayers of every single man, and the public prayers of all Israel. It is hardly conceivable that, even from the beginning, public prayer did not follow every public sacrifice, whether propitiatory or eucharistic, as regularly as the incense, which was the symbol of prayer (see Psa. cxiii, 2, Rev. viii, 4, 14). Such a practice is allowed to be common in Luke i, 10; and in one instance, at the offering of the first-fruits, it was ordained in a striking form (Deut. xxvi, 12-15). In later times it certainly grew into a regular service, both in the temple and in the synagogue. See Sacerdote. But, beyond the public prayer, it was the custom of all at Jerusalem to go up to the temple, at regular hours if possible, for private prayer (see Luke xvii, 8; Acts iii, 7); and those who were absent were wont to "open their windows towards Jerusalem," and pray "towards" the place of God's presence (1 Ki. iv, 35; Ps. iv, 7; xxxvii, 2; cxxxvii, 2; Dan. vi, 10). The desire to do this was possibly one reason, independently of other and more obvious ones, why the house-top or the mountain-top were chosen places of private prayer.

The regular hours of prayer seem to have been three (see Psa. i, 17; Dan. vii, 2; the "evening prayer" that is, the ninth hour (Acts iii, 1, x, 3); the hour of the evening sacrifice (Dan. ix, 21); the "morning prayer," that is, the third hour (Acts ii, 15), that of the morning sacrifice; and the sixth hour, or noonday. To these would naturally be added some prayer at rising and
lying down to sleep; and thence might easily be developed (by the love of the mystic number seven), the "seven times a day" of Psalms cxix, 164, if this is to be literally understood, and the seven hours of prayer of the Greeks. Some at least of these hours seem to have been generally observed by religious men in private prayer at home, or in the midst of their occupation and in the streets (Matthew vi, 5). Grace before meat would seem to have been an equally common practice (see Matthew xv, 36; Acts xxvii, 35).

The posture of prayer among the Jews seems to have been most often standing (1 Samuel i, 26; Matthew vi, 5; Mark xi, 25; Luke xviii, 11); unless the prayer were offered with special solemnity and humiliation, which was naturally expressed by kneeling (1 Kings vii, 54; 2 Chronicles vi, 18; Ezra ix, 5; Psalms cxiv, 6; Daniel vi, 10); or prostration (Joshua vii, 6; 1 Kings xviii, 42; Nehemiah viii, 6). The hands were "lifted up," or "spread out" before the Lord (Exodus ix, 33; Psalms xxviii, 2; xxxiv, 2, etc.). In the Christian Church no posture is mentioned in the New Testament, excepting that of kneeling; see Acts vii, 50 (Stephen); ix, 14 (St. Peter); xx, 36; xxi, 5 (St. Paul); perhaps from imitation of the example of our Lord in Gethsemane (on which occasion alone his posture in prayer is recorded). In after-times, as is well known, this posture was varied by the custom of standing in prayer on the Lord's day, and of kneeling and prostrating from Easter to Whitsunday, in order to commemorate his resurrection, and our spiritual resurrection in him. See PRAYER.

II. Christian Worship. This is usually divided into three kinds, according to the extent of the persons engaged in it.

1. Private Worship, otherwise called secret prayer, is between the individual and his Maker. It is specifically enjoined by our Lord (Matthew vi, 6), and is essential to the maintenance of spiritual life in the soul of the believer. See CONFESS.

The lately discovered Teaching of the Twelve Apostles (§ viii) enjoins the use of the Lord's Prayer "three times a day," evidently for private devotion. See LORD'S PRAYER.

Private worship should be conducted with (1) reverence and veneration, (2) self-abasement and confession; (3) contemplation of the perfection and promises of God; (4) supplication for ourselves and others; (5) earnest desire of the enjoyment of God; (6) frequency and regularity. See DEVOTION.

2. Public Worship, i.e., regular domestic worship. This is obviously called for in order to the proper religious conduct of the Christian household, and its obligation is enforced by nearly every branch of evangelical Christendom. See FAMILY.

3. Public Worship, i.e., religious services conducted in the general congregation. Some who have acknowledged the propriety of private worship have objected to that of a public nature, but without any sufficient ground. For Christ attended public worship himself (Luke iv); he prayed with his disciples (Luke ix, 28, 32; x i, 1); he promises his presence to social worshipers (Matthew xvi, 28); it may be inferred from the conduct of the apostles (Acts i, 24; ii, 24; iv, 4, 5, 26; Romans xv, 30; 1 Corinthians xiv; 2 Thess. iii, 1, 2; 1 Corinthians xi) and from general principles (Deuteronomy xxxi, 12; Psalms c, i; 1 Timothy ii, 2, 8; Hebrews x, 25).

The obligation of public worship is partly founded upon example, and partly upon precept; so that no person who admits that authority can question this great duty without manifest and criminal inconsistence. The institution of public worship under the law, and the practice of synagogue worship among the Jews, from at least the time of Ezra, cannot be questioned: both of which were sanctioned by the practice of our Lord and his apostles. The preceptive authority for our regular attendance upon public worship is either inferential or direct. The command to publish the gospel includes the obligation of assembling to hear it; the name by which a Christian society is designated in Scripture is a Church, which signifies an assembly for the transaction of business; and, in the case of a Christian assembly, that business must necessarily be spiritual, and includes the sacred exercises of prayer, praise, and the reading and exegesis of the Scriptures.

But we have more direct precepts, although the practice was obviously continued from Judaism, and was therefore conterminous. Some of the epistles of Paul are commanded to be read in the churches. The singing of psalms, hymns, and spiritual songs is enjoined as an act of solemn worship to the Lord; and Paul cautions the Hebrews that they "forsoke not the assembling of themselves together." The practice of the primitive age is also manifest from the epistles of Paul. The Lord's Supper was celebrated by the body of believers collectively; and this apostle prescribes to the Corinthians regulations for the exercises of prayer and prophesying, "when they came together in the Church"—the assembly. The periodicity and order of these holy offices in the primitive Church, appear also from the apostolic epistle of Clement of Rome: "We ought also, looking into the depths of the divine knowledge, to do all things in order, whatsoever the Lord hath commanded to be done. We ought to make our oblations, and perform our holy offices, at their appointed seasons; for these he hath commanded to be done at fixed times and seasons; but we have no times and hours; as he hath likewise ordained by his supreme will where, and by what persons, they shall be performed; that so all things being done according to his pleasure, may be acceptable in his sight." This passage is remarkable for urging a divine authority for the public services of the Church, by which Clement, no doubt, means the authority of the inspired directions of the apostles. See SERVICE.

The ends of the institution of public worship are of such obvious importance that it must ever be considered as one of the most reverenced and precious communications of God to man. By this his Church confers his name before the world; by this the public teaching of his word is associated with acts calculated to affect the mind with that solemnity which is the best preparation for hearing it to edification. It is thus that the ignorant and the vicious are collected together, and instructed and warned; the invitations of mercy are published to the guilty, and the sorrowful and afflicted are comforted. In these assemblies God, by his Holy Spirit, diffuses his vital and sanctifying influence, and takes the character of a deeper and more intimate fellowship with his people, as they there derive strength to do and to suffer his will in the various scenes of life, while he there affords them a foretaste of the deep and bellowed pleasures which are reserved for them at his right hand forevermore. Prayers and intercessions are offered for national and public interests, and while the benefit of these exercises descends upon a country, all are kept sensible of the dependence of every public and personal interest upon God. Praise calls forth the grateful emotions, and gives cheerfulness to piety; and that instruction in right religious sentiments, which the influence of the principles of morality and religion throughout society, enlightens and gives activity to conscience, raises the standard of morals, attaches shame to vice and praise to virtue, and thus exerts a powerfully purifying influence upon mankind. Laws thus reasonably enacted, and other circumstances, they could not acquire, even were they enacted in an as great perfection; and the administration of justice is aided by the strongest possible obligation and sanction being given to legal oaths. The domestic relations are rendered more strong and interesting by the very habit of the attendance of families upon the sacred services of the sanctuary of the Lord: and the meeting of the rich and the poor together, and their standing on the same common ground as sinners before God, equally dependent upon him, and equally sustaining for his mercy, has a powerful, though often an
insensible, influence in blemishing the pride which is nourished by superior rank, and in raising the lower classes above aljectness of spirit, without injuring their humility. Piety, benevolence, and patriotism are equally dependent for their purity and vigor upon the regular and devout worship of God in the simplicity of the Christian dispensation.

Public worship therefore is of great utility, as (1) it gives Christians an opportunity of openly professing their faith in and love to Christ; (2) it preserves a main element of religion in the mind, without which God's people could not well exist; (3) it enlivens devotion and promotes zeal; (4) it is the means of receiving instruction and consolation; (5) it affords an excellent example to others, and excites them to fear God, etc.

Public worship should be (1) solemn, not light and trifling (Ps. lxxxix. 7); (2) simple, not pompous and ceremonial (Isa. lxii. 2); (3) cheerful, and not with forbidding aspect (Ps. c); (4) sincere, and not hypocritical (Isa. i, 12; Matt. xxiii. 13; John iv, 24); (5) pure, and not superstitious (Isa. lvii. 15). See Public Wor-

WORSHIP OF IMAGES. See Image-Worship.

WORSHIP OF SAINTS. See Invocation of Saints.

WORSHIP OF THE VIRGIN MARY. See Mariolu-

TRY.

Worshipper is a translation of the Greek word ναόθος, used once only (Acts xix. 35; marg. "temple-keeper"). The necoșor was originally an attendant in a temple, probably intrusted with its charge (Eurip. Ios [ed. Dindorf], p. 115, 121; Plato, Leg. [ed. Bekker], vi. 7; Theodoret, Hist. Eccles. iii, 14, 16; Pulxus, i, 14; Philo, De Prov. Sac. 6, ii, 237; Heeckhuyss explains it by ο' των ναων κωχων, κωριν γαρ το σαρυστο. Suidas, κωριν και ευεργετον, δι' ου' ο σαρυς [ed. Gaisf. p. 855]). The divine honours paid in later Greek times to eminent persons, even in their lifetime, were imitated and exaggerated by the Romans under the empire, especially in Asia (Plut. Lyce. p. 23; Appian, Mithr. p. 76; Dion Cass. xxxi, 6). The term necoșor became thus applied to cities or communities which undertook the worship of peculiar emperors, even in their life-
time, but there is no trace of the special title being applied to any city before the time of Augustus. The first occurrence of the term in connection with Ephesus is on coins of the age of Nero (A.D. 54-68), a time which would make it impossible with its usual meaning to account of the riot there, probably in 65 or 66. In later times the title appears with the numeral aucta ες, ρως, and even τετράς. A coin of Nero's time bears on one side Ερυθανος νεκωρ, and on the reverse a figure of the temple of Artemis (Mionnet, Inscr. iii, 97; Eckhel, De num. ii, p. 250). The ancient veneration of Artemis and her temple, on the part of the city of Ephesus, which procured for it the title of νεκωρος της Άρτιμους, is too well known to need illustration; but in later times it seems probable that with the term νεκωρος the practice of necromancy became reserved almost exclusively for the veneration paid to Roman emperors, towards whom many other cities also of Asia Minor are mentioned as necoors, e. g. Nicomedia, Perinthus, Sardis, Smyrna, Magnesia (see Herod. i, 26; Strabo, xiv, 640; Arist. Or. [ed. Dindorf], xiii, 775; Mionnet, Inscr. iii, 97, Nos. 281, 295; Eckhel, De num. ii, 520, 521; Boeckh, Inscr. 1827, 1828, 262, 290, 2957, 2990, 2992, 2993; Krause. De Cic. Necoror. Hoffmann, Lex. s. v. "Necoror." See Ephesus.

Worthington, John T., D.D., a Protestant Episcopal clergyman, was rector at Pittsfield, Ill., several years, and subsequently at Prairieville, Mo. In 1859 he became rector at Louisiana, Mo. The following year he served two churches, viz., Calvary Church, in the same place, and St. Mark's Church, in Bowling Green. He served these two parishes until about 1864, when he fixed his residence at Pittsfield, Ill.; but in 1865 again became rector of Calvary Church, in Louisiana, Mo.

The following year he was employed as a missionary at Macou City and Shellbina, and in 1867 officiated at Pittsfield, Ill., where he died in 1868, at the age of sixty-six years. See Prot. Episc. Almanac, 1869, p. 109.

Wojskowy Version. See RUSIA, VERSIONS OF.

Wound (usually γήγος, γήγος; stroke; but prop. τραύμα, τραυμα). The Hebrews had but little knowledge of surgery, less than the Egyptians. They seldom used inward remedies, but trusted to outward applications. Isa. i, 6 illustrates the treatment of wounds; they were "closed," that is, the lips of the wound were pressed together and bound, that cohesion of the parts might be effected. "There was, and is, no sewing up of wounds in the East; and hence the edges, healing without being perfectly united, make the scar of a wound more conspicuous and disfiguring than with us. The only attempt to produce cohesion is by 'binding up the wound, after the edges have been as far as possible 'closed' by simple pressure" (Kitto, Daily Bible Illustr. vi. 26). See Medicine.

Wrangel, Charles Magnus, D.D., a Lutheran clergyman, regarded as the ablest of the early Swedish Lutheran ministers, entered upon his labors in America, as provost or chief pastor of the Swedish churches, in 1758. During his brief ministry here two new churches were built at Kingsessing and at Upper Mer-

ton. Ps. vii. 11. He was associated with facility and accuracy in the learning of the Swedish, German, and English. The Synod of Pennsy-

lvania recommended the use of his translation into English of Luther's Catechism. He preached, not only throughout Pennsylvania, but occasionally in New Jer-

sey, laboring in company with the Rev. Dr. Muhlenberg. He was a man of culture, large and varied acquisitions, and great eloquence. The crowds that attended his preaching compelled him to hold service in the open air. After a residence of nine years in America he was recalled, and returned to Sweden in 1768, where he re-

ceived from the government an episcopal appointment. He died in 1786. See (Loud.) Evangelical Review, ii, 589.

Wraith is great and permanent anger (q. v.). The wrath of God is his indignation at sin and punishment of it. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" (Rom. i, 18). The objects of God's anger or wrath are the ungodly, whom he has declared he will punish. His wrath is sometimes manifested in this life, and that in an awful degree, as we see in the case of the old world, of Sodom and Gomorrah; and in the plagues of Egypt, the destruction of the first-born in the land of the Egyptians; the punishment of the Jews, and the many striking judg-

ments on nations and individuals. But a still more awful punishment awaits the impenitent in the world to come, for the wicked, in the said, shall go away into everlasting punishment (Matt. xvi, 46), where the worm dieth not and the fire is not quenched (see Rom. ii, 8). See Meditation: Punishment.

Wraith (Ζαζούν, ἥραυξ, a net-work or lattice [as often rendered], i. e. balustrade, 2 Kings xxvii, 17; 2 Chron. iv, 12, 13; but perhaps really a festoon or checkerwork: as γηγή, γηγή, 1 Kings vii, 17 ["fringe," i. e. tassel, Deut. xxiii, 12] certain means). Garlands in ancient times were chiefly made of green leaves or twigs (Wisd. ii, 18), which, among the ancient Israelites, likewise were symbols of joy (3 Macc. vii, 16). Accordingly, victorious chieftains and warriors were crowned with such wreaths (Jud. iii, 8; comp. He- rod. i, 7, 11), and they were sometimes strewn in their path (Sueton. Ner. xxv; Livy, xxxiii, 38; Curat. Ha. x, 10, 25). Some of those of Valentine, John, etc., are recorded by Hau- dorf, Horat. Sutur. (ii, 3), p. 250; et saeta (3 Macc. iv, 8; comp. Athen. xvi, 674); and on gala occasions dwell-
ings and sacred objects were decked with them (1 Macc. iv, 57; Let. Jer. 9 [in the Apoc. Greek]; see Voss, Virg. Georg. p. 826; Orelli, Arch. ii, 43), as likewise
sacrificial victims (Herod. iv, 11, 8) and altars (Acts xiv, 18; comp. Herod. ii, 45; Strabo, x, 729; Pliny, xvi, 4; Ovid, Met. v, 566; see Tetrazes, Lyceoph., p. 927; W. Smith, I. H., x, 81; Parthey, Ath. II. F., ii, 3; and finally the worshipers themselves (Herod. i, 132; Athen. xvi, 674; Lucian, De dea Syr. xvi. Tibull. i, 10, 28; ii, 2, 16; Apollon. Rhod. ii, 159; see Bühler, Symbol. ii, 252).


The Eucharist is a circular garland of flowers interwoven; a chalice; that is interwoven or entwined. Such symbols were made use of to designate certain saints, and are found represented both in old MSS., stained glass, and on the lower panels of rood-screen. A wreath of flowers, sometimes designated a "marriage crown," was often placed on the head of a virgin bride. Wreaths were also carried at funerals. One, of the 17th century, remains suspended in the south aisle of St. Alban's Abbey. And they are anciently, and are now not uncommonly, put upon graves and memorial crosses. See CORONA.

WREN, Sir CHRISTOPHER, an eminent English architect and mathematician, son of Dr. Christopher Wren, was born in St. William's church, Fleet St., in 1632, and early discovered a special genius for mathematics. He entered Wadham College, Oxford, at the age of fourteen, and graduated A.B. in 1650. He was then chosen fellow of All-Souls' College, and graduated A.M. in 1652. He was made professor of astronomy in Gresham College, London, in August, 1657, and three years later he received the Savilian professorship at Oxford. In 1661 he was appointed by Charles II assistant to sir John Denham, the surveyor-general, and was commissioned, in 1665, to survey and report upon St. Paul's Cathedral, with a view to its restoration in such a form as to harmonize it with the Corinthian colonnade added to it by Jones. The scheme met with such opposition from many quarters that it was indefinitely postponed. Wren was in the meantime employed on some other buildings, as the Sheldonian Theatre at Oxford, from 1664 to 1669, and the library of Trinity College, Cambridge, which, however, was not built until 1772. He visited Paris in 1665, while the works of theLouvre were in progress. After the great fire of 1666 he began at once a plan for the entire reconstruction of the city of London on a monumental scale, with new streets and piazzas at intervals. But the immediate necessities of the citizens prevented the accomplishment of so vast a design, so he was obliged to content himself with labors upon individual structures. Among these were the Royal Exchange, Custom-House (both since destroyed by fire and rebuilt), Temple Church, Monument, and some churches, including that of St. Stephen's Walbrook, all of which were built before St. Paul's was begun. He was busy in the meantime with designs for St. Paul's Cathedral, and when it came to the actual construction of the edifice, the plan which he preferred was rejected, and the one chosen he was compelled to modify contrary to his own judgment. The first stone of the present edifice was laid June 21, 1675, and the last stone on the summit of the lantern was laid by the architect's son, Christopher, in 1710. On the decease of his father, in March, 1723, Wren succeeded him in the office of surveyor-general of his majesty's works, an office which he held until after the death of queen Anne, in 1714. He had resigned the office of Savilian professor in 1672, and accepted that of president of the Royal Society in 1680. He also sat several times in Parliament, but his numerous and important professional engagements left him little leisure for other pursuits or duties. He was found dead in his chair after dinner, Feb. 23, 1723, and received the honor of a splendid funeral in St. Paul's, where his remains were interred. Yet, not without his protest, his body was given to the state's use, and his remains, as the inscription, "Si monumentum quaeris, circumspice." Among his numerous architectural works not already mentioned are, spire and Church of St. Mary-le-Bow (1671-78); St. Lawrence Jewry (1671-81); Royal Observatory, Greenwich (1675); Chelsea Hospital (1682-90); St. James's, Westminster (1683); Hampton Court (1689), and towers of the west front of Westminster Abbey (1718). See Chalmers, Biog. Dict. s. v.; Knight, Engis. Cyclop. s. v.

The Wrening-day, a term used in certain parts of England, to designate St. Stephen's day; because on that day a wreath was thrown to death, in commemoration of the Christian proto-martyr.

Wrest, a screw in a cross or banner-staff.

Wrestling (грек. Ген. xxx, 8, figuratively; πείριζμα, Eph. vi, 12, literally; in Gen. xxii, 25, 26, the verb is πείριζε, used in a literal sense). This was one of the principal exercises in all the public games of Greece. The Greeks ascribed the invention of wrestling to mythical personages, and Mercury, the god of all gymnastic exercises, being prominently associated with wrestling. The Homeric age wrestling was much practiced; during this period wrestlers contended naked, and only the loins were covered with the περίζων (τόμπων), and this custom probably remained throughout Greece until the Ptolemaic period. It was later no longer used, and wrestlers fought entirely naked. In the Homeric age the custom of anointing the body for the purpose of wrestling does not appear to have been known, but in the time of Solon it was quite general, and was said to have been adopted by the Cretans and Laconians at a very early period. After the body was anointed it was covered over with sand or dust, in order to enable the wrestlers to take a firm hold of each other. The Greeks, in their combats, were generally matched two against two, but sometimes several couples contended at the same time. In case the whole aim and design of the wrestlers was to throw their adversary upon the ground, both strength and art were employed for this purpose; they seized each other by the arms, pulled and tumbled, the arms being passively used, and the body being carried by the arms, and levers, and distortions and twisings of the body, locking their limbs in each other's, lifting from the ground, dashing their heads together, and twisting one another's necks. In this manner the athletes wrestled standing, the combat ending with the fall of one of the competitors. See GAME.

Among the ancient Egyptians likewise, according to Wilkinson, "wrestling was a favorite amusement; and the painting of the grotesques at Beni Hassan presents all the varied attitudes and modes of attack and defense of which it is susceptible. In order to enable the spectator more readily to perceive the position of the limbs of each combatant, the artist has availed himself of a dark and light color, and even ventured to introduce alternately a black and red figure. It is not, however, necessary to give an instance of every position indicated in those varied subjects; and a selection of the principal groups will suffice to convey some idea of their mode of representing the combatants, and of their general system of attack and defense. It is probable that, like the Greeks, they anointed the body with oil when preparing for the contest; and they were entirely naked, with the exception of a girdle, apparently of leather thongs. The two combatants generally approached each other holding their arms in an inclined position before the body, and each endeavored to seize his adversary in the manner best suited to his mode of attack. It was allowable to take hold of any part of the body, the head, neck, or legs; and the struggle was frequently
continued on the ground, after one or both had fallen, a
mode of wrestling common also to the Greeks. I do not
find that they had the same sign of acknowledging their
defeat in this game as the Greeks, which was by holding
up a finger in token of submission; and it was proba-
bly done by the Egyptians with a word "(Anc. Egypt.
1, 204). See Sports.

Wright, Lyman, D.D., a Baptist minister, was
born at Westford, Otsego Co., N. Y., Sept. 28, 1816. He
united with the Church Sept. 3, 1831, pursued his stud-
ies at Madison University, was ordained as an evangel-
ist Feb. 11, 1839, became pastor at Exeter in 1839, at
Cockville in 1841, at Fayetteville in 1845. For one
year he was collecting agent of the Missionary Union.
In 1854 he became pastor at Norwich, N. Y., in 1858 at
Trenton, N. J., returned to Norwich in 1859, where he
remained until 1861, when he undertook to raise funds
for Madison University. His next pastorate was in
Newburgh, from 1864 to 1869, and his next and last in
Binghamton, where he died, April 2, 1879. (J. C. S.)

Wright, Robert, D.D., an English prelate, be-
came prebendary of Wells in 1584; bishop of Bristol in
January, 1623; of Lichfield and Coventry in 1632, and
died in August, 1643. See Allibone, Dict. of Brit. and
Amer. Authors, s. v.

Writing (some form of אֲרֵעַ, יָדֶה, γραφή) is the
art of expressing thought by letters or other marks.
See Letter.

I. Origin and Various Kinds of Writing.—Language
expresses thought, preserves thought, and also suggests
creates thought. But it is obvious that, so long as
language is unwritten, it can accomplish these ends only
in a very imperfect measure. Hence we may well sup-
pose that, at a very early stage of man's history, at-
tempts were made to present in some way to the eye
the thought which spoken language conveyed to the
ear, and thus give it visible form and permanence. But
we cannot wonder that no record remains of the origin
of an art, the beginnings of which must be placed in
the political infancy of mankind. Pliny speaks of the
"aeternus literarnus usus" (N. H. vii, 56).

The various kinds of writing which have been in use
in different ages and in different parts of the world may
be classified in two great divisions, according as the
object of their inventors was to present the ideas to
which they wished to give visible expression directly
and immediately to the mind, or indirectly, through the
medium of spoken language. Each of these methods—
the ideographic and the phonographic or phonetic—has
its attendant advantages and disadvantages; but the
advantages of the latter method greatly preponderate.
The principal recommendation of the former method,
in which the depicted idea is caught up immediately
by the mind, is that it addresses itself to a much wider
circle than the letter, being intelligible, so far as it is
intelligible, alike by all classes and in all countries;
whereas the latter, in which the word is depicted, not
the idea, is of course intelligible only to those who are
acquainted with the language to which the depicted
word belongs. On the other hand, the very serious
drawbacks attendant upon the direct method are (1)
that it is capable of giving distinct expression only to
a very limited range of ideas, viz. the ideas of sensible
objects and qualities, and if it attempts to go beyond
that range at once becomes arbitrary and obscure; and
(2) that in its representation even of the limited class
of ideas to which it is capable of giving distinct expres-
sion, it is cumbersome and altogether unfitted for general
use.

The sacred writing of the Egyptians may be regarded
as forming a stage of transition between the two sorts
of writing just described. Regarding the Mexican
writing, see Robertson's America, bk. vii, and Prescott's
Mexico, i, 86. See also Kopy's remarks on the Chinese
writing in Bilder u. Schriften, ii, 66, 76, 87. Till the
present century it was the received opinion that the
ancient Egyptian was an exclusively ideographic writ-
ing, and to this conclusion the testimonies of those
ancient writers who have given any account of it seemed
to point (Kenrick, Anc. Egypt. i, 285—292). But the
labor of Young, Champollion, Wilkinson, Lepsus, and
others, during the last half-century, have thrown new light on those ancient and mysterious characters; and it is now agreed that, though very possibly a picture-writing originally, the hieroglyphic, in the form in which it has most ancient representations, and which it retains unchanged down to the early centuries after Christ, bears a composite character, being in part ideographic, in part phonetic. According to Mr. Ken- rick (i, 300, etc.), “the characters are used in three different ways. There is first of all the pictorial use, in which the character is designed to convey to the mind the idea of the object it represents, and nothing more... This pictorial representation sometimes stands instead of a phonetic name for the object, but the most common use of it is to make the phonetic group of characters make up the sound by being joined to them. Thus, to the names of individuals the figure of a man is subjoined.” Such characters Champollion calls determinatives. “The second use of the hieroglyphical writing is the symbolical, in which the object delineated is not meant to convey to the mind the idea of itself, but of something associated with it and suggested by it. Thus, a crescent denotes a month, a stretched-out hand the act of giving, etc.” “The last class, the phonetic, is really by far the most extensive. The greater part of the characters are as truly letters of the language as, in our English alphabet, the capital letters are the exception, not the rule.” Mr. Kenrick adds that “in every inscription of any length we find these three modes of writing in use together, but with a great predominance of phonetic.” See Hieroglyph.

Thus, in the hieroglyphic, we find the same of meeting between the two great classes of written characters, the ideographic and phonetic, and, as it seems, we have some light thrown on their mutual relation, and the manner in which the one arose, or, at least, may have arisen, out of the other. It has been affirmed, indeed, that the two kinds of writing are so entirely distinct that it is impossible to entertain the idea of a historical relationship between them (Kopp, ii, 62). But the fact is, that in the hieroglyphic, and to a certain extent also in the Chinese, such a relationship is already established. No nation which has made any considerable advance towards civilization can remain satisfied with a pictorial or symbolic writing, more particularly if it be disposed to cultivate to any extent intercourse with other nations. To represent by means of such a method of writing foreign words and names is a proof of the utterance of civilization; and it is not improbable that the origin of the phonetic writing may be traced to the intercourse of nations speaking different languages. Thus the Chinese are compelled to employ their ideographic characters phonetically in writing foreign words; and sometimes, in the hieroglyphic, we find the same discovered even in the Mexican writing. In the hieroglyphic the process had advanced much further. In Chinese, the name of the patriarch Shem is represented in writing by the ideograph for “life,” sem being the Chinese for life (Kopp, ii, 80, 91). Here, consequently, we have an example of the same character used in two ways: (1) ideographically, to represent the idea of life, and (2) phonetically, to represent the sound sem.

From this there is but a step to the discovery of an alphabet, viz. the employment of the same sign to represent not the combination of sounds forming the word sem, but the initial sound s. That this step was actually taken by the Egyptians we appear to have sufficient evidence. “Thus, an eagle stands for A, and its Coptic name is akhm; a leaf of an aquatic plant, Coptic akh, stands for the same letter; a lion for L, Coptic lilo; an ox, for x, Coptic lalkos, etc.” (Kenrick, i, 905, 906). It is true, as Mr. Kenrick remarks, this correspondence cannot be traced through the whole of the phonetic alphabet. But when we consider how very imperfect is the knowledge which even the most distinguished Egyptologists possess of the ancient Egyptian language, we are fully warranted in putting aside this negative evidence, and receiving the hypothesis just mentioned (which was that of Champollion), as furnishing a very probable explanation of the origin of what may be called the Egyptian alphabet. Passing now to the purely phonetic system of writing, it is of two sorts, viz. syllabic and alphabetic, in the former of which each character represents a combination of sounds, in the latter a simple sound. The most ancient alphabet is the Hebrew, or Phoenician, which, having spread within the area of Asia, the home of the Semitic nations, was at a very early period introduced by the Phoenicians into Greece, and perhaps at a somewhat later period even into India (Max Müller, Ancient Sanscrit Literature, p. 521; Journal of Archæology, vi, 461, etc.; Zeitkritik d. D. M. G. x, 390, etc.), and by being joined to the Greek, which almost all that is known of the ancient world has been preserved for the instruction of mankind. Who the person was who framed the first alphabet, and thus conferred upon his race a benefit of incalculable value, is unknown. It is the received opinion that in Southwestern Asia, as in Egypt, the alphabetic writing had for its precursor an ideographic, which, after passing through several stages of change, assumed at last the form in which it has come down to us. This opinion was founded on a comparison with the hieroglyphic and other forms of writing, in which it had never been observed, we detect the process of transition from the ideographic to the phonographic; and (2) on the names of the letters. These names are all significant; and it is probable that each of the letters in its original form was an ideograph representing the object denoted by the name which the letter still bears. Thus alpha (α) in its original form would be the ideograph of ex, beth of house, etc. Afterwards, when the ideographic writing gave place to the alphabetic, each of the alphabetic sounds was represented by a character which had formerly been the picture or symbol of an object of whose name that letter was the initial sound. We admit that it is by no means easy in the case of several of the letters to trace the resemblance between the letter and the object of which, according to this hypothesis, it was originally the picture. But this need not excite our surprise, if we consider how great the change of form which these letters must have undergone as they passed from one country to another, or were transmitted from age to age (see Kopp, ii, 157, 377-399). The ancient and the most ancient Semitic stonecutters and engravers were not always careful to preserve an exact uniformity in their delineation of the several characters; they were probably less expert than their Egyptian contemporaries; and, it may be, had no very fixed standard of accuracy by which to test the accuracy and to correct the errors of their workmanship. Moreover, the wide diffusion of the Semitic alphabet would naturally occasion still more extensive changes in the forms of the letters. Emil (Lehrbuch, § 77, 2) speaks of three main branches from the parent stem, a southern, western, and eastern, viz. (1) the Hymyanitic, in Southern Arabia, and the Ethiopic, though the latter is by others brought into closer connection with the Greek form of the Semitic alphabet; (2) the western, including the Phoenician writing, and the Samaritan, which closely resembles it; and (3) the Babylonian or Assyrian, of which it is generally agreed that the Hebrew square character is an offshoot. Now, it is impossible to say which of these different forms of the Semitic alphabet approaches nearest to the original. It is probable that all have deviated from it more or less. The original symbolic meaning of the characters having fallen into disuse, there was nothing to be gained by rigid adherence to all the details of the original forms. Some writers, admitting that a resemblance does exist between the letters and the objects denoted by their names, have attempted to assign for it otherwise than by the hypothesis of an earlier ideographic use of the
alphabetical forms. They are of opinion that letters were from the first arbitrary signs of sounds, never of objects; and that the names they have so long borne originated, like the names of the constellations, in some fancied resemblance between them and the objects denoted by them. Dr. D. G. Du Cange, in his preface, does not mention other objections to this view, when we consider that this resemblance in form is not the only point of correspondence, that there is the further correspondence between the sounds expressed by the letters and the initial sounds of the letter-names, it must appear improbable that whoever invented the letter should have been at the pains to search for names bearing to the letters this twofold correspondence, in initial sound and in form, and should not have been satisfied with a single point of correspondence. On the whole, the weight of argument, and also the weight of authority, are in favor of the other hypothesis.

It is impossible with any confidence to decide to which branch of the Semitic family of nations the invention of the Semitic alphabet is to be traced. From the names of the letters one might expect to have some light on the Hebrew origin; but the conjectures are not realized. For, though the names are certainly Semitic, there is no single language of the Semitic family (so far as these languages are known) in which they all find explanation. But, in truth, of the Semitic languages, in form, with the exception of the Hebrew, our knowledge is very imperfect; and it would be extremely rash to say that such and such words did not exist in, for example, the old Phoenician language, because they have not been found in the few fragments of that language which have come down to us. See PHENICIA.

It is the opinion of some that the idea of the alphabet was borrowed from Egypt. Hug (Die Erfundung der Buchstabenkunst, p. 82, etc.) thinks the Phoenicians resident in Egypt were the inventors of the alphabet. They took the letters being Egyptian, the names Phoenician. But if the Semitic nations did borrow the idea from Egypt, they certainly worked it out much more successfully than those with whom, according to this hypothesis, it originated; and moreover, when we consider that there is no very marked correspondence between the Egyptian and Semitic alphabets, except in the general idea, it is on the whole safer to conclude, in the absence of all historical evidence, that the two alphabets originated independently of each other, and were alike the offspring of that necessity which is the mark of all invention. See SEMITIC.

II. The Hebrew Alphabet.—This consists of twenty-two letters. It has been conjectured that several of these letters did not belong to the alphabet in its original form; and there is a traditional statement found in some Greek writers of authority that the Phoenician alphabet (which, there is no question, was identical with the Hebrew) when first introduced into Greece consisted of not more than fifteen letters (see Hug, Erfundung der Buchstabenkunst, p. 12, etc.). However, this may be, it is certain that at a very early period the Hebrew alphabet included the same number of letters as at present. This is ascertained (1) from the Scriptural songs and poems, the several lines of stanza of which begin with the successive letters of the alphabet (see Poetry); and (2) from the use of the letters as marks of number, particularly when compared with the correspondence use of the Greek letters.

With regard to these twenty-two letters various questions have been started, to some of the more important of which it is necessary briefly to advert.

1. Did these letters originally represent syllables or simple sounds? Some writers, as Lepsius (Poldiographie, § 19), have maintained that originally one and the same sign stood for both vowel and consonant. They hold that after the ideographic writing comes not the alphabetical but the syllabic; our separation of vowels and consonants being entirely ideal, and never actually possible, inasmuch as consonants cannot find expression without the aid of a vowel sound; and vowels cannot be pronounced except in dependence on a preceding consonantal element more or less distinct. In all this these writers are probably theoretically correct. Of the existing writing, not only in Egypt, but in the earliest stage, and in the Assyrian cuneiform we have the example of such a writing in actual use among the Semitic nations (Rawlinson, Ancient Monarchies, i. 84, 857). But how essentially different in their nature the Assyrian letters are from the Hebrew is evident from the fact that the former, according to Sir H. Rawlinson and M. Oppert, number from three to four hundred, the latter only twenty-two. Indeed, it is impossible that a really syllabic alphabet should have fewer characters, except in the case of such a state of language as Lepsius presupposes, in which all the syllables are open, i.e. end with a vowel, and there is no variety of vowel sounds.

It is to be noted, however, that in the Ethiopic alphabet, in which each letter appears under seven different forms, according to the vowel sound associated with it, the simplest form is not that which the letter takes when no vowel follows, as we might expect, but that which it takes when followed by short a. When this sound follows, the original form of the letter is retained unchanged; when no vowel follows, a slight alteration is made in the form of the letter, provided that it closes the syllable. See ETHIOPIAN LANGUAGE.

2. Admitting that the Hebrew writing was alphabetic, is it purely consonantal, or does it contain signs to express vowel sounds as well as consonants? Some have held that the letters נ, ס, צ, were originally vowels, and that their use as consonants was of later introduction. It has been said that the alphabet of each language must contain a sufficient number of letters to represent all the sounds of the language, and that it is as easy to conceive of a language without vowel sounds as of an alphabet without vowel letters. And further, with regard to the Hebrew alphabet, Kopp (Bilder u. Schriften, ii. 112, etc.) thinks it absurd to suppose that it originally contained separate forms for guttural breathings so little differing from one another as נ, ס, צ, and not a single sign to represent the vowels, which constitute the life of every language. Now, with regard to the letters נ, ס, צ, it is certain they were used as vowels from a very ancient period; but there is no reason whatever to suppose that this use of these letters preceded their use as consonants, but example may impose the contrary. At the beginning of a syllable only נ is ever used as a vowel, and in the few cases in which it is so used it has been softened from an original consonantal sound. In the middle of a word, נ, ס, צ appear as vowels much less frequently in the earlier Hebrew books than in the later; and on the surviving monuments of the Phoenician language and writing they have uniformly a consonantal force. Besides, it is known that one of these letters, viz. צ, passed over from the Phoenicians to the Greeks as a consonant, though as a Greek letter it afterwards fell out of use. As for נ, it is difficult to conceive how, if it originally stood for A in the Hebrew alphabet, it should, even at the date of the very earliest monuments of the language, have so entirely lost this power, and passed into a simple breathing. With regard to the alleged improbability of so ancient an alphabet distinguishing the closely allied sounds of נ, ס, צ, by the use of different characters, we are scarcely in a position to form a sound judgment on such a question, inasmuch as the Hebrew alphabet, as we speak differ so entirely from the Semitic tongues, and our organs are consequently incapable of giving distinct expression to the variety of guttural sounds which characterized the ancient Hebrew, as it does the modern Arabic.

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8. As to the origin of the Hebrew square characters, which appear in all extant MSS, as well as in our printed Bibles, the most diverse views have been propounded; some, especially among the older scholars, tracing them back to the age of Moses and the tables of the Law; and others believing them to be of comparatively recent origin. The latter view is taken by Kopp (Bilder u. Schriften, ii, 164), who places their introduction somewhere about the 4th century, chiefly on the ground that the Palmyrene characters, from which, in his opinion, they were derived, were in use, as appears from inscriptions yet extant, as late as the 8th century of our era. But whatever may be the connection between the square character and the Palmyrene (and there is no doubt it is very intimate), the opinion of Kopp is quite untenable. We have direct testimony to the fact that the square character belongs to a much earlier age than that to which he assigns it. Jerome informs us that in his day the inefiable name Jehovah, יהוה, was sometimes introduced into Greek MSS, in its Hebrew form, and that readers of these MSS, acquainted with Hebrew often by mistake read the name Πᾶσα, ἸΗΒΑΩ, from which it is quite certain that, in Jerome's age, the Hebrew Bible must have been written in the square character presently in use, for only on this supposition was such a mistake possible. But, if Kopp's hypothesis be well founded, the Hebrew square character must then have been quite recently elaborated from the Palmyrene. Was it so? Let us turn to another passage of Jerome, in his celebrated Prolegomena Galactica, in which he informs us that the Hebrew character in use in his day had been introduced into Ezra, in place of a more ancient character which had passed over to the Samaritans. Is it credible that the square character was invented by the Jewish scholars, and introduced into MSS, for the first time in the 4th century, and yet that before the close of that same century its origin was already forgotten, and it was passed from the region of history to that of tradition or fable? A similar testimony on the part of Origen gives us a similar character. He, too, mentions the Jewish tradition of a change of characters by Ezra, and speaks of MSS, in which the divine name was found even in his day written in the ancient characters (Montefaucon, Hexasplota, ii, 94). The expression in the sermon on the mount, "not one jot," carries us back a step further still, indeed, almost to the beginning of our era; for it is evident that the phrase was a proverbial one, and that the province of the character which gave rise to the square story over Amasa in Rephaim, and which Moses was directed to "rehear in the ears of Joshua" (Exod. xvii, 14; this sipher or document may afterwards have formed part of the "Book of the War of the Lord," mentioned in Num. xxiii, 14); and at a later period mention is made of a written account of the journeys of the Israelites in the wilderness (Num. xxxiii, 2). We also read of the high-priest's breastplate with its four rows of stones, on which were engraved, "like the engravings of a signet," the names of the twelve tribes of Israel; and of the mitre with the plate of pure gold, on which was written, "writing like the engravings of a signet," Holiness to the Lord (Exod. xxxix, 14, 50). Of the use of writing in legal transactions and processes mention is made in Num. v, 23; Deut. xxiv, 1, 5. Specially to be noted is the figurative use which is given to the workman in Exod. xxxvii, 26, 33; "Blot out the book which thou hast written," in which we already meet with the idea of a memorial book kept by God, "for them that feared the Lord and that thought upon his name" (Mal. iii, 16; Psa. lxi, 9 [8]). From all this it is evident that in the age of Moses the art of writing was commonly employed for the purpose of preserving the knowledge of important truths and the memory of important events. The assumption by some writers that the art of writing among the Hebrews is due to and dates from the delivery of the Law on Sinai, is nega-
tived by the fact that it was evidently accepted at that time as a well-known art, and no hint is there given of its being a new invention.

We are not, however, to conclude from this that in that age, or for many ages after, writing was in common use among the body of the people. The knowledge of it was probably confined to the few who occupied an official position; the people being still dependent chiefly on oral instruction for their knowledge of what God had done for them, and what he required of them. Writing was in those days employed rather as a means of preserving than of circulating knowledge. The tables of stone were laid up in the ark. The book of the covenant (mentioned Exod. xxiv) was read to the people. The book of the law (mentioned Deut. xxxi, 24-28) was given to the Levites “to put it in the side of the ark;... for a witness against Israel.” The song of Moses (ch. xxxii) was not circulated in writing among the people, but “was spoken in their ears” (xxxii, 30); and thus they were taught to repeat it and to transmit it to others (ver. 19, 22). It is only the king who was expressly enjoined to have written out for his special use a copy of the law, and to read therein all the days of his life (xviii, 18, 19). Of the people in general it was required that they should learn God’s statutes, and have them in their heart, and teach them diligently to their children (vi, 6, 7), plainly by word of mouth; for when it is added (ver. 9), “Thou shalt write them upon the posts of thy house, and on thy gates,” the expression is probably to be understood figuratively, like the “binding on the hand, and as frontlets between the eyes” (ver. 8; comp. also Psa. xlv, 2 [1]; lxviii, 8, with ci, 19 [18]).

During the wars under Joshua no advancement in the art of writing is to be looked for. In the book of Joshua, accordingly, there is mention made but of one new document, viz., a geographical description and sevenfold division of the land west of Jordan, drawn up by delegates from the several tribes (Josh. xviii, 9). The selecterim are likewise mentioned among the civil and military officers (i, 10; iii, 2; viii, 28; xxi, 2; xxiv, 1). In the same connection, also, frequent reference is made to the book of the law, which Joshua, in accordance with the injunction of Moses, wrote upon great stones on Mount Ebal, and afterwards read in the hearing of all the people. The book of Jasher (quoted x, 13) probably belongs to a somewhat later age (2 Sam. i, 18). See Book.

Important to our present purpose is the mention in Josh. xv, 15, 16, and Judg. i, 11, 12, of Kirjath-sepher (book-town), afterwards named Debir; and with this may be conjoined the allusion in the immortal song of Deborah to the mechokekim (engravers) and sopherim (writers), who led the bands of Machir and Zebulun “to the help of the Lord against the mighty” (Judg. v, 14). As yet the art of writing was not only confined to certain classes, but would seem to have been cultivated chiefly in certain localities (yet comp. viii, 14). The vicinity of Zebulon and Machir to Phoenicia and Damascus might be noted (Gen. xxix, 18).

Under Samuel the institution of the schools of the prophets must have conduced not less to the literary than to the religious advancement of Israel. The seed which was then sown ripened into an abundant harvest during the glorious reigns of David and Solomon, which were rendered not less illustrious by the literary achievements which distinguished them than by the successful cultivation of the arts of war and peace. During these reigns the art of writing must have been largely employed, not only for literary, but also for political, or secular, purposes. The epistola, or letter, was a constant attendant upon the monarch’s person (2 Sam. viii, 17; xx, 25); so also the mazzalit, or recorder. We also read of David himself writing a letter (sopher) to Joab (xi, 14, 15), though the fact that the reply of Joab was by messenger, and not by letter, would seem to indicate that the latter mode of communication was still rare and exceptional.

In the age of Isaiah, in which (or not long before) the strictly prophetic literature may be said to commence, various circumstances contributed to the development of a certain amount of writing. Such an activity of the reign of Uzziah; the closer relations and increased intercourse between Palestine and the great seats of civilization on the banks of the Euphrates and Tigrit, on the one side, and of the Nile, on the other; and also the captivity of the ten tribes, and the breaking up of the local and geographical unity of Israel, which would necessitate a written intercourse between the widely separated branches of the nation. Accordingly, in the book of Isaiah, we find various notices illustrative of our present subject, one of which is specially interesting, as it would appear to indicate a wider diffusion than we have had any evidence of previously to this period, of the practice of reading and writing among the people. We refer to Isa. xxxii, 11, 12, where the prophet, in describing the blindness of the people, compares the word of God to a sealed book (םריאמה ממת), a document of any description, “which men deliver to one that is learned (lit. that knows writing, ידוע בלק), saying, Read this, I pray thee: and he saith, I cannot, for it is sealed; and the book in the hand of him that is not learned (lit. not know writing), saying, Read this, I pray thee: and he saith, I am not learned (אין ידוע בלק, I do not know books or writing).” Here we read of two classes of the population, those able to read a written document, and those not able; and though the latter were probably still much the larger class, it would seem from the form of the prophet’s language that the knowledge of writing was no longer confined within the limits of an official class, but was diffused somewhat more widely among the people.

This was still more decidedly the case in the age of Jeremiah, as is evident from the frequency with which the art of writing is alluded to in his writings, as compared with those of the earlier prophets. In Jeremiah we read for the first time of a conveyance of property being drawn out in writing, and subscribed not only by the principal parties, but also by witnesses (Jer. xxxii, 10-12). That this was the common practice is evident from ver. 84 of the same chapter. Copies of the sacred writings appear also to have been multiplied (viii, 8). Letters are spoken of more frequently (xxxvii, 29). The class of sopherim, or scribes, had become numerous (viii, 8; xxxvi, 10, 12, 23, 36; xxxviii, 15, 20; lii, 25; Ezek. ix, 2, 3, 11; 2 Chron. xxxiii, 18). On the whole, the state of matters, with respect to the art of writing at this period, was very similar to that which we find delineated on the Egyptian monuments (Kenrick, Egypt, i, 285, 284; ii, 52). A still wider diffusion of the art of writing is indicated by the notices.
in Eccles. xii, 12, and Ecclus. xxxii, 7; Luke xvi, 6. See Scrim.

IV. Materials of Writing.—We have no very definite statement in the Old Test. as to the material which was in common use for the purposes of writing. In all ages it has been customary to engrave on stone or metal, or other durable material, with the view of securing the permanency of the record; and accordingly, in the very commencement of the national history of Israel, we read of the two tables of the law written in stone, and of a subsequent writing of the law on stone (Deut. xxxii, 39; Josh. vii, 9). In the latter case there is this peculiarity, that plasters (sid, lime or gypsum) was used along with stone, a combination of materials which Hengstenberg, in the valuable dissertation on the art of writing among the Hebrews, contained in his Geomnesie des Poinstclerk, illustrates by comparison of the practices of the Egyptian engravers, who, having first carefully smoothed the stone, filled up the faulty places with gypsum or cement, in order to obtain a perfectly uniform surface on which to execute their engravings (i. 438, Clarke's transl.; comp. also Wilkinson, Anc. Egypt. ii, 11). The metals also are mentioned as a material of writing; as lead, in Job xix, 23, 24 (though whether the reference in that passage is to writing on lead, or filling up the hollow of the letters with lead, is not certain) (comp. Pliny, Nat. Hist. xiii, 11; Hengstenberg, i. 440, xxxv, 22; iv. 10, 27, 46); gold (Exod. xxxix, 30). Of stamped coins of the Hebrews there is no trace earlier than the age of the Maccabees (1 Macc. xv, 6).

To the engraving of gems there is frequent reference in the Old Test., as in the account of the high-priest's breastplate (see also Isa. xxxix, 11, 12, 18; Jer. xxxi, 14; Dan. xii, 4). In Gen. xxxviii, 18 we read of Judah's signet, and from the recent discoveries in the East we learn that it was the custom of the ancient Chaldaeans to carry about with them an engraved cylinder in agate or other hard stone, which was used as a seal or signet, and probably worn round the wrist, but the engraving on these cylinders was not always accompanied with an inscription. (For specimens, see Rawlinson, Anc. Mon. i, 87, 117, 118, 124, 211, 881; comp. also Heeren, Hist. Rest. ii, 203). See Sall.

The common materials of writing were the tablet (tablet, huch) and the roll (p'ebb, megillah), the former probably having a Chaldean origin, the latter an Egyptian.

"The tablets of the Chaldeans" says Rawlinson (Anc. Mon. i, 85-87), "are among the most remarkable of their remains... They are small pieces of clay, somewhat rudeiy shaped into a form resembling a pillow, and thickly inscribed with cuneiform characters... What is most curious is that these documents have been in general enveloped, after they were baked, in a cover of moist clay, upon which their contents have been again inscribed, so as to present externally a duplicate of the writing within; and the tablet in its cover has then been baked after fresh." The same material was largely used by the Assyrians, and many of their clay tablets still remain. "They are of various sizes, ranging from nine inches long by six and a half wide, to an inch and a half by an inch wide, and even less... Some thousands of these have been recovered; many are historical, some linguistic, some geographical, some astronomical." (comp. Pliny, Nat. Hist. vii, 56; Heeren, Hist. Rest. ii, 185).

For the similar use of hollow cylinders, or prisms of six or eight sides, formed of fine terra cotta, sometimes glazed, on which the characters were traced with a small stylus, in some specimens so minute as to be capable of decipherment only with the aid of a magnifying-glass, see Rawlinson (Anc. Mon. i, 580, 478). See Brick.

In Egypt the principal writing material was quite of a different sort. Wooden tablets are indeed found pictured on the monuments (Wilkinson, Anc. Egypt. ii, 100); but the material which was in common use, even from very ancient times, was the papyrus. This reed, found chiefly in Lower Egypt, "had various economic uses... for writing, the pith was taken out, and divided by a pointed instrument into the thin pellies of which it is composed; it was then flattened by pressure, and the strips glued together, other strips being placed at right angles to them, so that a roll of any length might be manufactured (Pliny's account, Nat. Hist. xiii, 23, is partly erroneous)" (Kenrick, Egypt. i, 89, 90). That this material was in use in Egypt from a very early period is evidenced by still existing papyri MSS. of the earliest Tchban dynasties (ibid. i, 285, 337, 485, 497, ii, 102, 142; see also Wilkinson, Anc. Egypt. ii, 99). As the papyrus, being in great demand, and exported to all parts of the world, became very costly, other materials were often used instead of it, among which Wilkinson mentions leather, a few leather rolls of an early period having been found in the tombs (ibid. p. 152).

Now, as Palestine lay between Babylonia and Assyria on the one hand, and Egypt on the other, and formed the highway of union and commerce between them, we may expect to find the materials of writing very similar to those in common use in the two great centres of civilisation, with which it was so intimately connected. Accordingly, we do find mention made in the Old Test. of both of the tablet (huch) and of the roll (megillah); but we are not distinctly informed of what substance either tablet or roll was composed. From the character of the soil of Palestine it is pretty certain that the tablet was not, as usually in Assyria and Babylonia, of baked clay, unless we are to suppose an importation of Assyrian tablets, which is scarcely possible. As the writing seems to have been inscribed on these tablets when the clay was fresh, which, of course, it could not be after the lapse of time occupied in its carriage from Assyria to Palestine. Accordingly, brick is mentioned in Scripture usually in connection with Babylonia or Egypt (Gen. xi, 8; Exod. v, 7-19; Nah. iii, 14; Jer. xxxiii, 9; Ezek. iv, 1); rarely in connection with Palestine (Isa. ix, 9 [10]); and we read of no tablet of clay, but either of stone (as in the case of the tables of the law), or of metal (1 Kings vii, 46, Isa. vii, 18; comp. iii, 20, 32), or of wood, which was probably the material commonly employed for writing on (Luke i, 63; comp. 2 Esdras xiv, 24), where tablets of box-wood are mentioned.

The roll (or nipi, ntii) (Psa. xl, 8 [7]; Jer. xxxvi, 2, 4; Ezek. ii, 9), is not mentioned before the time of Jeremiah (unless Psa. 21 be earlier), and only in Jer. xvi, 12, in Ezek. ii, and i, and Zach. v (comp. also Isa. xxxiv, 4, 'And the heavens shall be rolled up as a book;') also 1 Esdras vi, 28; Luke iv, 17; Rev. vi, 14). Considering the close connection between Judas and...
Egypt, especially in the later period of the kingdom, it is probable that the roll was of papyrus, though we have no actual statement to that effect in the Hebrew Scriptures. All we certainly know is that a substance which might be torn and burned (Jer. xxxvi, 23); that the writing was with ink, 𐤀𐤁𐤃𐤃, and was arranged in columns, 𐤀𐤁𐤃𐤃; deludik, lit. doors (ibid.); and that both sides of the material were sometimes written on (Ezek. ii, 10). Mention is made of paper in 2 John 12; also 2 Esdras xv, 2; Tobit vii, 14. See Paper.

That prepared skins were used for writing on by the ancient Hebrews is probable, but we have no direct evidence in either book, letter, or document, was so called from its connection with a root meaning to "scrape," is very doubtful; it is certain that in Hebrew the root אָסָף has no such meaning. The only Scriptural mention of parchment is found in the New Test. (2 Titus iv, 12). See Parchment.

The tablet was inscribed with a stylus, which made an indentation in the substance of which the tablet was composed; the roll was written on with ink (2 Cor. iii, 3; 2 John 12; 3 John 18). In Ezek. ix, 3, 3, 11, the inksand, עַשׁ הַדּוֹס, is mentioned. As to the stylus or pen, the Hebrew word for it is עַשׁ הַדּוֹס, the derivation of which is obscure. It is found in four passages, in two of which it has attached to it the epithet "iron" (Job xix, 24; Jer. xvii, 1); in the other two (Psa. xiv, 2; Jer. viii, 8) it denotes the pen in common use among the scribes or scribes, of whatever sort that may have been. The word עַשׁ הַדּוֹס, choret, which is usually conjoined by writers upon this subject with עַשׁ הַדּוֹס, is mentioned only in one somewhat obscure passage (Isa. viii, 2) as an instrument of writing; it has probably some connection with chartumum, the name of the Egyptian sacred scribes. In Egypt the reed-pen seems to have been in use from the earliest times. It even forms part of one of the ancient alphabetic characters. "The reed-pen and inksand, and scribes employed in writing, appear among the sculptures in the tombs of Gizeh, which are contemporaneous with the pyramids themselves" (Kennic, Egypt, ii, 102, 142). See Pen.

Wucherer, Johann Friedrich, a Lutheran theologian of Germany, was born March 8, 1806, at Nördlingen. He studied at Erlangen, and, after completing his course, acted for some time as assistant minister in his native place. In 1823 he was appointed hospital-preacher of Nördlingen, and pastor at Baldingen. In 1855 he was called to Aha, and died there, Dec. 28, 1881. Wucherer was a faithful follower of his Master, and the many difficulties which he had to overcome in the early period of his ministry proved to be a blessing not only to him but also to his flock. He wrote, Vom evangelisch-lutherischen Hauptpoetischen Entarten (Nördlingen, 1846) — Zu einem Zweigesis (ibid. ed.). — Populäre Einleitung in die Schriften des neuen Testaments (ibid. 1854). — Der Pfarrer in der hand (ibid. 1855). See Zuchold, Bibl. Theol. ii, 175. (B. P.)

Wilfuer, Johann, a Protestant theologian of Ger- many, was born July 7, 1845, at Neuruppin, and died there, Sept. 8, 1874. He is the author of, עַשׁ Hеbriсе and Latīnе cum Amplо et Eruditi Commentario Perpetuo (Aldorf, 1868). — Theriaque Judicis ad Examen Renovata, etc., Acc. Is. Vicia Vindos Singnwmis (Nuremberg, 1851). See Fürst, Bibl. Jud. iii, 587; Winer, Handbuch der theol. Lit., i, 525. (B. F.)

Wilfer, Daniel, a Lutheran theologian of Ger- many, was born at Nuremberg, July 3, 1617, and died there, May 11, 1685, professor and pastor. He is best known as the author of that fine hymn, O Ewigkeit, O Ewigkeit, a favorite with thearian Niebuhr. It has been translated into English in the Lyra Germani, ii, 26: "Eternity! Eternity! How long shall thou, Eternity!" See Will, Nürnberger Gelehrten Lexikon, iii, 1757; Wulfersche Lebenspredigt (Nuremberg, 1688); Koch, Gesch. d. deutschen Kirchenliedes, i, 194 sq. (B. P.)

Wulflam, archbishop of Canterbury, was consecrated by archbishop Athelom, to whom both at Wells and at Canterbury, he was the successor. One of the first public acts he was called upon to perform, within two years of his appointment, was to officiate at the coronation of Athelstan, which occurred in 925. In January, soon after the coronation, his services were required at Tamworth, to officiate at a political marriage. Again, at a later period, the good offices of the archbishop of Canterbury were required at the marriage of the daughter of Edward the Elder to Hugh the Great, count of Paris, the son of Robert I. As a rule he was never called upon to officiate in religious matters, or to promote church privileges. He died in 942. See Hook, Lives of the Archbishops of Canterbury, i, 389 sq.

Wulfisch or Wulflam, an ecclesiastical of Longobard origin, established himself as a stylist, in the latter half of the 6th century, in the district of Trier, France, and gained the admiration of the people for whose conversion he prayed, preaching to the multitudes that thronged around him, and persuading them to destroy their idols. See Neander, Hist. of the Church, iii, 28.

Wufred, an English ecclesiastical of the 10th century, went over as a missionary to Skara, in West Gothland, and very inconsiderately seized an axe and dashed to death a man to whom a metal object that he was attacked by a body of furious pagans and put to death at once. See Neander, Hist. of the Church, iii, 292.

Wulfried, archbishop of Canterbury, was nominated by Ethelhard, and was the first occupant of that important office. His consecration took place in August, 905, and it is said that, although he held the archbishopric for more than twenty-eight years, he died nothing worthy of record. He died March 24, 882. See Hook, Lives of the Archbishops of Canterbury, i, 270 sq.


Wunderbar, Reuben, a Jewish teacher at Riga, where he died, Aug. 19, 1868, is the author of, תּוֹלֵק הַנִּצָּה, i. e., Biblisch-talmudische Medizin (Riga, 1850-69, 2 vols.). Besides, he contributed largely to Fürst's Orient and other periodicals. See Fürst, Bibl. Jud. iii, 587. (B. P.)

Wundt, Daniel Ludwig, a Protestant theologian of Germany, was born Nov. 12, 1741, at Creuznach. He studied at Heidelberg, was appointed in 1766 second preacher in the parish church of Tübingen, and in 1770 first preacher at Oppenheim. In 1778 he was called to his native place, where he labored till 1788, when he was appointed second professor of theology at Heidelberg, advancing in 1787 to the first professorship. He died Feb. 19, 1805. Of his writings, Kritische Vorlesungen über die Geschichte des jüdischen Volkes (Heidelberg, 1788) — Magazin für die Kirchen- und Gelehrtengeschichte des Churfürstenthums Pfalz (ibid. 1789-90, 2 vols.) — Magazin für die pfälzische Ge
schichte (ibid. 1738). See Döring, Die gelehrten Theologen Deutschlands, iv, 758 sq. (B. P.)

Wuorin Vaki, in Finnish mythology, were the genii of the rocks and mines, who worked under the guidance of Kämaulainen.


Würfel, Andreas, a Protestant theologian of Germany, was born at Nuremberg, Feb. 28, 1718, and died at Offenhausen, in Bavaria, Oct. 6, 1768. He is the author of Lebensbeschreibungen aller Geistlicher, welche in der Reichsstadt Nürnberg auf deren Land seit der Reformation gediht (Nuremberg, 1756; continued until 1779 by Waldau, ibid. 1779-85). — Historische Nachrichten der Judengemeinde, welche ehedem in der Reichsstadt Nürnberg angesiedelt waren, aber anno 1499 ausgeschieden worden (ibid. 1758). — Historische Nachricht von der Judengemeinde in der Hofmark Fürth, etc. (Frankfort and Prague, 1754). See Winer, Handbuch der theolog. Lit., i, 707; Furst, Bibl. Jud. iii, 580. (B. P.)

Wurksaiti were priests of the third order among pagan Prussians. Gria was the lead as supreme head; next in order come the Griaaites, then the Siggones, and lastly the Wurksaiti. They are said to have had control of the management of religious duties. Possibly the same dedication, discipline, and sacrifice of the offerings were their main duty.

Württemberg, The Kingdom of, has, according to the census of 1880, a population of 1,971,255 souls, of whom 1,861,412 are Protestants, 590,405 Roman Catholics, 13,536 Jews, etc. The constitution of the Protestant Church is consistorial. The highest legislative and administrative authority is, so far as regards purely ecclesiastical matters, vested in the consistory, composed of a president, a legal councillor, and seven ordinary councillors (five laymen and two ecclesiastics), who are all appointed by the king. Since 1848, however, the consistory has been established as the consistory, and acting in union with it, a series of parish councils, diocesan synods, and annual synods-general, to which the membership is elective. The territory of the Church is divided into six superintendencies, each with a "primate" at the head. These prates supervinted 49 deaneries, comprising 906 parishes, with 1021 pastors. Each prate has to visit his dioce every three years. The general synod meets every four years, and is composed of fifty-six members, viz., of forty-nine members representing the different deaneries, one representing the theological faculty of Tubingen, and six nominated directly by the king. The University of Tubingen has a faculty of Protestant theology, consisting of five ordinary professors, besides professors extraordinary and "Privatdocenten." The Roman Catholics in Württemberg form the episcopal diocese of Stuttgart, which comprises 672 parishes and 946 priests, paid by the state. The University of Tubingen has also a faculty of Roman Catholic theology, consisting of six professors. The diocese of Rottenburg belongs to the ecclesiastical province of Freiburg, to which its relations have been arranged by the papal bull Pro visa solvendi, of Aug. 11, 1821. The present incumbent of the episcopal see at Rottenburg is the famous Church historian Heffe. Besides the Catholic faculty, there is also a clerical seminary at Rottenburg, with three professors. The relations of the Jews are regulated by the law of April 25, 1825. The territory of the synagogue is divided into twelve rabbinates, which are governed by an ecclesiastical council, consisting of the chief rabbis of Stuttgart and five laymen, who are responsible to the ministry for ecclesiastical affairs. See Schmidt-Sommerring, Die evangelischen Kirchen Württembergs (2 vols., 1825). — Württemberg's nach Entstehung und gegenwärtigem Bestand (Stuttgart, 1879) — Helveticum. Chronik der evangelischen Kirche Württembergs vom Jahre 1789 (ibid. 1880) — Hof- und Staats-Handbuch des Königreichs Württemberg (Frankfort, 1830). See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Herzog, Real-Encyclop. s. v. (B. P.)

Würzburg (or Wurtszburg), Council of (Concilium Herbipolense). Würzburg is a fortified city of Bavaria, capital of the circle of Lower Franconia, one hundred and forty miles north-west of Munich, on the right bank of the Main. An ecclesiastical council was held there March 18, 1297, in the presence of the emperor Rudolph, by the legate, John, bishop of Tuscumb, assisted by four archbishops, viz., those of Mayence, Cologne, Salzburg, and Vienna, some of their suffragans, and many abbots. Forty-two canons were published.

The first five relate to the moral conduct and manner of life of the clergy, prohibiting, for example, the wearing of gold rings, nor play with dice, and to dress according to their calling.

1. Forbids to celebrate two masses in one day, except in case of necessity.

2. Orders the Body of our Lord shall be carried with proper solemnity to the sick, and to women near the time of their delivery.

3. Forbids to hold two vicarages.

4. Orders those who have received investiture at the hands of laymen to resign their benefices into the bishop's hands, and to deliver the colligation property to the bishop.

5. Forbids any fee for the nuptial benediction and for funerals.

6. Forbids to certify a church without the bishop's consent.

7. Forbids to excommunicate wives or mothers on account of their deceased husband's or children's debts, except they have succeeded to their property.

See Mansi, Concil. xi, 1818; Landon, Manual of Councils, p. 696, 697.

Wurzah. See WODAN.

Wurtze, Karl Friedrich Adolf, a Protestant theologian and philosopher of Germany, was born at Breslau, Nov. 10, 1818. Here he studied theology and philosophy, and lectured from 1843 as a private teacher on philosophy. In 1854 he was called as professor of theology to Berlin, and in 1861 as ordinary professor to Halle, where he died, April 12, 1870. He wrote: Abhandlung über die Cognoscens der heidnischen Religion vor der Zeit Jesu u. der Apostel, a prize essay (Hague, 1850). — Geschichte des Heidentums in Bezug auf Religion, Wissen, Kunst, Stütlichkeit und Staatslehre (Breslau, 1861-83, 2 vols.) — Der deutsche Volkserbe (Hamburg, 1856; 3d ed. 1868). — Handbuch der christlichen Sittenlehre (Berlin, 1863-65, 2 vols.; Engl. transl. by J. P. Lacroix, ChristiWEth, N. Y., 1873, 2 vols.). After his death was published Zur Geschichte der Bartholomäusbrunnen von Dr. S. Müller-Præmestin (Leipsic, 1878). Besides these works he published some minor writings. See Literaturarchiv Handwörterbuch, 1870, p. 489; Theologisches Universallexikon, s. v.; Zuchold, Bibl. Theo. ii, 1478. (B. P.)

Wyana, in Hindū philosophy, is probably a generic name of the founders of the Vedanta (q. v.).

Wyatt, Christopher B., D.D., a Protestant Episcopal clergyman, graduated from the General Theological Seminary, N. Y. He was ordained deacon in 1846 and presbyter in 1849; became rector of a church in San Francisco, Cal., which he left in 1854; in 1856 of St. Thomas's Church, New Windsor, N. Y.; in 1862 of Mount Calvary Church, Baltimore, Md.; in 1864 of Trinity Church, San Francisco, Cal, whence he removed, in 1869 or 1870, to New York city, where he resided until 1872, and then became rector of St. Peter's
Church, Westchester, N. Y., in which office he remained until his death, Nov. 8, 1879, at the age of fifty-four years. See Prot. Episc. Almacs, 1800, p. 172.

**Wycliffites**, the followers of John Wycliffe (q. v.). For their history and doctrines, see LOLLARDS.

Wylie, Samuel, D.D., a Reformed Presbyterian minister, was born in Ireland about 1732, and came to the United States when a boy. He was educated under the supervision of his uncle, the Rev. S. B. Wyile, D.D., of Philadelphia. He graduated from the University of Pennsylvania and at the theological seminary of the Reformed Presbyterian Church, and was ordained in 1818. He acted as a home missionary until 1820, when he was settled as pastor of a church in Sparta, Ill., where he remained until his death, March 20, 1872. He exerted a wide influence in his field of labor, above a dozen churches having been formed from the nucleus of his original congregation.

Wymundus, a Scotch prelate, was consecrated bishop of the Isles in the 12th century. He was de-

Wynntown (Wynont, or Winton), Andrew Owen, a Scotch ecclesiastic and poet, was a canon regular of the priory of St. Andrews, and in or before 1586 was elected prior of St. Serf's Inch, Lochleven. He was prior at least as late as 1415, and records the death of Robert, duke of Albany, which occurred in 1420. But 1936—Testament Teologico Dogmatico Methodo Scientifico Pertractatae (Berne, 1781—87, 4 vols.)—

X.

Xantes Pagninus. See PAGNINUS, SANCTUS.

Xanthicus (Zaithos), the name of the sixth month among the Seleucid Syrians (2 Mac. xi, 80, 88 (xii. 11), i. e. in the Macedonian calendar (Iulier, Handb. d. Chronol., i, 829 sq.) Josephus makes it parallel with the Jewish Nisan (Ant. i, 8, 8; iii, 10, 5; comp. War, v, 8, 1). See MONTH.

Xanthopulus. See NICHOPHUS CALLISTUS.

Xaverius Society. This is the name of a mission- ary society founded in 1822 by some laymen at Lyons, in honor of Francis Xavier. This society is found all over the globe. Its income was, in 1869, 557,000 whole years. He died in 814 B.C. Xenocrates' doctrines were discussed by Aristotle and Theophrastus, and he was held in high regard by such men as Panaetius and Cicero. Diogenes Laertius gives a long list of his writings, and there are many works which are ascribed to the name of Xenocrates, but which are not in fact his. He died in 50 B.C. Xenocrates' doctrines were discussed by Aristotle and Theophrastus, and he was held in high regard by such men as Panaetius and Cicero. Diogenes Laertius gives a long list of his writings, and there are many works which are ascribed to the name of Xenocrates, but which are not in fact his. From the principles of the Academy, the works of the Alexandrians, and in the works of the Neoplatonists, we find the seeds of many of the ideas which have been developed in the later centuries. From the principles of the Academy, the works of the Alexandrians, and in the works of the Neoplatonists, we find the seeds of many of the ideas which have been developed in the later centuries. From the principles of the Academy, the works of the Alexandrians, and in the works of the Neoplatonists, we find the seeds of many of the ideas which have been developed in the later centuries.
XENOPHANES, a Greek philosopher, was born at Colophon, Ionia, probably about 570 B.C. He was the son of an Orthophoros, or, according to others, of Deaion. He left his native land and sought himself to the Ionian colonies, Sicily, Zancle, and Carthage. There can be no doubt that, as the founder of the Eleatic school, he lived for some time at Elea (Yela, in Italy, founded by the Phocians about 556 B.C.), the foundation of which he had sung. His death occurred probably about 480 B.C., though amid the conflicting statements concerning his age it is best to say that he lived between the times of Pythagoras and Heraclitus, for he mentions the one and is mentioned by the other.

Xenophanes was a poet as well as a philosopher. He wrote an epic poem of two thousand verses on the founding of Elea, and a poem on the foundation of his native city, Colophon. His philosophical doctrines were expressed in poetical form, and from the few fragments of his poetry which remain, and the brief notices of him by other writers, we collect what we know of his doctrines. He attacked Herodotus and Homer, in hexameter verses, elegiacs, and iambic verses, for their representations of the deities, to whom those poets attribute all the vices and weaknesses of men. He taught that God was one, unlimited in form or mind. He pointed out the facts that the representations of gods, depicting them as having bodies like their own, and declared that if animals could make representations of the deity, they would make them like themselves. Assuming that the deity is the most powerful of beings, he proves the necessity of being one, and alike endowed with equal powers of seeing, comprehending, and hearing. He asserted that the deity is of a spherical form, neither limited nor unlimited, neither moving nor at rest. God rules and directs all, and things as they appear to us are the imperfect manifestations of the One eternal. He maintains that God's true nature cannot be known. He has been charged with being a pantheist, but from this accusation certain principles take some pains to defend him. In the early history of philosophy the language of the science was not well defined, so that many expressions which have since come to mean certain things did not then have those meanings. Certain expressions of Xenophanes have been quoted by modern writers to prove his pantheism; but other quotations, as, for example, those of Aristotle, show that he speaks of God as a Being eternal, and distinct from the visible universe.

See Diogenes Laertius, Xenophanes; Ritter, Geschichte der Philosophie, vol. 1; Cousin, Nouveaux Fragments Philosophiques, gr. Xenophanes; Simon Karsten, Xenophanisim Colophonis Contraquem Reliques, de Vita ejus et Studiis Diap. Laert. et Fragmenta Explicativa, Numina Illustrativa; Smith, Dict. of Greek and Rom. Biog. and Myth. v. v.

XENORIN, a sect of materialists in Japan, who believe in no other life than the present.

XEOODINIA are a sect among the Japanese who acknowledge a future state, and believe in the immortality of the soul. Amida is their favorite deity, and the bonzes of this sect go up and down the public streets and roads, summoning devotees by the sound of a bell, and distributing indulgences and dispensations, constantly crying in a chantin tone, "O ever blessed Amida, have mercy upon us."

XEROGRAPHIA (Xerography, from gr. Xeritis, dry, and gyneis, to eat) was first-day in the early ages of the Christian Church, on which they ate nothing but bread and water, but afterwards pulses, herbs, and fruits were added. Epiphanius assures us that throughout the Holy Week people continue to use dry food, viz. bread and salt, using water only in the evening" (Compend. dog. Cath.). This great fast kept was six days of the Holy Week for devotion, and by obligation; so that the Church continued the Montanists, who, of their own private authority, would not only oblige all people to observe the xerographia of the Holy Week, but also other fasts that they had established, as well as several Lent. The Essenes, whether they were Jews or the first Christians of Alexandrea, observed xerographia on certain days; for Philip and his companions put nothing to their bread and water but salt and hyssop. During Lent fish was the only animal food permitted; but, according to some authorities, fowls were afterwards added.

XERES (Xeris) : Pers. KshKaوا، or Khorsa; according to Benfer, XshXshg, king of Persia, is chiefly known for his gigantic but unsuccessful invasion of Greece (Herod. vii, viii; Diod. Sic. xi). He was the son of Darius Hystaspis, and of Atossa, daughter of Cyrus. He succeeded his father, 485 B.C., having been brought up in the kingdom of Persia a short time before his father's death, who preferred him before his elder brother Artabanus, because the latter was born while Darius was a private individual; but Xerxes was born after his elevation to the throne. He was the fourth king prophesied of in Dan. xi, 2: "Be- hold there shall stand the king of Persia; and yet three kings in Persia (Cyrus, Cambyses, and Darius, son of Hydaspes), and the fourth (Xerxes) shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Greece." Xerxes' army, when his march from Sardis: his army was moved forward with great deliberation, and being numbered on its arrival in Europe was found to muster 1,700,000 foot, and 80,000 horse, besides camels, car- riots, and ships of war. These numbers, and the undis- ciplined crowds who must have attended them, to supply their necessities, are perfectly bewildering to the
XERXES 1001 XUAREZ

imagination; and they become still more so when their varied costumes, the silken and gilded tents, the standards, the costly armor, and the variety of national weapons are considered. One of the political parties of Greece, it must be borne in mind, was in league with the Persian court, and the terror of the country verged upon despair of maintaining their liberties. Those misadventures, however, while the pass of Thermopylae was defended by Leonidas and his Spartans, succeeded in rallying their countrymen, and, having created a navy, defeated Xerxes at the battle of Salamis. This great event took place in the year of the expedition, 480 B.C. The Persians were allowed to retreat in such order as they could, but Mardonius, one of the principal commanders, reserved a more manageable army, the best he could pick from the flying host, and with these he was defeated by the combined Greeks the year following. After the return of Xerxes from his unsuccessful campaign, he ordered the demolition of all the Greek temples in Asia; that of Diana at Ephesus alone being spared. He had been instructed in the religion of the magi by Zoroaster, and was inspired with a horror of idolatry; therefore he also destroyed all the idols in his empire. In 477 B.C. he attempted to fulfill the prophetic promise of Jeremiah vii. 2, and li, 44-47. See BABYLON. Xerxes was assassinated by Artabanes, one of the great officers of his court, who aspired to found a new dynasty in Persia, 465 B.C. See Smith, Dict. of Class. Biog. s. v. See Faramur.

This prince was, according to most interpreters (see especially Scaliger, Emend. Temp. vi, 587, 696), the Ahura Mazda (اًهرامزدا) of the book of Esther (q. v.), an identification which the whole romantic story of Esther goes to confirm (see Rosenmüller, Alterth. I, i, 388 sq.; Hähnichen, Einl. ins A. T. II, i, 389 sq.; Baumgarten, De Fide Libri Esth. p. 128 sq.; Rödiger, in the Halle Encyclop. I, xxxviii, 236 sq.). The enumeration of his resources (Esth. I, 2; ii, 16) agrees with the statement of Herodotus (vii, 7 sq.) respecting the rallying of his forces against Egypt; and the date of the great feast, the third year of his reign (Esth. i, 8), tallies with the successful conclusion of that expedition which took place in his second year, the luxurious character of the carousal, moreover, being consistent with Persian custom. (Herod. i, 139). Between the first and the second year, the sultan Vahshi, resulting from that feast, and the reception of Esther into his harem in his seventh year (Esth. ii, 16), falls appropriately the Greek campaign which Xerxes, after several years of preparation, undertook in his fifth year (Herod. vii. 20). The duration of the expedition, from the crossing of the Hellespont by Xerxes (ibid. vii, 38 sq.), to the return to Susa, is disputed by chronologers (see Baumgarten, l. c. p. 142 sq.); but two years is a most probable interval (see Clinton, Fasti Hellen. ii, 28; L'Art de Vérifier les Dates, ii, 887 sq.). Again, the extent of the dominions (Esth. i, 1 sq.) corresponds with the classical description of Xerxes; he occupied Ethiopia, which Cambyses had already attempted (Herod. iii, 20 sq.; moreover, the Ethiopians served in Xerxes' armies, ibid. vii, 69 sq.), as well as India, to which Durai Hystaspis had advanced (ibid. iv, 44 sq.). Moreover, the voluptuousness and impieness of women (Esth. v, 8; vii, 8 sq.; viii, 8 sq.; ix, 12) in the time of Xerxes are well known (Herod. ix, 10 sq.). But especially does the vexation which Xerxes experienced from the failure of his expedition to Greece explain why, while living entirely for his own pleasure (Cicero, Tus. v, 7), he should not only abandon the most important affairs of state to an upstart (Esth. iii. 16), but also give his assent to deeds of violence, now on this side, and now on that (iii, 10 sq.; vii, 10; viii, 8); all of which facts characterize, according to our ideas, a senseless (Herod. vii, 85, goddess (viii, 109), and cruel despot (viii, 87 sq.). Finally the raising of a large tax (Esth. x, 1) may readily have followed the exhaustion of the royal treasury by the disastrous expedition into Greece. See ARABURUS. Xisuthros (or Xaithrus), the Chaldean Noah. See Deluge.

X. XIan, Ximae, are abbreviations for Christ, Christian, and Christmas, respectively. Other abbreviations of a similar character are used: Xmas, or Xm, for Christmas; Xn, for Christian; Xny, or Xy, for Christianity.

Xylolatry (literally, worshipers of the wood) was a term of reproach applied by the old iconoclasts to the orthodox Christians, who revered both the symbol of their faith and representations of sacred persons and objects.

Xylon (the wood), i.e. the Cross on which our Lord was crucified.

Xylophoria. See WOOD-CARRYING, FEAST OF.

Xuarez, Juan, an early Roman Catholic prelate in America, was a native of Valencia, Spain, and entered the Franciscan order in the province of St. Gabriel, established by Martin at a time when, by the zealous reforms of cardinal Cisneros, the Franciscans of Spain were full of fervor and piety. When Cortez applied for Franciscan missionaries to undertake the conversion of the thickly settled towns in the kingdom just reduced by his arms, a Spanish father, Francis de los Angeles, had just been elected general of the order of St. Francis. For the leader of the twelve missionaries chosen, he selected Martin de Valencia, and fourth among their number was Juan Xuarez. With his superior, he embarked at San Lucas, Jan. 16, 1524, and on May 18 they reached the castle of San Juan de Ulloa, before Vera Cruz, and met Cortez at Mexico. Father Xuarez was placed at Huecoango, and as the result of his labors there the temple, where human sacrifices had often been perpetrated, was destroyed. After laboring here two years he returned to Spain, in 1526, accompanied by some of his Indian pupils, and sent out six more missionaries. In 1527 Xuarez was assigned to the expedition then fitting out by Fampillo de Narvaez, which was intended to establish in Florida a settlement to rival that of Mexico. Xuarez was not only made commissary of his order, but was nominated bishop of Florida, his diocese to extend from the Atlantic to Rio de las Palmas, Mexico. With four Franciscan fathers and other priests, he sailed from San Lucas, June 17, 1527, and reached Florida in April. Misfortune attended this ill-starred expedition. The people were fierce and hostile, and the force, thinned by disease and constant engagements, crept along the northern coast of the gulf of Mexico. The brave Narvaez was driven out to sea, and never again heard of. The party then scattered, and many perished on an island called Mahado, probably that called massacred by the French. There is no record of the death of bishop Xuarez and his companions, John de Palos. Alvar Nunez Cabeza de Vaca, with three others, reached a Spanish post in Sonora, but has left no details. They either perished of hunger or at the hands of the Indians, about the close of 1528. The portraits of the original twelve Franciscans of Mexico have been preserved, and that of Xuarez appears in the relation of Cabeza de Vaca. See (N. Y.) Catholic Almanac, 1872, p. 67.
YARN

Yorubas enjoy the entire New Test., together with the books of Genesis to Ruth, Psalms, and Daniel, of the Old Test., in their vernacular (B. P. H.).

Yarn (_metric, a collection; or_tape, twine).
The notice of yarn is contained in an extremely obscure passage in 1 Kings x, 28 (2 Chron. i, 16). "Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price." The Sept. gives de oros, implying an original reading of ofo, the Vulg. has de eo, which is merely a Latinized form of the original. The Hebrew received text is questionable, from the circumstance that the second mikveh has its final vowel lengthened as if it were in the status constructus. The probability is that the term does refer to some entrepot of Egyptian commerce, but whether Teshoah, as in the Sept., or Coa, or as in the Vulg., is doubtful. Gesenius (Theutet, p. 1929) gives the sense of "number" as applying equally to the merchants and the horses: "A band of the king's merchants bought a drove (of horses) at a price." but the verbal arrangement in 2 Chron. is opposed to this rendering. Thieneus (Ezeg. Handb. on 1 Kings x, 28) combines this sense with the former, giving to the first mikveh the sense "from Teshoah," to the second the sense of "drove." Bertheau (Ezeg. Handb. on 2 Chron. i, 16) and Furst (Lex. a. v.) side with the Vulgate, and support the view called Coa, the Egyptian frontier: "The king's merchants from Coa (i. e. stationed at Coa) took the horses from Coa at a price." The sense adopted in the A. V. is derived from Jewish interpreters. See LINN.

Yashpeh. See Jabez.

Yatun. The religion of the Yatun, a name given to the enemies of Zoroaster in the Zend-Avesta. These were overthrown by Darius, the son of Hyastaspes, and the religion of Zoroaster re-established. See Lenormant, Chaldæan Magic, p. 219.

Year (מָעָשָׂה). skandh, lit. repetition, kindred with מָעָשָׂה, second; f roc, the highest ordinary division of time, marked by the solar revolutions of the seasons. See TIME.

I. Years, properly so called.—Two years were known to, and apparently used by, the Hebrews. See CALENDAR.

1. A year of 360 days, containing 12 months of 30 days each, is indicated by certain passages in the prophetic oracles. The time, times, and a half; of Daniel (vii, 25; xii, 7), was "77 years; 2°, 3°, 1200 years." 2°, 3°, 1200 means "year," evidently the same period as the 42 months (Rev. xvi, 2) and 1260 days of the Revelation (xi, 3; xi, 6), for 360 x 3.5 = 1260, and 30 x 42 = 1260. This year perfectly corresponds to the Egyptian Vague year, without the intercalary days. It appears to have been in use in Noah's time, or at least in the time of the writer of the narrative of the flood, for in that narrative the interval from the 17th day of the 2d month to the 17th day of the 7th of the same year appears to be stated to be a period of 180 days (Gen. vii, 11, 24; viii, 5, 4; comp. 18), and, as the 1st, 2d, 7th, 10th, 11th, and 12th months of one year mentioned (vii, 11; viii, 4, 5, 13, 14), the 1st day of the 16th month of this year being separated from the 1st day of the 1st month of the next year by an interval of at least 54 days (vii, 5, 6, 10, 12, 13), we can only infer a year of 12 months. Idolers disputes the former inference, arguing that as the water first began to sink after 150 days (and then had been fifteen cubits above all high mountains), it must have sunk for some days ere the ark could have rested on Ararat, so that the second date must have been more than 150 days later than the first (Huffsch, i, 69, 70, 467, 479). This argument depends upon the expression "high mountains," and upon the height of "mountains of Ararat," upon which the ark rested (Gen. viii, 4), and we are certainly justified by Shemitic usage, if we do not consider the usual inference of the great height attained by the flood to be a necessary one (Genesis of the Earth and of Man, 2d ed. p. 97, 98). The exact correspondent of the interval mentioned to 5 months of 30 days each, and the use of a year of 360 days, or 12 such months, by the prophets, the latter fact overlooked by Idolers, favor the idea that such a year is here meant, unless, indeed, one identical with the Egyptian Vague year, of 12 months of 30 days and 5 intercalary days. The settlement of this question depends upon the nature and history of these years, and our information on the latter subject is not sufficiently certain to enable us to do more than hazard a conjecture.

A year of 360 days is the rudest known. It is formed of 12 spurious lunar months, and was probably the parent of the lunar year of 354 days, and the Vague year of 365. That it should have continued any time in use would be surprising were it not for the convenient length of the months. The Hebrews were not so long as to the time of the Exodus, as we shall see, were evidently lunar, though in some manner rendered virtually solar, and we may therefore infer that the lunar year was as old as the date of the Exodus. As the Hebrew year was not an Egyptian year, and as nothing is said of its being new, save in its time of commencement, it was perhaps earlier in use among the Israelites, and either brought into Egypt by them or borrowed from Shemitic settlers.

The Vague year was certainly in use in Egypt as an remote an age as the earlier part of the 12th dynasty (cir. 2050 B.C.). And there can be no doubt as to that it was there used at the time of the building of the Great Pyramid (cir. 2650 B.C.). The intercalary days seem to be of Egyptian institution, for each of them was dedicated to one of the great gods, as if the innovation had been thus made permanent by the priests, and perhaps rendered popular as a series of days of feasting and rejoicing. The addition would, however, date from a very early period, that of the final settlement of the Egyptian religion.

As the lunar year and the Vague year run up parallel to so early a period as that of the Exodus, and the former seems to have been then Shemitic, the latter then, and for several centuries earlier, Egyptian, and probably of Egyptian origin, we may reasonably conjecture that the former originated from a year of 360 days in Asia, the later form, 365, in Africa, this primitive year having been used by the Noachians before their dispersion.

2. The year used by the Hebrews from the time of the Exodus may be said to have been then instituted, since a current month, Abib, on the 14th day of which the first of the month was kept, was then the seventh month of the year. The essential characteristics of this year can be clearly determined, though we cannot fix those of any single year. It was essentially solar, for the offerings of productions of the earth, first-fruits, harvest-produce, and ingathered fruits were, in certain days of the year, two of which were in the periods of great feasts, the third itself a feast reekoned from one of the former days. It seems evident that the year was made to depend upon these times, and it may be observed that such a calendar would tend to cause thankfulness for God's good gifts, and would put in the background the great luminaries which the heathen worshipped in Egypt and in Canaan. Though the year was thus essentially solar, it is certain that the months were lunar, each commencing with a new moon. There must, therefore, have been some method of adjustment. The first point to be decided is how the commencement of each year was fixed. On the 16th day of Abib ripe ears of corn were to be offered as first-fruits of the harvest (Lev. ii, 14; xxiii, 10, 11): this was the day on which the sickle was begun to be put to the corn (Deut. xvi, 10, 11), and no doubt the first time that, until the offering of first-fruits had been made no harvest-work was to be begun (Am. iii, 10, 5). He also states that ears of barley were offered (ibid.). That this
was the case, and that the ears were the earliest ripe, is evident from the following circumstances. The reaping of barley commenced the harvest (2 Sam. xxi, 9), that of wheat following, apparently without any considerable interval (Ruth ii, 28). On the day of Pentecost, the barley is considered as the first part of the harvest, and it was therefore called the Feast of Harvest. It was reckoned from the commencement of the harvest, on the 16th day of the 1st month. The 50 days must include the whole time of the harvest of both wheat and barley throughout Palestine. According to the observations of modern travellers, barley is gathered in the warm parts of Palestine, in the first days of April. The barley-harvest, therefore, begins about half a month or less after the vernal equinox. Each year, if solar, would thus begin about that equinox, when the earliest ears of barley must be ripe. As, however, the months were lunar, the commencement of the year must have been fixed by a new moon near this point of time. The new moon must have been that which fell about or next after the equinox, not more than a few days before, on account of the offering of first-fruits. Idolers, whose observations of the moon were not very accurate, but were so far following the sun, that the new moon was chosen by observation of the forwardness of the barley-crops in the warmer parts of the country (Hardenbach, i, 490). But such a method would have caused confusion on account of the different times of the beginning of the seasons of the Exodus, and in the first days of the period of the Judges there would often have been two separate commencements of the year in regions divided by hostile tribes, and in each of which the Israelites population led an existence almost independent of any other branch. It is more likely that the Hebrews would have determined their new-year's day by the observation of heliacal or other star-risings or settings known to mark the right time of the solar year. By such a method the beginning of any year could have been fixed a year before, either to one day, or, suppose the month-commencement fixed by actual observation of the vernal or the autumnal equinoxes. The year we have in the period of the Judges would therefore have been two beginnings, respectively at about the vernal and the autumnal equinoxes. The former supposition is a hypothesis, the latter may almost be proved. The strongest point of evidence as to two beginnings of the year from the time of the Exodus to the time of the Judges, is in this relation by Idolers, is the circumstance that the sabbatical and jubilee years commenced in the 7th month, and no doubt on the 10th day of the 7th month, the Day of Atonement (Lev. xxx, 9, 10), and as this year immediately followed a sabbatical year, the latter must have begun in the same manner. Both were full years, and therefore must have commenced on the 1st day. The jubilee year was proclaimed on the 1st day of the month, the Day of Atonement standing in the same relation to its beginning, and perhaps to the civil commencing with the beginning of the year, inter alia, on account of this beginning. This would be the most convenient, if not the necessary commencement of a year of total cessation from the labors of agriculture, as a year so commencing would comprise the whole round of such occupations in regular sequence from seed-time to harvest, and from harvest to vintage and gathering of fruits. The command as to both years, apart from the mention of the Day of Atonement, clearly shows this, unless we suppose, but this is surely unwarrantable, that the injunction in the two places in which it occurs follows the regulations of the people of the Levites in the other parts of the land (Exod. xxxiii, 11; Lev. xxv, 3, 4, 11), but that this was not intended to apply in the case of the observance. Two expressions, used with reference to the time of the Feast of Ingathering, on the 10th day of the 7th month, must be here noticed. This feast is spoken of as γεωργίας, "in the going out" or "end of the year" (Exod. xxv, 16), and as γεωργίας ἀρχή, [as] the change of the year (xxxiv, 22), the latter a vague expression. We may as well understand it, but this is not in point with the other, whether indicating the turning-point of a natural year, or the half of the year by the sacred reckoning. The rabbinical use the term Γεωργίας to designate the commencement of each of the four seasons into which they divide the year (Hardenbach, i, 556, 561). Our view is confirmed by the similarity of the
1st and 7th months as to their observances, the one containing the Feast of Unleavened Bread, from the 15th to the 21st inclusive; the other, that of Tabernacles, from the 15th to the 22d. Evidence in the same direction is found in the special sanctification of the 1st day of the 7th month, which in the blowing of trumpets reenacted the dedication of the Passover year on the Day of Atonement. We therefore hold that from the time of the Exodus there were two beginnings of the year, with the 1st of the 1st and the 1st of the 7th month, the former being the sacred reckoning, the latter, used for the operations of agriculture, the civil reckoning. In Egypt, in the present day, Moslems use the lunar year for their religious observances, and for ordinary affairs, except those of agriculture, which they regulate by the Coptic Julian year.

3. We must here notice the theories of the derivation of the Hebrew year from the Egyptian Vague year, as they are connected with the tropical point or points, and agricultural phenomena, by which the former was regulated. The Vague year was commonly used by the Egyptians; and from it only, if from an Egyptian year, is the Hebrew likely to have been derived. Two theories have been forming connected the two years at the Exodus.

(1) Some hold that Abib, the 1st month of the Hebrew year by the sacred reckoning, was the Egyptian Epiphi, called in Coptic, Epepi, and in Arabic, by the modern Egyptian Abib or Eib, 11th month of the Vague year. The similarity of sound is remarkable, but it must be remembered that the Egyptian name is derived from that of the goddess of the moon, Pepet or APAP-T (7) whereas the Hebrew name has the sense of "an ear of corn, a green ear," and is derived from the unused root 2223, traceable in 228, "verdure," 2228, "fruit," Arabic, 226, "green fodder." Moreover, the Egyptian P is rarely, if ever, represented by the Hebrew V, and the converse is not common. Still stronger evidence is afforded by the fact that we find in Egyptian the root ABB, "a nosegay," which is evidently related to Abib and its cognates. Supposing, however, that the Hebrew calendar was formed by fixing the Egyptian Epiphi as the 1st month, what would be the chronological result? The latest date to which the Exodus is assigned is about 1290 B.C. in the Julian, or 1820 B.C., the month Epiphi of the Egyptian Vague year commenced May 16, 44 days after the day of the vernal equinox, April 2, very near which the Hebrew year must have begun. Thus, at the latest date of the Exodus, there is an interval of a month and a half between the beginning of the Hebrew year and Epiphi 1. This interval represents about 180 years, through which the Vague year would retrograde in the Julian until the commencement of Epiphi corresponded to the vernal equinox, and no method can reduce it below 100. It is possible to effect thus much by conjecturing that the month Abib began somewhat after this tropical point, though the precise details of the state of the crops at the time of the plagues, as compared with the phenomena of agriculture in Lower Egypt at the present day, does not half a month an extreme extension. At the time of the plague of hail, the barley was in the ear and was smitten, with the flax, but the wheat was not sufficiently forward to be destroyed (Exod. ix, 31, 32). In Lower Egypt, at the present day, this would be the case about the end of February and beginning of March. The Exodus cannot have taken place many days after the plague of hail, so that it must have occurred about or a little after the time of the vernal equinox, and thus Abib cannot possibly have begun much after that tropical point; half a month is therefore excessive. We have thus carefully examined the evidence as to the supposed derivation of Abib from Epiphi, because it has been carelessly taken for granted, and more carelessly alleged in support of the latest date of the Exodus.

(2) We have founded an argument for the date of the Exodus upon another comparison of the Hebrew year and the Vague year. We have seen that the sacred commencement of the Hebrew year was at the new moon about or next after, but not much before, the vernal equinox: the civil commencement must usually have been a little before the vernal equinox. At the earliest date of the Exodus computed by modern chronologers, about the middle of the 17th century B.C., the Egyptian Vague year commenced at or about the latter time. The Hebrew year, reckoned from the civil commencement, and the Vague year, reckoned from the sacred commencement, therefore, nearly or exactly agreed. We have already seen that the Hebrews in Egypt, if they used a foreign year, must be supposed to have used the Vague year. It is worth while to inquire whether a Vague year of this time would further suit the characteristics of the first Hebrew year. It would be necessary that the 14th day of Abib, on which fell the full moon of the Passover of the Exodus, should correspond to the 14th of Phamenoth, in a Vague year commencing about the autumnal equinox. A full moon fell on the 14th of Phamenoth, or Thursday, April 21, 1652 B.C., according to a Vague year commencing on the day of the vernal equinox, Oct. 10, 1658 B.C. A full moon would not fall on the same day of the Vague year within a shorter interval than twenty-five years, and the triple near coincidence of new moon, Vague year, and autumnal equinox would not recur in less than fifteen hundred Vague years (Encyclop. Britit, 8th ed. "Egypt," p. 458). This date of the Exodus, 1652 B.C., is only four years earlier than Hale's, 1648 B.C., and only six years later than that adopted in this Cyclopædia, 1658 B.C. In confirmation of this early date, it must be added that in a list of confederates defeated by Thothmes III at Megiddo, in the twenty-third year of his reign, are certain names that we believe can only refer to Israelitish tribes. The date of this king's accession cannot be later than that of 1640 B.C., and his twenty-third year cannot therefore be later than about 1440 B.C. Were the Israelites then settled in Palestine, no date of the Exodus but the longest would be tenable. See Chronolo.

II. Divisions of the Year.—1. Seasons.—Two seasons are mentioned in the Bible: γεωργία, "summer," and γής, "winter." The former properly means the time of cutting fruits, the latter, that of gathering them; therefore, the season corresponds to rather summer and autumn than summer and winter. But that they signify ordinarily the two grand divisions of the year, the warm and cold seasons, is evident from their use for the whole year in the expression γής τῆς γεωργίας τῆς γής, "summer and winter" (Psa. lxxiv, 17; Zech. xiv, 8; perhaps Gen. viii, 22), and from the mention of the "winter house" (Jer. xxxix, 22) and the "summer house" (Amos iii, 15, where both are mentioned together). Probably γής, when used without reference to the year (as in Job xxix, 4), retains its original signification. In the promise to Noah, after the flood, the following remarkable passage occurs: "While the earth remaineth, seed-time and harvest, and cold and hot, and summer and winter shall not cease" (Gen. viii, 22). Here "seed-time," γής, and "harvest," γεωργία, are evidently the agricultural seasons. It seems unreasonable to suppose that they mean winter and summer, as the beginnings of the periods of sowing and of harvest are not separated by six months, and they do not last for six months each, or nearly so long a time. The phrase "cold and heat," γης καὶ ψυξ, probably indicates the great alternations of temperature. The whole passage, indeed, speaks of the alternation of seasons, a reproduction of the seasons, or light and darkness. As we have seen, the year was probably then a wandering one, and therefore the passage is not likely to refer to it, but to natural phenomena alone. See Season.
2. Months.—The Hebrew months, from the time of the Exodus, were lunar. The year appears ordinarily to have contained 12, but, when intercalation was necessary, a 13th. The older year contained 12 months of 30 days each, and 5 months of 29 days each.

3. Weeks.—The Hebrews, from the time of the institution of the Sabbath, whether at or before the Exodus, reckoned by weeks, but, as no lunar year could have contained a number of weeks without a fractional excess, this reckoning was virtually independent of the year. The Feast of Unleavened Bread lasted 7 days; from the 15th to the 21st, inclusive, of the same month. Its first and last days were kept as Sabbath. The Feast of Weeks, or Pentecost, was celebrated on the day which followed 7 weeks, counted from the 16th of the 1st month, that day being excluded. It was called the Feast of Harvest, and Day of First-fruits. The Feast of Trumpets (lit. "of the sound of the trumpet") was kept as a Sabbath on the 1st day of the 7th month. The Day of Atonement (lit. "of Atonement") was a fast, held the 10th day of the 7th month. The Feast of Tabernacles, or Feast of Gathering, was celebrated from the 15th to the 22nd day, inclusive, of the 7th month. It was a long and solemn religious observance, and not known to be of higher than priestly authority, are the Feast of Purim, commemorating the defeat of Haman's plot; the Feast of the Dedication, recording the cleansing and re-dedication of the Temple by Judas Maccabaeus; and four fasts. See Festival.

III. Sacred Years. 1. The Sabbath-year, פהּיָּמֶל, the "fellow year," or, possibly, "year of remission," פֶּהֶל שַׁמֶּל, alone, kept every seventh year, was commanded to be observed as a year of rest from the labors of agriculture and of remission of debts. Two Sabbatical years are recorded, commencing and current, 164-3 and 186-5 B.C. See SABBATICAL YEAR.

2. The Jubilee Year, פֶּהֶל פֶּסָחַס, the "year of the trumpet," פֶּהֶל שַׁמָּה, alone, a like year, which immediately followed every seventh Sabbatical year. It has been disputed whether the jubilee year was every forty-nine or fiftieth. The former is more probable. See JUBILEE YEAR.

YEAR, ECCLESIASTICAL. The present arrangement of the ecclesiastical year is one which has grown up and developed during the course of a long time, representing the wisdom of successive ages. It was but natural that the anniversaries of the chief events of our Lord's life, and of the day on which the Holy Ghost came upon the Church, should be observed by the disciples. Accordingly, it is not surprising that one of the very earliest questions debated in the Church was as to the time of keeping Easter. As early as A.D. 158, Polycarp went to consult Anicetus at Rome on this question, and the controversy, which they could not settle, was brought to a close by the Council of Nicaea. Similar early testimony may be found as to other festivals and solemn days. The anniversary of our Lord's death, Good Friday, must have been kept from the first. So, too, Epiphanius (Heres. Ixxv.; Eriu. vi.) speaks of St. Paul as keeping the feast of Pentecost, and quotes Acts xx. 16, in that connection. We find notices of the Epiphany as early as A.D. 200. Augustine observes that it, with other anniversaries solemnities, was either instituted by the apostles themselves or by plenary councils.

It may be that these "days which the Lord hath made," there arose the commemorations of the saints and martyrs of the Church. These are of very high antiquity. In the epistle of the Church at Smyrna to the Church at Philomelium (Eusebius, Hist. Eccl. iv. 15), the Christians of Smyrna tell their brethren where Polycarp's body was entombed, and how they intended to assemble at that place and celebrate his birthday with joy and gladness. The festival of St. Peter is traced back to the 8th century, and no doubt was observed much earlier as a festival of Peter and Paul. Origen names the celebration of the Holy Innocents, and Chrysostom the Festival of All Martyrs, which was kept on the octave of Pentecost.

Then, in course of time, other festivals were introduced; such as the Encena (q. v.). Bishops were also wont to keep the anniversaries of their consecrations, and of the shrines which had special devotions. It was given for great mercies and deliverances vouchsafed to them from God. Ordination was gradually limited to the Ember (q. v.) season, that thus there might be a special time of prayer and fasting on behalf of the newly ordained. Marriages were forbidden in certain parts of the year; as from Advent Sunday to Epiphany, from Septuagesima to the octave of Easter, three weeks before the feast of St. John, and from Rogation Sunday to Trinity Sunday. The special times for baptism were Epiphany, Easter, and Whitsunday, but chiefly the latter two. Intermingled certain festal seasons, one being kept as prayers were forbidden, as from Easter to Whitsunday inclusive, as ordered by the twelfth canon of Nicaea. On the Lord's day the standing posture was also adopted, in memory of our Lord's resurrection. Thus gradually, and harmonized the seasons of the Church. Kurta says:

"In the East, the symbolic relation between the natural and the ecclesiastical year was ignored, except so far as it was implied in the attempt to give to the events the significance of a Christian adaptation. To some extent, indeed, Western ideas had been imported in reference to the great festivals, such as Christmas, Easter, and Whitsunday, not in connection with the ordinary sun and feast days. At first the ecclesiastical year in the East commenced with Easter, afterwards with Quadragesima or with Epiphany, and ultimately in September, as under the old dispensation. The year was divided into six great periods, according to the 'lecho continua' of the gospels, and the Sundays observed corresponding names. The exs annexo the year 325 was divided into 10 portions immediately. The Latin ecclesiastical year commenced in Advent, and was divided into a 'Semestre Domini' and a 'Semestre ecclesiastica.' But the idea underlying this arrangement was only carried out in reference to the 'Semestre Domini'—Christmas, Easter, and Pentecost, in connection with the Sundays which they included, indicating the commencement, the development, and the completion of the history of the Church. In this sense reference to the 'Semestre ecclesiastica,' only the commencement of a symbolic arrangement was made. Thus the Feast of Peter and Paul, on the 29th of June, represented the foundation of the Church by the apostles; the Feast of Laurentius, the martyrs, on the 10th of September, awaiting the 'Church militant'; and the Feast of Michael, the archangel, on September 29, the complete success of the 'Church triumphant.' Other days were intended to mark the phases of three cycles of festivals we gather from the circumstances that the Sundays after Pentecost had been arranged in the above fashion post. Laterus, post. Lauret. But the idea was not developed; the frequency of salutations not only made this arrangement impossible, but rendered it even unnecessary to enroch on the 'Semestre Domini.' The principle of attempting to Christianize the worship of the heathen was authoritatively sanctioned by Gregory the Great, who, in 691, instructed the Anglo-Saxon missionaries to transform the heathen temples into churches, and the pagan into salina festivals or martyr days, 'ut dura mentes gradibus vel patientiis antico saeculi elevarint.' Salinas now took the places of the old gods, and the ecclesiastical was made in every respect to correspond with the natural year, only in a Christianized form.'

"Ecclesiastical festivals have seasons of home employment; holy days were turned into holidays; the Church's children learned, in private life, to think and to speak in the Church's way. The governors of the state fell almost unconsciously into the times and seasons of her who is not of this world; the clergy pricked on the shoulder of St. Martin; lawyers reckoned by Hilary or Trinity term; every class was taken to the same moulding influence. It was the same influence always and everywhere at work; sometimes beautifully, sometimes amusingly, sometimes extravagantly, but always really" (Neale, Essays, etc., p. 509). See CALENDAR.
YEDINOVERZI

YEZIDIS

Yebamoth. See Talmud.

Yedinovertzi, a name signifying co-religionists, was given to some members of the Russian sect of the Staroverots (see Russian Sects, i, 4) in the reign of the emperor Alexander (1801-25), when strong hopes were entertained of regaining them to the orthodox communion. They assume for themselves the name of Blagosloreni, or, The Blessed.

Yeem. See LOCUST.

Yellow. See COLOR.

Yeum. See MULE.

Yeomans, Edward Dobb, D.D., a Presbyterian minister, was born at North Adams, Mass., Sept. 27, 1825. He spent one year in Princeton Theological Seminary, N. J., and became stated supply at New Columbia, Pa., from 1847 to 1849; was principal of the academy at Danville, from 1847 to 1850; ordained by the Presbytery of Northumberland, Nov. 29, 1854; pastor at Warrior Run from 1854 to 1858; of the Fourth Church of Trenton, N. J., from 1859 to 1860; of St. Peter's Church, Rochester, N. Y., from 1863 to 1867 of Central Church, Orange, N. J., in 1867 and died there, Aug. 25 of the latter year. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 160.

Yesterday (prop. ὕπόθεσις, e'mesh; but frequently ἑγερτήμα, after)mes; ἑκατοτόμος) is sometimes used in Heb. to denote all time past, however distant: as to-day denotes time present, but of a larger extent than the very day. (Zech. xiii. 9.) "He that is wont to push with his horn in time past." (Exod. xxxi. 29; Heb. yesterday.) "And it came to pass when all that went before Heb. yesterday) whereas thou campest but yesterday." (2 Sam. xxvii. 20.) "Jesus Christ, the same yesterday, to-day, and forever." (Heb. xii. 8.) His doctrine, like his person, admits of no change; his truths are invariable. With him there is neither yester- day nor to-morrow, but one continued to-day. Job says (viii. 9), "We are but of yesterday, and know nothing; because our days upon earth are a shadow."

Yew Sunday. A term used in some parts of England to designate Palm-Sunday (q. v.).

Yew-tree, an evergreen tree of the genus taxus, allied to the pines, and valued for its wood or timber, is very commonly planted in the old English churchyards; and was formerly much used to decorate churches at Christmas, Palm-Sunday, and Easter.

Yezidis, an ancient sect of unknown origin, forming a tribe with a distinct nationality and language, in the neighborhood of Mosul, in Asiatic Turkey. This obscure race appears to be a relic of the ancient Chaldeans, and their religion seems to be a confused mixture of Gnostic Christianity, grafted upon the Chaldean superstitions, including Magianism, and then adulterated with Mohammedanism. They are generally called devil-worshippers, but profess to take their name from Azaz, the ancient name for God in the Yezidi dialect.

"We are Yezidis," they say, "that is, worshippers of God." The following account is taken from Layard's Nineveh and its Remains (New York, 1849), i, 246 sq.: "The Yezidis recognize one Supreme Belog, but, as far as we could learn, they do not offer up any direct prayer or sacrifice to it. They are superstitious, and endeavor to our questions on this subject, and appeared to shun, with superstitious awe, every topic connected with the existence and actions of the deity. The characteristic monos- mean forms of expression—half-loathe, half-enthusiasm— are nevertheless frequently in the mouths of the people, and are sometimes by their priests referred to. It is, however, never mentioned, and any allusion to it by others is immediately suppressed. They have, however, every expression which may resemble in sound the name of Satan, or the Arabic word for 'accursed.' When they speak of evil, they do so with the prefix 'Molek,' as Molek Tuba (king Peacock) or Molek el-Khit (the mighty angel). Their most distinct admission of the existence of a bronze or copper figure of a bird, which, how- ever, he was careful in explaining was only looked upon as a symbol, and a several days after birth. The woman, great sheif, and is carried with him wherever he may journey. This symbol is called Molek Tuba, and the officia in her sacred clothes. They believe, when the chief of the angelic host, now suffering punishment for his part in the divine will, but still all-power- ful, and to be restored heretofore to his high estate in the celestial hierarchy. He must be conciliated and re- versed, for the angel now has the power of civil evil to mankind, so will he hereafter have the power of rewarding them. Next to Satan, but inferior to him in might and power, are seven archangels, who exercise a great influence over the world: they are Gabrail, Michail, Raphael, Azrail, Didiel, Arazthiel, and Shemiel. Occasionally, when they speak of them, they often add the name of one who had taken the form of a man. He did not die on the Cross, but was translated. They hold the Old Test. in great reverence, and believe in the cosmogony of Genesis, the Deluge, and other events in the Bible. They do not reject the Koran, nor the Koran, but consider them less entitled to their veneration. Still, they always select passages from the latter for their tombs and holy places. Moreover, they look upon him as a prophet—as do Abraham and the patriarchs. They believe in the resurrection of the body as well as the reappearence of Ismael Mebil, giving cre- dence to the Mussulman fables relating to him. Shiel Adi is the same as Melchisedech. "It is difficult to trace their ceremonies to any particular source. They baptise in water, like the Christians; if possible, they do not baptise within a year, and on the other hand, the ceremony at the same age and in the same manner as the Mohammedans; and reverence the sun, and have many customs in common with the Sabaeans. They are accustomed to kiss the object on which its beams first fall; and I have frequent connexion with a com- pany at sunrise, observed them perform this ceremony. For fire, as symbolic, they have nearly the same rever- ence: the fire is profane if it, but frequently have their hands through the flames, kiss, and rub them over their right eyebrow, or sometimes over the whole face. The colors of the Sabaeans, to the Sabaeans, or to the sheik of the sanctuary, and never to be worn in dress, or to be used in their houses. They do not suffer their dead to be seen, but while performing their holy ceremonies, is that part of the heavens in which the sun rises, and towards it they turn the faces of their dead. In their funeral processions, in their cleanliness of habits, and in their frequent ablutions, they also resemble the Sabaeans. . . .

"The Persians, or, most reverenced after the great sheik, or religious head of the sect. They are be- lieved to have power, not only of interceding for the people, but of curing disease and insanity. They are ex- pected to lead a life of great sanctity and honesty, and are looked up to with great reverence. . . .

"The Sheiks are next in rank. They are acquainted with the hymns, and are expected to know something of the Arabic, in which the hymns are written. Their dress should be entirely white, except the skull-cap beneath their turban, which is black. They are sheik Adi they are the guardsians of his tomb, keep up the holy fires, and bring provisions and fuel to those who dwell within the town, and to pilgrims of the highest na- tion. . . .

"The Causas, or preachers, appear to be the most ac- tive members of the priesthood. They are sent by sheik Nasr on missions, going from village to village as teach- ers of the sacred books. They are able not only to perform on the flute and tambourine, both instruments being looked upon, to a certain extent, as sacred. . . .

"The melodies in the plains are either running in tone, or they wear coarse dresses of black or dark-brown cloth or cau- vass, descending to the knee and fitting lightly to the
person, and a black turban, acres or over which is tied a red handkerchief. They perform all menial offices connected with the tomb, trim and light the votive lamps, and keep clean the sacred buildings.”

For many interesting particulars concerning this strange sect, see Layard, Nineveh and its Remains, vol. i, chap. ix.; Noyes and Babylony, p. 92; Badger, Nesticos and their Ritual, l, 105-154.

Ygdrasil, in Norse mythology, is the tree of the world, an enormous ash, whose branches touch the sky and stretch out over the entire surface of the earth. Three roots feed it: one extends to the assembling place of the gods, Asgard; another into the giant country, Jotunheim; and the third reaches down to Niflheim (infernal regions). By the spring, Urdarborn, live the three holy destinies of fate, who daily wash the roots with the water from the spring. This fountain is in the country of the Asas. By the other root, in Jotunheim, is the well of Minerva, and in the kingdom of Hel is the spring Hwegelselmi, from which the Niflheimers draw. The tree is inhabited by different animals. The two harts, Dunair and Durator, eat the buds of the tree. In the peak of the tree lives an eagle, which carries the hawk Vedurfilhun in his eyes. The bottom of the tree is the reptile Nidhogg lives, and gnaws at the roots of the tree; between both there travels up and down a squirrel, Rattakisk, which seeks to cause discord between the eagle and the snake. The harts bite its branches to destroy it, but its tail glistens so resplendently and will be set on fire until the destruction of the earth, up to which time the gods will assemble daily in its shade to seek advice — and even at the end of the world it will not be destroyed, but only receive a heavy shock. See Norse Mythol. out.

Thib-kong, “the book of changes," is the oldest of the sacred books of the Chinese. It was written by Fohi, the reputed founder of Chinese civilization, and is described as a very mysterious and almost unintelligible work, treating chiefly of the nature of the universe in general, the harmonious action of the elements, and periodic changes of creation. These ideas were expressed by means of eight peculiar diagrams, which constitute the basis of natural philosophy as well as of religion. Some contend that in Fohi and his family we may recognize Noah and the second parents of our race. Many commentators have been written on the Thib-kong, and very varied have been the expositions, so that, from being regarded originally as a cosmological essay, it came to be looked upon as a standard treatise on ethics.

Ymer, in Norse mythology, is the giant from the separate parts of whose body the world was created. The heart of Mimir, a dwarf, the mind in Niflheim melted, which caused the creation of the giant Ymer and the cow Audumbla, from whose milk the former was nourished. The cow satisfied her hunger by licking the salt-stones, by which means the first man, Buri, was created. Ymer himself created the frightful dynasty of the Hrinyttunen. But he did not live long, for Buri's nephews, sons of Bori—Odin, Wif, and We—killed Ymer, and of his blood they made the sea, of his flesh the earth, of his bones the rocks and hills, of his skull the firmament, of his brain the clouds, and of his eyelashes the battles about Asgard.

Yoga (San Scotyug, “to join;” hence, junction, and figuratively, contemplation, religious or abstract) is the name of one of the two divisions of the Samkha (q. v.) philosophy of the Hindus. The main object of the Yoga is to establish the doctrine of a supreme being, and to teach the means by which the human soul may become permanently united with it. The reputed author of the system is Patanjali, who explains the term Yoga as meaning “the hindering of the modifications of thinking.” These are accomplished either by a repeated effort to keep the mind in its unmodified state, or by dispensation, which is the consciousness of having overcome all desires for objects that are seen or heard of. According to the founder of the system, the practical Yoga, to wit, the concentration is to be brought about by some form of asceticism, the purifying of the minds of certain ascetics, and a devoted reliance on the Supreme Being. Through its meditations are established, and afflictions got rid of. By afflictions are understood ignorance, egoism, affection, avarice, and tenacity of life; which terms are then the subject of an especial investigation into the nature of what is to be got rid of, of what is not desired to be got rid of, of what is constituted by the cause, and of what is the constitutive cause.

There are eight means or stages subseivient to the attainment of concentration, viz. gama, forbearance; moksha, knowledge; bhakti, religious love; nirodha, expulsion; samadhi, profound meditation. The practical part of the Yoga was admitted into the later Vedanta (q. v.). Its ethical part is especially dwelt upon in the Mahabharata (q. v.). But the great power it has at all periods exercised over the Hindu mind is less derived from its philosophical speculations, or its moral injunctions, than from the wonderful effects which the Yoga practices are supposed to produce, and from the confidence they give to the favorite tenets of the popular Soto-dox Hinduism—the performance of austerities. Frequently these practices were and are merely a cloak for imposture and hypocrisy. Professional Yogins (q. v.), numbers of whom are met with throughout India, are often nothing but lazy mendicants or jugglers; or, impressing the vulgar with a belief in their supernatural powers, convert it into a source of easy livelihood. Such followers of Yoga pretend, for instance, to foretell future events; they deal in palmistry, and profess to cure diseases. There are instances, too, where, for a handsomely consideration, they allow themselves to be fettered for a certain time, so as to exhibit the power of the Yoga. Two such cases are related as authentic in the treatise of Navinachandra-pala; and it would appear from them that a human being, after having undergone certain preparations, such as the Yoga prescribes, may be shut up in a box, without either food or drink, for the space of a month, or even forty days and nights, and yet remain alive. The author of the treatise endeavours, in deed, to show that the rules laid down by the Yoga regarding the mode of respiration, the postures, and the diet of a Yoga have been found by the faithful observance of the Yoga philosophy of hibernating animals; and in support of this view he enters into a detailed investigation of the effect of the Yoga practices on animal life. If, as it seems, his statements are correct, much of what otherwise would be incredible is accounted for, and the accounts given of the performances of the Yogins, could be received as true, because admitting of explanation.

The system of Patanjali was taught by him in a little work called Yogacarana, which consists of four padas, or chapters, each comprising a number of sutras (q. v.). The oldest commentary on it is ascribed to a Vedas (q. v.); and this was commented on by Vachaspati Misra. For an elaborate enumeration of works on the Yoga, see A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems, by Fitzedward Hall (Calcutta, 1859). The first two chapters of the sutras have been translated, with annotations founded on the commentary of Bhojaveda, by the late J. R. Ballantyne (Allahabad, 1865); and a paraphrase, but somewhat too free, of the same commentary is contained in vol. iv of William Ward's View of the History, Literature, and Religion of India (London, 1818-1820, 4 vols.). For a brief account of the system, see also vol. i of H. T. Colebrooke's Miscellaneous Essays (London, 1837, 2 vols.); and for the practice of the Yoga, A Treatise on the Yoga Philosophy, by N. C. Paul (Benares, 1881). Yogins are the followers of the Yoga (q. v.) system of Hindu philosophy, based on popular asceticism; a term
generally denoting a Hindū, ascetic or devotee, a man who has entered the fourth stage of religious life as described in the sastras. A large class of such persons forms a division of the votaries of Siva.

**Yoke,** an agricultural term used in two senses.

1. The curved piece of wood upon the neck of draught animals, by which they are fastened to the pole or beam. This well-known implement of husbandry is described in the Hebrew language by the terms מֹדְח (modak, modak), and מֹדֶה (modah), the former two specifically applying to the bows of wood out of which it was constructed, and the last to the application (binding) of the article to the neck of the ox.

The expressions are combined in Lev. xxvi, 18 and Ezek. xxxiv, 27, with the meaning, "bands of the yoke." The Hebrew word מֹדֶה (Numb. xix, 2; Deut. xxxi, 8; 1 Sam. vi, 7) is often used as the symbol of servitude or slavery (1 Kings xii, 4-11; Isa. ix, 4; x, 27; xiv, 26; xvii, 6; Jer. v, 5), and to break the yoke is to become free (Gen. xxvii, 49; Jer. ii, 20; v, 5; Nah. i, 13). An iron yoke is the symbol of severe bondage (Deut. xxvii, 46; Jer. xxxviii, 14). The term "yoke" is also used as the symbol of calamity or suffering (Lam. i, 14; iii, 27). The Hebrew word מֹדְח also signifies a piece of matting for protecting the two shoulders from friction.

Among the ancient Egyptians yokes of different kinds were used for several purposes (see Wilkinson, *Anc. Egypt.* i, 33, 879; ii, 15).

1. In many instances men were employed to carry the water in pails, suspended by a wooden yoke borne upon their shoulders. The same yoke was employed for carrying other things, as boxes, baskets containing game and poultry, or whatever was taken to market; and every trade seems to have used it for this purpose, from the potter and the brick-maker to the carpenter and the shipwright. The wooden bar or yoke was about three feet seven inches in length; and the straps, which were double, and fastened together at the lower as well as at the upper extremity, were of leather, and between fifteen and sixteen inches long. The small thong at the bottom not only served to connect the ends, but was probably intended to fasten a hook, or an additional strap, if required, to attach the burden; and though most of these yokes had two, some were furnished with four or eight straps; and the form, number, or arrangement of them varied according to the purposes for which they were intended.

2. For ploughing the mode of yoking the beasts was exceedingly simple. Across the extremity of the pole a wooden yoke or cross-bar, about fifty-five inches or five feet in length, was fastened by a strap lashed backwards and forwards over a prominence projecting from the centre of the yoke, which corresponded to a similar peg, or knob, at the end of the pole; and occasionally, in addition to these, was a ring passing over them as in some Greek chariots. At either end of the yoke was a flat or slightly concave projection, of semicircular form, which rested on a pad placed upon the withers of the animal; and through a hole on either side of it passed a thong for suspending the shoulder-pieces which formed the collar. These were two wooden bars, forked at about half their length, padded so as to protect the shoulder from friction, and connected at the lower end by a strong, broad band passing under the throat.

Sometimes the draught, instead of being from the withers,
was from the head, the yoke being tied to the base of the horns; and in religious ceremonies oxen frequently drew the bier, or the sacred shrine, by a rope fastened to the upper part of the horns, without either yoke or pole. See Flows.

(8) For curricles and war-chariots the harness was similar, and the pole in either case was supported on a curved yoke fixed to its extremity by a strong pin, and bound with straps or thongs of leather. The yoke, resting upon a small, well-padded saddle, was firmly fitted into a groove of metal; and the saddle, placed upon the horses' withers, and furnished with girths and a breast-band, was surmounted by an ornamental knob.

Ancient Egyptian Yoke for a Chariot, with Enlarged View of the Saddle, or Pad at each End.

while in front of it a small hook secured the bearing-rein. See Chariot.

The word "yoke" also signifies a pair of oxen, so termed as being yoked together (1 Sam. xi. 7; 1 Kings, xix. 19, 21). The Hebrew term, tâmedîm (תָּמֵדîים), is also applied to asses (Judg. xix. 10) and mules (2 Kings v. 17), and even to a couple of riders (Isa. xxxi. 7). The term tâmedîm is also applied to a certain amount of land, equivalent to that which a couple of oxen could plough in a day (Isa. v. 18; A. V. "acre"), corresponding to the Latin jugum (Varro, R. R. i. 10). The term stands in this sense in 1 Sam. xiv. 14 (A. V. "yoke"); but the text is doubtful, and the rendering of the Sept. suggests that the true reading would refer to the instruments (יוֹּכַלָּה) wherewith the slaughter was effected. See Ox.

Yoke-fellow (ἔς πρεσβῦτος), a colleague (Phil. iv. 8). But many interpreters regard the word there as a proper name, Syngius (although the gender is uncertain), as it occurs in connection with other actual names, and the person addressed would not otherwise be specified at all.

Yoma. See Talmud.

Yonah. See Dove.

Yonethus. See Yonethus.

York, COUNCILS OF (Concilium Eboracense). York is the second city of England in point of rank, though not in size or in commercial importance, a parliamentary and municipal borough, and county of itself, capital of the county of the same name (Yorkshire), near its centre, at the junction of the Three Ridings on the Ouse, at the influx of the Foss, one hundred and seventy-five miles north-west of London. The ecclesiastical authority of the archbishop extends over the province of York, consisting, with the archbishopric, of the bishoprics of Durham, Carlisle, Chester, Manchester, Ripon, and Sudbrok and Man. It contains York cathedral, the finest structure of the kind in England, mostly built in the 13th and 14th centuries. Several ecclesiastical councils have been held there, as follows:

1. Was held June 14 and 15, 1185, in the Church of St. Peter, at York, by Hubert Walter, archbishop of Canterbury, legate and chancellor of England. No other bishop was present in the council, which was attended by Simon, dean of the Church, the procurator, the archdeacons of Nottingham and Cleveland, the chancellor, Robert, the provost of Beverley, and some of the canons, with almost all the abbots, priors, officials, deans, and chapters of the churches in the possession of York. Pope Celestine III appears to have suspended Geoffrey, archbishop of York (son of the fair Rosamond), from the exercise of all his episcopal functions, and a few years before had cut off from his province the whole of Scotland, which he now subjected to the see of Rome. Nineteen constitutions were published.

1. Relates to the administration of the holy communion; directs that the minister shall take care that bread, wine, and water be provided for the sacrifice, that it shall not be celebrated by a priest, a deacon, or a lettered minister, that the host be kept in a decent Pyx, and renewed every Lord's day.

2. Directs that the host be carried to the sick with suitable solemnity.

3. Orders archdeacons to take care that the canons of the mass be corrected according to some approved copy.

4. Forbids to impose masses as part of penance, in order to obtain money for saying them. Forbids also priors to make bargains for celebrating masses.

5. Ordains that no more than two or three persons shall take a child out of the sacred font: that a child found exposed and not baptized, whether it be exposed with salt or without, for that cannot be said to be literate which was not known to have been done before.

6. Forbids deacons, except in cases of necessity, to baptize, minister, or excommunicate a body of Christ, or enjoin penance at confession. Charges priests, when desired to baptize a child, or administer the communion to the sick, to make no delay.

7. Directs that the ordination and vicar shall take care that their churches are kept in proper repair.

8. Directs that in all ministrations the proper ornaments shall be used.

9. Orders that the chalice shall be of silver.

10. Orders all clergymen to preserve their crowns and tresses, under pain of losing their benefices, if they have any, and of being forcibly clipped by the archdeacon or dean, if they have not.

11. Forbids priests to go about in copes with sleeves; orders them to wear suitable apparel.

12. Forbids any money to be taken by the judge in ecclesiastical causes.

13. Orders that the tithe be paid to the Church first, before the wages of the workmen, &c.

14. Forbids monks to take estates to farm, and to leave their houses without reasonable cause.

15. Forbids nuns to leave the verge of the monastery, unless in the company of their abbess or prioress.

16. Forbids bishops to form churches or cities.

17. Orders that every priest shall annually excommunicate, with candles and bells, those who swear themselves.

18. Requires priests to abstain from drinking-bouts and taverns. Forbids them, under pain of suspension, to open or communicate in their own houses, or in the houses of others.

19. Orders that when any one is suspected of a crime on public report, the dean of the place shall familiarly admonish him thrice; if he do not thereupon reform, the dean shall reprove him in conjunction with two or three more with whom he has lost his reputation; if he cannot be reformed by this means, the dean shall bring the matter before the archbishop, in order that the accused may be either punished or canonically purged.

See Wilkins, Concil. i. 501; Johnson, Eccl. Canons, x. 1791.

11. Was held about the year 1568, by John Thorpe, archbishop of York. Five fresh constitutions were published, and seven constitutions published by archbishop Zoche, in a provincial synod held at Throp, in 1547.

1. Forbids to hold markets, pleadings, &c., in churches, churchyards, and other holy places, on the Lord's day, or on other holy days.

2. Forbids the performance of plays and vanities in churches on vigils.

3. Requires the salaries to be assigned to stipendary priests and chaplains, and reserves a constitution made by William Green, archbishop of York, which assigns a salary of not less than five marks. Also reserves seven constitutions made by archbishop Zoche, at Throp, in 1547, viz. 1. Relating to the stipends to be assigned to-
YOUTH

After these constitutions follow the constitutions of archbishop Kemp, published in 1444, as given in the preceding council. See Johnson, Eccl. Canon., xiii, 1425, Wilkins, Concil. iii, 599.

York Use is a term employed to designate that ritual which, taking its name from the cathedral of York, was commonly used in the north of England prior to the Reformation. Printed editions of the York Ritual were issued in A.D. 1516, 1518, and 1582. In the main it differs but slightly from that of Salisbury—first, in the manner of making the first obligation; and, secondly, in the words used by the priest in partaking of the sacrament. Other minor differences exist, but they are unimportant. See Usu.

Young, John, a Scotch prelate, was professor of divinity in Glasgow, where he was elected bishop of Argyle, but died before he was consecrated, in 1661. See Keith, Scottish Bishops, p. 291.

Young, John Freeman, LL.D., a bishop of the Protestant Episcopal Church, was born at Pittston, Me., Oct. 26, 1825. He graduated from the Theological Seminary in 1845, was ordained deacon the same year, and became rector of St. John's Church, Jacksonville, Fla.; in 1846 was ordained presbyter, and removed to Texas as a missionary; in 1850 to Mississippi, and in 1852 to Louisiana; subsequently became assistant minister of the Trinity Parish, New York city; was consecrated bishop of Florida, July 25, 1867, and died in New York city, Nov. 15, 1885. See The Church Almanac, 1886, p. 102.

Young, William McIntosh, D.D., a Baptist minister, was born at Edinburgh, Scotland, about 1820. In early life he went to Providence, R.I., where he was converted, and subsequently graduated from Columbian College, Washington. His first settlement was at Norfolk, Va.; next at Williamsburg, and then at Wilmington, N.C. Afterwards he became pastor at Pittsburgh, Pa., then successively of churches at Oil City, Warren (Pa.), and Cheyenne (Wyoming), where he died suddenly, Feb. 20, 1872. See Catech., Baptist Encyclopedia, p. 1288. (J.C.S.)

Younger. Under the Jewish dispensation it was frequently the will of God to prefer the younger sons before the elder, notwithstanding the right of primogeniture, as Shem before Japheth, Isaac before Ishmael, Jacob before Esau, Joseph, Judah, and Levi, before Reuben, Ephraim before Manasseh, Moses before Aaron, and David before all his brethren. In some of these cases the elder had forfeited his right of primogeniture by transgression, as Esau and Reuben, but not so the others. The cause of the proceeding of God's providence may be conjectured to have been twofold—first, as a memorial of the sin of Cain, first-born of Adam, by which Seth and his posterity were preferred before them; and, secondly, as a type of the future preference of the Christian, or younger Church, before the Jewish, or elder Church, in consequence of the forfeiture of the latter by unbelief. See Aoz.

Younglove, John, D.D., a Presbyterian minister, was a native of Cambridge, N.Y. He graduated from Union College in 1801, was tutor in the college from 1802 to 1805, settled in the ministry at Brunswick, N.Y., and died there in 1838. See Sprague, Annals of the Amer. Pulpit, iv, 97.

Youth. The ancients considered youth in a much more extended view than we do. They regarded it relatively with strength, activity, vigor; and while a man retained those attributes he was reckoned a young man, or a youth, without reference to the number of his years. Thus Benjamin is viewed as a mere youth when upwards of thirty years old. So in Num. xxxi, 28, Joshua is called a young man when about forty. The word frequently translated in our version young man is
YULE

YULE, the old name for Christmas, still in provincial popular use in England. It points to heathen times, and to the annual festival held by the Northern nations at the winter solstice as a part of their system of sun-worship. In the Edda (q.v.) the sun is styled fagræokuol (fair or shining wheel), and a remnant of his worship, under the image of a fire-wheel, survived in Europe as late as 1823. The inhabitants of the village of Kozn, on the Moeselle, were in the habit, on St. John's Eve, of taking a great wheel wrapped in straw to the top of a neighboring eminence, and making it roll down the hill, flaming all the way: if it reached the Moeselle before being extinct, a good vintage was anticipated. A similar usage existed at Trier. The Greenlanders of the present day have a feast at the winter solstice to rejoice at the return of the sun, and Wormius (Fest. Dan. lib. i) tells us that in his time the Icelanders dined the beginning of their year from Yule. The old Norse jöel, Anglo-Saxon hœl, have developed into Iceland jól, Swedish and Danish jult, English wheel: but from the same root would seem to have sprung old Norse jœl, Swedish and Danish jul, Anglo-Saxon geol, English yule, applied as the name of the winter solstice, either in reference to the conception of the sun himself as a wheel, or, more probably, to his wheeling or turning back at that time in his path in the heavens. The general nature of the observances of this festival are noticed under the head of Christmas (q. v.). In the greenery with which we still deck our homes and places of worship, and in the Christmas-trees laden with gifts, we may see a relic of the symbols by which the pagan ancients of the modern English signified their faith in the purity of the returning sun to adorn again with green and hang new fruit on the trees; and the festivity, until lately eaten in many parts of England (in Scotland the preparation of oatmeal called soeven) on Christmas eve or morning, seems to be a lingering memory of the offerings paid to Hulda, or Bertha, the divine mother, the Ceres of the North, or personification of fruitfulness, to whom they looked for new stores of grain. The burning of the Yule-log, Yule-clog, or Christmas-block, testifies to the use of fire in the worship of the sun. This custom still survives in the north of England. Herrick tells, in his Hesperides, how the Yule-log of the new Christmas was wont to be lighted "with last year's brand," and already, in the same year, its blazes are condemned by Warton as "foolish and vain, and not countenanced by the Church." The religious keeping of Yule and Easter had been one of the articles of Perth (q. v.), which had been strongly objected to. On the accession of William and Mary the Scottish discharged what was called the "Yule vacancy" of the Court of Sessions, and compelled the judges to attend court at that period. But in 1712 an act was passed re-establishing the Christmas recess. The act gave great offence to many Presbyterians in Scotland. See Atkinson, Glossary of the Cleveland Dialect (1868); Grimm, Deutsche Mythologie; Brand, Popular Antiquities, s. v.

Yule Boughs are branches of holly, ivy, yew, and mistletoe, used to decorate churches and private houses at Christmas.

Yule Festival is the same as Yule (q. v.).

Yule Maas, a name for the three masses of Christmas-day.

Yves (Ives de Rem-Martin, known by the name of Stiavan) was born at the manor of Rem-Martin, parish of Mont-Échard, Loiret, Oct. 17, 1553. The noble family of the diocese of Treguier, he was son of Heelor, or Helori, and Azo of Kenquis. Being sent to Paris, he devoted ten years to the study of theology and of civil and canon law (1567-77). Having passed through the University of Orleans, he attended the lectures of William of Blaye, with whom he examined the Decretals. Afterwards, at Rennes, under the Franciscans, he studied the Sentences of Pierre Lombard and the interpretation of the Scriptures. Having received there the minor orders, he was successively rector of Tredres (1586) and curate of Lohance (1597). He was connected with the hospital of the patrimonial estate of Rem-Martin. and appointed Advocate of the Poor. The fests and austerities to which he submitted himself did not hinder him, in the meantime, from actively engaging in preaching, nor from filling his judicial functions, with the energy and equity as to make him an object of terror to the evil litigants. The crown found no favor in his eyes in urging fiscal claims against the clergy, and he opposed more than once the levying of royal impositions, which he deemed unjust. He died at Stiavan (1597). His writings, mostly in French, but translated into Dutch and German, were once extensively read, and were not without influence upon the formation of Christian life in the Reformed Church. We mention, L'Instruit Commissaire:—Essenzi Religiosi Christiani Proprietet:—De Predestination:—Essenziuel, ou la Conformity du Seigneur Jésus, etc. See Moller, Cimbrina Literatur, ii, 1029 sq.; Theologische Universalschrift, s. v.; Juicher, Allgemeine Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit. i, 605. (B.P.)

Yvonetus, a Dominican who was supposed to be the author of a tract of the 15th century, entitled Tractatus de Heresi Pavarverum de Lydogenes, and given in Martene and Durand's Thesaurus Nostras Auctor, vol. v, p. 1777, of whom nothing else is known. Pfeiffer has proved that the tractate is the production of the Franciscan David of Augsburg early in the 15th century. Two manuscript copies of the piece exist, at Stuttgart and Strasbourg. See Pegna, in Eymeren, Directorium Inquisitorum (Rome, 1587 fol.), p. 229, 279; D'Argenté, Collectio Judiciorum de Novis Erroribus, i, 84, 95; Haupt, Zeitsehr. für Deutsch, Althermas, 1888, p. 56; Hermes, Real-Encyclop. s. v.

Zabarella (or De Zabarella), archbishop of Florence and cardinal, the most notable man among the Italians present at the Council of Constance, was born at Padua in 1289. He studied canon law at Bologna, and taught at Padua. During the siege of the city by the Venetians he was deputed to invite the assistance of France, and, after Padua had surrendered, he was the erator of the fourteen deputies who, in St. Mark's Place in Venice, handed over the Paduan flag. He subsequently migrated to Florence, and engaged in teaching canon law. After a time the town authorities elected him archbishop, but it was found that the pope had already given the place to another. Boniface IX called him to Rome to submit an opinion respecting the best methods for healing the schism in the Church, on which question he wrote the book De Schismatis Autorisate...
ZABARELLA 1013 ZABISM

Imperatoris Tullienae (Baile, 1565; Strasburg, 1609, 1618), which, together with the preface by Schardin, was placed in the index. He was appointed archbishop to the cathedral on his return to Padua, and held a wealthy abbacy for a time, and until the dissolution John XXIII, who favored learned men, called him to Rome and made him bishop of the canton of Besançon, with the title of St. Commandant Damianus (1411). He had previously earned a scholarly reputation by the numerous books which emanated from his pen.

When arrangements were made for the Council of Constance, Zabarella was one of the papal envoys to the court of emperor Sigismund. In the council itself he was the youngest cardinal, announced the time of the first session and read the bull of John XXIII, intended to regulate the drift of its business. He joined other cardinals in submitting a memorial relating to a reform in the administration of the papal court, and read the offer by which the pope volunteered to abdicate if the antipopes were renounced their pretensions to his office. When John died from Constance, Zabarella supported the objections to the propriety of submitting to the superior of the general council to a pope; but he nevertheless incurred the censure of the council by an unevenness committed in the interest of the pope, in connection with the reading of resolutions which had been agreed upon, affirming the divine right of the council to require the submission of all heresies, including the papacy, as well as the breaking of the schism, the removal of the existing schism, and the reformation of the Church in head and members, the italicized clause having been omitted by him from the reading. He was eventually sent with a delegation of cardinals to negotiate with John, and obtained from him the unconditional surrender of his pontificate.

Zabarella participated also in the negotiations with Huss, and suggested the drawing up of an exceedingly mild form of retraction, which the reformer, however, refused to sign. In connection with the schism he delivered a strong argument against pope Benedict, in which he charged the miserable state of the Church upon the obstinacy of its leaders; and when a new pope was to be chosen, he delivered another speech in support of the cardinals’ view that the election ought to proceed any movement looking towards a reformation of the Church, which was so violent that he predicted it would be the occasion of his death. He soon became dangerously sick, and died Sept. 26, 1417 (others say Nov. 5). It is probable that he would have been chosen pope, instead of Martin V, but for his early death. Zabarella wrote numerous works of limited extent, e.g., Comment, in Libros Decretal, et Clementinam (Venice, 1602).—Comment. in Clementinam (ibid. 1481, 1487).—Comment. in Clementinam (ibid. 1381).—Variae Legum Repetitiones (ibid. 1387).—De Schismatibus (supra), etc. See Yeo d. Herts. 4. 2nd. Consilium Comitium, I.; Leoni, Hist. del Concili, del Constance, passim; Herzog, Real-Encyklop. s. v.

Zabarella, Bartholomeus, nephew and heir to the cardinal, a teacher of canon law at Padua, partici-

pated in important consultations at the papal court, and ultimately archbishop of Florence. He died in 1448. See Herzog, Real-Encyklop. s. v.

Zabarella, Jacob, professor at Padua, A.D. 1664 et seq., and author of the book, De Invenzioni Externi Motoris. Ideas presented in the book and otherwise, exposed him, before the inquisition, to the charge of doubting the immortality of the soul, from which, how-

ever, he was acquitted. He was born at Padua in 1638, and died there in 1701. See Herzog, Real-Encyklop. s. v.

Zabathelius, the follower of Zabaththi Zeri (or Zabaththi Sebi), a celebrated Jewish emperor, who appeared at Smyrna about 1666, and, pretending to be the Messiah, promised to deliver the Jews, and re-establish them in more than pristine glory. Multitudes of his nation were deceived by him, and many of his follow-

ers pretended to visions and prophetic ecstasies. At length, falling into the hands of the sultan, he ordered him to be placed as a mark for his archers, to prove whether he was vulnerable or not (as he pretended), to avoid which Zeri turned Mohammedan. See MUSEUM, PARL. His sect, however, survived, and there is said to be still a remnant of them in the castles of Mullas, and that they profess to be Musulmans, observe the Jewish rites in secret, marry among themselves, and all live in the same quarter of the city, without communicating with the Turks, except in commerce, and in the mosques. Zeri, it seems, had also adherents among the Jews of England, Holland, Germany, and Poland, some of which have remained to our own time; and M. Grégoire mentions a musician of this sect who came to Paris so lately as in 1806. See Adams, Hist. of the Jews, p. 516, 526; Grégoire, Hist. ii, 500-518. See SABBATHAL.

Zabians, an ancient sect, said to be Chaldéans, addicted to astrology and star-worship. The word is derived, according to Pococke, from the Aramaic tobud, the heavenly host, from which same root the word Sabian is taken, but in the different sense of "to change religion." The Zabians were idolaters, dwelling in the north of Mesopotamia, in the Biblical Haran. An Arabic writer, who consulted Chwolson, says that they adopted the name Zabiah as being a religion tolerated by the Koran, and so escaped persecution to which their star-worship would have exposed them. They first gave planetary names to the days of the week; the feast day of each planet being determined by the time of its culmination; hence, also, the alchemists of the Middle Ages, and through them heralds, have borrowed the notion of assigning a particular metal and a particular color to the several planets. In common with other Aramaic races they had a civil year, which began like the Jewish Roseh-Shenud in autumn, and the ecclesiastical year commencing at the vernal equinox. Before the time of Mohammed they offered human sacrifices to the deities which they believed were embodied in the planets. See Herzog, Real-Encyklop. s. v. See SABBIANS.

Zabism, the religion of the Zabians (q. v.), or Haranian idolaters. It was formerly understood that they were a distinct race, and that their religion was composed of Chaldaism, Parsism, Judaism, Christianity, Neo-Platonism, Gnosticism, and cabalistic speculations. This is not, however, strictly true. They might best be described as Syrians, who, partly descended from Greek colonists, had been subject so long to Syrian influences that the religion prevailing in a majority of the population was a mixture of Syrian and Jewish elements. Their religion was the old heathenism of their fathers, which had, with incredible obstinacy, resisted not only Christianity, but rendered even Mohammedan ill-will harmless by stratagem. But there were certain non-pagan elements which crept into it during the early centuries, and many other additions of later years. We mention, first of all, a number of legends about Biblical personages, from whom they pretend to be descendant. There are also laws of purity and impurity, and of sacrifices, which are very similar to Jewish. There are, names of Greek and Roman gods, such as Helios, Ares, and Kronos, occur, a circumstance which may be explained from the prevailing tendency of the period of exchanging the names of native divinities for Greek and Roman names. There are also certain metaphysical and physical views in their creed, which are distinctly traceable to Aristotle, and finally, the Neo-Platonic philosophy of heathenism, as presented by Porphyry, Proclus, Iamblichus, and others. All these elements, infused into it by the circumstances of the period, do not prevent it from being in reality heathenism.

The sources of information in reference to the creed are written in Arabic, in Hebrew, and in Greek. The Arabic are the most copious; the Hebrew are chiefly represented by Maimonides; and the Greek are ascribed
to various pseudonymous writers, among whom are Aristotle and Hermes Trismegistus. From these, though somewhat various and contradictory, the following facts may be gathered in reference to the creed. The Creator is the source of original and eternity; but manifold in his manifestations in bodily figures. He is chiefly personified by the seven leading planets, and the good, knowing, and excellent of earthly bodies. But his unity, they claim, is not thereby disturbed; and it is "as if the seven planets were his seven limbs, and all the seven limbs were his seven spheres, in which he manifests himself, so that he speaks with our tongue, sees with our eyes, hears with our ears, touches with our hands, comes and goes with our feet, and acts through our members." Zabism expresses the idea that God is too great and too sublime to occupy himself directly with the affairs of this world; that he therefore has handed over its ruling to the gods, and that he himself only takes the most important things under his special care; and that man is too weak to address himself directly to the highest, and is therefore obliged to direct prayers and sacrifices to the intermediate deities to whom the rule of the world is intrusted. Thus the veneration of the planets, and even the worshipping of idols, is nothing but a symbolic act, the consequence of that original idea. There are many gods and intermediaries in the Zabian stamp. It is not the planets themselves, but the spirits that direct them, conceived as deities that stand to the spheres in the relation of soul and body. Apart from these there are those gods who cause or represent every action in this world. Every universal natural deed or effect emanates from a universal deity, every partial one from a partial deity that presides over part of nature. These gods know our most secret thoughts, and all our future is open to them. The female deities seem to have been conceived of as the feeling or passive principles of these gods or intelligences emanate directly from God without his will, as rays drawn from the sun. They are of abstract forms, free of all matter, and neither made of any substance nor material. They consist chiefly of a light in which there is no darkness, which the senses cannot appreciate, by reason of its immense clearness, which the understanding cannot comprehend, by reason of its extreme delicacy, and which fancy and imagination cannot fathom. Their nature is free from all animal desires, and they themselves are created for love and harmony, friendship and unity. Their existence is full of the highest bliss, by reason of the harmony of the Most High, keeping a strict guard over one's words and deeds, by fasting, sincere prayer, invocations, sacrifices, fumigations, and incantations. By steadfastly persevering in these and similar acts of devotion, man may reach so high a step of perfection that he may communicate even directly with the Supreme Power. The planets, as the principal representative and intermediate gods, are to be carefully observed, especially as regards (1) the houses and stations of the planets; (2) their rising and setting; (3) their respective conjunctions and oppositions; (4) the knowledge of the special times and seasons, the hours and days of the ruling of special planets; (5) the divisions of the different figures, forms, climates, and countries, according to their dominant stars—in fact, everything below heaven, according to their belief, was subject in some way to the influence of the stars or the spirits which inhabit them. Every substance and every action, every country and every hour, had its special planetary deity. It is important, therefore, to study carefully the special conjunctions and figures, as well as the special times and seasons, which might render the individual numen propitious. Thus, for instance, the first hour of Saturday stands under Saturnus, and it is right and advisable at that time to select such prayers, seals, amulets, dreeses, and fumigations as might be especially pleasing to that planetary god. In order to address themselves to the same mediators, some of the Zabians are supposed to have directed their devotions to the stars themselves. But they soon found a worship that addressed itself to things that appeared and disappeared in turn very unsatisfactory. Accordingly they manufactured permanent representatives of them in the shape of idols, wrought in as complete accordance as possible with the theurgical rules derived from the nature of the deity to be represented. They were of gold to represent the sun; of silver, to represent the moon. The very temples in which they were placed were of as many corners as were supposed to correspond to the form of certain stars. Zabism teaches that man is composed of contradictory elements, which make him the vacillating, struggling creature he is. Passions and desires rule him and lower him to the level of the brute creation, and he would either eat himself or have himself eaten. The same rites as purifications, sacrifices, and other means of grace, by which he may be enabled to approach the great gods once more and attempt to become like them. The soul of man partakes partly of the nature of the animal soul and partly of that of the angelic soul. The soul never dies, and rewards and punishments will affect only it. These, however, will not be wrought in any future world, but in this, only at different epochs of existence. Thus all our present joys are rewards for good deeds done by us in former epochs, and the sorrows which we suffer now are the retribution of evil actions we committed at former stages. As to the nature of the general world-soul itself, they say it is primitive, for if it were not so it would be material, as every newly-created being partakes of the material nature. Kathibhi says: "The soul is thus an immaterial thing, and exists from eternity, is the involuntary reason of the first types, as God is the first cause of the intelligences. The soul once beheld matter and loved it. Glowing with the desire of assuming a bodily shape, it would not again separate itself from that golden body. Through this it became a part of God. At that time the soul forgot itself, its everlasting existence, its original abode, and knew nothing more of what it had known before. But God, who turns all things to the best, united it to matter which it loved, and out of this union the heavens, the elements, and complex things arose. In order that the soul might not wholly perish within matter, he endowed it with intelligence, whereby it conceived its high origin, the spiritual world, and itself. It further conceived through this that it was but a stranger in this world, that it was subject to many sufferings from the world and the soul from all passions of this world are but the source of new sufferings. As soon as the soul had perceived all this it began to yearn again for its spiritual home, as a man who is away from his birthplace pines for his homestead. It then also learned that, in order to return to its primitive state, it had to free itself from the fetters of sensuous desire and from all materialistic tendencies. Free from them all, it would regain its heavenly sphere again, and enjoy the bliss of the spiritual world."
different periods, they disappear from history since the middle of the 11th century. Thus obscurely ended a sect which for two hundred years had produced a host of men pre-eminent in every branch of learning and literature, in philosophy, astronomy, history, natural history, poetry, medicine, and the rest. See CHWOL.

ZACARIA, ANTONIO MARIA, an Italian monk, founder of the congregation of the Barnabites, was born at Cremona in 1500. He studied at first medicine and philosophy at Padua, and afterwards theology also. Having received holy orders, he settled in Rome, where, in 1502, he founded the fraternity of Eternal Wisdom, and where he soon, in connection with several other members, and with the sanction of Clement VII, founded a new congregation, of which he was made superior. From their first church, St. Paul's, in Milan, they were originally called the Regular Clerks of St. Paul's (Pauli sodaliis), which name they exchanged for Barnabites, when, in 1514, they were presented with the Church of St. Barnabas, in Milan. Zacaria, who is said to have had the power of prophecy and of working miracles, died, according to his own prediction, July 6, 1539, at Cremona. Of his writings we mention a compilation from the Church fathers, Dei Notabili Raccordi da Diversi Autori (Venice, 1583; printed in French, Lyons, 1625; Latin, by J. A. Galius, Auxilia Sacra). See ARIUS, CREMONA, LITUR., BIBL. (P.F.)

ZACHMANN is a local name for the Gnostics, mentioned by Epiphanius (Her. xxvi, 3), but without adding where they were so called.

ZAC'Chur (1 Chron. iv, 26). See Zacchaeus.

ZACHALOS, an ancient Babylonish writer, is mentioned by Pliny (Hist. Nat. xxxvii, 10) as the author of a book on gems and their magical powers, which was dedicated to the king Mithridates. "It was evidently a writing belonging to that Greek-Babylonian literature which so widely developed during the centuries bordering the Persian era, and which had the same connection with the real Chaldaean doctrines as the Grecian literature of the hermetical books had with the doctrine of ancient Egypt" (Lenormont, Chaldaen Magy., p. 176).

Zacharia, JUFT FRIEDRICH, a Protestant theologian, was born at Haina, in Gota, in 1704. He studied at Jena and Kiel, was appointed at the latter place, in 1735, professor of Oriental languages, in 1742 elected to the chair of Biblical antiquities, and in 1747 to that of theology. He died March 6, 1778. He published, Dissertatio secundum Commentatio Sodolami, Commentarius Quinti Horea Cupitis Explicata (Kiloni, 1731) = Progr. de Usu Linguae Ebraea in Philosophia (ibid. 1736) = Diss. de Relibus Scholastica Judaeorum (ibid. 1745). See Döring, Die gelehrten Theologen Deutschlands, iv, 767 sqq.; Fürst, Bibl. Jud. iii, 540. (B.P.)

Zacharias, bishop of ANDONI, Italy, was sent in A.D. 860, as one of the legates of pope Nicholas I, to Constantinople with letters of reply to those of the emperor Michael and the patriarch Photius, making overtures to the Church of Rome for sympathy and cooperation. See Neander, Hist. of the Church, iii, 562.

ZACHARIAS SCHOLASTICUS, bishop of MYTILENE, in the Island of Lesbos, was present at the Synod of Constantinople (A.D. 586) which deposed Anthimus, the patriarch of Alexandria. Zacharias had studied philosophy at Alexandria, and for some time practiced as an advocate at Berytus. He is the author of Ammonius sire de Munii Opificio, a dialogue in which he defends the Christian view of creation, and governments of the world against objections to it raised from the point of view of the Greek philosophy. It was first published at Paris in 1619. The best edition is that by Jean Fr. Boismarda, 1618. See GASANZ and Zacharias Mitileneus, de Immunabilitate Anima et Mundi Commutatione (Paris, 1866).

Zacuto, Abraham. See SAKUTO, ABRAHAM.

ZACYNTHIAN MANUSCRIPT (designated as Z) is a palimpsest uncial fragment in the library of the British and Foreign Bible Society in London, which, under an evangelistical, written on coarse vellum in or about the 13th century, contains large portions of Luke's gospel down to xiii, 38, in full, well-formed characters, but surrounded by, and often interwoven with, large extracts from the Lectors, in a hand which cannot be earlier than the 8th century. It was obtained from Zante in 1821. The entire volume must have originally been a large folio (14 inches by 11), of which eighty-six leaves and three half-leaves survive. The readings are very valuable. They were communicated to deane Allford for the fourth edition of his New Test. By Dr. Tregelles, who has since (1861) collated and published it in full. See Scrivener, Intro. to the New Test. p. 126; Christian Remembrances, Jan. 1862; Jour. of Soc. Lit. Jan., 1862, p. 495. See Manuscript.

Zahab. See Gold.

Zahlaron, Abraham BEN-ISAAC, a Jewish writer of Spain, who flourished in the 16th century, is the author of, נְסֵי חֶדֶס, or Healing of the Soul, an ascetical work, treating on repentance (Venice, 1595): — נַשְׁתַּרְתָּא דִּבְרֵי, on the Jewish, Christian, and Mohammedan calendar (ibid. 1594-95): — נַשְׁתַּרְתָּא דִּבְרֵי אַל-פַּעַמִּי, a grammatical and pædagogical commentary on the book of Esther (ibid. 1590). See Fürst, Bibl. Jud. iii, 541; Job, xi, 33, in full, well-formed characters, but surrouned by, and often interwoven with, large extract from the Lectors, in a hand which cannot be earlier than the 8th century. It was obtained from Zante in 1821. The entire volume must have originally been a large folio (14 inches by 11), of which eighty-six leaves and three half-leaves survive. The readings are very valuable. They were communicated to deane Allford for the fourth edition of his New Test. By Dr. Tregelles, who has since (1861) collated and published it in full. See Scrivener, Intro. to the New Test. p. 126; Christian Remembrances, Jan. 1862; Jour. of Soc. Lit. Jan., 1862, p. 495. See Manuscript.

Zahlaron, Jacob BEN-ISAAC, a Jewish writer of Rome, was born in 1580, and died at Ferrara in 1638. Besides a large medical work, אֵלֶּחֶם מָוֵן, he left, in MS, a commentary on Isaiah, entitled על מהו עם פה פה: — a commentary on Ecclesiastes, קֹלֵי עֵקֶב עַלֺ עֵקֶב, a homiletic exposition on the Pentateuch, קָרֹת עֵקֶב יִתְרֹת בָּעַר מְדִינֵיה: — a commentary on the Song of Songs, קָרֹת אִינוֹת יִתְרֹת בָּעַר מְדִינֵיה, etc. See Fürst, Bibl. Jud. iii, 541; Jücher, Allgemeine Gelehrten-Lexikon, s.v.; De Rossi, Dizionario Storico Degli Autori Ebrei (Ger. transl.), p. 383. (B.F.)

Zahn, a German philanthropist, was a mason of Bunzlau, who wandered about as an orphan in childhood, and learned to read at the age of twenty-four. He carried on a little school in his own house for the benefit of orphans. He made the first movement towards the establishment of an orphan-house in Bunzlau, and went to Berlin to solicit the royal sanction. The corner-stone was laid in 1756. Zahn became the first superintendent, but died of the plague in 1756. The institution was conducted from that time by Ernest Gottlieb Woltersdorf. See Hagenbach, Hist. of the Church in the 18th and 19th Centuries, i, 146.

Zair. Conder suggests (Hand-book to the Bible, p. 427) that this is "perhaps the ruin Zweirich on the south-west shore of the Dead Sea."

Zallwein, GREGORUS, a Roman Catholic theologian of Germany, was born at Obervorchach in the Palatinate, Oct. 20, 1712. In 1738 he joined the order of the Benedictines, and received holy orders in 1756. In 1744 he was elected prior of the monastery at Wesnumbrun, and shortly afterwards was called to Strasburg.
in Carinthia, as professor of theology, Church history, and canon law. In 1749 he was called to the Salzburg University, and died Aug. 9, 1766. Of his publications, we mention: Fontes Oris Sacri Juris Canonici, etc. (Salzburg, 1754-56);—Iux Ecclesiasticum Particulare Germaniae aærae Christiani usque ad Carolum IX Imp. (ibid. 1757);—Collectio Juris Ecclesiasticorum Antiqui et Novi, etc. (ibid. 1780);—Principis Juris Ecclesiasticorum Universali Potentiae, etc. (ibid. 1784, 3 vols.). See Döring, Die gelehrten Theologen Deutschlands, iv, 770; Winer, Handbuch der theol. Lit., ii, 8. (B. P.)

ZAMORA, ALPHONSO. See ALPHONSO DE ZAMORA.

Zamperl, DOMENICO (commonly known as Domenichino), an eminent Italian artist, was born at Bologna, in 1581, and received his first instructions from Denis Calvert, but, on account of severe treatment by that master, he was removed to the Academy of the Caracci. His great talents did not develop themselves so early as in many other painters, and his studies and thoughtful manner drew from his fellow-students the appellation of the Ox; but Annibale Caracci testified of his abilities by saying to his pupils, "This Ox will in time surpass you all, and be an honor to the art of painting." In the first contest of the students for a prize after he entered the Academy, Domenichino was the favorite; but this triumph, instead of rendering him confident and presumptuous, only stimulated him to greater assiduity, and he pursued his studies with such patient and constant application that he made such progress as to win the admiration of some of his contemporaries and to be rated the equal of others. After leaving the school of the Caracci, he visited Parma, Modena, and Reggio, to study the works of Correggio and Parmigianino; and soon after returning to Bologna he went to Rome, where he commenced his brilliant career. Cardinal Aguecci was the first to patronize him, and he employed him in his palace, and commissioned him to paint three pictures for the Church of St. Onofrio, representing subjects from the life of St. Jerome. He was employed about this time to assist Annibale Caracci in his great works in the Farnesian Gallery at Rome, and he executed a part of them from the cartoons of Caracci. He also painted in the loggie, in the garden, from his own designs, the Death of Adoniscus, in which his skill in representing Venus springing from her car to succor her unfortunate lover, He was employed by cardinal Borghese to assist in the decoration of the rooms of San Gregorio, in which his Flagellation of St. Andrew is so justly celebrated. Cardinal Farnese next employed him to paint some frescoes in a chapel in the abbey of Grotto Farnata, where he executed several subjects from the life of St. Nilo; one of these, representing the cure of a demoniac, is considered one of his finest inventions. Soon after this he executed his famous Communion of St. Jerome, painted for the principal altar of San Girolamo della Cività, a work which has immortalized his name, and which was accounted, next to the Transfiguration of Raphael, the finest picture of Rome. This work has experienced some removals, but has been returned to its original place and copied in mosaic to preserve the design, the original having suffered from the effects of time. His next great work was in the Church of San Lodovico, representing the life of St. Cecilia. His great success and increasing fame had by this time so excited the envy and hatred of his contemporaries that he was constrained to leave Rome in disgust. He therefore returned to Bologna, where he resided several years in the quiet practice of his profession, and executed some of his most admired works, particularly the Morghen tapestry, representing the legend of that saint, the Madonna dell Rosario, both of which were engraved by Gerard Audran for the Louvre at Paris by order of Napoleon. The fame of Domenichino was now so well established that intrigue and malice could not suppress it, and pope Gregory XV invited him to return to Rome, and appointed him principal painter and architect to the pontifical palace. Cardinal Montalto employed him to decorate the vault of San Andrea della Valle, where he represented the four evangelists, with angels, in such a-masterly manner that they were the admiration of Italy and the study of artists. He also painted in the chapel of cardinal Bandini, in the Church of San Sylvestro, in the Quirinal, four pictures—Queen Esther before Ahasuerus, Judith with the Head of Holofernes, the Harp before the Ark, and Solomon and his Mother, Bathsheba, Seated on the Throne, which were esteemed among his finest works. Soon after he painted the Four Cardinal Virtues in the Church of San Carlo Catenari. He was next invited to Naples to paint the chapel of St. Januarius. He executed one of his most admired works in the Palace of the Caracci, representing the dead Christ supported on the knees of the Virgin, together with Mary Magdalene and others. But his life soon became so embittered by the jealousy and hatred of his rivals that he quitted Naples in disgust, and returned once more to Bologna, where he died, in 1641. His works were executed in connection with the superintendence of the pontifical palace under Gregory XV, but he executed various other works, particularly two designs for the Church of San Ignazio, at Rome. He was not, however, allowed to complete this work, for Gregory XV was succeeded by Alexander VII, who transferred the work to Grassi in another edifice. Therupon Domenichino refused to furnish additional plans, and the building was transferred to Algardi. In Santa Maria Trastevere he designed the rich and ingenious entablature, also the chapel, called Della Madonna di Strada Cupa. He also designed the greater part of the elegant villa Belvedere at Frascati, and designed and erected the picturesque villa Lodovico at Rome, of the gardens of which he laid out with a number of verdant walks, and divided the grove with exquisite taste. No better proof of his great merit as an artist can be desired than the fact that upwards of fifty of his works have been engraven by Gerard Audran, Raphael Morghen, and other famous engravers, and that many of them have been frequently copied. See Spooner, Bldg. Hist. of the Fine Arts, p. 355, 1119; Millias, Lives of Celebrated Architects, ii, 152.

Zanchi, Jerome, a clergyman and theologian of the German Reformed Church, was born at Alzano, in the territory of Bergamo, Feb. 2, 1516, and was the son of the historian Zanchi. He entered the Augustinian Order of St. Augustine, by which he was professed at San Gregorio, in 1535, after his residence in theological and theological studies, and, on their completion, came with his friend, count Celso Martinengo of Brescia, to the monastery of Lucca, where Vermiglì was teaching, and where they became acquainted with the writings of Luther, Melanchthon, Bullinger, and Calvin. They soon took a deist interest in these writings, and were compelled to flee—Martínengo to Milan and Geneva, where he became pastor of the Italian Church, in 1552, and Zanchi to Switzerland and Geneva, in 1551. In 1558 Zanchi accepted a professorship of the Old Test. at Strasburg, as an architect and other Lutherans were his colleagues, the association involving him in controversies upon the doctrines of the antichrist, predestination, and the perseverance of the saints, which began in 1561, and were superficially settled by arbitrators, who drew up a formal agreement, which was signed by all the clergy and professors of the city, Zanchi, however, appending a reservation to his signature intended to prevent his being compelled to teach what he did not receive as the truth. Calvin and other reformed theologians, however, censured the yielding temper in which he signed, and thus prevented him to speak his sentiments more positively. This naturally renewed the strife and involved disagreeable consequences, from which he was glad to escape by accepting a call to Chiavenna as pastor of the Italian congregation. He had previously des- cended repeatedly to a similar case in more leniently teachers and uneasy Italian agitators troubled him at
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Chiavenna, and in 1564 a pestilence interrupted the services of his Church and compelled his retirement to a mountain near Piuri, where he occupied himself with writing a sketch of his controversy with Marbach, which afterwards appeared under the title of "Miscellanea" (1565). In 1566 he became professor of theology at Heidelberg, and rapidly rose to the first place among the scholars of the theological faculty. His advice was sought by persons in every quarter and upon all the debated questions of the day, e.g., the sacraments, the Trinity, the mediation of Christ, and replies in their name to inquiries written by clergy and laity in the name of the faculty, and often in his own name, all tending to the confirmation of the teachings of Reformed orthodoxy. He was equally zealous and influential in the work of introducing a strict discipline in the churches of the Palatinate. Of larger theological works written by him in this period we mention De Trinitas Elohomin, etc. (1572), which is chiefly important as collocating the grounds upon which the antitrinitarians based their opinions; De Natura Dei, etc., a sort of speculative philosophy of religion, in which the doctrine of predestination especially, as well as to its logical consequences; and De Operibus Dei intro Spatium See Dierum Creatis, a cosmology in which dogmatic hypotheses and physical facts are intermingled—interesting as showing the amount of knowledge possessed, or supposed to be possessed, respecting nature and natural forces in that day. A. Fouquet, Histoire de Fransi (1647), etc., was begun at Heidelberg, but not completed. A Lutheran prince succeeded to the throne of the Palatinate, and Zanchi was dismissed. The newly established University of Neustadt-on-the-Hardt received him, and made him its professor of the New Testament in 1578, and this post he retained until he died, Nov. 19, 1590, though he had been invited to return to Heidelberg when the Palatinate was restored to Calvinism. In 1577 he was required to write a confession by the deputies of the Reformed churches, then assembled at Frankfurt, which confession was intended to be opposed to that of Geneva (1619), 3 vols., ser. 8 parts). These works rank among the leading sources of the Reformed theology of his time, but are already tainted with the scholastic spirit. See Schmid, in Stud. u. Krift. 1839; Herzog, Real-Encyklop. u. v.

Zanchius, Basii, a learned Italian monk and writer, was born at Bergamo in 1501. His real name was Peter, which he exchanged for Basili when he became a canon regular. He studied at Rome and various other places, but resided for the greater part of his life at Rome, where he died in 1560. He was the subject of persecution, for some cause not clearly ascertained, and died in prison. He was one of the best Latin poets of his age. His Latin poems were first printed at Rome in 1540, and were often reprinted. He also wrote observations on all the books of Scripture (Rome, 1553). He published Epitaphororum Commentarii (1542), a second edition of which appeared under the title Dictionarium Posticum et Epitaphia Veteranorum, etc. (1612).

Zanoah. (1) In the plain of Judah. The present Kharbet Zanoa lies one and a half miles north of Beit Netfiv and two and a half south-east of Ain Shems (Beth-Shemesh), and is "a large and important ruin on high ground, mainly east of the road; but remains are also found on the hill-top to the west," consisting of chambers with arches and foundations of houses, walls, traces of mills, cave-tombs, etc. (Memoirs to the Ordnance Survey, iii, 129). (2) In the hills of Judah. The modern Kharbet Zanoa lies four and a half miles south-west of Es-Semna (Eshtemoa), and one and a half north-west of Attop, and consists of "heaps of stonework and foundations, fallen pillars, caves and cisterns on a hill" (described in the Memoirs to the Ordnance Survey, iii, 410 sq.).

Zanolini, Antonio, a Jewish writer of the 18th century, is the author of "Questiones et Scripture Sacra (Padua, 1725).—Lexicon Hebraicum (ibid. 1728).—Lexicon Chaldaico-Rabinicum (ibid. 1745).—Instituta et Institutiones LINGUA CHALDAE-ROB. Talmudica cum Singularum Dialeclicum Exempla etiam Latinislate Donatus, etc. (ibid. 1750)." See Fürst, Bibl. Jud. iii, 542 sq.; Wolff, Bibl. Hebr. iv, 812; Steinhaeuser, Bibl. Handbuch, a. v. (B. P.)

Zantz, Akhm, a Jewish physician, philosopher, and poet, was born in 1670, and died, rabbi of Venice, in 1729. He was the author of KEBIR THERIVIM, or a metrical paraphrase of the Psalms (Venice, 1719). See Fürst, Bibl. Jud. iii, 543; De Rosei, Dictionario Storico (Germ. traual), p. 385. (B. P.)

Zanzala, Jacob (called also Baradaus), a monk of the 6th century, became conspicuous by reviving the Monophysite (q. v.) sect of the Eutychians (q. v.). They had been reduced to a very small number, but these had ordained Zanzala bishop of Edessa, and by his zeal and unceasing toil he left the sect, at his death in A.D. 588, in a flourishing condition in Syria, Mesopotamia, Armenia, Egypt, and other countries. These are known as Jacobites (q. v.).

Zanzala, Felician Martin von, a famous missionary, was born at Zaroy, in the Russian government of Grodno, in Lithuania, March 15, 1794. He studied at Dorpat for a political career. In 1816 he was made doctor of philosophy, and in 1817 engaged at St. Petersburg in the college for foreign affairs. In the same year he decided to give up everything and to work in the service of his master. He went to Basle in 1818, and having spent there nearly three years, was appointed to commence missionary operations in Grauia. Having received his ordination in 1821, he went to Shusha, which became the nucleus for his operations. In 1820 he was obliged to leave his post on account of feeble health, and returned to Basle. In 1885 he again returned to his post, but, on his way, an imperial ukase forbade further operations. All representations were in vain, and Zanzala, the first and last missionary of the Basle Society, left Shusha in 1838 for Tiflis. In 1859 to 1861 he travelled through Europe in behalf of his society, but in 1865 he was struck with apoplexy. He died May 31, 1874. See Der evangelische Heidenbote, 1874, No. 7. (B. P.)

Zeal, a passionate ardor for any person or cause. The word in Hebrew is zeb, kindh, from zeb, kindh, "to flush" with passion. The Sept. usually renders it by qedoc (the New Test. term), which is derived from qd, "to be hot." Thus we say, "a fiery zeal." The psalmist says (Psa. lxix, 9), "The zeal of thine house hath eaten me," or consumed me like fire (see Bauer, De Messiis Zelo pro Domi Dei, Vitebo. 1744). Zeal is an earnestness in a spirit either from good or evil motives (2 Sam. xxi, 2; 1 Cor. xiv, 12; Col. iv, 18). Thus Phinehas was commanded because he was zealous for Jehovah (Numb. xxxv, 11-18); but Jehu, when he slew the priests of Baal and the family of Ahab, was zealous in order to gain public applause (2 Kings x, 16-31). Zeal may be misdirected, or it may be burnt out (1 Kings iii, 6; Gal. iv, 17, 18; Tit. ii, 14; Psa. lxix, 9; John ii, 17). Zeal is attributed in Scripture to God as well as to man (2 Kings xix, 31; Isa. ix, 7; Ezek. v, 15). There are various kinds of zeal, as (1) an ignorant zeal (Homm. x, 2, 9); (2) a persecuting zeal (Phil. iii, 6); (3) a self-seeking zeal (1 Kings iii, 6); (4) an apprehensive zeal (2 Kings x, 16); (5) a contentious zeal (1 Cor. xi, 16); (6) a partial zeal (Hos. vii, 8); (7) a temporary zeal (2 Kings xii, xiii; Gal. iv, 15); (8) a genuine zeal, which is a sincere and warm concern
for the glory of God, and the spiritual welfare of mankind (Gal. iv, 18; Rev. iii, 19). This last is generally compounded of sound knowledge, strong faith, and disinterested regard; and will manifest itself by self-denial, patient endurance, and constant exertion. The methods of attaining the zeal are (1) the divine command (Rev. iii, 19); (2) the example of Christ (Rom. xii, 13); (3) the example of the Church, the Church of Christ after his death (John ii, 17; Acts x, 38; Tit. ii, 14); (4) the importance of his service; (5) the advantage and pleasure it brings to the possessor; (5) the instances and honorable commendation of it in the Scriptures: Moses, Phineas, Caleb, Jonathan, Paul, etc. (Gal. iv, 18; Rev. iii, 15, etc.); (6) the incalculable good effects it produces on others (James v, 20). See Reynolds and Orton on Sacred Zeal; Massillon, Charges; Evans, Christian Temper, sermon 37; Hughes, Channing, and Chapin, Sermon on Zeal; Mason, Christ. Mor. sermon 28; Natural History of Emulation. See Faith; Fanaticism; Jealousy.

Zealots (Σκόραρι) were, in a technical Jewish sense, the followers of Judas the Gaulonite, or Gallusian (q. v.). Josephus speaks of them as forming the "fourth sect of Jewish philosophy," and as distinguishing themselves by their Pharisaic contempt of the Gentiles, their unchangeable love of liberty and a contempt of death. Their leading tenet was the unlawfulness of paying tribute to the Romans, as being a violation of the theocratic constitution. This principle, which they maintained by force of arms, after the government, was soon converted into a pretext for deeds of violence against their own countrymen, and during the last days of the Jewish polity the Zealots were lawless brigands or guerrillas, the pest and terror of the land. After the death of Judas, and of his two sons, Jacob and Simon (who suffered crucifixion), they were headed by Eleazar, one of his descendants, and were often denominated Sicarii, from the use of a weapon resembling the Roman sica (Joseph. Ant. xviii, 1; War, iv, 1-6; vii, 8; see Lardner, Credibility, pt. i, bk. i, ch. vi, ix; kitto, Palestine, p. 741, 751). See Zealots.


Zegedin (or Zsegedin), Stephen de, an eminent Lutheran divine, was born at Zegedin, a city of Lower Hungary, in 1565. His family name was Ká. He studied under Luther and Melanchthon at Wittenberg, taught and preached Lutheranism in several cities in Hungary, and was taken prisoner by the Turks, who treated him with great cruelty. He subsequently effected his release as minister at Budah and in many other places. He died at Reven, in Hungary, May 3, 1572. He left the following works, which were afterwards published: Asertio de Trinitate (1573);—Tubulis Analytica in Propheta, Psalmos, et Novum Testamentum (1589); —Spinae Romanorum Pontificum Historicum (1602). See Chalmers, Bib. Antiq. xiv.

Zeitlich, Carl Heinrich, a Protestant theologian of Germany, was born at Elisenburg, June 19, 1777. He studied theology, philosophy, and phallogos at Wittenberg, was made magistrate in 1797, on presenting a dissertation, De Chalcedoniorum Veritas Testamenti apud Judaeos auctoritatem. In 1792 he was made professor, and died Aug. 8, 1798. Of his writings we mention, De Lingua Judaicae Hebrew Temporibus Christi et Apostolorum (Viteb, 1741); —De Codicium Vetearum Testamentorum Orientalium et Occidentalem dispersionibus (ibid. cod.). —De Rito Baptistico in Mortem Christi, ab Eunomianis Reconsiderboribus Introducto (ibid. 1759); —Eumvtria Antiquissimorum Scriptorum Veterum Monimenta Collecta (ibid. 1760). See Döring, Die gelehrten Theologen Deutschlands, iv, 772 sq.; Förster, Bib. Jud. iii, 547. (B. P.)


Zeisberger, David, a Moravian missionary among the Indians of North America, was born in Moravia, in 1721, when his parents emigrated to Herrnhut, in Upper Lusatia, for the sake of religious liberty. He was educated by the Moravians in Saxony, and afterwards lived at their settlement of Nenndyck, Holland. In 1738 he came to Georgia, where some of his brethren had begun a settlement, that they might preach the gospel to the Creeks. Thence he removed to Pennsylvania, and assisted in the commence-
welder's *Narrative*. Amid all his privations and dangers he was never known to complain, nor ever regarded that he had engaged in the cause of the Redeemer. He would never consent to receive a salary, although he deemed it proper for some missionaries. He trusted in his Lord for the necessities of life, and he looked to the interests of his church. He had never a word of criticism to speak of those who disapproved of his free, cheerless, and uncomplaining spirit of universal love filled his bosom. A more perfect character has seldom been exhibited on the earth. It is a melancholy fact that he suffered more from white men, called Christians, by reason of their selfishness and depravity and hostility to the gospel, than from the Indians. *Zeitmann* had never been out of his native land. He had never known a white man, who believed in Christ or paid the price of his freedom and his spirit. Amid all obstacles the brethren, in the days of Mr. Zeisberger, instructed and baptized about fifteen hundred Indians. The calm death of those who were murdered at Muskingum, in 1782, is a striking proof of the influence of the gospel on men, concerning whom it is sometimes said they cannot be made Christians. About 1768 he wrote two grammars of the Onondaga, in English and German, and a dictionary, German and Indian. In 1772, he published, in Lenape, or language of the Delawareas, he published a spelling-book, sermons to children, and a hymn-book, containing upwards of five hundred hymns, translated partly from German and partly from English. He left in manuscript a grammar on German or Delaware, a language which has been translated by Mr. Du Ponceau; also a harmony of the four gospels, translated into Delaware. *See De Schweinitz, Life and Times of David Zeisberger* (Philadelphia, 1870); *Heckewelder, Narrative of the Missions among the Delaware and Mingo Indians* (ibid. 1890); *Allen, Amer. Bibliogr. Dict.* (1857); *Allbene, Dict. of Brit. and Amer. Authors, s. v.*

Zeitmann, Gottfried Thomas, a Lutheran minister, was born of Jewish parentage at Cracow, Poland, in 1766. On account of the war between Poland and Sweden, Zeitmann's father had to leave his country, and settled at Frankfort, where his son Hirshel (this was Zeitmann's name before his baptism) received his early education. In 1707 he was baptized, taking the above-mentioned name. He desired to learn a trade, but his friends advised him to attend the gymnasia at St. Anna, at Augsburg, where he had gone on account of being persecuted by his relatives. In 1717 he commenced his studies at Jena, where he remained until 1731. He had passed some years as a tutor, he was in 1782, chosen pastor at Oberode, and in 1786, one of the pastors of Frankfort and Sachsenhausen. He died Feb. 7, 1747. His biographer, Dr. C. H. Martin, says of him, "Zeitmann preferred to speak in Latin, and as oft as we quoted a passage of Scripture, whether of the Old or New Test., he repeated the same in the original, with chapter and verse. He never entered the pulpit without having studied his subject with prayer and meditation. His delivery was distinct, his voice powerful; he could be heard in the largest church in Frankfort." (B. P.)

Zeill, Matthew, the earliest Reformed preacher of Strasburg, was born in 1477 at Kaisersberg, in Upper Alsace, and graduated in theology at Freiburg. In 1518 he became pastor to the cathedral of Strasburg, having already been strongly influenced by Luther's *Theses*, and in 1521 he took decided ground as an evangelical preacher, while engaged in the exposition of the epistle to the Romans. Some persons traduced him for his course, but others became his supporters, and even the magistracy of the city pledged themselves in his defence against the chapter. In 1528 his bishop formulated a series of charges against him, to which Zeill gave a refutation, which may tend to the promotion of love for God and his own convictions. He gave hospitable entertainment to the fugitive Schwenkfeld, and refused to anathematize the Swiss because of their opinions respecting the sacraments. He attached no great importance to formal creed creeds, and took no part in current disputes, nor yet in Bucer's attempt at unification. In 1584 he published, in the name of the Strasburg clergy, a catechism (*Kurzbrief christliche Erbauung für die Kinder u. Anglnnder*, etc.) for beginners; which seems suited rather to teachers than to children. He also wrote for his countrymen an exposition of the latter in Latin. In 1542 he united with his colleagues in sending an opinion respecting images, etc., to the preachers of Frankfort, which decided them to be anaphtoria, and which asserted the real presence of Christ in the sacrament, and that in a man, and not in a substance, as taught in 1548. His wife, Catharine, was a skilful disputant, and maintained a correspondence with Schwenkfeld during many years, besides issuing a defence of her association with him. She also wrote a brave defence of her husband's memory, in 1557, against an attack made by Louis Babus. She obtained the reputation of a pious benefactor of the afflicted, and especially of "poor scholars" and such as had fled for refuge to Strasburg on account of their religious convictions, not excluding even Anabaptists. See the biographies of Zell and his wife in *Rohrer, Mitteil. ons d. Gesch. d. Evangel. Kirche d. Elbauen* (Strasburg, 1865), iii, 89 sqq.; Herzog, Real-Enzyklop. s. v.

Zella, Council of (Concilium Zelianum or Telepumend), was held in 418, at Zella, or Tella, in the province of Byzaenca, in Africa, Donatianus, bishop of Zella, presiding. Various regulations were made.

1. Enquiry. No man shall be admitted to holy orders who has served in war after baptism.

2. Bishops shall be consecrated by the hierarch, and no bishop shall be consecrated in the city of Zella, unless that of the bishops of the province, expressed in writing.

3. Declares that one bishop only can consecrate another, except in the Roman Church.

4. Exhorts bishops, priests, etc., to observe continence.

5. Directs that the Montalutus and Novatianists shall be admitted into the Church by imposition of hands.

See Mansi, Concil. ii, 1577.

Zeller, Christian Heinrich, a Protestant pedagogue, was born at Hohen-Entringen, near Tübingen, March 29, 1799. He studied law at Tübingen, which he did not practice, but gave himself entirely to the cause of education. In 1808 he founded his famous institution for children and teachers at Beuggen-on-the-Rhine, where he died, May 18, 1860. He published, *Göttliche Ansichten auf menschliche Fragen* (24 ed. Basel, 1852) — *Kurse Seelsorche* (Stuttgart, 1846) — *Monatsblätter* von Beuggen, in which contains the set of essays on various subjects. Zeller also distinguished himself as a hymn-writer: one of his hymns, *Gott bei mir am jedem Ort*, is found in an English translation in *Hymns from the Land of Luther*, p. 27 ("My God with me in every place."). See Zachold, *Theol. a. v. a.; Herzog, Real-Enzyklop. s. v.; Koch, *Theologie des deutschen Kirchenlebens*, viii, 188 sqq. (B. P.)

Zeller, Hermann, a Lutheran theologian of Germany, was born at Neckarweihingen, Aug 26, 1807, and died at Mülhausen, April 10, 1885. He is best known
as the editor of Bibliisches Wörterbuch für das christliche Volks (3d ed. Leipzic, 1884). (B. F.)

Zeller, Johann, a Protestant theologian, was born at Zurich, June 29, 1807, and died July 6, 1889. He is the author of Stimmen der deutschen Kirche über das Leben Jesu von Strauss (Zurich, 1857). His Predigten were published after his death (1940). See Zuchehl, Bibl. Theol. s. v. (B. F.)

Zemzem is the name of a well at Mecca accoated sacred by the Mohammedans. It is said to have been formed from the spring of water which God pointed out to Hagar and Ishmael when they were driven from the house of Abraham and compelled to flee into Arabia. The Mohammedan pilgrims drink of its water and believe it to be effectual in healing diseases, and even in purifying the soul.

Zend-Avesta is the name commonly given to the sacred books of the Parsees (q. v.), which are ascribed to Zoroaster (q. v.). The word avesta (arceatd) means text, or original text; send, or sand, means translation and paraphrase. According to the latest researches, it would seem as if only a small portion of the entire collection now extant were formed by avesta, or text, the rest being made up of send, or commentary, without text. The term send has changed its meaning somewhat, for it is more or less of a paraphrase by an author. An imitative interpretation coming from the highest source, which was in time embodied in the text itself. Later it came to denote a translation into the Pehlevi, or native idiom of Persia, made by the Zoroastrian priests during the Sassanian period. There is also a special send doctrine which differs considerably from that contained in the avesta. A still further explanation of the send doctrine is the pzdend, a word which often occurs in connection with avesta and send.

The doctrine of the "Magi," as the Zoroastrian priests were known, as well as the Magi of India and Babylonia, is first alluded to in Jeremiah, where the chief of the Magi is mentioned among Nebuchadnezzar's retinue. In the New Test. (Matt. ii. I) the Magi came to worship Jesus at Bethlehem. The earliest account among Greek writers is furnished by Herodotus. There are also accounts by Ctesias, the Greek physician of Artaxerxes II., by Denion, Theopompos, and Hermippus. But only fragments from their writings remain, embedded chiefly in Phitarus and Diogenes Laertius. The writings of Pldny, Strabo, Pausanias, Dion Chrysostom, and others, were confined to correction on the subject. Among the Armenian writers of the 5th century of our era we find Ennix and Elinxus, from whose records we may gather that the Zoroastrians at their time were split into two parties, the one called Mag, the other Zendik—the former inhabiting chiefly Media and Persia, and acknowledging in the main the avesta; the latter living principally in Bactria, and following the traditional explanations, or send proper. The nations of modern Europe came into contact with the adherents of Zoroastrianism in the western parts of India, and in the latter half of the 14th century some Mts. of Zend-Avesta, or Zend-Avesta, were translated. In 1761 he returned to Paris with one hundred and eighty MSS. in different Oriental languages, and in 1771 published in French the first European translation of the Zend-Avesta, to which was added a great deal of supplementary matter. This work produced a profound sensation throughout Europe. In England it was pronounced a forgery by all but a few scholars. In France there was but one opinion, viz., that English scholars were trying to pull down the work out of sheer spite and jealousy. In Germany, however, much more considered opinion was prevalent, for while some of the arguments arrayed against it, there arose another renowned German scholar, Kleecker, who, in token of his complete and unreserved trust in the genuineness, set about translating Anquetil's work into German, adding much supplementary matter. After the lapse of more than fifty years, Heslop, a Danish scholar, undertook an investigation of the matter. In 1826 he wrote a pamphlet, in which he pointed out (as had been done before) the close affinity between the language of the Zend-Avesta and the Sanscrit, and proved it to be, not corrupt, but a distinct branch of it. He also proved that modern Persian is derived from Zend, as Italian from Latin, and this gave the key to many of the errors of Anquetil's version. The learned dustur himself, from whom Anquetil derived his information of the language, possessed no grammatical knowledge of it. Heslop had pointed out the way, Eugene Burnouf followed it. He, indeed, may be called the father of Zend philology. For more than twenty years this eminent scholar devoted all his energies to elucidating, commenting on, and discussing this language, and the more ancient language of the Zend-Avesta, to which he added many new verses and translations. In Germany, Osiannsen, Bopp, Muller, Brockhaus, Spiegel, Haug, and in Copenhagen, Westergaard, have been busy ever since in editing and translating the Zend-Avesta or some portions of it.

The Zend-Avesta is originally of very great extent, consisting of vastly more than at present. Pliny says that Zoroaster composed two million verses, and Attavari, an Arabuan author, says that his writings covered twelve thousand cow-skins. But from the conquest of Persia by Alexander the Great, in 330 B.C., to the accession of the Sassanides, in 221 B.C., the words of Zoroaster and the wisdom of the Magi were thrown into the background by Greek ideas, and became nearly lost. When, however, the Sassanides assumed the rule their principal endeavors were directed to the revival of the ancient faith, and their unceasing efforts after the ancient fragments of the Zoroastrian doctrine have resulted in the small collection which we now possess. The whole Scripture is said to have consisted of twenty-one sects, or parts, each containing avesta and zend, that is, text and commentary. The number was reduced to twenty by the introduction of Zend-Avesta. The number of which the most sacred prayer of the Zoroastrians (the Honover) was composed. By the unanimous consent of both classical and Persian writers the whole bulk of the sacred literature is ascribed to Zoroaster himself. They are supposed to be the substance, or, as was subsequently held, the very words of divine revelations to the prophet in the form of conversations.

The name Zend-Avesta belongs more particularly to the three collections which are severally called Vendidad, Vispered, and Yasna, while the remaining writings are comprised under the title of Zoroaster, or small Avesta. The latter contains short prayers, and especially the Yashta, or Yaska, hymns addressed to the different genii, on the days which bear their names and are sacred to them, or on the days of those genii who are considered to be the attendants of the former.

The Vendidad consists of twenty-three formulas, or sections, which treat of cosmogony, and may be called the religious and civil code of the old Parsees. The first fargost relates how Akuru-Manza (now called Ormuzd), the good spirit, created the several countries, the earth, and the plants and the animals, and perfect in their kind, but that Angro-Masus (now called Ahriman), the evil or black spirit, created in opposition all the evils which infest these worlds. In the second fargost Zoroaster bids Yima announce to mankind the sacred law which he had taught him, but Yima refuses compliance with this benediction. He then
bids him enlarge the worlds and make them prosperous. This he obeys, and carries out the orders given him by Ahura-Mazda. The third fargard enumerates the five things which are the most agreeable, then the five things which are the most disagreeable, and afterwards the five things which convey the greatest satisfaction in harmony with the fargard rules, and the criminal code of the Avesta. It enumerates, in the first instance, various offences, which are considered to be so grave as to affect, not only the person who commits them, but also his relatives, and then proceeds to define the punishments incurred by the offender. The eight following fargards contain injunctions in reference to impurities caused by dead bodies. The thirteenth fargard begins with the description of two kinds of dogs, the one created by Ahura-Mazda, the other by Angro-Manyuš—the killing of the former being a criminal, that of the latter a meritorious, act; and the remaining part of the book is devoted to the proper treatment of dogs in general, while the same subject is continued in the fourteenth fargard, which enumerates also the penalties for injuring dogs. The treatment of young dogs is left to the subject matter of the latter part of the fifteenth fargard, which, in its first sections, treats of sexual offences, and the bringing-up of illegitimate children. The great care and attention given to dogs seems to have arisen from the fact that the country was infested with wolves. The sixteenth fargard treats of the precautions to be observed when mixed marriages are in contemplation. The seventeenth fargard treats of impurities caused by the cutting of hair and the trimming of nails. The next fargard is more of a mixed character; it treats of various ceremonies, and gives injunctions on cleanliness, decency, and moral conduct. The nineteenth fargard relates how Angro-Manyuš endeavoured to kill Zoroaster, but how the latter successfully defended himself with weapons given him by Ahura-Mazda. Then the evil spirit, being aware that it had no material power over Zoroaster, next resorted to temptation; but those, too, were defeated by the prophet, who now resolved to conquer the evil spirit, and for this purpose addressed to Ahura-Mazda various questions on the rites of purification and the condition of souls after death. The twentieth fargard gives some information about the first man who understood curing diseases. The twenty-first fargard is devoted to the phenomena of the sky and the luminous bodies, and comprises invocations of the clouds, the sun, the moon, and the stars. The last fargard relates that Angro-Manyuš, having engendered diseases, Ahura-Mazda is compelled to fight against them; the book concludes with an account of the creation of various animals and other objects to this end. The form of all these fargards is nearly always that of a dialogue between Ahura-Mazda and Zoroaster, and the same form is occasionally observed in the two other portions of the Avesta, which differ materially from those of the Vendidad.

The Vispered contains a collection of prayers, composed of twenty-three chapters, resembling the younger Yasna, next to be noticed, and referring to the same ceremonial actions and the Yasna spirit, and containing a nearly a liturgical character. All that can really be held to emanate from Zoroaster himself are the five Gathas, which form part of the Yasna. This Yasna consists principally of prayers to be recited at the sacrificial rites, such as the consecration of Zeothra, or holy places, and the Yasna spirit. The Yasna of fire, Kahathra-vairya, or the genius of metals; Spenta-arnaiti, or the genius of earth; Haurvat, or the genius of water; and Amratai, or the genius of trees. They are severally opposed by the Devas, or demons, subordinate to Angro-Manyuš, viz., by Aksme, Ander, Sauvra, Mithi, Yasu, and Zarachka. Other demons are named in the Vendidad. The worshippers of fire belong to Ahura-Mazda, whereas the worshippers of the Devas are possessed by Angro-Manyuš. See Zoroaster.

The worship taught by Zoroaster seems to have been of the simplest kind, the adoration of fire by means of hymns and offerings, chiefly, if not exclusively, taken from the vegetable kingdom, an essential concomitant of the sacrifice being the juice of the homa (or soma), which
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occupies an important part also in the Vedic rites. This
worship, however, must not be confounded with the
considerable period of the prehistoric and early Parthian
creed, which assumed a similar development to that based
by the Hindus on the Rigveda text, and is indicated by
several portions of the Avesta, which cannot be looked
upon as its earliest part. At the present day every
Persian is taught to repeat long passages in
the original Zend; but hardly a single word in the
language is intelligible even to the Parsi priest or
darustur.

Literature.—In the Zend language this consists chiefly
of its translated text, the accompanying glosses, and a
few independent works in the same language, the
Hormuz, an ancient literary Parthes Pollux, and the
Don-kur, of much later date. It is an important aid to
the understanding of the Avesta; yet its inter-
pretation is not to be implicitly trusted. That part of
the Zarathostran literature which is composed in the so-
called Parasee dialect is of still more modern date and
limited extent. Glosses or interpretations of the Avestan
texts, called Pa-Zend, versions of certain portions of
them and of Pehlevi texts, sundry invocations and
ascriptions of praise, and expositions of Parasee doctrine,
constitute nearly its whole substance. Several passages
of these glosses or expositions were published in Spiegel's
Grammar (Leipsic, 1851). After the settlement of the Parsis
in India, a Sanscrit version of the Yasa and some other parts
of the Avestan text was made by Nersieoehn. It
has been published in a Latin transliteration by Spiegel
(Leipsic, 1861). See Spiegel, Avesta; die heiligen
Schriften der Parsen, aus dem Grundtext übersetzt (Leip-
sic, 1852-58, 3 vols.; Eng. ed. of the same by Bleek,
London, 1864); Haug, Essays (1 ed. Bombay, 1862);
Havelaque, Grammaire de la Langue Zende (Paris,
1878); Harlens, Avesta, Livre Sacré des Séculaires de
Zoroaster (Lignes, 1875-78, 8 vols.); Burnouf, Vedic-
Sadda; Osthauen, Veddada Zende-Avesta; Raak, Alter
und: Geschichte der Zenda Sprache; Spiegel, Ermitak
Alterthumskunde (Leipsic, 1872, 1878, 2 vols.); Muller,
Chips from a German Workshop, vol. 1, lectures v.-vii.
For the language of the Zend-Avesta, see Pietrassenski,
A Brief of the Grammatical Zend (Berlin, 1863, 8vo); Haug,
Outlines of Zend Grammar (Bombay, 1862, 8to).

Zend Language. See Zend-Avesta.

Zenkel, Georg Petrus, a Protestant theologian of
Germany, was born March 20, 1717, at Schwarzenbach,
in Bayreuth. He studied theology, Oriental languages,
and natural sciences at Jena. In 1740 he was permitted
to lecture, and in 1746 was made adjunct to the philo-
sophical faculty. In 1754 he was called professor of
philosophy to Erlangen, and opened his lectures with an
address, De Methodo Docendi apud Veters Hebros.
In 1755 he resigned his position, and died Dec. 14, 1760.
He wrote, Commentarius Grammaticus Ebraea
Lezgica (Jena, 1748, 1749);—Commentarius Evangelico-Hebraici-
(1747, 1748, 1751);—Beitriige zur Ver一定程度
st der Mosaischen Religion, etc. (Gotha, 1752-56, 2 vols.);
Diss. Philologico de Sepultura Christi, ad Locum Escosa
lau, 9 (Jena, 1754). See Döring, Die gelehrten Theologen
Deutschlands, iv, 782 sq.; Fürst, Biblioth. Jud. ii, 556;
Schneider, Bibl. Handbuch, p. 192. (B. P.)

Zero, a reputed bishop or Vanzo, and alleged
author of ninety-three sermons, which were published
in 1508 by Jacob de Lenco and Albert Castellan under
the title, S. Zenoni Episc. Veronae. Sermones, after a
very ancient manuscript found fifty years before in the
episcopical library of Verona by Guarinus. These ser-
mons were previously wholly unknown, and Zeno himself
lived only in a few miracle-legends. He was represented
with a fish attached to his ange or episcopial staff, because he had,
while angling, delivered a drowning man from the clutches of the devil.
Eleven of the sermons are certainly not by the author of the
general mass. The collection was variously estimated; Vogel, in Herzog (following Dorner), dating
them back perhaps to the beginning of the latter half
of the 3d century, Baronius to A.D. 200, others to A.D.
450-500. It would seem that they emanated from the
mind of a bishop who was endowed with earnestness
and dignity of character as well as theological learning,
and who presided over an established Church and a reg-
ularly organized clergy. See Franke, Institut, Patrology
(Oeconomikon, 1801, i, 78 sq.; Wetzer u. Welte, Kirchen-
Lexikon, s. v.; Justinowski, Zenon, Veronensis Episc. (Hab-
asen, 1869); Dorner, Dichterlegendensprech. d. Lehrer von d.
Peron Christi, 24 ed. i, 754 sq.; Herzog, Real-Encyclop. s.
Zeno. See Tadmor.

Zenonism. See Stoic Philosophy; Stoics.

Zengrav, Johann Jacob, a Lutheran theologian of
Germany, was born at Strasburg, May 21, 1643. He
studied at Leipsic and Wittenberg, was in 1767 professor
in his native city, in 1768 doctor of theology, and died
Nov. 28, 1767. Zengrav was a voluminous writer. A
complete list of his writings, embracing all departments
of theology, is given by Jocher, Altpommersches Gelehrten-
Lexikon, s. v. (B. F.)

Zephyrus, in Greek mythology, the representative
of the west wind, was a son of Astraus and Eoa. He
was represented in Athens on the tower of wind, light-
ly draped with a mantle, because he was the warmest
wind. In the lap of his mantle he carried a quantity of
flowers.

Zer (Heb. Tef, "S. rock; Sept. by misereprehension,
Tiphoc, Vulg. Ser.), one of the fortified towns of Naphtali
(Josh. xix, 35), where it is named between Ziddim and
Hamath; but from the absence of the copulative
("") and between this and the preceding name, as well
as from the total ("nineteen cities") in ver. 35, it is evi-
dently a part of the preceding name, Ziddim-ser. See
Ziddim. Schwarz remarks (Passet, p. 193) that Zer is
mentioned in the Jerusalem Talmud (Megillah, 1) as
lying near Ziddim.

Zera Abraham (ארבי אברם) is the title of a
grammatico-historical commentary on the Pentateuch,
written by Abraham Seeb, of Brzeze, in the 17th cen-
tury, and published at Solzbach in 1685. See De Ross, Dictionaire Storico (Germ. transl., p. 85; Fürst, Bibl.
Jud. i, 11. (B. P.)

Zerdast. See Zoroaster.

Zereda. The present Sarka lies twenty-one and
a half miles north-west of Beitin (Bethel), and is a "small
village on a hillside, with a garden to the south of it,
and the spring Ain Jelazin on the east" (Memoirs to the
Ordnance Survey, ii, 290).

Zerremer, Heinrich Gottlieb, a Protestant theo-
lologian of Germany, was born at Wernigerode, March
8, 1750. He studied at Halle, and, after completing his
studies, accepted a position as teacher of Latin and
mathematics at Klosterbergen. In 1775 he was called
as pastor to Bayendorf. In 1787 he was appointed first
preacher at Dernenburg, in the duchy of Halberstadt.
In 1810 he was appointed general superintendent at
Halberstadt, where he died, Nov. 10, 1811. He was a
popular writer, and his publications were greatly es-

Antique Figure of Zephyrus.
taemed in his day, though of little value for the present. They are given by Döring, in his Die gelehrten Theologen Deutschlands, iv, 787; see also Winer, Handbuch der theol. Lit. i, 192, 196, 226, 233, 249, 394. (B. P.)

Zestermann, AUGUST CHRISTIAN ADOLF, who died at Jena, March 16, 1829, at the age of 38; he was professor, is the author of, De Basiliae Libri Tres (Leipsic, 1847):—Die altl. und christl. Basiliken nach ihrer Entstehung, Ausbildung und Beziehungen zueinander dargestellt (1847). See Zschöch, Bibl. Theol. s. v. (B. P.)

Zickler, Friedrich Samuel, a Protestant theologian, born in Meiningen, Nov. 14, 1721, at Schwabendorf, in Weimar. He studied at Jena, where he was made magister in 1744, on presenting a dissertation, Ad Vaticinium Jacoboum Genes. zicx, 12. In 1758 he was made professor of philosophy, and at the jubilee of the Jena University was made doctor of theology, presenting a dissertation, De Glorioso Servatione in Calum Adiversum. In 1769 he went to Erlangen as third professor of theology and university-preacher. He opened his lectures with a dissertation on De epistemologia et ephorapia necessaria in Doctora Ecclesiae Reginitatis. He returned again to Jena in 1769, advanced rapidly, and died April 25, 1779, having four years before been chosen first professor of theology. He wrote, Dis. i at II Historico - Exegetica, Religionem Bestiarum ab Egiptiae Consacratarum Exponentes, etc. (Jena, 1745-46);—Dis. Exegetica Status Exegetico Eorum, inseminis i, 14 sq., Predictibilis Futuritys (ibid. 1747):—Chaldaismus Daniellis Prophetas, etc. (ibid. 1749, etc.). See Döring, Die gelehrten Theologen Deutschlands, iv, 789 sq.; Fürst, Bibl. Jud. iii, 550. (B. P.)

Zidlim. The modern Hattin lies seven and a quarter miles north-west of Tiberias, and four and three quarters south-west of Mejdal (Magdala); it contains some rock-cut tombs to the west, and the wady of Neby Shnaib (Jethro) on the south (Memoirs to the Ordnance Survey, i, 884).

Ziegendorf, Bartholomaeus, a well-known Protestant minister of Germany, who was born June 14, 1688, at Pulzlin, in Lusticia. He studied at Halle, where A. H. Francke enlisted him for missionary service. On Nov. 29, 1705, he left for Tranquebar with his friend Flitschow. For a time his work was opposed by the Danish officers, but finally he succeeded. Having mastered the language, he translated Luther's small catechism, the New Test., and commenced the translation of the Old Test. into the Malabar language. He also founded schools and built chapels there. In 1714 he returned to Europe, to return again to Tranquebar in 1718, where he died Jan. 29, 1719. His published works include, Lcarnomenos Damulicos (Halle, 1716);—together with J. E. Gründler, he published Theologia Thetica in qua Omnium Dogmata ad Salutem Cognoscamus Necessaria Perspectiva Methodo traducturam, etc. (2d Ed. Halle, 1866). See German, Zieglenbergs and Flitschows (Erlangen, 1867, 2 vols.); Theologisches Zeitschrift, s. v.; Zschöch, Bibl. Theol., ii, 1491. (B. P.)

Ziegenbein, Johann Wilhelm Heinrich, a Protestant theologian of Germany, was born in 1766 at Braunschweig. In 1798 he was appointed pastor of St. Peter's, in his native place, and advanced in 1808 as general superintendent of the diocese of Hanover. In 1819 he was appointed abbot of Michealestein, and died Jan. 12, 1824. Ziegenbein's writings are mostly of a pedagogical nature. He translated from the French Senebier's lives of Calvin and Beza (Hambourg, 1789); from the English Priestley's Compendium of the Institutions of Moses with those of the Hindus and other Ancient Nations; The Life of Gibbon, etc. See Döring, Die gelehrten Theologen Deutschlands, iv, 793 sq.; Winer, Handbuch der theol. Lit. i, 142; ii, 78, 95, 225, 237, 295, 243, 248, 260, 399, 534; Fürst, Bibl. Jud. iii, 550. (B. P.)

Ziegen, Daniel, D.D., a German Reformed min-
ister, was born at Reading, Pa., July 11, 1804. His parents removing to New Berlin, Union Co., in his infancy, his youth was spent there. He was a suggested by trade, and went to Philadelphia to work; but his mind not being turned to the ministry, he entered the University of Pennsylvania, located at Philadelphia; studied theology in the seminary of the Reformed Church at Carlisle; was licensed in 1820, and became pastor of some congregations in York County; was called to the Kutztucke church, where he spent the whole of his life, with the exception of the last few years, which were devoted to the First Reformed Church in York. He died May 23, 1876. He preached almost exclusively in German, which he spoke with great fluency, accuracy, and elegance. His preaching was calm, clear, and impressive. He was a man of culture, pleasure, open-hearted, kind, and sympathetic. See Harbaugh, Fathers of the Germ. Ref. Church, v, 199.

Ziegler, Werner Carl Ludwig, a Protestant theologian of Germany, was born May 15, 1763, at Scharmebeck, in Lüneburg. He studied at Göttingen, some time lectured in the Göttingen University, and was called, in 1792, as professor of languages by Bostock. He died April 24, 1809, leaving, De Minimo Romano Commentatio (Göttingen, 1788):—Vollständige Eindringung in den Brief an die Hebräer (ibid. 1791):—Prodr. A Dis. Historia Dominae de Redemptione, etc. (ibid. eod.):—Beginnis zur Geschichte des Glaubens an das Daseyn Gottes in der Welt, etc (ibid. 1793). See Döring, Die gelehrten Theologen Deutschlands, iv, 798 sq.; Winer, Handbuch der theol. Lit. i, 92, 90, 211, 572, 586, 599, 610; Fürst, Bibl. Jud. iii, 551. (B. P.)

Zierold, Johann Wilhelm, a Lutheran theologian of Germany, was born May 14, 1859, at Neustadt-obder-Wiensenthal, in Meissen. He studied at Leipzig, traveled extensively through Austria, Holland, and England, was appointed, in 1866, pastor and professor of theology at the Grönlingen College in Stargard, received the doctorate of theology in 1868, and died Sept. 1, 1731. He wrote, Analogismus Nomimun et Permuta in Pas. i (Stargard, 1701):—Dez. de or de deutliche Erklarungen der heiligen Schrif (Leipsic, 1715):—Der Prebischler Salomo in seinem Artikel der Redentorschaft und professoralpronosis (ibid. eod.):—Der Prophet Obadja, etc. (ibid. eod.):—Der Prophet Joel, etc. (ibid. 1730). See Hildebrand, Hirtet nach dem Heizen Gottes zu Stargard; Jocher, Allgemeine Gelehrten-Leizikon, s. v.; Fürst, Bibl. Jud. iii, 551. (B. P.)

Ziegenbusch, Euthymius. See Euthymius Ziegen-
bein.

Ziller, Tschirn, a German philosopher, was born Dec. 22, 1817, and died April 20, 1889, at Leipzig, doctor and professor of philosophy. He was a pupil of Herbart, whose system he followed. Ziller published, Die Regierung der Kinder (1869):—Grundlegung zur Lehre vom erziehenden Unterricht (1861):—Vorträge über allgemeine Philosophie (1876):—Allgemeine philosophische Ethik (1880). In 1860 he started with Allihn the Zeitschrift für exakte Philosophie im Sinne des neueren philosophischen Rationalismus. He also organized the society of scientific pedagogues, whose organ, the Jahrbücher, he edited for fourteen years. (B. P.)

Zillerthal, a valley of Tyrol, stretching for about five miles along the Ziller between Salzburg and Innsbruck, and inhabited by about 15,000 souls, has become memorable in Church history on account of the infamous manner in which the Roman Catholic clergy succeeded in suppressing an evangelical rising which took place in 1716. In other parts of Germany, the Reformation found its way into Salzburg and Tyrol, but it was suppressed, in the latter part of the 18th century, in Salzburg, by the archbishops, and in Tyrol by the government, in connection with the nobility and the ecclesiastics. In 1730 archbishop Flrinna inaugurated a cruel persecution, with a view of exter-
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minating all adherents to the evangelical faith. Never-
theless it reappeared in the Zillertal in the begin-
ing of the present century. As soon as the Roman
clergy became aware of the danger, the number of
priests was doubled in the villages and the strictest
watch was kept. When, in 1832, the emperor Francis
of Austria visited the valley, the evangelical Ziller-
thalers petitioned him in behalf of their religion. The
emperor promised to do what he could. When the
Roman clergy became aware of this, they resorted to
violent measures. The toleration edict of Joseph II,
and the stipulations of the congress of Vienna, were
thrown aside, and, instigated by the fanatical clergy,
the provincial estates of Tyrol decreed that no split in
the Church of the country should be allowed that those
who would not conform to the Church of Rome should
leave the country and settle under an evangelical prince.
But before this could be effected the Evangelicals had
to suffer many things. Being under the ban of the
Church, their neighbors were warned against holding
any kind of intercourse with them. The children of
the Evangelicals were forced to frequent the Roman
Catholic schools, where they were placed on separate
seats, as "children of the devil," apart from the "Chris-
tian children." When, after eleven years of perpetual
christian children. When, after eleven years of perpetual

(B. P.)

Zimmermann, Johann Christian, a Lutheran
theologian of Germany, was born at Langenwiesen, near
Ilmenau, Aug. 13, 1702. He studied at Leipsic, and was
appointed court-chaplain at Hanover in 1738. In 1745
he was called as provost and superintendent to Uelzen,
in Hanover, where he died, May 28, 1788. He is the
author of several hymns, which are found in Verwirrttes
Hausvermischtes Kirchen-Gruftisch (edited by Zimmer-
mann, Halle, 1747), and with Koch, Gesch. d. deutsches
Kirchengedichts, v. 566 sq. (B. P.)

Zimmermann, Johann Jakob (1), an eloquent
German preacher, was born in the duchy of Wurtem-
berg in 1644. He was generally regarded as a disciple
of Boerhman and Brouquelle, whose doctrines he ren-
dered highly popular, making many converts in Ger-
many and the united provinces of the Netherlands.
He was for some years professor of mathematics at
Heidelberg. He was about to depart for America to
escape the persecution to which his preaching had sub-
jected him, when he died at Rotterdam, in 1688. The
most noted of his works is entitled a Revelatio of A mi-
christ.

Zimmermann, Johann Jakob (2), a Swiss the-
obian, was born in 1685, became professor at Zurich
in 1737, and died in 1756. He introduced more liberal
views in his teaching than had been current hitherto,
and was often suspected of heresy. See Hagenbach,
Hist. of the Church, II, 664, 665; and Conzernius i, 1761;
Fritzsche, Dissertation (Zurich, 1841); Schweizer, Con-
traldboggen, ii, 791 sq.

Zimmermann, Karl, a Protestant theologian
of Germany, was born at Darmstadt, Aug. 28, 1805.
He studied theology and philosophy at Giessen, and, after
having labored for some years in the department of
education, was appointed dean to the faculty of theology
at Darmstadt in 1832. From that time he remained in
the ministry, advancing rapidly, and was appointed in
1842 first preacher to the court. In 1847 he was
made prelate and member of consistory, and filled this
high position till 1872, when he retired. He died June
12, 1877. To him the Gustavus Adolphus Society (q. v.)
is much indebted for the great interest and activity
shown in its behalf. His publications, mostly ser-
mons, are all specified by Zuchbild, Bibl. Theol. ii, 1485-
97. See also Theol. Universaliszierung, s. v. (B. P.)

Zimmermann, Matthias, a German theologian,
was born in 1809, and died in 1860. He began his
studies in his native village, and afterwards went to
the College of Thun (1839), and thence (1844) to the
University of Strasburg, where he studied philosophy.
Having decided upon a religious career, he studied at
Leipsic, and in 1861 returned home. He was soon
named rector of the College of Leutsch, in Upper Hun-
gary, but the next year (1862) returned home again.
Soon afterwards the elector of Saxony appointed him
a colleague of the superintendent of Colditz, and the
min-
ter and superintendent of Meissen. He had prepared
himself for these positions by a license in theology
(Nov. 1611), and in 1666 was made doctor in the uni-
versity at Leipsic, but died suddenly, Nov. 29, 1689,
leaving many religious works, which are enumerated
in the Biogr. Universelle, s. v.

Zimmermann, Wilhelm, historian and contro-
versialist of Neustadt, in the duchy of Wurtemberg,
was preacher at Wimpfen in 1569, member of comme-
tory and court-preacher at Heidelberg in 1578, and
finally (in 1586) inspector of churches and schools at
Grotz. He left a Historia Germanica, and some Lit-
terae, which are inserted by Fecht in his collection of
Epistolas Theologicas.

Zinge-rle, Fru, a Roman Catholic Orientalist,
was born at Mezen, March 17, 1901, and died Jan. 10, 1918,
at Mariaberg, Tyrol. He published, Echtes Albten heidiger
Märtyrer des Morgenlandes, aus dem Syrischen übersetzt
(Innsbruck, 1836, 2 vols.)—Clement Romanius' zwei Briefe an die Jungfrauen, aus dem Syrischen mit Anmerkungen (Vienna, 1827) — Ephraim Syrus' auxur-wählte Schriften (Innsbruck, 1830-34, 5 vols.); besides, he compiled a last volume of Zionische Archiv der German (Catholic Social Society) (B. L. V.)

Zinzendorf, Nicholas Lewis Count von, is entitled to a fuller notice than space allows in vol. x. The founder of the modern Moravian Church was born at Dresden, May 26, 1732, and died at Herrnhut, Saxony, May 9, 1784. He was descended from an ancient Austrian family. For the sake of the Protestant faith his grandfather relinquished broad domains in Austria, and settled in Franconia. When he was but six weeks old, his father, one of the cabinet ministers of the elector of Saxony, died; while several years later his mother married the field-marshall von Natzmar, of the Prussian army, and removed to Berlin. Young Zinzendorf did not accompany her, but remained with his grandmother, the baroness Catharine von Gersdorf, one of the most distinguished women of her day, who had organized the first reformed convent in the mining department of Hessen, near Cassel. He was that intrusted to her care proved to be an important event in his life. Amid the influences of that ecclesiola he spent his childhood, daily breathing the atmosphere of transparent piety. His grandmother adored the virgin and child Jesus, as a personal and spiritual dependent. When he was not yet four years old he grasped, with a clear perception and a flood of feeling, Christ's relation to man as a Saviour and divine brother. This consciousness produced a love for Jesus which was the holy and perpetual fire on the altar of his heart; so that in mature years he could truthfully exclaim: "I have but one passion; and it is—He—He only!" In 1710 he was sent to the Royal Pädagogium at Halle, at the head of which stood the celebrated Francæ; in 1716 he entered the University of Wittenberg, and in accordance with the custom of young nobles of that day, began his travels. During all these years he confessed Christ with youthful enthusiasm, and labored for his cause with manly courage. At Halle he organized a fraternity among the students, known as "The Order of the Grain of Mustard Seed." At Wittenberg he exercised no little influence; in Paris, where he spent an entire winter, neither the blandishments of the royal court nor the flatteries of the highest nobles could seduce him from the path of godliness. His commentary on the French capital, in a hollow book of 1721, is remarkable. A volume remained unpubbed, with the inscription, "Hoc est pane, quod factus est pro me?"—in the picture-gallery of Dittelsdorf made upon his heart followed him through life. When Zinzendorf returned from his journey, it was his earnest wish to devote himself, in spite of his rank, to the ministry of the gospel. But neither his mother nor grandmother would listen to such a proposition, and insisted upon his adopting, like his father, the career of a statesman. With a hearty heart he accepted the position, but in 1721, when he was elected a position as Aulic and Judicial Councillor at Dresden. His purpose to promote the cause of Christ remained, however, unshaken, and soon after attaining his majority he purchased the domain of Berthelsdorf, in Upper Lusatia, with the intention of making that centre of his Christian activity. In what such activity was consistent, he did not as yet know. He was supported in his purpose by his young wife, the countess Erdmuth Dorothy von Reuss, whom he married in 1722, and through whom he became connected with several of the royal houses of Europe, from whom, in manner in which he was led to grant an asylum on his newly-purchased estate to the remnant of the Moravian Brethren, of the renewal of their Church through his agency, and of the peculiar character which he gave to it, a full account may be found in the article on the Moravian Brethren, 2, vi, 565, etc. In all that he undertook in this respect his aim was, not to interfere with the established Church, but rather to make the Moravians a Church within that Church. His course was misunderstood and excited bitter opposition. In 1736 he was banished from Saxony, and, two years later he determined to sign a bond acknowledging himself guilty of "offences," banished "forever." The same result which generally grows out of religious persecutions appeared in this case also. His enemies overreached themselves. Instead of putting a stop to his Christian activity, it grew and extended its influence and its reach and wide. A "Church of Pilgrims," as it was called, gathered around Zinzendorf, composed of the members of his family and his chief ministerial coadjutors, and itinerated to various parts of Germany, Switzerland, Holland, and England, everywhere making known the renewal of the Unita Fratrum, and attracting large numbers to its communion. Zinzendorf, with the aid of his fellow-laborers, directed the entire work of the Moravians in Christian and heathen lands. He had long since resigned his civil office at Dresden, and devoted himself entirely to his missionary work. On the recommendation of the king of Prussia, he was consecrated, at Berlin, a bishop of the Unita Fratrum, by bishops Jablonsky and David Nitschmann. In the following year he set out on a tour of inspection to the mission in St. Thomas, and in 1741 visited America. His course continued to be opposed, and brought him personal defamation of the grossest character. Few servants of the Lord have suffered more in this respect. But he leaned upon the strong arm of his divine Master, and gradually won the victory. The Saxon government recalled him to his native country, and fully acknowledged the Renewed Church of the Brethren; the British parliament recognised the Church, and passed an act encouraging the Moravians to settle in the British colonies; the government of Prussia granted the most favorable concessions. At the time of his death the Church for whose renewal God had appointed him the instrument was everywhere firmly established, and in Germany, over against the State Church, had gained a position even more independent than he had intended to secure. Zinzendorf died full of joy and peace, triumphing in the thought of his "going to the Saviour," blessing his children and fellow-workers, and when speech failed him, looking upon them with a countenance that was irradiated with the brightness of coming glory. Thirty-two presbyters and deacons from Germany, Holland, England, Ireland, North America, and Greenland, were his last resting-place on the Hutter, at Herrnhut. Zinzendorf was an extraordinary man, a heroic leader in the Church of Christ, a "disciple whom Jesus loved," a priest of the living God. Like all great men he had his faults, and some of them were of a grave character. He was often impetuous when he ought to have been calm; he allowed himself to be unduly swayed by his feelings; in one period of his career his theological views and utterances, which, however, he subsequently retracted, were set down as a position, and his efforts to renew the Unita Fratrum and yet make it a part of the established Church of Germany brought him into dilemmas the inevitable outcome of which was offences on the score of insincerity and double-dealing, although nothing was further from his thoughts. On the other hand, his writings manifest, that the Saviour, his Johannese intercourse with him, his work for the Moravian Church, his labors for the Church universal, the principles which he originated, often misunderstood and ridiculed in his day, but now the accepted property of all loyal Christians, the missions which he inaugurated among the heathen, the lifelong efforts which he made to promote the unity of the children of God of every name, and to bring about the fulfilment of Christ's high-priestly prayer—"that they may be one"—assign to him an
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exalted place in ecclesiastical history, give him an im-
perishable name, and justify the epithet on his tomb-
stone: "He was ordained that he should go and bring
forth fruit and his fruit should remain." In many re-

dpects—and this truth explains to a great degree the
opposition with which he met—Zinzendorf was more
than a century in advance of his age. His writings
number more than one hundred, and consist of sermons,
hymns, offices of worship, controversial works, cate-
chalms, and a number of political selections. He was a gifted

gospelist. In public service he frequently impror-
vised hymns, which were sung by the congregation as
he announced them line by line. Many of his compo-
sitions, both in point of the sentiments and the poetry,
and in the wealth of originality and imagination which
complement each other, have a place among the standard

bodies of the Christian Church. The best collection of them
was edited by Albert Knapp, Geistliche Lieder des Grauens von Zinzendorf (Stuttgart and Tübingen, 1845).

We append a brief account of Zinzendorf's labors in
America. His chief purpose was not to found Moravian
churches, but to care for his neglected German country-
2, 1741, accompanied by his daughter, the countess Be-
igna, his private secretary, and several others. From
New York he traveled to Philadelphia, and established
himself at Germantown, where he rented a house which
is still standing. Keeping in view the main object of
his visit to America, he opened, in that dwelling,

a school for German children; preached the gospel where-
ever he came, in churches, school-houses, and farms; ac-
ccepted the Lutherans of Philadelphia, who were
without a minister, an appointment as their temporary
pastor, a thing that led, on Muhlenberg's arrival from
Europe, to bitter animosities, for which both sides were
responsible; and organized the so-called Pennsylvania
Synod. This last was his favorite undertaking. He
conceived the idea of uniting the German churches and
sects of Pennsylvania, upon the basis of experimental
religion, into what he called "The Congregation of God
in the Spirit." Gaining over to his views Henry Antes,
a prominent magistrate of the Reformed persuasion (see
Minim, Life and Times of Henry Antes, Moorstown,
N. J., 1886), a call was addressed to all German religious
bodies within the colony to send representatives to a
Union Synod to be held at Germantown. It convened
on Jan. 12, 1742, and met again, at various places, seven
times before Zinzendorf's stay in America was fourteen
times after his return to Europe. But, however beau-
tiful the ideal, it was premature—that real union
was brought about; the interest in the movement gradu-
ally waned, and, in the end, it served but to augment the
differences among the German religious parties of Pen-
nsylvania. Reports of the first seven meetings of this Syn-
od, together with cogitate documents, were published by
Benjamin Franklin, and form a volume which is as
valuable as it is rare. The title of the first report is
Authentische Relation von dem Anlassen, Fortgang und
Schluss der in gynen Jahren gegründeten Gemeindes
einer Arbeiter in der meisten christlichen Religionen
und vieler vor sich selbst Gott-erlebenden Christen-Menschen
in Pennsylvania (Philadelphia: by Ben. Franklin). Zin-
zendorf's labors among his own brethren resulted in the
organization of several churches, particularly the one at
Philadelphia. After he had left the country, Moravian
enterprises were begun at nearly all the places where
he had preached. The Indian mission attracted his
earliest attention. He undertook three journeys to the
aboriginal domain—the first, in July, 1742, to the Dela-
wares, the second, to the Mohicans of New York; and the third, in September,
the Shawnees of the Wyoming Valley. He was
probably the first white man who encamped on what
is now the site of Wilkesbarre, and he would have been murdered by the savages had it not been for the oppor-
tunity arising of Console Weitzel, his commission agent.

The rattlesnake story, which has found its way into so
many books and is so often quoted as an instance of
God's special providence, is a fake. During his stay
in America Zinzendorf laid aside his rank as a count.
His writings number one hundred and twenty-three,
among which are: Thesen, which came forth in 1746;
and was a gifted

language of the Moravian missionary vessel which plied
between England and the American colonies.

Literature.—The books in relation to Zinzendorf
are very numerous. Besides the works noted in
the article on the Renewed Moravian Brethren, the most
important are the following: Spangenberg, Leben des Grauens von Zinzendorf (Bar
by, 1772—73, 3 vol.; an
English translation by Jackson, Lond., 1850); Verleben, Leben des Zinzendorf (Grauen,
hagen von Ense, Leben des Grauen Zinzendorf (Berlin, 1840); Pilgram, Leben des Grauens Zinzendorf (Leipzig, 1867), from a Roman Catholic standpoint; Kohler, Der Graf von Zinzendorf dargestellt aus seinen Gelehrten (Grauen, 1860); Braun, Leben des Grafen Zinzendorf (Bielefeld, etc.; Boret, Le Comte de Zinzendorf (Paris, 1865; an English translation under the title
The Banished Count, by John Gill, Lond. ed.); Zinzendorf's Theologie, dargestellt von H. Pfitt (Gotha, 1869—74,
4 vol., a Dutch translation under the title Im Verhältnis zu Philosophie und Kirchenleben seiner Zeit (Leipzig, 1886).) (Ed. B. P.)

Zipporis. See Sophronis.

Zipser, MAIER, chief rabbi at Stuhlweissenburg and afterwards at Rechnitz, in Hungary, was born Aug.
14, 1815, and died Dec. 10, 1870. He contributed large-
ly to the Literaturblatt der Oesterre (1846 to 1860), Bene-Chasmonai, and the Jewish Chronicle, published in London. His contributions to the latter periodical, headed "The Talmud and the Gesenius" were called forth by Mr. Newdegate in the British House of Commons, when he opposed the admission of Jews into
Parliament, were published separately under the title,
The Talmud and the Mount (Lond., 1862). After his
death, Dr. A. Jellinek published his Die Floraus Jacob-
Worck, "Uber das hohe Alter des jüdischen Lebens gegen Apion nach hebr. Originalquellen erläutert..." (Wien, 1871). See also Sipser, eine Biographie, in the Beth
eis-Ekstrempler veröffentlichte vergessene Judenliteratur, by Vg. Rehav (Pesth, 1862, 4 Mr.), p. 10-30; Fürst, Bibl. Jud.
iii, 552 sqq. (B. P.)

Zirkel, GREGORIUS, a Roman Catholic theologian of
Germany, was born at Silbach, near Hamshurg, July
28, 1762, and died at Wurzburg, Dec. 18, 1867, as
director and professor of theology and regent of the clerical
seminary. He is the author of, Der Prediger Salomo,
strength, and S. von der Welt. (Wurzburg, 1879), in which are
taken from the finest works of Zirkel, and with which are
brought together articles, pro and con, from the most
able authors on the subject of Zirkel's works,


Zisc, (or Zisca), JOHN, the military leader of the
Blasites, was born at Trocznow, in the circle of
Budweis, Bohemia, about 1560. He was of a noble

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came chamberlain to king Wenceslas. He had early embraced the doctrines of the Hussites, and entered directly into the movement for the execution of Hus and Jerome of Prague excited throughout Bohemia. A powerful party was soon formed, which urged upon the king a policy of resistance to the decisions of the Council of Constance. Ziska was one of the prominent leaders of this party, and his personal influence with the king was crowned by the latter's sanction to offer resistance, though the king's vacillating disposition incapacitated him from giving effect to his own honest convictions, and taking open part with his subjects against their oppressors. About the time of the outbreak of the war, a monk, named Theophanes, was chosen to induce him to moderate the hatred entertained by himself and his followers against their opponents. Ziska considered himself the chosen instrument of the Lord to visit his wrath upon the nations, and a fanaticism which asked no mercy for its defenders gave none to its opponents. His line of march could be traced through a country laid waste with fire and sword, and over the ruins of plundered towns. One of the dogmas held by his followers was, "that when all the cities of the earth should be burned down and reduced to the number of five, then the kingdom of kingship and the world of men would be concluded; because there was now the time of vengeance, and God was a God of wrath." The cries and groans of the monks and priests whom he sent to the stake he was wont to call the bridal song of his sister. His victories were generally won by the decisive charge of a chosen band of his followers named "the invincible brethren." In his great victory at Aussig over the German crusading army, commanded by Frederick the Warlike of Saxony, and the elector of Brandenburg, the furious onset of the Hussites was steadily sustained by the Saxons, and the Bohemians recoiled in astonishment at a successful resistance which they had never before encountered. Ziska, being apprised of the circumstance, approached on his cart, thanked the men for their past services, and added, "If you have now done your utmost, let us retire." Thus stimulated, they made a second charge, still more furious than before, broke the Saxon ranks, and left 9000 of the enemy dead on the field. See Millauer, Diplomatisch-historische Aufsätze über Johann Ziska von Trocnow (Prague, 1824). See Hussites; TABORITES.

Zith'ri (typographical error in some eds. at Exod. vi. 22). See Smit.

Zittel, Karl, a Protestant theologian and doctor of theology of Germany, was born at Schmichew, in Baden, June 21, 1802. He studied theology at Jena, and was called in 1828 as pastor to Bahleningen, in 1849 to Heidelberg, where he died, Aug. 28, 1871. Zittel is known as leader of the Liberal Church movement in Baden. He published, Zustände der evangelisch-protestantischen Kirche in Baden (Karlsruhe, 1843):—Motion auf Gestaltung einer Religionsfreiheit (ibid. 1846):—Regründung der Motion über Religionsfreiheit (Berlin, ed.):—Die Sonntagsfeier (Heidelberg, 1851).—Der Rekonstruktiv in der protestantischen Kirche mit besonderer Berücksichtigung der Schrift von Hundrathen (Manheim, 1832). He also edited the Sonntagsbund, Blätter für christliche Erziehung und für kirchliches Leben (Berlin, 1856-57). See Holtmann, in Protest. Kirchenleit. 1858, p. 540; Zehfeld, Allerheil. Th. ii, 1290; Tholuck, Unmittelbarkeit, s. v. (B. II)

Ziska, John. See Ziska.

Zoerard, a Polish monk of the 10th century (or early part of the 11th), visited Hungary by invitation of king Stephen for the purpose of instructing the people in the Christian religion which had recently been introduced by St. Stephen. He was to "introduce the cult of the Virgin," and to "establish the rule of the Holy Writ.

Zohar ("light"); i.e. light) is the name of the standard code of the cabalistic system, and has been called "the Bible of the cabalists." The titles of the book vary: Midrash of R. Simon ben-Jochai, from its reputed
author: Midrash. Let there be light, from the words in Gen. i, 4; but more commonly Sepher haz-Zohar, from Dan. xii, 3, where the word Zohar is used for “the brightness of the firmament.” The title in full is, Sepher ha-Zohar, or Sefer ha-Zohar, me-ṭekho Elokoh Kadosh, hu nore ned hat-tamui R. Simon ben-Jochai, etc., i.e., “The book of Splendor on the Law, by the very holy and venerable man of God, the Tanaiti rabbi, Simon ben-Jochai, of blessed memory.”

1. Contents.—The body of the work takes the form of a commentary, extending over the Pentateuch, of a highly mystic and allegorical character. But the Zohar is not considered complete without the addition of certain appendices, attributed either to the same author, or to some of his personal or successorical disciples. These supplementary portions are:

1. *Siphra de Tanaim* (ספירה על תנאים), i.e., “the book of mysteries,” given in vol. ii, pp. 134-175. It contains five chapters, and is chiefly occupied with discussing the questions involved in the creation. It has been translated into Latin by K. v. Rosenroth, in the second volume of *Los Kabbala Denudata* (Frankfort-on-the-Main, 1864).

2. *Idda Raaba* (אuida ראבה), i.e., “the Great Assembly,” referring to the community or college of Simon’s disciples, in their conferences for cabalistic discussion. This treatise is given in vol. iii, pp. 327-377, and has also been translated into Latin by Rosenroth, l. c. See Index.

3. *Idda Zuta* (אuida צ个多月), i.e., “the Small Assembly,” referring to the few disciples who still assembled for cabalistic discussion towards the end of his master’s life, or after his decease. This treatise is given in iii, 570-579 (ed. Amsterdam, 1860), and is also found in Latin in the *Kabbala Denudata*, l. c. To these three larger appendices are added fifteen other minor fragments, viz.:  

4. *Saba* (סבא), “the aged man,” also called *Saba de-milhashpatim* (סבא דמיל禧תים), or the discourses of the aged in milhashpatim, given in ii, 604-114. The aged is the prophet Eliezer, who converses with R. Simon ben-Jochai about the doctrine of metempsychosis, and the discussion is attached to the Sabbath section, called *Eshkol*, i. c., Exod. xl, 1, xxvii, 8.

5. *Midrash Ruth* (משרח רוע), a fragment.


7 and 8. *Tosephta and Mattanitam* (תוספות ומכתנות), or “small additional pieces,” which are found in the three volumes.


10. *Hekhalot* (הקהלות), i.e., “the palaces,” found in the first and second volumes, treats of the topographical structure of paradise and hell.


12. *Midrash ham-neriam* (משרח המנرياים), i.e., “the concealed treatise.”


15. *Manaser to Chari* (מנאסר על שאך), a discourse, so entitled from the first words “come and see.”

16. *Yamaka* (יאמקה), i.e., “the Youth,” and is given in iii, 156-192.

17. *Pekuda* (מקודה), i.e., “illustrations of the law.”

18. *Kabbura kalmaa* (קברעה כולמה), i.e., “the ever-young—Zohar.

The body of the work is sometimes called *Zohar Gadol* (ברוח כוח), and the other portions *Zohar Katan* (ברוח קטן). The edict principle is that of *Manass* (יוחנן דניאל), which it has often been reprinted. The best edition of the book of Zohar is that by Christian Knorr von Rosenroth, with Jewish commentaries (Sulzbach, 1864, fol.), to which his rare *Kabbala Denudata* (1667-1684, 4to) forms an ample introduction. This edition was reprinted with an additional index of matters (Amsterdam, 1714, 1719, 1729, 1795, 1818, 2 vols. 8vo). To this last-mentioned issue the references in this article apply. The latest editions are those of *Breslov* (1785, 3 vols. large 8vo), *Broidy* (1873, 3 vols. 8vo).

II. Authorship.—The Zohar pretends to be a revelation from God, of the time of Simon ben-Jochai (q. v.), to his select disciples, according to the *Ideru Zuta* (זורה, iii, 267). This declaration and the repeated representation of R. Simon ben-Jochai, in speaking and teaching throughout this production, made R. Simon the author of it, an opinion maintained not only by Jews for centuries, but even by such distinguished Christian scholars as Lightfoot, Gill (A Dissertation concerning the Antiquity of the Hebrew Language, Letters, Vowel-points, and Accents, Lond. 1767), Bartolocci (*Mappa bibl. Rom. iv, 230 sq.), Pfeiffer (Critical Source, Knorr von Rosenroth, Kabbala Denudata), Molitor (*Philosophy of History*, vol. iii, Münster, 1839), Franck (Los Kabbala. Germ. transl. by A. Jellinek, Leipzig, 1844), and Etheridge (Introduction to Hebrew Literature, Lond. 1856, p. 314). On the other hand it has been clearly demonstrated by such scholars as Zunz (Gesammelte Forträge, Berlin, 1851, pp. 405, Geiger (Melchajfejum, Ibid. 1840, introd. p. xvii), Sachs (*Religiöse Poesie der Juden in Spanien*, Ibid. 1845, p. 827), Jellinek (*Moese ben-Sheem-Tob de Leon, Leipzig, 1851), Grätz (*Gesch. d. Juden*, Ibid. 1865, vii, 130 sqq.), Steinmann (*Die Rabbiner*, Heidelberg, 1859-1860, 567-567), Steinmann (*Introduction to Hebrew Literature*, Lond. 1857, p. 104-122; 249-309), Ginsburg (*The Kabbalah*, p. 85-93), and a host of others, that it is not the production of R. Simon, but of the 15th century, by Moese de Leon (q. v.). For Simon ben-Jochai was a pupil of R. Akiba; but the earliest mention of the book a. it existence occurs in the year 1290; and the anachronisms of its style, and of the facts referred to, together with the circumstance that it speaks of the vowel-points and other Masoretic inventions, which are clearly posterior to the Talmud, justify J. Morinus (although too much in his wilful and baseless attempt to depreciate the antiquity of the later Jewish writings) in asserting that the author could not have lived much after the year 1000 of the Christian era (Exorcismes Biblique, p. 358-360). This later view of the authorship is sustained by the following reasons:

1. The Zohar most fundamentally praises its own author, and calls him the Sacred Light (יוחנן, i. c.). It exalts him above Moses, “the true shepherd,” (Zohar, iii, 124-134), while the disciples deify R. Simon (ii, 389).

2. The 290 quotes and mystically | inscribed Hebrew vowel-points (I, 168; iv, 116; vii, 60), which were introduced for the first time by R. Moche of Palestine (i, 44).


4. The Zohar (i, 168, 290) quotes and explains the inter-change, on the outside of the names (q. v.), of the verbal roots (יודא יתא יпедא), Jehovah our God is Jezebel for (יודא ודוד אדו אולא), gives because to, substituting for each letter its immediate predecessor in the alphabet, which was transplanted from France into Spain in the early middle ages (d. Ginsburg).

5. The Zohar (iii, 289) uses the expression *Emanoel*, which is a Portuguese corruption of *synagogue*, and explains the 180 words in the same manner as a compound of two Hebrew words, i.e., *Emanol* (*ספירה על תנאים*), i.e., *Emanol* (*ספירה על תנאים*), i.e., “brilliant light.”

6. The Zohar (ii, 284) mentions the Crusader, the momentary taking of Jerusalem by the Crusaders from the Jeloud, and the retaining of it by the Crusaders, and the lasting power of the *Zohar*.

7. The *Zohar* records events which transpired A.D. 138. A. Rava notes in the *Sifre de Joseph* (p. 128) that the earliest of the *Zohar*, according to the account in the Cabalistic book *Jehudah Chayyot* (f. 1000), was unknown to such distinguished cabalists as Nachmanides (volatile) and *Meir b. Shesh二 (volatile); the first writer of any note is T-dris Abulafia (1234-1308).

8. Issue of Akko (f. 1250) affirms that *Zohar* was first compiled from the head of a Spaniard. To the same effect is the testimony of Joseph ben-Wakker, who, in speaking of later books which may be relied upon,
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ZOHAR

IV. Literature. — Besides the authorities already quoted, we will mention Fürst, Bibl. Jud. iii, 329-335; Jellinek, Beitrdge zur Geschicke der Kabala (Leipzig, 1852); Ben-Chananja, vola. i, ii, iii, iv, where a most thorough and instructive analysis of the Zohar is given by Ignatz Stern (Szegezin, 1858-61); Jost, Gesch, d. Jedudnurna u. s. Sekten, iii, 70 sq.; Menke, Melanges de Philosophie, d’Histoire et d’Arabe (Paris, 1839), p. 273 sq.; Pauli, Die Geschichte des Qabalah, or How the Zohar (London, 1883), an endeavor to prove the doctrine of the Trinity from the Zohar; Wunsche, Die Leiden des Messian (Leipzig, 1870), p. 95 sq., gives some passages relating to the atonement and the Messiah. See also the articles in the Encyclopaedia, Univerksalhistorical.

V. Doctrines. — The treatise of the Zohar is difficult and fantastic, embracing, moreover, not merely the origin of the world, but likewise speculating on the essence of God and the properties of man; in other words, covering at once cosmology, theology, and anthropology. It sets out with the conception of divinity as the self-existing, eternal, all-embracing first cause, the active as well as passive principle of all being, for which thought has no adequate measure, or language a fit name, although, while other systems have therefore been styled by Rabbi Nathan or Void, the Zohar terms it the Boundless or Infinite (א"ל א' ר'). Deity in length emerges from this absolutism and reveals itself, i.e. becomes at once active and capable of being known; and thus, through the division of its essence into attributes (which before did not separately exist, because they imply a reduction incompatible with the absolute), is established a connection between the finite and the infinite, or real creator. These attributes are ten, called Sephiroth (תחרית, numbers), constituting so many vessels of the infinite, which contain and are forms of its manifestation, subject always to the contained, like colored glasses that receive the light and irradiate it.

The importation of the contents—in other words, the creation of the Sephiroth, is thus also a beaming or emanation; a fundamental principle of the speculation, as we shall see. The idea is further illustrated by various figurative applications, e.g. the cube, with its three dimensions and six surfaces, making up the perfect decade; and so man, with his limbs (the ten Sephiroth), hence being sometimes designated as the first man, נושאר, or ideal form of divinity, in accordance with Ezek. i, 26; Dan. vii, 13), whose shape is represented by the so-called "caballistic tree" as follows:

1. ה' (Crown).
2. י"ב (Intelligence).
3. ת"כ (Wisdom).
4. י"ו (Judgment).
5. נ"ב (Mercy).
6. נ"ט (Beauty).
7. ל"ו (Majesty).
8. י"כ (Splendor).
9. י"ס (Foundation).
10. י"ת (Kingdom).

To each of these Sephiroth correspond certain appellations of the Deity. The first, which is the concentration and partial developmental of all the others (called also figuratively the old or the long face, פ"ה פ' פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"ו פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o פ"o П представлении автора, основной текст состоит из следующих разделов:

1. Zohar
- Глава 1029
- Перевод на английский

2. IV. Literature
- Краткий обзор литературы

3. V. Doctrines
- Доктрина

4. 1. " School of Girona."
- "Школа Гирона"

5. 2. " School of Sephoris."
- "Школа Сепфорис"

6. 3. "School of the Zohar."
- "Школа Зохар"

7. 4. "Philosophical School of Isaac ben-Latif or Allanif."
- "Философская школа Исаака фон-Латифа или Алленифа"

8. 5. "School of the Zohar."
- "Школа Зохар"

- "Школа Зохар"

10. "The Zohar and its development."
- "Зохар и его развитие"

11. "V. Doctrines."
- "Доктрина"

12. "IV. Literature."
- "IV. Литература"

В целом, текст представляет собой пересказ и обсуждение различных аспектов Зохара, включая его историю, развитие и доктрину, а также обращение к некоторым литературным источникам, связанным с ним. Эти источники включают различные учёные труды, этнографические и философские работы, а также комментарии к Зохару от разных авторов. Текст также включает подробное обсуждение доктрины Зохара, в том числе его связи с другими концепциями, такими как каббала и еврейская философия. В заключение, текст рассматривает значение Зохара в истории идей и его влияние на современные дисциплины.
also the throne of God; the divine, spiritual element of it; which again, the corporeal systems would represent as the seat of the soul of the world, is here called Sandalphon (she-land-fon). This is the third world of the universe; the spiritual, natural, or celestial forces, or the assembling, governing principle, and is therefore called the angel Metatron (meh-sut-ron), i.e. bear witness.

The expression "throne" brings us back to Ezekiel, from whom we learn the vision of the seven seraphim, in which the agraffes (term of action) are here employed; so that the first world represents the glory, and the third the four beasts. These are followed by the fourth world, which is symbolized by the first angel, by the minfulness of God's symbols, and the signs of the new creation, of the covenant, of the cross, of mortification; and by that of action (os-sion), i.e. the material, the rind of the spiritual, the residuum of the divine light. As we had just now ten classes of angels, which were leaning on the natural and vital forces, and which were retained in the ethic sense, although not to be considered as essential to divinity, or as constituting the divine personality, or as being of major importance; so here we have also in this system but four worlds or states, or integral of four main classes of devils as integrations of existence, i.e. as limits to intelligence and life. These last ten Sephiroth are, in fact, the Whole (whol), Vold (voi-d), and Darkness (dahk-sinness), the seven houses of corruption (the lape), whose act, or principal unity, is Sammael (poison god), the angel of death; next to him, as personification of evil, is the harlot, or the form representing the active, the other the passive conception of the idea; while both, as a whole, are called the beast (she-land-fon). From all these metaphysical ground-ideas spring original views of the nature and destiny of man. From the foregoing scheme itself it follows, in short, that man, in his organization, union of spirit and body, in his structure, of which the 6th, as a consequence of the 5th, is called 6th, and the 10th, as a consequence of the 9th, the Spirit (the latter is also the female or feminine part, and only exists at once at the point of contact of the Gnostic speculation with the Chaldean, and also the unsolved question of the manner of this connection.

These ten sephiroth or "vessels" (val-ses) of the infinite, so far as they are considered at once in their plurality and in their unity, are also called a world (val-ses), and, in contrast to the other worlds, from which we speak hereafter, the world of essence (or emanation, man-yun). This does not mean to imply that the origin of things outside of that world was in any special manner involved in it, which would make it self-consistent, but rather seeks to establish between the infinite and matter what the object was of every system of evolution, and as such, in every sense of the word, not merely with regard to space between effect and cause, this working could be understood. Now this medium is established by the two middle worlds, namely, the world of creation (man-yun) and the world of formation (man-yun), in which we are not yet led to substantial elements. The first is described as the world of the pure spirit, the latter as that of the angels of all nature. We can thereby make this distinction that neither of these names is to be taken in its precise and literal sense. The idea, the other of power, physical as well as ethic, but not of actual beings. In both worlds the decade is again found as a division-element, as a production of the proceeding, which is therein implied, and, at the same time, reflects the original light in a more dif-

For the rest, the Cabalists does not speak of predestination, nor, on the other hand, does he solve the problem of the relation between free-will and omniscience; but, in order to afford full scope to this free-will, and yet maintain the apokatastasis, or restoration (a consequence of its fundamental idea), it introduces the wandering (man-yun) of the soul, i.e. an indefinite range of probablistical life, which is to end only on reaching the aim above mentioned. The soul in its pre-worldly existence are already male and female, and are therefore in complex state, and have to times to enter into life separately, but they will unite again in trium---, and a third, the latter completed and merged into one existence; thus they strive jointly towards the great end, which is their junction in heaven, in the temple of love (man-yun), with God, who takes them to himself with a kiss (earthly death); and by perfecting themselves in the same order and in that they will become partakers of eternal bliss.

See Herzog, Real-Encyclopedia, v. s. "Kabbalah," and comp. Aharon Selig, man-yun (Craw, 1866), which is a full commentary on the Zohar. See also Cabala.

Zoharites, so called from their attachment to the book Zohar, are properly to be regarded as a continuation.
ZOLLNER 1081

ZOOLOGY

tion of the sect formed by the famous Sabattai Zevi (q. v.). Their creed is briefly as follows: 1. They believe in all that God has ever revealed, and consider it their duty constantly to investigate its meaning. 2. They believe the earth was created out of chaos, and the shell, and that it admits of a mystical and spiritual interpretation. 3. They believe in a Trinity of *parzaphin*, or persons, in Elohim. 4. They believe in the incarnation of God; that this incarnation took place in Adam, and that it will again take place in the Messiah. 5. They do not believe that Jesus Christ will return to the earth. 6. They believe that it is vain to expect any temporal Messiah; but that God will be manifested in the flesh, and in this state alone, not only for the sins of the Jews, but for the sins of all throughout the world who believe in him.

This sect was revived about the year 1570 by a Polish Jew, of the name of Jacob Frank, who settled in Podolia, and enjoyed the protection of the Polish government, to which he was recommended by the bishop of Kamez, in whose presence he held disputations with the orthodox Jews, and who was astonished at the approximation of his creed to the principles of Christianity. On the death of the bishop, he and his adherents were driven into the Turkish dominions; and being also persecuted there by the Rabbinists, they resolved to conform to the rites of the Catholic Church. Frank at last found a place of rest at Offenbach, whither his followers flocked by thousands to visit him, and where he died in 1791.

Their numbers do not appear to have increased much of late; but they are to be met with in different parts of Hungary and Poland. See ZOHAR.

Zöllner, Johann Friedrich, a Lutheran theologian, was born in 1753, and died in 1825. He was professor of *Eisgrütze* (Frankfort, 1776) — Petrus Mundeleus's *Juramentum* (1787) besides a number of sermons. See Döring, *Die gelehrten Kanoniker*, p. 280—385.

Zonaras, Johannes, a Byzantine historian, was born in the last part of the 11th century, and died about 1130. He was secretary to the emperor Alexius Comnenus. After the death of Alexius (1118) he retired to a hermitage near Athens, and devoted himself to theological and literary studies. His *Chronicle*, from the creation till the death of Alexius, is a mere compilation from Josephus, Eusebius, Xenophon, Herodotus, Plutarch, Dio Cassius, etc., and was edited by Hieronymus Wolf (Basel, 1557), Du Fresne, and Dietrich (Bonn, 1841—44, 2 vols.). Of more value is his commentary on the *Syntagma of Photius*: Αίγγλας τῶν ἡμῶν καὶ στίχων ἁρματων τῶν τίμων καὶ στιχῶν θεολογίαν, καὶ τῶν ἡμῶν οἰκείων συνώνομα, etc. In Latin and Greek the work was published at Paris in 1619; the best edition, however, is the one published at Oxford in 1672 fol. Zonaras also wrote scholia on the *New Testament*. On which see Zonara Glossia Suorae Novum Testamenti Illustratia a F. W. Schurr (Grazia, 1819—20). On the first two works see Schmidt, Uber die Quellen des Zonaras zu den Quellen der *Literaturhistorische Forschungen* (Darmstadt, 1839), vol. vi., 30—36; Zander, Quibell & Fynn's *Zonaras Heuristori* suas Annoles Romanos (Ratzeburg, 1848); Biener, *De Collecti- nos Canones Ecclesiae Graecae* (Berlin, 1827); the *Zürcher und Koniakische Briefe der griechischen Kirche*, in *Mittermaier's Zeitschrift* (Heidelberg, 1855), xxvii., pp. 201—281; Moreuil, *Histoire du Droit Byzantin* (Paris, 1843), iii., 428—429; *Herzog, Real-Encyklop. a. v.*; *Lichtenberg, Encyklopädie der Menschenwissenschaft*, ii. (p. B. P.)

Zoölatrie (Greek *Gōn* and *Aρvqin*), the worship of animals. See *Animal Worship; Idolatry.*

Zoölogy, Biblical. This, like all other scientific subjects, is practically and incidentally, rather than sys-

*Text continued on the following page.*


Zoraster (more correctly Zaratustra, which in Greek and Latin was corrupted into Zorastrophes and Zorastro, whilst the Persians and Parsees changed it into Zeruakht) was the founder of the Zoroastrian religion. The original meaning of the word was probably that of "chief," "senior," "high-priest," and it was a common designation of a spiritual guide and head of a district or province. Indeed, the founder of Zoroastrianism is hardly ever mentioned without his family name Spîrima. He was a native of Bactria. He applied to himself the terms Manîhran (reciter of "Manîhran"), a messenger sent by Ahura-Mazda, or a speaker, one who listens to the voice of God, given by the spirit of nature, one who receives sacred words from Ahura-Mazda through the flames. His life is covered with obscurity. The accounts of him are legendary and unhistorical. In the Zend writings he is to a great extent represented, not as a historical, but as a dogmatical personality, vested with superhuman, or even divine, powers, standing next to God. His temptations by the devil, whose empire was threatened by him, form the subject of many traditional stories and legends. He is represented as the fountain of all wisdom and truth, and the master of the whole living creation. One of the prayers of the Fravardin Yašt declares—

"We worship the rule and the guardian angel of Zara-thantra Spîrima, who first thought good thoughts, who first spoke good words, who first performed good actions — who was the first priest, the first warrior, the first cultivator of the soil, the first prophet, the first who was inspired, the first who was given to manifest his power and reality, and word, and hearing of word, and wisdom, and all good thoughts created by Mazda, which embolden reality, who is the heel to turn the world and all men, who first praised the purity of the living creation and destroyed, who is he that confounded the Zoroastrian belief of Ahura-Mazda, the religion of the living God against the devil. Through him the whole true and revealed word of the world, which is the highest guidance of the world. . . . Through his knowledge and speech the waters become destinies of growing; through his knowledge and speech all beings created by the Holy Spirit are uttering words of happiness."
ZOROASTER

In the older Yassa alone it appears like a living reality, a man acting a great and prominent part, both in the history of his country and that of mankind.

I. History.—Zoroaster's father seems to have been called Purusaspas, and his daughter, the only one of his children mentioned, called Xanthus of Lydia, who was, when he died, very obscure. He is usually said to have flourished in the reign of a king Guishtasp, who had, on apparently sufficient grounds, been identified with the Darius Hystaspis of the classical writers (Malcolm, Hist. of Persia, i. 294). The dates generally given are as follows: B.C. 625, 520, 400, 364, Xanthus of Lydia places him about six hundred years before the Trojan war; Aristotle and Eudoxus place him six thousand years before Plato; others, again, five thousand years before the Trojan war. Berosus, a Babylonian historian, makes him a Babylonian king, and the founder of a dynasty which reigned over Babylon between 2200 and 2000 B.C. The Parsaean place him at the time of Hystaspes, the father of Darius, whom they identify with a king mentioned in the Shah-NAMEh, from whom, however, Hystaspes is wholly distinct. This account would place Zoroaster probably in B.C. 600. Yet there is an exceedingly strong doubt that he must be considered as belonging to a much earlier age, not later than 1000 B.C. It is almost certain that Zoroaster was one of the Sohbatans, or five priests, with whom the religious reform first arose, which became religious reform. The Aramaean is a man, a body of his own, the four elements of which his body is composed mingled with the original primitive elements; his soul, understanding, and judgment unite with the ferev, and all become one. In this state man goes to judgment, and according as his good works or his bad works have preponderated during man, he is rewarded with immortality in paradise, or punished by being cast into hell. During life he is in constant conflict with the Deos or Dvvas, a class of beings possessing a body formed of the four elements—beings essentially evil, and who tempt man to sin, but at the resurrection are annihilated, and all men at last shall be received into paradise. Even Ahriman himself shall be accepted and blessed; for the Deos are gradually abstracting from him the evil and darkness that are in him, so that at last he shall be left pure and bright (see Hyde, Hist. Rel. Vet. Pers. [Oxon. 1766]; Asvetic du Perron, Zend-Avesta [Paris. 1773, 4 vols. 4to]; Vullers, Fragmens uber die Rel. des Zoroaster [Bonn, 1881]).

It is chiefly from the Gathas, however, that Zarathustra's real theology, unadulterated by later ages, can be learned. The leading idea was monotheism. While the five priests before him, the Sohbatans, believed in a plurality of good spirits called Ahuras, as opposed to the Indian Devas, he reduced this plurality to unity. Zarathustra believed he called Ahuru-Mazda, or the creator of the universe — the Auramazdas of the Zend-Avesta were the creator of the universe. He was so called by Zoroaster the light and the source of light. He is wisdom and intellect; he possesses all good things, temporal and spiritual, among them the good mind, immortality, wholeness, the best truth, devotion, piety, and abundance of all earthly goods. All these gifts he grants to the pious man who is pure in thought, word, and deed. He rewards the good and punishes the wicked, and all that is created, good or evil, fortune or misfortune, is his work alone.

Nothing was further from Zoroaster's mind than to assume anything that supported being, one and indivisible. But the great problem of the unity of evil and its incompatibility with God's goodness, holiness, and justice, he attempted to solve by assuming two primeval causes, which, though different, were united, and produced the world of the material things.
18. The soul of the pure will hereafter enjoy everlasting life; that of the wicked must have to undergo everlasting punishment, or as modern Parsee theologians explain, to the day of the resurrection.

19. He is the reality of the good mind, word, and deed.

3. Literature. — Haug, Essays on the Sacred Language, Writings, and Religion of the Parsees, in the Bombay, 1862; Spigel, Ethische Abhandlungen (Leipzig, 1781); Darmstetter, Ormuzd und Ahirn (Paris, 1877?); Lindemann, Die Zoroaster (Leipzig, 1661); Muller, De Nomine et Vita Zoroastri (Wittenberg, 1707); Clarke, Ten Great Religions (Boston, 1871); Hardwick, Christ and Other Masters (London, 1858–57; 2d ed. 1863); Muller, Chips from a German Workshop (Index). See also Balfour with the references under them: AHIRMAN; GERMES; MAGI; ORMuzD; PARSĀ; ZERAND-AVENTA.

Zorba’bela (Zoroastrian), the Greek form (1 Ecd. iv. 13; v. 5–70; vi. 2–29; Eccles. xlix. 11; Matt. i. 12; Luke iii. 27) of the name of Zorababel (q. v.).

Zoph’i (Heb. with the art. kata-Toeopri), "Εζωφρήν; Sept. των Σαπηλείαν; Vulg. aurochis; A. v. "the goldsmith") is a marginal suggestion in Neh. iii. 31, for the name of the father of Malchiah, as if a proper name, but it may be connected with Zorba’bela, the name of the builder.

Zooby, John Joachim, D.D., a Presbyterian minister, was born about the year 1750. In 1775 he took an active part in political matters, and was selected as one of the Georgia delegates to the Continental Congress at Philadelphia. The Georgia divinity did not prove loyal to the Whig side, and a correspondence of his with the royal governor of Georgia was afterwards discovered, he was compelled to resign his position in Congress, and subsequently his property was forfeited under the Conscript Act. He died at Savannah, before the war ended, in July, 1781. He is said to have been "a man of vigorous and penetrating mind." See Sabine, Royalists in the Rev. War, ii. 467. (J. C. S.)

ZuckgriJ, Jakob, a Roman Catholic theologian of Austria, was born July 26, 1807, at Grossmolkowitz, in Moravia. In 1831 he received holy orders, in 1837 was appointed professor of Christian religious philosophy and university-preacher in Vienna, and in 1847 the Freiburg University honored him with the doctorate of divinity. In 1848 he was called to the chair of apologetics, theological and philosophical studies at Tübingen, where he died, June 9, 1876. He wrote, "Die orthodoxen christlichen Erfahrungen," etc. (Vienna, 1846): "Die orthodoxen christlichen Erfahrungen," etc. (Vienna, 1856). Besides, he contributed largely to the Tübinger Theologische Quartalblatt, the Freiburger Kirchenblätter, and the Bonner theologische Literaturblatt. See Literarischer Handbucher, 1867, p. i; 1876, p. 290; Zuchold, Bibl. Thol. ii. 1503. (B. P.)

Zulu Version of the Scriptures. In this language, which is vernacular to the Kaffres, a translation of the New Test. has existed since 1869. It was published by the aid of the American Bible Society. It has been formally reported that the analogies and general principles subsisting between the Kaffre and Zulu dialects were so proximate that one translation would meet the wants of the two tribes. This idea has been relinquished, and a translation was prepared by American missionaries to provide the Word of God for a million of Kaffres. About the last of the British and Foreign Bible Society for 1879 we see that an edition of the New Test., slightly revised, but conforming to the society's rule, has been issued by the American Zulu Mission, and that this society has shared largely, as on former occasions, in the work. (B. P.)

Zulun, Laopol, a famous Jewish writer, was born at Bermud, Germany, April 10, 1734, and studied at Berlin, was in 1809 preacher at the new synagoge
there, in 1835 at Prag. and in 1839 director of the Teacher's Seminary at Berlin. When that institution was closed, in 1836, Zunz retired to private life, devoting all his energies to the production of works which have made him famous in the republic of letters. Zunz died at Berlin, March 18, 1886. He was a voluminous writer, and of his many works we especially mention "Lebenbegeschichte des Salomo Jarchisch, genannt Rokchi (Lemberg, 1840): — Die gottesdienstlichen Vorträge der Juden, historisch entwickelt (Berlin, 1832): — Zur Geschichte und Literatur (1845): — Die Synagogale Poetik des Mittelalters (1855): — Die Rücks der synagogalen Gottesdienste (1859): — Die Poetische der Juden Poetik (1865). His minor writings were issued under the title of Gesammelte Schriften (1875, 1876, 3 vols.). See Först, Bib. Jud., iii, 555-558; Morais, Eminent Israelites of the 19th Century (Philadelphia, 1880), p. 880 sqq. (B. F.)

Zurich Letters is the name of an English publication of the Parker Society. On the accession of queen Mary, more than a thousand of the Reformers sought refuge on the Continent, and many of them settled in Zurich. On the return of the Zurich exiles to England, at the accession of Elizabeth, in 1558, they naturally maintained a correspondence with the ministers and magistrates of Zurich, who had so kindly welcomed them and given them shelter. A portion of these letters have been published, and show the opinion of that time on subjects which afterwards produced such agitation. These letters are a letter dated 15 October, written in 1590, by queen Elizabeth to the thirteen Swiss cantons; also a few letters from Peter Martyr, Bollinger, and Gueter, in reply to some of the English Reformers before mentioned.

Zurich Refugees. See Zurich Letters.

Zwickau Propheta, a local sect of fanatic Lutherans (A.D. 1521), who believed themselves to be the subjects of immediate inspiration. The leaders of the party were Nicholas Storch (q. v.), a weaver of Zwickau, Mark Thomas, of the same trade and place, Mark Störner, a former student at Wittenberg, and Thomas Münzer, Lutheran pastor of Zwickau, subsequently the rebel chief of the Anabaptist rebellion. These fanatics rejected the Bible, considered human learning a hindrance to religion, and predicted the overthrow of the existing governments to make way for the millennium of the saints (themselves). Storch declared that the angel Gabriel had appeared to him in a vision, saying to him, "Thou shalt sit on my throne." and in anticipation of the new kingdom the prophets chose from the number of their followers twelve apostles and seventy evangelists. They drew after them a great many of the laboring classes and tradespeople; but when open sedition broke out, the magistrates drove the leaders out of Zwickau. See ABRIDGMENTS; ANABAPTISTS.

Zwinger, Johann, a son of Theodor, and grandson of the younger Buxtorf, was born Aug. 26, 1634, became professor of the Old Test. at Basle in 1675, and of the New Test. in 1685. He died of apoplexy, while engaged in lecturing to his students, in 1696. He was a rigid presbyterian, a correspondent with the ministers, the pupil of Gomarus, and an opponent of Copernicus, concerning whose system he waged a literary war with the Basle mathematician, Peter Merzlin.

Zwinger, Johann Rudolf, a son of Johann, was born Sept. 12, 1660, and died Nov. 18, 1708, and was antinomian to the Basle Church and theological professor. He wrote dissertations and sermons, and also a book on the conversion of the Jews, entitled Der Trost Israels (1708).

Zwinger, Theodor, a Swiss theologian, was born Nov. 21, 1597, at Basle. He was a strict Calvinist, and defended the doctrine of predestination at Heidelberg. In 1630 he was made antinomian in the Church of Basle, to which position was attached a professorship of theology. The breaking of bread instead of the use of the host in the sacrament was introduced at Basle, as part of his administration, recepting, which event he published a report in his work on the Lord's Supper (1655). Of other works by his pen we mention a Commentary on Romans (1655). Both these works were published soon after his death, which occurred Dec. 27, 1654. See Herzog, Real-Encyklop. s. v.

Zwinglianism. See ZWINGLI; ZWINGLIS.

Zwinglians, a name given to the early Swiss Protestants from their leader Zwingli (q. v.). It is also used as a controversial designation of those who hold Zwingli's view respecting the mere memorial character of the eucharist. The theology of Zwingli is of interest as having influenced the Eugenic Puritans to a considerable extent, until Zwingli was overshadowed by Calvin during the reign of queen Elizabeth. Zwingli's innovations respecting the ministerial office began, like those of Luther, with the principle that every one, in virtue of his Christian baptism, is at liberty to preach, teaching being the chief function of the ministry. The irregularities of the Anabaptists, however, compelled him to have recourse to some form of mission from the Church. He lays down the necessity of a call to the ministry, notices three kinds of election named in the Bible, and states that it is proper for the election to rest with the body of the faithful, advised by learned men (Eccles. 52, 53-54). But he rejected all notion of priesthood or holy orders. The Basle Confession places the election in the ministers and church deputys, and mentions it in the position of hands. The Helvetic Confession decrees that ministers be called by an ecclesiastical and lawful election, either by the Church or its deputies. It adheres strictly to the Zwinglian principle that all ministers have one and the same power and function; but it departs from this principle in assigning them some power of governing, and in vesting in them some power of excommunication. Zwingli considered the exercise of the power of the keys to be nothing more than the general preaching of the gospel. His magisterial excommunication was only an external, not a spiritual sentence. The Helvetic Confession gives the same account of the power of the keys, and the excommunication which it restores to the ministers still belongs, therefore, only to the forum exterum, not to the forum conscientiae.

Zwingli's doctrine of the sacraments is peculiar. He holds that they are mere signs of initiation or of punging of continuance. They confer no grace; they do not free the conscience: they are not even pledges of grace. Every spiritual efficacy which has been attributed to them is denied. Baptism does not make a Christian of one who is born of the flesh, but those who are sons receive a token of their sonship. It does not take away sin. The baptism of Christ and his apostles was the same as the baptism of John. The eucharist is regarded in the same way.

The liturgical forms of Zwingli and his followers were constructed on the basis of the documents held. The form of baptism in Zwingli's Works (ii, 98) has a prayer for the infant that God would give him the light of faith, that he may be incorporated into Christ, buried with him, etc. This refers all to a faith to be given to the child as he grows up to a capacity of faith. The form carefully avoids, either in prayer or declaration, any mention of remission of sins or of regeneration. The Liturgia Turgina has the same prayer, and reads the same gospel from St. Mark. It adds the Creed, related to the baptism in which the belief in which the child is to be brought up, and the minister addresses the ureties: "We will bring unto the Saviour this child as far as it lieth in our power; that is, through baptism we will receive him in his Church, and give him the earnest of the covenant and of the people of God." The form of administration of the eucharist in the future is the same as that in Zwingli's Works (ii, 653), and is adapted to the doctrine of sacraments already stated.
Theoretically, Zwingli did not view the community in its two capacities, civil and ecclesiastical, and recognise as belonging to it two independent jurisdictions, temporal and spiritual; the community to him was a Church, and nothing else. His magistrates were Church officers, deriving their authority equally with the ministry from the body of the faithful, and distinguished from them only by the character of the work which a division of labor assigned to each. Practically, however, the result was that the sovereignty in spiritual as well as in temporal matters was vested in the civic authorities of each community.

The system of Zwingli was in some measure modified by Bullinger, who introduced something approaching to a recognition of a clergy and of efficacy in sacraments; and, again, the influence of the Geneva ministers added to the Zurich doctrine of the Lord's Supper something of that Calvinistic teaching regarding receiving the body and blood of Christ, which corresponds to the present accepted belief. It was Swiss theology, so modified by Bullinger, that found advocates in England. Hooper was a faithful follower of Bullinger. Peter Martyr, a Lasco, Dryander, and Ochino were on the same side, and with them acted most of the party of the Marian exiles (see Zurich Letters), who had been received with great hospitality at Zurich. Hooley's doctrine of the Lord's Supper is not distinguishable from Zwingli's. See Zwingli's Works, by Guider (144-45), especially the treatises Exposition Fidelis Christiana, De Vera et Falsa Religione, Ecclesiasticum, Archetuba; also Bulae Confessionis (1567), Helvetiae Confession (1568), In Syllogos Confession (Oxford, 1827), and Liberorum Typosinum (Engl. transl. Lond. 1688). See also Eucharist; Real Presence; Sacrament; Transubstantiation.

ADDENDA.

A.

Abbott, Ezra, D.D., LL.D., a distinguished Unitarian scholar, was born at Jackson, Me., April 18, 1819. He studied at Phillips Academy, Exeter, N. H.; graduated from Bowdoin College in 1840, taught for about five years at East Machias, Me.; removed to Cambridge, Mass., in 1847; in 1856 became assistant librarian of Harvard University, and in 1872 professor of New-Testament criticism, a position which he retained until his death, March 21, 1884. In 1855 Dr. Abbott edited Andrew Norton’s posthumous Translation of the Gospels, and in 1856 Norton’s Statement of the Reasons for not Believing the Doctrines of Transubstantiation. In 1864 he published his Literature of the Doctrine of Future Life, in which he gave a list of more than five thousand works on that subject. In 1865 he edited Lawson’s Church of the First Three Centuries, and in 1866 Orme’s Memoir of the Controversy on the Three Heavenly Witnesses. In 1860 he edited and revised Hudson’s Critical Greek and English Concordance of the New Testament. He was one of the writers for the American edition of Smith’s Dictionary of the Bible, and his additions to the bibliography of that work are exceedingly valuable. He gave substantial aid to the Rev. Dr. Noyes in his Translation of the New Testament, which was published in 1869. His work on The Authorship of the Fourth Gospel: External Evidence, brought out in 1880, is well known to European and American scholars. Among his last labors was the assistance which he gave to Dr. C. R. Gregory, of Leipzig, in the preparation of his Prolegomena to Tischendorf’s last critical edition of the Greek Testament. Dr. Abbott was also a voluminous contributor to the periodical literature of the day, in Europe and America. He was a member of the American Bible Revision Committee. In the special department of Biblical literature he stood among the foremost scholars of the present day, and in textual criticism he was probably superior to any other in America. He was a man of singular modesty and disinterestedness, and was endowed with an almost unlimited capacity for work, possessing within the qualities of thoroughness and accuracy, and in all his studies was more anxious to learn the truth than to establish any foregone conclusion.

Abecken, Heinrich, a Protestant theologian of Germany, was born at Osnabrück, Aug. 19, 1809. He studied at Berlin, was appointed in 1824 chaplain to the Prussian ambassador at Rome, and in 1841 at London, where he was also actively engaged in the founding of the bishopric at Jerusalem. In 1842 he accompanied professor Lepsius to Egypt and Ethiopia, and in 1848 was appointed member of the Prussian ministry for foreign affairs. During the Franco-Prussian war, in 1870-71, he accompanied prince (then count) Bismarck to France, and died Aug. 8, 1872. He is known by his biography of Bunsen in Unserer Zeit, vol. v (Leipzig, 1861), and by his Babylon und Jerusalem (Berlin, 1858), written against the countess Isa Hahn-Hahn, who had embraced Roman Catholicism. (B. F.)

Abercorombe, Richard Mason, D.D., a Protestant Episcopal minister, was born in Philadelphia in 1822, being the son of the Rev. James Abercorombe. After a liberal education in his native city, he graduated from the General Theological Seminary in New York city in 1848, was ordained the same year, and took charge of a church at Rahway, N. J. He was successively rector of the Church of the Intercession, in New York city (1848-50); St. John’s, Clifton, S. L.; Christ Church, Hartford, Conn.; St. Paul’s, Rahway, N. J., and St. Matthew’s, Jersey City, where he died, Dec. 7, 1884. He was practically the founder of Christ Church Hospital in that city, and of the Clergyman’s Retreat Fund Society. See The Church Almanac, 1886, p. 102.

Abernethy (or Abernethie), John, D.D., a Scotch prelate, studied at the University of Edinburgh, was laurate in 1587, and became reader in 1588. He was a member of the Assembly in 1601, 1605, 1608, and forty signers he signed against introducing episcopacy in 1606; was chosen constant moderator of the Presbytery; solicited the appointment to the archbishopric of Glasgow in 1615; was a member of the Court of High Commission in 1616; made bishop of Caithness the same year, and demitted Sept. 15, 1635, deposed in 1638, but was permitted to minister in any place. He died April 24, 1639, aged about seventy-two years. He published, Christian and Heavenly Treatise concerning Physick for the Soul (1615):—Two Letters to King James VI (1620):—The Duty and Dignity of a Christian (Loud, ed.). See Park Eccles. Scoticam, i, 491.

Ablone, a little village on the Seine, about thirteen miles from Paris, is noted in the history of French Protestantism as the place where the reformed worship was first held after the cessation of the edict of Nantes, May 2, 1568, in consequence of the opposition to that liberty in Paris by the Romanists. See Lichtenberger, Exposition des Sciences Religieuses, u. v.

Acoverth, James, LL.D., an English Baptist minister, was born at Chatham, Aug. 1, 1788. He studied in the Baptist College at Bristol, graduated from the University of Glasgow, settled as co-pastor at Leeds in 1825, and the next year became sole pastor. In 1835 he was chosen president of Horton College, Bradford, a position which he held with great efficiency until 1858. He died Oct. 13 of the same year. Dr. Acoverth was active in all the public religious associations of his day, and was the author of several addresses, sermons, etc. See (Lond.) Baptist Hand-book, 1884, p. 279.

Adam, a Scotch bishop, was witness to a charter by William Binet to William de Newbigging. He was bishop of Galloway in 1589. See Keith, Scottish Bisla, p. 274.

Adam, Johannes, a Jesuit, was born at Limoges in 1608. He made himself known by his controversial writings against the Huguenots and Jansenists. For forty years he was attached to Paris, Poitiers, Sedan, Bordeaux, and other cities, making proselytes wherever he could. His work, Coelum Dissilit par Saymeme et par les Armes de St. Augustin (1660), elicited a rejoinder from the famous Jansenist, cardinal Norris. Against the un-Catholic Heures de Port-Royal de Maistre de Sacy,
Adam, published, in 1651, the *Heures Catholiques.* When Innocent X condemned Jansenism, Adam published *Le Tombeau du Jansénisme (1654),* and *Con-
dictions des Janséniens par les Bénédictins* (1655). During the session of the Reformed synod held at Lauden in 1659, he converted the Calvinist Cotthi, who, in the year following, joined the Church of Rome. When the Jesuits erected a college at Sedan, he became its rector, and published, in 1671, *Le Triomphe de la Ste. Eucharistia ou la Présence Réelle contre le Ministre Claude.* He died at Bordeaux, May 12, 1884. See R. Bauer in Wetzer u. Weite's *Kirchenlexikon,* s. v. (B. P.)

Adams, Scotus (also called Adamus Anglicus), a Franciscan of the 12th century, was born in Scotland. About the year 1170 he entered the *con-
vent* of St. Andrew in Scotland, and in order to be-
come better fitted for asceticism he spent some time at the monastery in Premontre, in the diocese of Laon. Having returned to Scotland, he was made abbot and bishop of *Canone Carnigel,* in Galloway. The time of his death cannot exactly be given. He wrote: *Liber de Ordine, Habitu et Professione Premonstratensi* (14 sermons): -- *De Tripartito Tuberculosis* (part 3); *De Triplex Genere Contemplationum.* These works were printed in 1578. An enlarged edition, containing additional sermons, appeared in 1627 and 1632, entitled *Sedulitudo de Instructione Animae,* was published by Godfr. Ghisbertus, at Antwerp, in 1659. A complete edition of his works is given by Migne, in *Patrol. Lat-
cin.* See Schenid, in Wetzer u. Weite's *Kirchen-
lexikon,* s. v. (B. P.)

Adams, Bishop, D.D., a Methodist Episcopal minister, was born at Williamsport, Vt., July 29, 1815. He studied at Newbury Seminary for some time, and spent three years at Norwich University, was licensed to preach in 1835; in 1838 was ordained deacon, and in 1840, elder. Of the forty years spent in the ministry in New England, he gave eight years to circuit district work, eighteen to stations, and three to the agency of the conference seminary, of which he was a trustee from the beginning. His labors were everywhere acceptable and successful, and three times he was a member of general conference. He was a man of one work, and as a preacher was strictly evangelical. He died in Concord, N. H., Aug. 15, 1880. See *Minutes of Annual Conferences,* 1881, p. 91.

Adams, George F., D.D., a Baptist minister, was born at Dorchester, Mass., Oct. 3, 1802. He removed to Ohio with his father's family in 1805, was baptized as the seventh Baptist child in the state, and licensed to preach two years later. He graduated from Columbian College, Washington, D. C., in 1829, having been ordained at the *Navy-Yard Baptis-
tist Church* of that place, April 22, 1827. After teaching for several years, he became the pastor of a church at Frederickburg, Va.; in 1835 removed to Baltimore, and, in January, 1836, became pastor of the Calvert Street Church. After serving as general missionary of his denomination in Maryland, he took charge of the Second Church, Baltimore, in 1848; in 1860 went to Hampton, Va., as pastor, and on the breaking-out of the civil war, in July 1861, took the commission as chaplain in the Confederate army. For about three years (1862-65) he acted a second time as state missionary in Maryland. After teaching a year or two, he returned to Hampton, and was pastor nine years (1867-76), and then returned to Baltimore as city missionary for a few months, and died there, April 16, 1877. See *Baptist Encyclopedia,* Vol. 10. (J. C. S.)

Adams, Jasper, D.D., a Protestant Episcopal clergyman, was born in Massachusetts. He graduated from Brown University in 1813; spent two years in Andover Theological Seminary; was tutor in Brown University in 1818 and 1819; was ordained deacon in September, 1820, and presbyter Aug. 4, 1820. He was professor of mathematics in Brown University from 1819 to 1824; president of Charleston College, S. C., from 1824 to 1826; of Geneva College, N. Y., from 1826 to 1828; of Connecticut College, from 1828 to 1830; and chaplain and professor of ethics at U. S. Military Academ-

Adamas, Mrs. Sarah Flower, an English poet-
ess, daughter of Benjamin Flower, a liberal editor and Harlow, Eng., Feb. 22, 1805, and in 1834 married William B. Adams, an engineer and writer. She died Aug. 13, 1849. Mrs. Adams published a dramatic poem, entitled *Victria Perpetua* (1841), and a catechism with hymns, entitled *The Rock of the Foun-
dation* (1846). As a member of the *congregation* of William Johnson Fox, to whose volume of *lyrics and Anthems* (1840) she contributed thirteen pieces, the most noted of which is "Nearer my God to thee." In later years she is said to have become a Baptist. Her sister, Eliza Flower, set some of Sarah's songs to music, and herself wrote a number of poems.

Adams, Seymour Webster, D.D., a Baptist minister, was born at Vernon, Oneida Co., N. Y., Aug. 1, 1815. He was converted at seventeen years of age; graduated from Hamilton College and Theological Semi-

Adams, Thomas, D.D., a Congregational minis-
ter, was born at West Brookfield, Mass., Feb. 7, 1792. He studied at Leicester Academy, graduated from Amherst College in 1814, and then studied theology with Rev. Dr. Thomas Swift, of West Brookfield. He was ordained pastor in Vassalboro, Me., Aug. 26, 1818, and remained there until April 1, 1834. In 1835 he was agent for a temperance society. The following year he was installed pastor at Waterville, and remained nearly two years. The five subsequent years he was editor of the *Temperance Gazette*; and from 1843 to 1846 he was agent of the Tract Society. The next year he was acting-pastor at Hampden, O.; and until 1848 he sustained the same relation to the Church at Thompson. From 1856 to 1860 he was the Ohio agent of the Congregational Board of Publication; in 1863 acting-pastor in Pittston, Me.; and from 1864 to 1870 filled the same position in Vassalboro. After this he resided, without charge, in his native village. Here he died, Feb. 13, 1886. Several of his sermons have been published. See *Cong. Yearbook,* 1882, p. 17.

Adeloga, saint, virgin, and abbess of the 8th cen-
tury, was the daughter of Charles Martel, by Kunihelda. She was of singular beauty, so that she was greatly sought in marriage, but she constantly refused, having given her heart to a heavenly spouse. Her father, ex-
sasperated, treated her with studied brutality and public insult. She sought comfort in the advice of her direc-
tor, her chaplain, and they were both expelled from the palace. Adeloga and the priest journeyed till they came to a wild and desert place in the province of Anasch, and there they built a con-
vent. To her came virgins, the priest gave her the veil, made her abbess, enjoining her to adopt the rule of St. Benedict and St. Scholastica. He attended to the temporal affairs of the convent till he died. In after-years Charles Martel was reconciled to his daugh-
ter, endowed her monastery with lands, and visited her. St. Adeloga has a place in the Benedictine martyrology, and those of Ferrarius, Menardus, etc. There is an an-

Adhem, one of the most ancient Mohammedan Quietists, who is said to have obtained in one of his
Alten, Joseph, D.D., LL.D., a noted educator and author, was born at Cairo, N. Y., Jan. 4, 1867. He graduated from Union College, in 1887, and from Princeton Theological Seminary in 1890; was tutor two years in the College of New Jersey; ordained over the Congregational Church in Williamstown, Mass., July 3, 1884; professor in the college there from 1885 to 1852; and in Lafayette College, Pa., thereafter until 1875, when he was elected its president; from 1868 to 1865 preached as stated supply at Boiling Spring, N. J.; from 1867 to 1880 was principal of the New York State Normal School at Albany, and died in the city of New York, Aug. 30, 1886. He wrote chiefly for the young, especially for the department of Sunday-school literature, and in the religious journals.

Alexander, Robert, D.D., a minister of the Methodist Episcopal Church South, was born in Tennessee, Aug. 7, 1811. He was converted at the age of seventeen; the next year was licensed to exhort, and the following year joined the Tennessee Conference; in 1832 was transferred to the Mississippi Conference; in 1836 was appointed missionary to Texas, and labored zealously and successfully in that field in various capacities until near the time of his death, which occurred in 1892. See Minutes of Annual Conferences of the M. E. Church South, 1896, p. 112.

Alexander, Stephen, LL.D., a Presbyterian minister, was born at Schenectady, N. Y., Sept. 1, 1808. He graduated from Union College in 1824, and from Princeton Theological Seminary in 1832, when he became a tutor in Princeton College, and, in 1834, professor of mathematics, astronomy, and mechanical philosophy, and was connected with the college for upwards of fifty years. Professor Alexander, in 1860, went to the coast of Labrador, at the head of a government astronomical expedition, to observe the eclipse of July 18. In 1863 he was at the head of an expedition to the Rocky Mountains to observe the solar eclipse of that year. He was the author of numerous papers on astronomy and mathematics, which attracted much attention in this country and in Europe. He was one of the founders of the National Academy of Science, a member of the American Philosophical Association, of the Academy of Arts and Sciences, and of the American Association for the Advancement of Science, of which he was president. He was a devout Christian, and an elder in the Presbyterian Church. His old age passed away in the quiet study of the stars, his favorite pursuit. He died at Princeton, N. J., June 26, 1883. See Nevin, A C. D. D., 1884, p. 16; Nevin, Presb. Encyclopaedia, s. v. (W. P. S.)

Alexander, William Lindsay, D.D., an eminently independent minister, was born at Leith, near Edinburgh, Aug. 24, 1808. He graduated while young from the High School of Edinburgh and the University of St. Andrews, and in 1828 was appointed classical tutor in the Lancaster College, then located at Blackburn, but subsequently removed to Manchester. He had expected to study medicine, but having been religiously educated, he officiated in a small chapel in Wales, whither he had retired for his health, and subsequently in Newington Chapel, Liverpool. After a course of study at the German universities, he accepted the pastorate of the North College Church, Edinburgh, in 1835. In 1854 he was appointed professor of theology in the Scottish Theological Hall, in 1861 examiner in philosophy at St. Andrews' University, but resigned the latter position in 1882. He died at Dec. 30, 1883. Dr. Alexander was noted less as a preacher than as a scholar. He was a member of the Old-Testament society, company of the Bible Revision Committee, and the author of numerous Biblical and theological works, the principal of which are the Congregational Lectures for 1850, The Book of the New Testament (1854), Christ and Christianity (1854), Life of Dr. Wardlaw (1856), Christian Thought and Work (1869); St. Paul at Athens, and many articles in the reviews and cyclopaedias, besides editing the third edition of The Interpreter's Dictionary of the Bible, 1896, pp. 146; Althone, Dict. of Br. and Nat. Authors, s. v.

Alfonso, Pedro, formerly rabbi Moses of Mores, in Aragon, was born in 1062. At the age of forty-four he was baptized in the cathedral of his native city, on St. Peter's day, and in honor of the saint and his godfather, the king, the name of Alfonso, he took the name of Moses Alfonso. He was, besides being physician to the king, Alfonso VI, a very learned and fine writer of the medieval Church, highly praised by all Spanish writers. He wrote a defence of Christianity, and a refutation of Jewish incantations, in the form of a dialogue between Moses and Pedro Alfonso, under the title of, Dialogi in quibus Impius Judaeorum Opiniones Credentiamus from Naturae quam Calesiam Philosophiae Argumenta Confirmamus, etc. (Cologne, 1536), a work spoken of in high terms, and which has since been in great use in Spain. He also wrote a Disciplina Clericales, a very popular book, which was translated into French in the 13th century. The date of Alfonso's death is not known. The Disciplina Clericales was edited by F. W. V. Schmidt (Berlin, 1827). See Fürst, Bibl. Jud. i. 36; Kalkar, Geschichte der Kirche, p. 22; Hitzig, Die Kirche, Robb. iv. 69; Antonii Bibl. Hist. ii. 7; Wolf, Bibl. Hbr. iii. No. 243; Lindo, History of the Jews in Spain and Portugal (London, 1848), p. 55; Fürst, in Delitzsch's Saat und Hofnung (1876), xiii, 142 sq. (H. P.)

Allen, Francis, D.D., a Presbyterian minister, was born at Lar, County Donegal, Ireland, in 1705. He came to America when about thirty years of age, and engaged in teaching. In May, 1737, he was ordained pastor at New London, Pa., and in 1749 took charge of the Philadelphia Academy, afterwards the University of Pennsylvania, of which he was vice-president and chief professor, at the same time acting as assistant minister of the First Presbyterian Church. He died Nov. 28, 1779. Dr. Allen was a prominent actor in the public enterprises of his time. See Nevin, Presb. Encyclopaedia, s. v.

Allen, A. C. D. D., a minister of the Methodist Episcopal Church South, was born in Iredale County, N. C., March 19, 1818. He was converted in early life, was educated at Emory and Henry College; joined the North Carolina Conference in 1842; was ordained deacon in 1844, and elder in 1846. He filled some of the best appointments in the conference. In 1852 he located and organized the First Church of Tuscaloosa, Alabama, which he supervised the presidency of a female college at Tuscaloosa, remaining there throughout the war, when he entered the Confederate army as chaplain. In 1864 he joined the Memphis Conference, wherein he served one term as presiding elder. In 1870 he was transferred to the North Mississippi Conference, in which he served in a like capacity. He was transferred to the North Texas Conference in 1874, where he served three charges. The year 1877-78 he was president of a college in the city of Dallas. He was a delegate to the general conferences of 1870 and 1874. His death occurred at Fort Worth, Jan. 17, 1890. See Minutes of Annual Conferences of the M. E. Church South, 1880, p. 302.

Allen, Robert Welch, D.D., a Presbyterian minister, was born in Shelby County, Ky., March 25, 1817. He graduated from Wabash College, Ind., in 1839. From thence he entered Princeton Seminary, where he remained until 1848, when he was called to the St. Louis Theological Seminary, where he remained until his death. He was ordained to the Presbyterian ministry in 1842, and was called to the charge of the church at Pigeon Church, Ky., which he remained until his death. He was called to the charge of the church at Pigeon Church, Ky., which he remained until his death. He was called to the charge of the church at Pigeon Church, Ky.
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for over eleven years, afterwards he served as missionary, and supplied the Church of St. Charles, Mo. At the end of two years he returned to Jacksonville, and supplied the churches of Union and Murrayville until a new church was organized called Unity, over which he was installed pastor, and which relation he continued during life. He died at Jacksonville, Ill., July 28, 1863. See New Report of Princeton Theol. Sem., 1863, p. 39.

(W. P. S.)

Alline, Henry, a remarkable character in the religious history of the last century, was born in Rhode Island in 1748. In 1760 he went to Nova Scotia and settled at Newport. Six years after he commenced preaching without ordination, although he received the imposition of hands at Cornwallis as an itinerant preacher. He preached in Nova Scotia from 1776 to 1784, then went to the United States, where he died at the residence of Rev. David McCutre, Northampton, N. H., Feb. 2 of the latter year. He travelled throughout the provinces, preaching with remarkable fervor and power, assailing all denominations, causing divisions in the churches, and making many converts.

Alline rejected the doctrine of creation, denied that man possessed a material body before the fall, and affirmed that all souls were actually created at the beginning of the world and akin in Eden. He also denied the resurrection of the elemental body. He had a keenly metaphysical mind and a love of speculation. Some of his writings were published, now very rare, viz.: 

Of the first-mentioned work it has been said, "In its statement of doctrine it is a confused medley, not resembling a sick man's dreams, and yet it is varied with the most imposing and sublime appeals, when he touches upon some of the grander or more tender topics of religion." His autobiography is a book of thrilling interest. Alline had an agreeable manner and a natural eloquence. He never left the Congregational ranks, in which he was brought up. He was indifferent as to the mode of baptism, and cared little for the ordinance at all. Some of his followers joined the Baptists, but the majority united with the Free-will or Free Christian Baptists. See his Life and Journals, "Bibl. Theol. Theol. Bibl., vol. v.; Smith, Hist. of Methodism in Eng. British America, vol. i.; Bibl. of the Baptists of the Maritime Provinces (St. John's, 1881), p. 13-18.

Altenburg, a Benedictine abbey, in Lower Austria, was founded by Hildebrand, count of Buige, in 1114 a number of monoks settled there from St. Lambrecht, in Styria. Till 1878 this abbey had forty-9 (46) abbots, the first of whom was Gottfried. Altenburg was several times destroyed by fire, twice by the Hussites, and suffered greatly from the peasants' war, and from the Swedes, Russians, and French. The famous abbos was the thirty-eighth, Manius Bokter, who greatly promoted the spiritual and material interests of the abbey. His clergy were educated at the universities of Vienna and Salzburg. Under the forty-fifth abbos, Honorius Burger, who died in 1878, the seventh century of this institution was celebrated in 1844. Burger also wrote the history of his abbey, and published the documents concerning the same in Festschrift zum 400. Jubilaeum der Stiftung Altenburg. Diploma, et Acta, xxi (Vindob, 1855). Besides Marian, Gesch. der österr. Kleriker (Vienna, 1877). See Burger's History (ibid. 1862); Wolfriger, in Wetzler ü. Welte's Kirchenlexizim, n. v. (B. F.)

Alteri, Luigi, a Roman Catholic prelate, was born in Rome, July 17, 1806, of a noble family. He began his career in the collection of the collii for art and lodged in the Vatican as private chamberlain to the pope. His next step was to the secretariety of the Congregation of Studies, whence he was promoted to the municiate at Vienna, and consecrated by Gregory himself archbishop of Ephesus, July 17, 1866. He was created cardinal Dec. 14, 1840, and published April 23, 1845. During the twenty years of his cardinal's life he occupied some of the most laborious and important posts as chamberlain of the holy Roman Church, apostolic delegate, etc. On June 2, 1865, St. John Lateran, lord chancellor of the Roman University, and bishop of the subbarcian see of Albano, about fourteen miles from Rome. While (1867) receiving the oaths and distributing the diplomas to the students of the university, a hasty messenger arrived announcing the change of persons desiring his presence. Without a moment's hesitation he broke up the meeting, summoned a notary, made his will, and rode hastily to the stricken town of Albano. He at once assumed control of the municipal as well as religious government of his see, seconded by the temporal authorities, and the church was at length brought under control. But Alteri was seized himself with the disease, and died Aug. 11, 1867.

See (N. Y.) Catholic Almanac, 1876, p. 103.

Amalle of Lasaula. See Lasaula.

Ambrose Podobedow, a Russian ecclesiastic, was born Nov. 30, 1742, in the government of Vladimir. He was educated at the Troiz monastery and took holy orders in 1768. Having become archbishop of Yekaterinoslav, he died in 1785, of the Kursk epidemic; was in 1794 elected member of the Holy Synod, and in 1799 made archbishop of St. Petersburg, Estonia, and Finland. In the year following he received the archepiscopal see of Novgorod, with the appointment as metropolitan, and died May 21 (June 2), 1818. He wrote an ascetical work, in three vols. (Moscow, 1810), and A Guide to the Reading of the Holy Scriptures (new ed. ibid. 1840). His most important work, however, is his Russian Church history, Istoria Rossiajki Terierk (ibid. 1807-15, 6 vols.; 2d ed. 1827). (B. F.)

American Colleges. See Colleges.

American Weesleyan Methodists. See Wesleyan Methodist Connexion of America.

Ammon, Friedrich Wilhelm Philip von, a German theologian, son of Christoph (q. v.), was born Feb. 7, 1791, at Erlangen, where he also studied theology, as well as at Jena. In 1815 he was appointed pastor at Buttenheim, near Bamberg, and in 1820 became archdeacon at Erlangen, where he finally died pastor, doctor of theology, and bishop of theology. He wrote, Geller von Koersberg's Leben, Lehren und Predigten (Erlangen, 1826): — Denkmal zur dritten Säuberfieber der augsburger Confession (ibid. 1829): — Evang.-lulfsche Bibliothek zur dritten Säuberfieber der augsburger Confession (ibid. 1831): — Galerie der denkwürdigsten Personen, welche im XVI., XVII. und XVIII. Jahrhunderte der evangelischen zur katholischen Kirche übergetreten sind (ibid. 1833). See Zuchold, Bibl. Theol. i. 24; Winer, Handbuch der theolog. Lit. i. 578, 755, 906, 916; ii. 833. (B. F.)

Ammoniacal Sections are those numerical divisions of the Greek alphabet, 6 as material element which were introduced by Annonius of Alexandria into his Dialet- saron, or harmony of the four gospels, and were retained in the margin of many of the early copies of the gospels as being useful for comparing the parallel accounts. See New Testament.

Anastasy, Brittany, one of the most famous pulpits orators of Russia, was born in 1761, in the neighborhood of Kiev. He studied at the theological school in Perejaslaw, became in 1790 a monk, was appointed in 1797 bishop of White Russia, in 1801 archbishop, and in 1806 member of the Holy Synod. He died in 1816, archbishop of Astrachan. He published a collection of his poems called XIII. Fruits (St. Peters- burg, 1796; Moscow, 1799-1807): — Tractatus de Concionam Dispositionibus Formandi (Moscow, 1806). (B. F.)
ANCOLLON

Charles, a French Protestant lawyer, and writer in behalf of political liberty, son of David, was born at Metz, Jan. 28 or 29, 1655. He began his studies at the Grand-Heu de France, and afterwards at Marburg, Geneva, and Paris. After the revocation of the edict of Nantes he represented his co-religionists in their efforts to obtain redress from the government. He retired to Berlin, where he was treated with marked favor, and died there, July 5, 1715. He is the author of a number of historical and political works, for which see Hoefer, Nouv. Biog. Générale, a v.

ANDERS, Alexander, LL.D., a Scotch Baptist minister and educator, was born at Peterhead, Aberdeen County, in September, 1696. He studied at St. Andrew's University, was ordained pastor at Berwice in 1699, joined the Free Church party in 1694, in 1695 was settled over a church in Old Aberdeen, but in 1847 resigned his charge on account of a change of views on the subject of baptism, and took charge of the Channan House School, in Aberdeen, to which he joined the pastoral care of a Baptist congregation in George Street Hall, which eventually united with that in Crown Terrace. He died at Abobe, Oct. 25, 1884. See (Lond.) Baptist Hand-book, 1886, p. 101.

ANDERSON, David, D.D., an English prelate, was born in London, Feb. 10, 1814. He studied at Edin-burgh University, and graduated from Exeter Hall, Oxford, in 1836. In 1841 he was made vice-principal of St. Bee's College, Cumberland; in 1848 incumbent of All-Saints' Church, Derby; and in 1849 consecrated the first bishop of St. Rupert's Land, but resigned that see on being appointed vicar of Clifton in 1864; in 1866 he was made chancellor of St. Paul's Cathedral, and died in London, Nov. 5, 1885. He was the author of, Notes on the Flood: — Not in the Bay: — five Charges, and some Ordination Sermons.

ANDERSON, Thomas D., D.D., a Baptist minister, was born in Philadelphia, Pa., June 30, 1819. He rejoined the church of his fathers in 1880, and was holding an office under the government. In 1888 he graduated from the University of Pennsylvania, and in 1841 from the Newton Theological Institution. In 1842 he was ordained pastor of the First Baptist Church at Salem, Mass., in 1846 he became pastor of the First Baptist Church at Chicago, and in 1855 pastor of the Baptist Church in New York City. He achieved distinction and success in the difficult field in which he was called to labor. During nearly all his ministry he was officially connected with the American Baptist Missionary Society, the American Baptist Home Mission Society, and, while in New York, with the American Tract Society. For four years he acted as president of the Rutgers Female College, in New York City. Other important positions in benevolent and educational institutions he also filled. In the summer of 1876 he resigned his charge in New York, and not long after became pastor of the South Church, in Boston, where he died, Dec. 19, 1888. Dr. Anderson published only a few occasional discourses. See Cathcart, Baptist Encyclop. s. v. (J.C.S.)

Andrews, Antonio, a Spanish Minorite of the 14th century, was one of the most prominent pupils of Duns Scotus; in the method he adopted was also adopted by him in this skill with which he made the more difficult principles of Duns Scotus more simple and intelligible acquired for him, by his students, the surname of Doctor Duisculius. He died about 1820. See Antonio, Biblioth. Itali. ii. 97; Cave, Hist. Lit. append. 12; Stoekl, Geschichte der Philosophen in der Lateinischen Kirche, ii. 673; G. H. B. S., in Weitzer u. Weitz's Kirchenlexikon, s. v. (B. P.)

Angelina, Filippo de, an Italian canonist, was born at Canterano, near Subiaco, Feb. 10, 1824. He studied philosophy and theology at Rome, and after having received holy orders in 1846, practiced law. When quite young he was made professor of canon law at Rome. In 1871 he resigned his position, and died March 5, 1881. Pope Leo XIII, who appreciated his great talents as a teacher and exponent of canon law, made him canon of Maria Maggiore. He wrote Prae-Communiones Juris Canonici et Methodum Decretalium Gregorii Exeetae (Rome, 1877-80, 3 vols.). See Streber, in Weitzer u. Weitz's Kirchenlexikon, s. v. (B. P.)

Angevill (or Angelvill, alias Bury), Richard de, an English prelate of the 14th century, son of Sir Richard Angevill, was born at Bury, Suffolk, and educated at Oxford, where he attained to great eminence in learning; was governor to King Edward III while a prince, and the latter afterwards advanced him to be his cofferer, treasurer of his wardrobe, dean of Wells, bishop of Durham (1338), chancellor, and lord treasurer of England (1344). He was noted for his charities, bestowing on the poor every week eight quarters of wheat baked, and other benefactions. He was a great lover of books, confessing himself "extatico quidem librorum amore potenter absurptum," and he had more books than all the bishops of England in that age put together, which library he bequeathed to the University of Oxford. The most eminent foreigners were his friends, and the most learned Englishmen were his chaplains until his death, April 14, 1345. He wrote Philobiblos. See Fuller, Worthies of England (ed. Nuttall), iii. 166.

Anglo-Saxon Church. See England, Church of.

Anquetil (Depretor), Abraham Hyacinthe, a French Orientalist, brother of Louis, was born at Paris, Dec. 7, 1641. He studied theology at his native places, Auxerre, and Amersfoort, and with the subvention of his government he went in 1755, to India, to study Sanskrit and Zend there. At Surat he succeeded in obtaining the help of some Parsee priests, who dictated to him in the neo-Persian language the contents of their books written in Zend and Pehlevi. Having returned, in 1762, to Paris, he was appointed interpreter of Oriental languages at the royal library, and published a translation of the Zend-Avesta (Paris, 1771). In 1776 he published, at Amsterdam, the Legislation Orientale, which was followed by the publication of Recherches Historiques et Geographiques sur l'Inde (Bruxelles, Paris, 1787, 2 vols.). He also published a Latin translation of a Persian extract from the Upamandus, or the theology-philosophical treatises of the Vedas. He died at Paris, Jan. 17, 1790. (B. P.)

Anzela, a name common to several archbishops of Milan, of whom we name the following:

1. Anzelma Bilius (814-812), who was exiled with other bishops on account of the part he took in the conspiracy of Bernard. He was, however, restored again, and crowned, in 821, king Lothar; at Monza.

2. Anzelma Compa (829-897), who crowned, in 888, Berengarius, at Pavia, as king of Italy.

3. Anzela Radif (1086-1093), was a faithful adherent of the pope and opponent of Henry IV, and crowned his rebellious son Conrad in 1093.

4. Anzela Valvaso (1097-1101), second successor to the former, and a papal adherent. In 1098 he held a large synod, went to the Holy Land, but returned in 1099. The second time he took the cross to join the crusades, but died at Constantinople.

5. Anzela of Fultersa (1123-1158), refused to accept the offerings from the hands of Henry in 1128. He crowned, in 1128, Conrad, the rival of Lothair, in consequence of which he was put under the ban by the pope, together with Conrad. When Anzela II was elected antipope, Anzelma sided with him, and accepted the papacy from the hands of his legate. The legitimate pope repudiated the interdict, which on account of the confusion, since Anzelma inflicted ecclesiastical punishment upon faithful adherents of the pope. At last the people of Milan expelled Anzelma, in 1133, and the council held at Pisa in 1185 confirmed the act of the people of Milan. While on the way to the antipope, Anzelma was taken prisoner, and died at Rome, Aug. 24,
APPEARANCES OF OUR LORD

1043

1136. See Ughelli, Italia Sacra, vol. iv; Scherer, in Wetzer u. Welte's Kirchenlexikon, s. v. (B. P.)

4 Ansbach, Friedrich Rinkhardt, D.D., a Lutheran minister, was born in January, 1815, in Potter Township, Centre Co., Pa. He studied at Binghamton, at Millmount Academy, graduating from Pennsylvania College in 1839; subsequently pursued the theological course at Gettysburg, and was licensed to preach in 1841, when he became pastor of the Harren Hill and Whitemarsh charge, Montgomery County; from 1850 to 1864 he was pastor in Hagerstown, Md., and remained there until 1857. He was interested in the founding of the Hagerstown Female Seminary. About this time he became co-editor and proprietor of The Lutheran Observer. From 1857 to 1861 his residence was in Baltimore; and subsequently, owing to failing health, he retired from active work and resided principally in Anne Arundel County. He died in Baltimore, Sept. 16, 1867. Among his published works are the following: translations from the German of Hezekiah Buhl, etc., by Caspar Schwenkfeld (1851);—The Sepulchres of our Departed (1854);—The Sona of the Sires (1855);—a lecture on Spiritualism (ed.);—Aesop's Fables (1857), etc. See Pennsylvania College Book, 1887, p. 204; Lutheran Observer, Sept. 27, 1867.

5 Antioch. Joseph, an English poet, was born at Maidley Wood, Shropshire, in 1808; educated at Westminister School, and became professor of classical literature in King's College, London, and died at Torquay, Feb. 29, 1836. Among his productions were a select number of hymns (anonymously published in 1836), several of which are quite popular.

6 Antioch, Council of. In addition to those notices in vol. i, councils were also held at this place in 391, at which the Arian Gregory of Antioch was elected to the see of Alexandria; in 360, at which the Arian Mission of Sebaste was elected patriarch of Antioch; in 391, at which Flavianus anathematized the Manicheans; and in 417, at which Pelagius was again condemned.

7 Antioch, William, D.D., a prominent minister of the English Primitive Methodist Conference, was born in 1813. In his seventeenth year he began to preach. He held nearly all the positions of honor it was in the power of his denomination to bestow. From 1862 to 1867 he was Connectional Editor, and at the request of the Conference he wrote an excellent biography of Hugh Bourne. He was twice president of the conference. For some time he was principal of the Sunderland Institute. He died in December, 1884. See Christian Guardian, Dec. 17, 1884.

8 Antonius, a Christian poet of the 3d century, is the author of Carmen Adversus Gentiles, which consists of two parts, the first treating of the vanity of heathenism, the second of the truth of Christianity. The first edition of this poem was published by Muratori, in his Anecdota, vol. 1 (Milan, 1697), and in Opera S. Pauli (Verona, 1738), where it is erroneously ascribed to Paulinus of Nola. Other editions are given in Galliaecii, Bibliotheca Latina; Migne, Patrologia Latina, vol. 55; Schmid, in Wetzer u. Welte's Kirchenlexikon, s. v. (B. P.)

9 Antonius a Mater Dei, a name common to two Carmelites.

1. The first lived about the beginning of the 16th century at Alcâna, and is the author of Collegii Companiâ Terzo Diacatorum Fruiter Ordinis B. Maria de Jesus, etc., which contains a very excel lent biography of St. Anthony. See Also the sermons of St. Anthony Aristotelis: 11. In Duos Libros de Generatione et Conceptione sive de Ortu et Interitu; 111. In Tres libros Aritotelis de Animo. See Hurter, Nomenclator, i. 597; Peters, in Wetzer u. Welte's Kirchenlexikon, s. v.

2. The other lived in the second half of the 16th century, and was professor of theology in the college of his order at Salamanca. He is the author of Prædictâ Inseptâ ad Sacrorum Bibliorum Interpretes, etc. (Leyden, 1669). See Kaulen, in Wetzer u. Welte's Kirchenlexikon, s. v. (B. P.)

3. Apelt, Ernst Friedrich, a German philosopher, was born March 5, 1812, at Reichenau, near Zittau. He studied at Jena and Leipzig; commenced his lectures at Jena in 1839; was, in 1840, professor of philosophy, and died Oct. 27, 1859. He published, Metaphysik (Leipzig, 1837);—Die Religionphilosophie (ibid. 1860);—Die Eigentümlichkeiten der Geschichte der Religion (ibid. 1845-46, 2 vols.; 2d ed. 1852).—Wie muss das Glaubensbe- kenniss zu sich setzen, das zur Vereinigung aller Konfessionen führen soll? (ibid. 1846). See Zuchold, ibid. 1, 56. (B. E.)

4. Appearance of Our Lord to his Disciples after the Resurrection. Professor Gardiner has given "synopses of the events, so far as the points of difficulty extend," that relate to Mary Magdalene and the other women, with a view to accommodating the statement in Mark xvi, 9 (that he appeared first to her); and his scheme, if practicable, would be a desirable solution. It is as follows (Harmony of the Gospels in Greek, p. 258):

"The resurrection itself occurred at or before the earliest dawn of the first day of the week. The women, coming to the sepulchre, and seeing it open, supposed the body gone. They were amazed and perplexed. Mary Magdalene alone runs to tell Peter and John. The other women remain, enter the sepulchre, see the angel, and are instructed by them to announce the resurrection to the disciples, and depart in their errand. Simon Peter and John, the two disciples, appear rapidly to the sepulchre. They enter the tomb and are astounded at the orderly arrangement of the grave-clothes, and then return to Mary. Mary follows them, not doubting, nubile quite to keep pace with them, and so falling behind. She remains standing at the entrance after they have gone, and, looking in, sees the angels. Then, turning about, she sees Jesus himself, and receives his charge for the disciples. This was our Lord's first appearance after his resurrection (Mark xvi, 9)."

"To return to the women who were on their way to the sepulchre to the disciples. They went in haste, yet more slowly than Peter and John. There were many of them, and, being in a state of great agitation and alarm, they appeared to each other as they became surrounded and passed the city by different gates. One party of them, in their astonishment and fear, say nothing to any one; the others run to the disciples and announce all that they had seen, viz. the vision of the angels."

"At this time, before any report had come in of the appearance of our Lord himself, the two disciples set out for Emmaus."

"Soon after, Mary Magdalene comes in, announcing that she had actually seen the risen Lord."

"While the women are supposing, the first-mentioned party of the women are stopped on the way by the appearance of the Lord himself, and they also receive a charge to his disciples."

"The proper test of this scheme is to tabulate it, allowing a reasonable interval for each incident. It must be borne in mind that all the parties were more or less in haste; and as the entire breadth of the city is but little more than a mile, and the sepulchre was very near the city, fifteen or twenty minutes is sufficient time for any person, under the circumstances, to have passed from any probable point within the city to the sepulchre. Reckoning, therefore, from any fixed point, say four o'clock, the record, on that theory, would stand about as follows:

a.m.  
Resurrection

4:00

The women on their way to the sepulchre

4:00

They arrive at the sepulchre.

4:40

Mary sets out to return.

5:00

Peter and John set out to the sepulchre, on the return of Mary

5:40

They reach the sepulchre.

6:00

Some of the other women reach the city, and report.

6:40

Peter and John leave after inspecting the tomb.

7:00

Mary arrives the second time.

7:50

She sees Jesus, and reports.

8:00

The other party of women sees Jesus, but do not report.

8:50

"If we can believe that it took any of the women three quarters of an hour to go part of the way back to the city, when it is especially said that "they fled
in haste," "departed quickly," under an urgent message, which "they ran" to deliver, we may accept the above scheme, but not otherwise. It should, moreover, be observed that the supposition of a division of their company and the sacrifice of the consequences warranted by the sacred narratives, which invariably speak of them all together, except Mary. The statement in Mark xvi, 8, that "they said nothing to any man," evidently means "no person whom they met on the way." We are not at liberty to refer the report Alluded to by the disciples on the way to Emmaus (Luke xxiv, 22-24) to a single division of the women, for the same evangelist (ver. 10) distinctly includes Mary among those who made it.

The true solution of this problem lies not in any formal division of the events, but in a just apprehension of the language of the several evangelists. Matthew mentions in general terms the appearance to the women, including Mary; Mark speaks only of the appearance to Mary as the representative of the whole company of women; Luke (as Paul in I Cor. xvi, 4-8) does not recognize any appearance to the women at all; John gives the details of the appearance to Mary, but makes no allusion to the other women.

Appelbe, William Parker, LL.D., an Irish Wesleyan minister, was born at Bandon, Nov. 19, 1867. He was educated at Trinity College, Dublin, with a view to the Wesleyan ministry; and on the completion of his course decided to enter the Methodist itinerancy. He was received by the Conference in 1834, and appointed to the Londonerry Circuit. He labored on the most important circuits in the Conference, and was chosen to nearly all the principal offices in the connection, having twice elected president of the Conference. During the last nine years of his life, in addition to his circuit work, he filled the important office of theological tutor in the college at Belfast, a position for which his learning, culture, and sympathies well qualified him. He died at Belfast, June 22, 1882. See Minutes of the British Conference, 1882, p. 39.

Appuhn, August Wilhelm, a Lutheran theologian of Germany, was born Oct. 4, 1804. In 1838 he was appointed pastor at Attenhausen, and in 1852 cathedral priest and member of consistory at Magdeburg. He retired from the ministry in 1871, and died at Wernigerode, June 6, 1882. He published, Zoe, der Knecht Gott's (Magdeburg, 1845); - Festreden (ibid. 1857); Entwürfe zu Predigten im Festen und Fastestem (ibid. 1876). See Zuchold, Bibliothek, i, 57. (B. P.)

Araujo, a name common to some theologians of the Society of Jesus.

1. ALFONSO (or ILDEFONSO DE PERAFIEL), was born at Ribambo, in Peru (now Ecuador), in 1549. He joined his order in 1610, was professor of theology and philosophy at Cusco and Lima, and died at Guanaca-Vela, Nov. 16, 1655. He wrote, Currum Integri Philo-soeophii (Leiden, 1668-70, 4 vols.); - Theologia Scholastica Naturalia, etc. (ibid. 1666, 2 vols.).

2. Joseph, was born at Oporto, in Portugal, Oct. 10, 1596. In 1712 he joined his order, was professor at Coimbra, Oporto, and Lisbon, and died in 1736. He wrote Currum Theologici (Lisbon, 1734-37, 2 vols.), See Bauer, in Wetzer u. Wele's Kirchenlexikon, n. v. (B. P.)

Aruaes, Pedro, a Spanish inquisitor, was born at Epila, in Aragon, in 1442. He studied at Huesca and Bologna, and was, in 1471, professor of moral philosophy at the latter place. In 1478 he was made doctor of theology and in 1474 canon of Saragossa. After having returned to his native place, he joined, in 1476, the order of the Augustinians, and in the following year received holy orders. As a preacher he attracted large crowds, and as an instructor of the young clergy was very successful. In 1484 he was appointed, together with the Dominican, Caspar Jügler, inquisitor of Aragon. This appointment was made by the grand-inquisitor Torquemada. With cruel fanaticism Aruées executed the orders of his chief, and many Jews and Moors were delivered to the stake. Among the relations of his acts are the sentences on those who engaged in the inquisition. In the night of Sept. 14th, 1485, Aruées, while kneeling at the altar, received a deadly blow, and died on the 17th of that month. His murderers, together with many of the members, had to pay the penalty of their deed. In the Roman Church he is celebrated as a martyr. Pope Alexander VII pronounced him blessed in 1661, while Pius IX canonized him in 1867. The famous Kaublach painted, in 1871, a picture, on which Aruées is represented as condemning heretics to death. See Zimbalii, Peter Aruées and the spangnische Inquisition (8d ed. Munich, 1872). (B. P.)

Azevalo, Rodrigo Sanchez de, a Spanish bishop, was born at St. Maria de Nieva, in the diocese of Segovia, in 1404. He studied law at Salamanca, and the kings, John II and Henry IV of Castile, whose secretaries he was, made use of his talents on several occasions. When in 1456, he was sent to Portugal in order to pope Calixtus III the congratulations of his monarch, he was made bishop of Oviedo. Under Paul II he occupied the episcopal see of Zamora, next of Calahorra, and finally that of Valencia. He died Oct. 4, 1470. Most of his works are still in MS. in the University Library; only three have been published, Speculum Vitae Humanae (Rome, 1468): - Historia Hispınica, giving the history from the earliest times to the year 1469 (ibid. 1470): - De Monarchia Orbis et de Origine et Et de Regimarum Principiorum Imperialis (ibid. 1551). See Bibo, Centro, xii, 349 sq.; Hambrecht, Zuer-lässige Nachrichten, iv, 800 sq.; Staniski, in Wetzer u. Welte's Kirchenlexikon, n. v. (B. P.)

Arius, usually pronounced A'reias, but strictly A'rius, from A'reios, meaning married, the famous heresiarch, was born about A.D. 256 in North Africa (Cyrenaica, Libya, or Egypt), but nothing is known of his early life or circumstances. He is said to have been educated by Lucian, a presbyter in Antioch, and ordained deacon by Peter of Alexandria and elder by Achillas, Peter's successor, who placed him (A.D. 313) in charge of Baulcia, one of the great churches of Alexandria. On the death of this bishop he came near being elected to the see, but was rejected by the hierarchy, but was defeated by Alexander, through envy of whom (as Theodoret asserts, Hist. Eccles., i, 2) he began, about A.D. 318, a controversy respecting the nature of Christ, which ultimately involved the whole of Christendom. See A'rius, A'rius. Arianism. Arianism had previously been censured for connection with the schism of Meletius, but in some way had been restored to favor. He was now excommunicated for heresy by a council held at Alexandria in 321, and his views formally condemned by the Council of Nicea in 325. Constantine banished him to Illyria, but in 331 he recalled him through the intercession of his sister, Constantina, and Eusebius of Nicomedia. Athanasius, however, refused to recognize the heretic. In 386 Athanasius himself was banished to Treves, and Arian, after a personal interview with the emperor, was about to be received in full honor at Alexandria, when he suddenly died of a disease of the bowels, apparently a violent attack of dysentery, which his enemies attributed to the visitation of God and his friends to the effect of poison. His views are but the outcropping of the earlier errors of Cerinthus and the Gnostics, now put into a shape by the virtual denial of the divinity of our Lord. Arianism was evidently a man of much acuteness, but little depth of intellect, and of a controversial turn. No charge of immorality was ever alleged against him. He is said to have been tall in person, easy and eloquent in manner, but austere in habits. The representation of him in the recent re-
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nance, entitled *Aria the Lyricus* (New York, 1883), is
lively but somewhat too favorable.

Armistead, Jesse H., D.D., a Presbyterian min-
ister, was educated at Hampden-Sidney College and the
Union Theological Seminary of Virginia. He was li-
censed to preach in 1836, when he is thought to have
been twenty years of age. He was pastor of churches
were at Carterville and the Brick Church at Flavi-
anna; in 1828 he became pastor at Buckingham Court-
house, and in 1842 at Cumberland. He died at Wood-
ville, Va., May 90, 1869. He was eminently useful, and
his memory was blessed with powerful revival.

See Nevin, Presbyterian Encyclopedia, s. v.

Arma, Hiram Phelps, D.D., a Congregational min-
ister, was born at Windsor, Conn., June 1, 1799. He
studied at Phillips Academy, Andover; graduated from
Yale College in 1824, and from Yale Divinity School
in 1828; was ordained June 80, 1828, pastor at Hebron,
where he remained until Oct. 10, 1822; in February,
1833, became pastor at Waltonville; in 1836 of the First
Church, Norwich, of which he remained pastor emer-
itus from the time of his resignation, Feb. 20, 1872. He
deceived at Norwich, April 6, 1862. From 1866 he was
a member of the corporation of Yale College. Besides
seven volumes of sermons, he has edited a pamphlet,
*Notes of the Congregational Churches in New
London County, Conn., from 1838 to 1869.* See Cong.
Year-book, 1885, p. 17.

Arnold of Bonneval, a Benedictine writer of the
12th century, was, in 1144, appointed abbot of Bonneval,
in the diocese of Chartres. Like his predecessors he
had to undergo many trials. His appeal to pope Lu-
cius II was of no avail, and he went to Rome a sec-
time, where he succeeded, in 1154, in receiving the
permission of pope Hadrian IV to resign. He died in
Monte Cassino, where he had resided. Arnold
enjoyed the friendship of St. Bernard, who, on his
death-bed, sent a letter full of expressions of love for Ar-
old. After St. Bernard's death the monks of Clairvaux
requested Arnold to continue the life of the saint, which
William of Thierry had commenced to write. Thus
the *Vita Sancti Bernardi* (Migne, Pat. lat. clxxvi, 267 sq.),
which is erroneously ascribed to a Cistercian Arnold
(comp. Oudin, Script. Eccles., ii, 1294), origin-
ated. Arnold also wrote a speculative treatise on the
*Hexameron:*—*Homiliaris de 132a Psalm:*—a book enti-
tled *De Spiritus S.:—De Sepulchro Verbi Domini
in Crusco:*—*Medicipatione,* and *De Cardinallis Operibus
Christi.* It is remarkable that the latter work, which
was dedicated to pope Hadrian IV, was regarded for a
long time as a work of St. Cyprian, and was published
by Pamelius in his edition of Cyprian (Amsterdam,
1652). His works are published in facsimile, Pat. lat.
cxix (1518). See Streber, in Wetzer u. Weite's Kirchenlexicon, s. v.

Arnold, Albert Nicholas, D.D., a Baptist min-
ister, was born at Cranston, R. 1., Feb. 12, 1814. He
graduated from Brown University in 1838, and from
the Newton Theological Institution in 1841; was or-
dained pastor at Newburyport, Mass., Sept. 14, 1841;
and in 1843 appointed a missionary to Greece, and stationed
successively at Athens and in the island of Corfu. For
eleven years he was engaged in his missionary work,
and then returned to the United States. For two years
he was a professor at Newton, for seven years pastor of
the Church at Westborough, Mass., for five years pro-
fessor in the Hamilton Theological Institution, and
for four years professor in the Chicago Theological Sem-
inary. In 1870 he returned to his early home, near
Providence, R. I., where he died, Oct. 11, 1886. See
*Rhode Island Biog. Encyclopaedia,* s. v. (J. C. S.)

Arnold, John Motte, D.D., a Methodist Episco-
pal minister, was born at Acra, Greene Co., N. Y., Oct.
15, 1824. He was converted early in life, and in 1848
joined the Michigan Conference, in which he was suc-
cessively pastor at Port Huron, St Clair, Flint, Corun-
na, presiding elder of Owasso District, pastor at Dexter,
Woodward Avenue, in Detroit, and Walnut Street, in
the same city. In 1863 he was placed in charge of the
Detroit Methodist Book Depository, and later of the
*Michigan Christian Advocate.* He died suddenly in
Detroit, Dec. 24, 1883. See Minutes of Annual Confer-
ence, 1886, p. 381.

Arnot, Robert, D.D., a Scotch clergyman, was li-
censed to preach in 1746; presented to the living of
Ceres in 1770; elected presbytery clerk in 1777; re-
signed in 1792; was appointed professor of divinity in
the new college of St. Andrews in 1799; minister of Kingspark, (1801), but appears on account book as
holding one important office: the General Assembly of
1800 approved of the double appointment. He died
July 2, 1806, aged sixty-three years. See *Fusti Ecc.
cles. Scoticae,* ii, 444, 478.

Arnecke, Vett, a Bavarian historian, was born
about the year 1440 at Landshut. He studied at Am-
berg and Vienna, was for some time pastor of St. Mar-
in's, in his native city, and died about the year 1505.
He is the author of, *Chronicon Austriacum* to the year
1488 (reprinted by Pez, Script. rer. Austr. i, 1165)—
*Liber de Gestis Episcoporum Frisingensium* (reprinted by
Piemont, in Benedictus, in the *Bibliothek der Mâ-
chen-Bevater,* vol. iii.);—*Chronicon Bavariae,*
589-1495 (reprinted by Pez, Theaetrum, iii, 2, 19 sq).
See Arendt, *Litterarischer Handbuch fur die bayerische
Geschichte,* i, 154; Persz, *Archiv,* i, 487; iv, 553; *Deutsche
Biographie,* i, 396; Wetzer u. Wetzer's Kirchenlexicon, s.

Artes (In France), Council of (Concilium Attre-
batinarum, from the Arebati, who were the original in-
habitants of that region), was held in the year 1205,
chiefly upon the subject of the holy communion, against
certain heretics who had come from Italy. Seventeen
chapters were published.—Landon, *Manual of Councils,* s.

Arthur, William, D.D., a Baptist minister, father of
the recent president of the United States, was born
in County Antrim, Ireland, being by descent Scotch-
Irish, and was a graduate of Belfast College. In his
eighteenth year he came to America, and subsequently
entered the Baptist ministry. For about eight years
he was pastor of the Calvary Church, New York city;
afterwards of several churches in Vermont, and then of
churches in the state of New York, among them those
in Schenectady, Lansingburg, West Troy, and New-
town. In the last-named place he died, in October,
1875. He was lauded as "an author of systematic study,
and a minister of great usefulness and piety." See
Cathcart, *Baptist Encyclopedia,* p. 1291. (J. C. S.)

Articles, Irish. The articles of religion of the
Protestant Church of Ireland, numbering one hundred
and four, were probably drawn up by archbishop Usher,
and adopted by the Irish Episcopal Church in 1615.
They are in striking agreement with the Westminster
Confession, and may be found in *Creeds of Christen-
dom* i, 662; comp. iii, 526. They were, however, by
the Irish convocation of 1635, and the thirty-nine articles of the English Church have ever
since been the standard of the Irish Church also.

Aschbach, Joseph, a Roman Catholic historian
of Germany, was born in 1801 at Höchst. He
studied at Heidelberg, was in 1828 professor of the gymnasium in
Frankfort-on-the-Main, in 1842 professor of history
at Bonn, and in 1854 at Vienna. He died, April 25,
1892. He is best known as the editor of *Algemeene
Nederlandse,* s. v. *Kirchenlexicon* (1826, 50, 4 vols.), to which he contributed
largely. (B. P.)

Assamese Version. Assam is a British provin-
cce, now forming part of the eastern frontier of India.
The original language of the Assamese nation was the
Ahom, a branch of the Siamese family of languages.
When the people adopted the religion of Bengal in the
middle of the 17th century, they also gradually habitu-
ated themselves to the use of its language, till at length the ancient Abon tongue became extinct. During
the lapse of years the language now spoken in
Assam has contracted several peculiarities of its own,
distinguishing it from the Bengalee, so that in printing
the Scriptures it was found impracticable to use the
Bengalee characters, and a new font of type was cast
for that purpose. In 1815 the first two gospels were
printed at Serampore, while the whole New Text was
finished at press in 1819, with the title The New Testa-
ment Translated from the Original into the Assam Lan-
guage by the Serampore Missionaries. In 1821 the Pen-
ta-tateu was also printed, and the printing of the entire
Old Text, was subsequently completed. The annual
report of the British and Foreign Bible Society for
1883 stated that "preparation is being made for re-
vision;" but how far the work has progressed we are
unable to state.

For the study of the language, see Brown, Grammatical Notes on the Assamit Language (Sibaga, 1848). (B. P.)

Asseburg, Rosamunde Juliann von, a German
visionary, was born in November, 1672, at Eisenstadt,
near Magdeburg. According to her own statement,
she had visions at different times. When seven
years of age she saw the Saviour, who told her of his suffer-
ing in his grandmother's kingdom. News concern-
ing the visionary soon reached Magdeburg, and
Pfeiffer, a young theologian of Lauenburg, sought the
opportunity of becoming acquainted with Fräulein As-
seburg. Pfeiffer wrote to Petersen concerning the visi-
ionary, and the latter, after some correspondence, in
company with his wife paid a visit to her. As the
result of his visit he published Species facti von dem
adligen Fräulein Rosamund von Assseburg, with an appendix (1691). This was intended as an
address to the most prominent theologians, in order to
ascertain if they would accept the story of R. P. Ros-
amunde as divine inspirations or not. Some asser-
ted, others violently opposed. Spener, whose opinion was
asked, was too cautious to commit himself in any way.
Meanwhile Fräulein Asseburg's name became known in
France, England, and Denmark. The consistory, how-
ever, at the instance of the preachers of Lüneburg, who
accused Petersen because he allowed the visionary to
stay at his house, took the matter into consideration, and
in accordance with a decision of the theological faculty at
Helmstädt, deposed Petersen, in 1692, from his office, and
besought him to leave the country. Under this verdict,
an opinion was publicly pronounced upon Fräulein As-
seburg, who accompanied her friend first to Wolfenbüttel,
then to Magdeburg. From Magdeburg she went to Ber-
lin, where she lived in the house of a countess. In 1708
she saw once more her friend Petersen at Berlin, but
after this she rapidly lost her prestige, and sank into
oblivion. Not even the date of her death is known.
The famous Leibnitz defended her moral and religious
character, and as to her visions he compared her to
Brigitta, Hildegard, and Melchthilis, who were regard-
ed as saints among the more faithful of the Middle
Ages. See Petersen, Autobiography (2d ed. 1719); Ber-
tram, Reformation- und Kirchenhistorie Luxemburgs
(Braunschweig, eod.); Planck, Geschichte der protest.
Thologie von der Konstitutionsformal bis in die Mitte des 18. Jahrhunderts (Göttingen, 1831), p. 248 sq.; Bar-
thold, Die Erweckung im protestantischen Deutschland,
in Raumer's Histor. Taschenbuch (1852); Dibelius, in
Herzog-Plütz's Real-Encyclop. a. v. (B. P.)

Assemani, the Italian form of the name of a
learned Maronite family; namely, Giuseppe Simone,
the head of it, Stefano Evvolo, and Giuseppe Luci
(in Lat. Agios, born about 1710), two of his nephews,
and his grandfather, who was born in Greece on
March 14, 1749, at Tripoli. He was educated in the
Maronite College at Rome, and after completing his studies spent
twelve years as a missionary in his native country, and
then went to Padua as teacher of Oriental languages,
where he died, April 7, 1781. He wrote a famous work On the Churches of the East (Padua, 1787). See Wetzer u. Weite's Kirchenlexikon, a. v. (B. P.)

Athune, James, D.D., a Scotch clergyman, son of
a commissary of Orkney, was born at Kirkwall in 1618;
took his degree of M.A. at the Edinburgh University in
1636; studied divinity at Oxford in 1637; was chap-
lain to the marquis of Hamilton in 1638; presented by
the king to the living of Birnay in 1642; deposed in
1649, and for taking part with the marquis of Montrose
in 1650 he was excommunicated. He fled to Holland
in 1656, afterwards returned to Edinburgh, and lived
privately, with the encouragement of Parliament granted him for his sufferings. On visiting London he was collated by Brian Walton, bishop of Winchester, to the living of Wimniffith; was appointed minister at Elgin in 1677;
elected bishop of Moray the same year; consecrated in
1679; transferred to the see of Galloway; and died Nov. 15, 1687. He made a bold stand in Parlia-
ment, in 1686, against rescinding the penal statutes re-
specting popyry. See Fasti Eccles. Scoticani, iii, 392-
452, 778.

Atkinson, John Mato Plessant, D.D., a Pres-
byterian minister, was born at Mansfield, Va., Jan. 10,
1827. He graduated from Hampden-Sidley College in
1855, and from the Virginia Union Theological Semi-
inary; was ordained as an evangelist, and became a
stated supply of the Church in Houston, Texas; was
afterwards installed pastor atWarrenton and Salem,
Va. In 1869 he was installed pastor of Bridge Street
Church, Georgetown, D. C. In 1857 he was elected
president of Hampden-Sidley College, and continued in
that position until near the date of his death, Aug.
25, 1883. His life was full of good deeds, generous im-
pulses, and Christian sacrifice. See Necrol. Report of

Attigey, Council of (obdictional), held in May,
1670, at which Charles the Bold brought his son Carlo-
man to judgment, and Hinemar of León was compelled
to submit to royal and ecclesiastical authority. See
Landon, Manual of Councils, a. v.

Atwater, Lyman Hotchkiss, D.D., LL.D., an em-
ninent Presbyterian divine, was born at Cedar Hill (now
in New Haven), Conn., Feb. 25, 1818. He graduated
from Yale College in 1831, spent the ensuing year at
the head of the classical department of Mount
Hope Institute, Baltimore, Md., and then entered Yale
Divinity School. At the end of the first year he was
appointed professor of mathematics in Yale College,
where he remained two years, continuing his theo-
ological studies. He was licensed to preach in 1834,
and became pastor of the First Church in Fairfield,
Conn., where he remained twenty years. In 1854 he
was appointed professor of intellectual and moral
philosophy in Princeton College, which position he sub-
stantially held until the close of his life, Feb. 17, 1883.
In 1861 he was appointed to the lectureship extraordi-
nary in Princeton Theological Seminary, which office
he held for five years. He was a member of the joint
committee appointed to the subject of the old and
new school branches of the Presbyterian Church. He
was acting president of Princeton College from the re-
tirement of Dr. McLean to the inauguration of Dr.
McCosh. He was a voluminous writer, especially for
the reviews, and became editor of the Princeton Review,
which position he held until it was united with the
Presbyterian Review. His contributions greatly ex-
ceeded those of any other man, beginning, in 1840, with
his well-known essay on The Power of Contrary Choice.
Many of his articles have been reprinted in this
country and in Europe. He held in the highest esteem
by his colleagues, and was very popular with the
students. See Necrol. Report of Princeton Alumni,
1883, p. 8; Nevins, Prob. Encyclop. a. v. (W. P. S.)
Auber, Miss Harriet, an English poetess, was born in London, Jan. 20, 1778. She lived a long and retired life, and died at Hoddesdon, Hertfordshire, Jan. 20, 1862. Of her poetry only a single volume was published, entitled *The Spirit of the Psalms* (anonymously, 1829), containing some sacred pieces, but much original matter of great value, which has been largely adopted in modern hymnals.

Auburn Declaration, a popular designation of the "Exceding Act," passed in that city (N. Y.) against the churches in the western part of the state as non-Presbyterians, for failing to come up to the higher Calvinistic theology. It has been practically a dead-letter. For its text, see Schaff, *Creed of Christendom*, ii. 777.

Augsburg, Josias Bernhard von, dean of Bamberg and Würzburg, was born March 28, 1671, at Mengersdorf, in Franconia. He was baptized in the Lutheran Church, but through the influence of his uncle, Carl Sigismund, dean of Bamberg and Würzburg, he was brought up in the Roman Catholic faith. From 1688 to 1690 he was educated at the seminary in Würzburg, in 1695 dean of Bamberg, and in 1714 he received besides the deanery of Würzburg. In 1723 he was also appointed provost of St. Stephen at Bamberg. He died April 1, 1728. His name is the subject of a famous sermon at Bamberg. See *Archiv für Geschichte von Oberfranken*, vol. i in 1838; vol. x in 1866; *Refutation in Sachen der katholischen Barone von Auffssel* (Bamberg, 1789); Gutenicker, *Grundriss der Freiherr von auffseschen Studien* (Berlin, 1765); *Weber, Der Aufsassen* (Berlin, 1808); Wittet, in Wetzer u. Weltz's *Kirchenerz. s. v.* (B. P.)

Augustine, Sister. See Lisibaux.

Aurelian (fully Lucius Domitius Valerianus Aurelianus), Roman emperor, was born about A.D. 212, at Sirmium, in Pannonia, or, according to some, at Dacia or Moesia, of very humble parentage. He gradually rose as a soldier under Claudius, whom he succeeded in August, 270, by the proclamation of the legions. He reigned until March, 275, with great military vigor, subduing Zenobia and the other Oriental powers. His civil administration, however, was harsh, and he is said to have been a persecutor of the Christians. See Smith, *Dict. of Class. Biog*, s. v.

Austin, Thomas Ralph, LL.D., a Protestant Episcopalian, was born in London, June 16, 1810. He graduated from Oxford, was ordained in England, and then came to America, but in 1833 returned and studied medicine. Once more coming to America, he settled in Indiana. During the late civil war he was commissioned as a surgeon in the army. At its close he preached at Terre Haute and Jeffersonville, and was fifteen years rector of St. James's Church, Vincennes, where he died, Feb. 6, 1884.

Autum Incription. One of the most remarkable Christian epigraphs was found in 1839 in the cemetery St. Pierre l'Estive, near Autum, where the Christians, during the persecutions, used to hold divine services on a marble plate, consisting of eight pieces, containing a metric inscription in Greek. It originally was attached to a wall or a tomb. According to Garucci (with additions and corrections placed within brackets) the inscription reads thus:

"The heavenly Ichthyus divine race, a pure heart
Keep, having received among mortals the immortal found.
Of divine waters. Refresh, O friend, thy soul
With the ever-flowing water of riches-giving wisdom.
The honey-sweet meal of the saints Saviour receive,
Eat with hunger, the Ichthyus holding in the hands.
With the Ichthyus satisfy thee, I long, my Lord Saviour.
Sweet rest and the mother, I enwrap thee, the light of the dead.

Ambrosio, O dearest father to my heart,
With the best mother and my brethren,
In the peace of Ichthyus remember thy Pectorium!"

It is not improbable that the first part, containing six verses, belongs to another author, as may be seen from the last two lines of the epigram; in opposition to that of the other. According to the character of the writing, the epigram belongs to the 4th, if not to the 5th, century. For the meaning of Ichthyus, see that article. The first two lines are a clear testimony of the divinity of Christ. Pohl suggests that the first six lines contain an ancient liturgical formula from the time of Irenaeus, which perhaps was used at the celebration of the eucharist. The rest contains a prayer of Pectorium for the soul of his deceased mother, and a petition that she, in connection with the father and brethren, may remember the son. See *Le Faure*, *Pontif. de la Gaule*, vol. i, p. 9, pl. i, n. 1: *Rossignol, Revue Archéol.*, (1856), xiii, 65, 491; Garucci, *Mil. d'Epag.* Anc. p. 92; *Kirchhoff, Corp. Inscr. Gr. iv*, 9890; *Becker, Die Darstellung Jesu Christi unter dem Bilde des Fisches* (Utrecht, 1728); *Marriot, The Testimonial of the Ichthyus* (London, 1767), p. 114, 214; *Pohl, Das Ichthyus-Monument von Autum* (Berlin, 1880); *Heuser, in Kraus* *Recl.-Encyklop. der christl. Alterthümer*, p. 524; Klein, in Wetzer u. Weltz's *Kirchenerz*, s. v.; Zuchold, *Bibl. Theol*., 56. (B. P.)

Avancinus, Nicholas, a Jesuit, was born at Tyrol in 1612. At the age of fifteen he joined the order at Graz. For fourteen years he lectured on civil and scholastic theology at Vienna, was then appointed rector of the colleges of Passau, Vienna, and Graz, and in 1676 he was made provincial of the order in Austria and visitor of Bohemia. He died Dec. 6, 1686. His main work is *Vita et Doctrina Jesu Christi sive Quatour Evangelistiae Collecta* (Venice, 1665), which has repeatedly been reprinted (best edition by Westphol, 1844), and translated into German by Feichtenleins (Augsburg, 1820); Wetttmann (ibid. 1822; 2d ed. 1834), by a Catholic priest (Munich, 1850; 3d ed. 1860), by Ziller (Regensburg, 1862). Ditsch (ibid. 1871), Zeller (Freiburg, 1875), also in Polish. See *Sottill*, *Bibl. Script. S. J.*; *Stöger, Scriptores Provinciae Austriace S. J.*; Hacket, i. 323-334; iii, 1893; Cornely, in Wetzer u. Weltz's *Kirchenerz*, s. v.; Zuchold, *Bibl. Theol*., 56. (B. P.)

Avelling, Thomas William Baxter, D.D., an English Dissenting minister, was born at Castletown, Isle of Man, May 11, 1815. He was educated by a kind guardian, joined the Independent Church at Wisbeek when sixteen years of age, at nineteen began to preach in the neighborhood, graduated from Highbury College in 1838, entered upon his ministry the same year at Kingsland, near London, and continued there until his death, July 3, 1884. Dr. Avelling was for many years the honorable secretary of the Asylum for Fatherless Children at Reetham, travelled in Italy, Egypt, and Syria, visiting many more than once the chairman of the Congregational Board in 1873, and in 1874 of the Congregational Union. He published, *Namein*:


Avery, Benjamin, LL.D., an English Presbyterian, and an accomplished scholar, was educated for the ministry in England and Holland. He was chosen assistant pastor at the Bartholomew Close Church, under Thomas Freke, afterwards under John Muncleby. He
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died at an advanced age, July 28, 1764. In 1713 he published a German on Martin Luther, translated into English in 1777, and reprinted in 1798. He wrote also a History of the Reformation in Saxony. He delivered lectures on the Life of Luther, and was one of the physicians of Guy's Hospital, and one of the writers in the Discourse on the Reformation. He wrote against Luther, but was answered in a satire, written


Backus, John Backus, D.D., LL.D., a Presbyterian minister, was born at Wethersfield, Conn., Sept. 5, 1810. He studied at Albany Academy, spent two years at Columbia College, and graduated from Yale College in 1832; studied law one year, and theology one year at New Haven, joining the Congregational Church in the meantime; spent part of a year at Andover Theological Seminary; graduated from Princeton Theological Seminary in 1835; was licensed to preach the same year, and ordained the next, serving meanwhile as assistant secretary of the Board of Domestic Missions. On Sept. 16, 1866, he became pastor of the First Presbyterian Church at Baltimore, Md., and remained there until his death, April 9, 1904, having been pastor emeritus from October, 1875. His talents were of a high order, and few had greater influence in the Church. See Necrolog. Report of Princeton Theol. Sem. 1865, p. 21.

Bacon (de Baccone, or Bacchone), Francisco, a Spanish theologian, was born at Granada, or at Peralada, in Catalonia. He joined the Carmelites of his native country, studied at Paris, where he also lectured on theology. He is known by the name of doctor bibliopolus. He became archbishop of Tarragona in Catalonia, and died at the monastery of Camprodon, Aug. 8, 1782. He wrote Commentarius super Sanct. I, 4:—Repertorium Producicium. See Schmid, in Wetzer u. Weite's kirchenlexikon, s. v. (B. P.)

Baillot, Francois, a Scotch clergyman, was born at Inverarvon in 1728; licensed to preach in 1767, presented to the living of Dunkeld in 1777, and took his M.A. degree the same year; was transferred to the New Greyfriars Church, Edinburgh, in 1779; transferred to the New North Church in 1789; held in conjunction the principalship of the university in 1799; was transferred to the High Church in 1801, and died Jan. 14, 1840. At his suggestion the General Assembly, in 1824, formed a committee for extending education and religious instruction, especially in the Highlands and islands of Scotland. He devoted much time and money to this work, and travelled throughout the whole of his native country, and the Bute islands in furtherance of the benevolent scheme. See Fusti Ecclesi. Scotican, i, 30, 69, 71; ii, 785, 786.

Baker, Sir Henry Williams, an English clergyman and poet, was born in London, May 21, 1817, being the son of a baronet. He graduated from Trinity College, Cambridge, in 1844; was ordained deacon in 1848, and ordained priest at Alfriston, near Alfriston, in East Sussex, in 1851, and died there, Feb. 11, 1877. Besides writing some essays, he was one of the editors of Hymns Ancient and Modern (Lon. 1861, 1866, 1874), which contains several of his own compositions.

Baker, William Munford, D.D., a Presbyterian minister, was born in Washington, D. C., June 5, 1825. He joined the Church at sixteen, graduated from the College of New Jersey in 1846, and after studying theology with his father one year, and in Princeton Theological Seminary, became a Presbyterian at Alfriston, in East Sussex, in 1851, and died there, Feb. 11, 1877. Besides writing some essays, he was one of the editors of Hymns Ancient and Modern (Lon. 1861, 1866, 1874), which contains several of his own compositions.

Bakoven, Paul, a German controversialist, was born at Chemnitz about 1466. He joined the Cistercians, and was abbots of Altenzelle from 1522 to 1555. In connection with Cochlaeus, Emser, Peter Forst, and Augustin von Alveloth, he opposed the Lutheran Reformation in Saxony. He tried to reform monastic life, but could not prevent the departure of his co-religionists from carrying over to the Church of the Reformation. He wrote against Luther, but was answered in a satire, written

in Wetzter u. Weltz's kirchenlexikon, s. v. (B. P.)

Bachmann, Paul, a German controversialist, was born at Chemnitz about 1466. He joined the Cistercians, and was abbots of Altenzelle from 1522 to 1555. In connection with Cochlaeus, Emser, Peter Forst, and Augustin von Alveloth, he opposed the Lutheran Reformation in Saxony. He tried to reform monastic life, but could not prevent the departure of his co-religionists from carrying over to the Church of the Reformation. He wrote against Luther, but was answered in a satire, written
books, he contributed largely to journals and magazines, he always made his literary labors incidental and subordinate to his pastoral duties. He was a man of brilliant mind and untiring energy. See Necrol. Rept. of Princeton Theol. Sem. 1864, p. 35.

Ballandre, Pierre Simon, a French mystical philosopher, was born at Lyons, Aug. 4, 1776; became a printer and a proponent of the Jesuits, in that city, and died in Paris, Aug. 7, 1847. He wrote a number of religious and other works, for which see Hoefer, Nouv. Biogr. Générale, s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v.

Bambridge, Christopher. See Bainbridge.

Bannister, Henry, D.D., a Methodist Episcopal minister and educator, was born at Conway, Mass., Oct. 5, 1818. He united with the Church at the age of sixteen, studied at Cazenovia Seminary, N. Y., graduated from Wesleyan University, Conn., in 1838, taught one year at Lowville, N. Y., studied two years at Auburn Theological Seminary, teaching one year meanwhile at Cazenovia; in 1840 became principal of Fairfield Academy; in 1843 of Cazenovia Seminary; in 1856 professor of exegetical theology at Garret Biblical Institute, Evanston, Ill., and died there, April 15, 1883. In 1869 he took a trip abroad. He was a delegate to the General Conference in 1864, 1868, and 1872. He was licenced to preach in 1858, and in 1842 joined the Oneida Conference, and in 1857 transferred to the Wisconsin Conference. He was an able divine, a fine scholar, and an excellent teacher. Besides numerous contributions to the periodical press, he prepared the part on Isaiah for Wheler's Commentary. See Minutes of Annual Conferences, 1868, p. 922; Alumni Record of West. Univ. 1882, p. 10, p. 54.

Baptism, Historical, i. e. when administered by heretics, has been generally held, at least in the Roman Church, ever since the Donatist schism, to be valid; so likewise if performed by women, heathen, or even in adult persons, if self administered (Smith, Dict. of Christ. Antiq., s. v.). See Baptism, LAV.

Bär (Lat. Bernus, i. e. Baerer), Ludwig, a Swiss humanist and theologian, was born at Basle towards the end of the 15th century. He studied at his native place and at Paris. In the latter city he was promoted to the doctorate of theology. In 1513 he was appointed professor of theology at his native city, and soon attracted many students. At the beginning of the Reformation, he sided, in connection with Erasmus, with that movement. But when the intentions of the leaders became more and more known, he stood up for the church, and, as one of the leaders of the theological faculty, opposed the Ecologists and Pelagians. When, however, in 1529 the evangelical party had gained the victory and the Church of Rome was declared to be abolished at Basle, Bär, in connection with Erasmus, Glarean, and other professors and canons, left Basle and settled at Breisgau. He died at the last named place, April 14, 1554. He wrote, De Christianis ad Mortem Preparativos Liber: — Pamatium Expositio: — Quaest. an Tempore Festas Fugere Liceat. See Herzog, Athema Raurician (Basle, 1778); Wachter, Geschichte der Universitäten der Gründung 1460 bis zur Reformation 1529 (ibid. 1869); Fials, in Wetzer u. Wetzel's Kirchenlexikon, s. v. (H. P.).

Barbier, Jouré, a French pervert, was born at Die about 1578. He was pastor of the Protestant congregations at Quinc, St. Marcellin, and Livron (1603–1615), but was brisked by the bishop of Valence to tult Romanist, and enquiring the royal estate at Grenoble, wrote several abusive books against his former co-religionists, for which see Lichtenberger, Encyclop. des Sciences Religieuses, s. v.

Barrows, Comport E., D.D., a Baptist minister, was born at Attleborough, Mass., Dec. 11, 1831. He graduated from Brown University in 1858, and from The Newton Theological Institution in 1861; was ordained Dec. 25 of the same year pastor at South Danvers (now Peabody), Mass., and in 1865 became pastor of the First Church at Newport, R. I. He died there, Dec. 26, 1883. Besides articles for reviews and papers, Dr. Barrows published several sermons and addresses. See B. L. P. Biogr. Hist., v. 291. (J. C. W.)

Barry, John, a Roman Catholic prelate, was made administrator of the diocese of Savannah, and on Aug. 2, 1857, consecrated bishop. Florida was at this time made a vicariate, and the diocese of Savannah embraced only Georgia. He labored earnestly and zealously in his capacity of bishop, as he had in that of presbyter, but his health was broken down. Going to Europe to recruit, he was prosaunched in Paris, and died there, Nov. 19, 1859, aged fifty. See De Courcy and Shea, Hist. of the Catholic Church in the U. S. p. 533.

Basil of Jerusalem, a Jacobite patriarch in the 9th century, is the author of Epistles Symphorit, of S.S. Imaginatur ad Theophylam, Ed. Gr. Lat. Contraflamulans Orig. Renaurge Costantinopolitan (Paris, 1664), an epistle addressed to the emperor Theophylus, on account of his severe edict against the image-worshippers. See Milman, Hist. of Latin Christianity, ii. 367; Peters, in Wetzer u. Wetzel's Kirchenlexikon, s. v. (B. P.)

Bastida, Fernando, a Spanish Jesuit, was born at Salamanca in 1572. He joined his order in 1598, and went to Rome as procurator of Molina. Here he defended the doctrine of predestination as held by his order. Having returned to Spain, he was obliged to leave his order on account of some defect which debarred a candidate from becoming a member, but which was not known at the time of his entrance. Up to his death he was canon and professor primarius of the University of Valladolid. See Meyer, Historia Congreg. de Aviisua; Schneeman, in Wetzer u. Wetzel's Kirchenlexikon, s. v. (B. P.)

Bathurst, William Hiley, an English clergyman and poet, was born near Bristol, Aug. 28, 1796. He graduated from Christ Church College, Oxford; was ordained in 1819; in 1833 became rector of Barwick-in-Elmet, Yorkshire, resigned in 1852, and in 1853 retired to his estate at Sydney Park, Gloucestershire, where he died in 1877. Besides An Essay on Human Knowledge (1827) and A Translation of Virgil's Georgics (1849), he published two volumes of poems, entitled respectively Psalms and Hymns for Public and Private Use (London, 1831, 1842) and Metrical Thoughts in Verse (1849), from the former of which several pieces have been quite popular, especially the hymn beginning "Oh for a faith that will not shrink," and "Oh for that flame of living fire."

Bayle, Marc Antoine, a French religious author, was born at Marseilles in 1825, and died in 1876. He wrote, Vie de Saint Vincent Ferrer (Marseilles, 1856) : — Vie de St. Philippe de Neri (ibid. 1859) ; — Messillon (1867) : — Oraison Funèbre du R. P. Locardais (1868) : — Homilies sur les Évangiles (Tourneur, 1863, 2 vols.). He also translated Philliger's A Mork, Christenthum und Kirche in der Zeit der Grundlegung, and took an active part in the publication of the Conseller Catholique et L'Amis de la Religion. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Bayley, James Roosevelt, D.D., a distinguished Roman Catholic prelate, was born in New Jersey, Aug. 23, 1814. He graduated from Washington (now Trinity) College, Hartford, Conn., in 1835, and studied theology under Dr. Samuel Jarvis at Middletown; was ordained a minister of the Protestant Episcopal Church; preached at Harlem, N. Y., and afterwards at Half way in New Jersey; Md., where he went to Ian, entered the Roman Catholic Church in 1842, studied theology in the Sheffield Seminary at Paris, and was raised to the priesthood in New York by archbishop Hughes, March 2, 1844. He was engaged thereafter in teaching and pastoral duties
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in New York city, and in filling the position of secre-
tary to archbishop Hughes. On Oct. 30, 1853, he was consecrated first bishop of Newark, N.J., and on Oct.
12, 1854, received the pallium of his archbishopric of
Baltimore. He took part in the third provincial
conferences of New York, in the second plenary council
of Baltimore, and in the oecumenical council of the VAT-
cian. He also visited Rome in 1862 for the canoniza-
tion of the Japanese martyrs, and in 1867 for the cen-
tenary of the death of St. Peter Canisius. In 1877 he
went to Europe for the Vichy waters, but, receiving no benefit, returned to America, and got as far as
Newark, where he died, Oct. 3, 1877.
Archbishop Bayley wrote, Sketch of the His-
tory of the Catholic Church on the Island of New
York (N.Y., 1876), new ed.; Life of Simon G.
Brute, First Bishop of Vincennes (1869); Pastoral for
the People. See (N. Y.) Catholic Almanac, 1878, p. 38.

Beatty, Charles Clinton, D.D., LL.D., a vener-
able Presbyteriian minister, was born near Princeton,
N.J., Jan. 4, 1800. He joined the Church there in
1817, graduated from the College of New Jersey in 1818,
and from the Theological Seminary at the same place
in 1822. After serving as an evangelist in Indiana,
Illinois, and Kentucky, he was ordained pastor of the
First Presbyterian Church at Steubenville, O., in 1823.
In 1829 he founded a female seminary in that town,
to which he devoted his chief attention thereafter until
1879. In 1857 he resigned his position as pastor, but
continued to act as stated supply in adjacent churches
for several years thereafter. He died at Steubenville,
Oct. 30, 1882. He possessed rare executive ability,
and was enabled to amass a large fortune, of which he
gave liberally to various causes of benevolence. See Noreo.

Beatty, William Trimple, D.D., a Presbyt-
ernian, was born of Scotch-Irish parentage, in
Fairfield County, O., June 1, 1833. He joined the
Church at the age of seventeen, graduated from Miami
University in 1857, spent one year at the Danville
Seminary, Ky., and finished his theological studies at
the Western Seminary, Allegheny City, Pa. He was
licensed to preach in 1859, and ordained pastor at Green-
castle in 1861. Two years afterwards he became pastor
at New Brunswick, N. J., and in 1867 at Shady Side,
Edinaburgh, Pa., where he continued until 1880, and
then served as an associate pastor. He died at
Minneapolis, Minn., April 10, 1882. He was an ex-
cellent preacher, and active as secretary of his presbytery
and of several literary institutions. See Nevin, Presb.
Englelap. s. v.

Bebenburg, Koldofy von, a German prelate, who
died at Fursac in 1295. He was the son of a noble family in France. He studied canon law at Bologna. In
the controversy between Ludwig the Bavarian and the popes John
XXII, Benedict XII, and Clement VI, Bebenburg sided
with the emperor. In 1338 he was canon of Mayence,
Wurzburg, and Bamberg, and from 1352 to 1363 bishop
of the latter place. He wrote, De Zela Religiosa Anti-
quorum Principum Germanorum (Basel, 1497; reprinted
in the Bibliotheca Patrum, xvi, Cologne, 1822);—Trac-
tutae de Juvinalis Regni et Imperii Romanorum (Stras-
burg, 1506, etc.);—Dictum Rhythmicum Quaestuum de
Materialibus et Chimicis in Imperii Romanis (ed. by Peter,
Fremd unter Ludwig den Bayern (Munich, 1848); Riezler,
Die Begegnung zwischen dem Bischof zu Würzburg und dem Kaiser zur Zeit Ludwig des Bayern (Leipsic, 1874); Mejer, in Herzog's Real-Encyklop. (2d. ed. s. v.; Wittmann, in Wetzer u.
Wetze's Kirchenlexikon, s. v. (B. P.)

Bec, Anny or, a celebrated French Benedictine
monastery, belonging to the congregation of St. Maur, situated at the confluence of the Bec and the Rille,
ine leagues from Rouen, was founded about 834, by St.
Herliuin, its first abbot, near the present site. It
became famous as a seat of learning under Lanfranc,
then prior, afterwards archbishop, of Canterbury, and
was eventually exempted from episcopal jurisdiction,
but is now in ruins. See Landon, Eccles. Dict. s. v.

Beccarrelli, Giuseppe, a Milanese spiritualist,
a farmer and agriculturist (q. v.), and an active proponent of the education of youth, was seized by the Inquisition in
1708, and after recantation in 1710, at Venice, was
commended to the galley.

Beckedorff, Georg Philipp Ludolf von, a ped-
agogue, statesman, and author, of Germany, was born
April 14, 1778, at Hanover. At first he studied the-
ology at Jena, and afterwards medicine at Göttingen,
where he was also promoted in 1799 as M.D. In 1810
he accepted a call as tutor of the electoral prince of
Hesse, and in 1811 he went to Ballenstedt as tutor of
the prince of Anhalt-Bernburg. When, in 1818, the
union between the Reformed and Lutheran Churches
was decreed, his mind was greatly occupied with questions
concerning the Church, and at that time he already re-
garded the Catholic Church as the historical develop-
ment of the Apostolic Church. To this time belong
his Zur Kirchenerziehung (Halle, 1814), and Brie-
fe erste judge zwischen zwei Geistlichen bei Gelegenheit der
Verurtheilung zur Kirchenerziehung (Leipsic, 1818). In
1810 he was called into the Prussian ministry for wor-
ship and instruction, but his joining the Church of
Rome, in 1827, resulted in his discharge from office.
When William IV ascended the throne in 1840, he
was summoned to his old position, and in 1840, he
did justice to Beckedorff by appointing him to some
high position, on which occasion he published his An gottlos/christliche protestantische Christen. Warte
den Frieden und der Wiedererwärmung (Weisenburg,
1840). Besides, he wrote, Das Verhältnis von Gott und
seiner Kirche zu einem, etc., (Cassel, 1842);—Oblieh
beansprucht und Veruntheit (Ratisbon, 1858). He
also founded some charitable institutions, and died Feb. 5,
1858, at Grinthof, in Pomerania. See Essioselth,
Universalbändler, ii, 466-473; Clarus, Simon oder Be垂h
und Wunderwungen eines christlichen Forschers (Schaff-
hausen, 1822), ii, 371-380; Zsch aid, Bibl. theol. i, 88;
Binder, in Wetzer u. Wetze's Kirchenlexikon, s. v. (B. P.)
Beckmann, Otto, canon and "Professor elo-
genietus" at Wittenberg, was a friend of Luther and
Melanchthon, although he did not join them in the
work of Reformation. "Alitur nescio quid magnum,
he wrote in a letter to Martin Luther, Feb. 24, 1519, to the
same time of the exciting sermon in which Luther had
opened attacked the power of the pope (Löcher, Voll-
In 1523 he was pastor at Warburg, his native place, where
he was one of the signatories of the Dorothean proce-
siones Lutheranorum Errores (Cologne, 1523);—Com-
mentar, super Orationem Dominico et Symbolum Apo-
torum (ib. ed. obd.). In the year 1528 he held an open
colloquy with a certain Hecker, at Mühlten, defening
the primacy of the pope. He died profest of St.
Agudias, at Mühlten. See Driver, Bibl. Monats. p. 6;
1130, 1191, 1422; Pasion, Annals Typografi, 392; ii,
88; Streber, in Wetzer u. Wetze's Kirchenlexikon, s. v.
(B. F.)

Begg, James, D.D., a Scotch clergyman (son of Dr.
Begg, minister and kirk-servant, graduated from Glasgow
University; was licensed to preach in 1829; appointed assis-
tant minister at North Leth in 1830; elected minister of
lady Glenorey's Chapel, Edinburgh, in 1831; pro-
moted to Paisley the same year; joined the Free Se-
cession in 1845; was elected moderator of the Free
Germans in Scotland in May 1865, and died Sept. 29, 1888,
aged seventy-four years. Dr. Begg was one of the
foremost men in the Free Church of Scotland since the
death of Dr. Chalmers. Among many other smaller
works, he published, Are You Prepared to Die? (1845):
—How to Promote and Preserve the Beauty of Edin-
burgh (1849)—Pompeian and the Four Doors (ed.):


Belfast Society is noted in the history of the Presbyterian Church in Ireland for its having formerly agitated the Church for many years upon the question of subscription to the Westminster Confession of Faith. It had its origin with Rev. John Abernethy, jr., who became minister at Antrim in 1763. He was a diligent student, and soon drew around him as associates Rev. William Taylor, of Handalatow, Rev. Alexander Brown, of Donegore, and Rev. James Kirkpatrick, of Templepatrick — all young men of much promise. They were soon joined by Rev. Thomas Orr, of Comber, Rev. Alexander Colville, of Dromore, licentiates and theological students, and a few laymen of Belfast. The object of the organization was theological improvement. They first gave their organization the name of Belfast Society in 1705. "At their meetings, generally held monthly, each member preached in succession; chapters out of the Old and New Testa., previously agreed upon, were read in the original languages, and their difficulties discussed; reviews and analyses of books read by the members since the previous meeting were given; and dissertations were read on important theological topics, specially on those questions which were then attracting the attention of divines elsewhere, but not becoming the subjects of controversy." Their sermons treated of "the nature and Scriptural terms of the unity of the Christian Church, the nature and mischief of schism, the rights of conscience and of private judgment, the sole dominion of Christ in his own kingdom, the nature, power, and effects of excommunication, and other subjects of that kind." Through Mr. Abernethy the latitudinarian notions on the inferiority of dogmatic belief and the nature of religious liberty, which had obtained currency on the Continent and in England, were introduced into the Presbyterian Church in Ireland. This society held and diligently promulgated their ideas, principal of which are the following: error is innocent when not wilful; that every man's persuasion of what is true and right is the sole rule of his faith and conduct; "that the Church has no right to require candids for the ministry to subscribe to a confession of faith prepared by any man or body of men, and that such a required subscription is a violation of the right of private judgment, and inconsistent with Christian liberty and true Protestantism." There is much evidence which leads one to believe that the society was guilty of the heresy of Arianism; such was the prevalent impression at that time. Such views, held by some of the most learned of the Church, soon caused widespread alarm. The question of subscription became the topic of the day. The controversy was taken to the press, and over fifty pamphlets were published by the members of the society and their opponents. In 1721 the General Synod met at Belfast, when the orthodox Calvinists attempted to enforce subscription. A law to that effect was passed by the synod, to which all conformers were bound of the Belfast Society by the law of 1722. At that time the Belfast Society was principally known by the appellation of non-subscribers. The synod, however, did not now exult, but passed pacific resolutions. The controversy still continued with unabated fury. The non-subscribers formed a presbytery (the Presbytery of Antrim). The subscribers refused communion with the non-subscribers. Finally, in 1726, the synod expelled the non-subscribers, some of whom established independent churches, others lost their following, and ceased from the ministry; thus a most unfortunate quarrel was extinguished, and the Belfast Society passed out of existence. In August, 1727, the Belfast Society published a very valuable work; though partial and one-sided, it contains an elaborate defence of their peculiar views. It contains compilations from original documents, and reports of the synod's debates, which are nowhere else preserved: A Narrative of the Proceedings of Seven General Synods of the Northern Presbyterians in Ireland, with Relation to their Differences in Judgment and Practice, from the Year 1720 to 1726, in which they I n c l e d a n a Synodical Debate. See Reid, Hist of the Church of Scotland, ii, 619 sqq.

Bell, George, a Calvinistic Methodist, who was the first of John Wesley's followers to make a division in the Methodist societies, was a local preacher in Southwark, a man of heated imagination, who said he possessed a miraculous discernment of spirits. His doctrinal sentiments were high Antinomianism, mixed with enthusiasm. He first separated from the Foundery Society, with the Rev. Thomas Maxfield, in February, 1763, and was a member of his church in Princes Street, Moorfield, but soon afterwards set up as preacher himself, and took one of Mr. Wesley's preaching places, situated in Baker's Lane, near Mr. Isaac's Court Inn Lane, London, where he had many followers, and preached there many years. Bell's fanaticism obliged Mr. Wesley to expel him from the Foundery Society. He afterwards prophesied the destruction of the world on a certain day, against which Mr. Wesley preached, as great fear was created by the prophecy. The failure did not discover Bell, who continued his wild enthusiasm. See Wilson, Dissenting Churches, iii, 418-419.

Bell, L. G., a pioneer Presbyterian minister, was born in Augusta County, Va., in 1788. He served in the war of 1812, and entered the ministry in 1827 in Tennessee, but afterwards devoted himself to missionary work in the West, especially in Iowa, where he raised up numerous churches. He died May 29, 1868. See Nevin, Presbyterian Encyclopedia, s.v.

Benkert, Franz Gregor, a Roman Catholic theologian of Germany, was born at Nordheim, Sept. 25, 1790, studied at Würzburg, and received holy orders in 1816. In 1819 he took the degree as doctor of divinity, and became a Professor of Theology in the University of Erlangen. This society held and diligently promulgated their ideas, principal of which are the following: error is innocent when not wilful; that every man's persuasion of what is true and right is the sole rule of his faith and conduct; "that the Church has no right to require candidates for the ministry to subscribe to a confession of faith prepared by any man or body of men, and that such a required subscription is a violation of the right of private judgment, and inconsistent with Christian liberty and true Protestantism." There is much evidence which leads one to believe that the society was guilty of the heresy of Arianism; such was the prevalent impression at that time. Such views, held by some of the most learned of the Church, soon caused widespread alarm. The question of subscription became the topic of the day. The controversy was taken to the press, and over fifty pamphlets were published by the members of the society and their opponents. In 1721 the General Synod met at Belfast, when the orthodox Calvinists attempted to enforce subscription. A law to that effect was passed by the synod, to which all conformers were bound of the Belfast Society by the law of 1722. At that time the Belfast Society was principally known by the appellation of non-subscribers. The synod, however, did not now exult, but passed pacific resolutions. The controversy still continued with unabated fury. The non-subscribers formed a presbytery (the Presbytery of Antrim). The subscribers refused communion with

Bennie, Archibald, D.D., a Scotch clergyman, was born Nov. 1, 1797. He graduated from the Glasgow University, where he obtained three prizes; was licensed to preach in 1820; and appointed to be successor to the First Chapel of Erase, Glasgow, in 1823; promoted to the third charge at Stirling in 1824; presented to the living at Lady Yester's Chapel, Edinburgh, in 1833; appointed a chaplain in ordinary to the queen of England, and a deacon of the Synod of Scotland in 1841; and died at Dunoon, Sept. 21, 1846. He published five sermons from 1825 to 1839: — A Letter to Patrick Arkley, Advocate, Edinburgh (1846) — Discourses, with a Memoir (1847); and he edited, for two years (1860-37), The Edinburgh Christian Instructor. See Fasti Eccles. Scotianae, i, 64; ii, 34.
BENTOVIGLIO

Bentoviglio, CORNELIO, an Italian prelate, was born at Ferrara in 1668. Pope Clement XI made him chaplain, afterwards titular archbishop of Carthage, and legate at the French court. His zeal against the Jansenists gained him the favor of Louis XIV, but when the latter died he was recalled. In 1719 he was made cardinal, and in 1720 legato a latere for Ravenna and the Romagna. Under Benedict XIII he was appointed by the king of Spain, in 1726, as his representative at the imperial court. He died in 1722. See Kaulen, in Wetzlar u. Weite's Kirchenlexikon, s. v. (B. P.)

Beresford, MARCUS GERVAIS, D.D., an Irish Protestant prelate, was born in 1801. He was educated at Richmond School, Yorkshire, and Trinity College, Cambridge, where he was made bachelor of arts in 1824; appointed rector of Kilclallen in 1825, afterwards vicar of Drumkeeran, and was dressed as a barrister at Kilmore, and archdeacon of Armagh. In 1854 he was consecrated bishop of Kilmore, Elphin, and Ardagh, and in 1863 translated to the see of Armagh, and made primas of Ireland. He died Dec. 26, 1885.

Bernard de Botono. See BERNARD OF POLIGNA (1).

Bernard of Constance, who died March 15, 1099, was teacher at the cathedral-school of Constance. He wrote De Damnatione Schismatium, i. e. Decretorum et Convivum Extra Decretorum Corpus Vogantium. (B. P.)

Bernard of Pavia, a canonist, and bishop of Pavia about 1198, is the author of Brevisarium Extraevangelium, i.e. Decretorum et Convivum Extra Decretorum Corpus Vogantium. (B. P.)

Bernard of Pomerania was a Spanish monk, whose pope Paschal II had appointed bishop of that country. In 1122 he undertook, accompanied by his chaplain and an interpreter, to preach the gospel to the Pomeranians. But the Pomeranians would not recognize him. As he was, however, Bernard was about to cut down the Jul-tree, the tutelary deity of the inhabitants of the city of Julin, the Pomeranians drove him out of their country. In company with his chaplain and interpreter, Bernard retired to Bamberg and induced bishop Otto to undertake the conversion of the Pomeranians, but in a more pompous manner. See Andrea, Albert. S. Michael (prop. Rumi, Vita S. Ottonis, Episc. Bamberg. in Ludw. Scriptor, Rerum Episc. Bamberg. i, 464; Alzog, in Wetzlar u. Weite's Kirchenlexikon, s. v. (B. P.)

Bernard of Waging, a Benedictine, was born about 1120. He studied at Salzburg and Vena, and joined the Benedictines at Tegernsee in 1446. On account of his piety and learning he was appointed prior of the convent at Tegernsee; hence he is generally called Prior Tegernensis. He now labored for the benefit of his monastery, and for his clergy he wrote Confraternitatem. — Speculum Mortis. — Consolatorius Tri- butatorum. — Remedium Passiosum. — De Consolando Deum. — De Sententia Spiritualibus, etc. For the monks at Wildingen he wrote, in 1456, Contra Eum Carnam; for those at St. Ulrich, in Augsburg, De Ministerio et Contra Viam Propriet. In 1461 he assisted bishop John of Aich in the reformation of the Pergen monastery, and prepared for the clergy, Preparat. ad Missam; Formula Communia; and Specul. Pastorum. With the cardinal Nicolaus of Cuna, with W. Weite's Kirchenlexikon, s. v. (B. P.)

Beyer, Hartmann, a Lutheran theologian of Germany, was born at Frankfurt-on-the-Main, Sept. 30, 1516. He studied at Wittenberg under Luther and Melancthon. In 1545 he was called to his native place as preacher. At that time Calvinism flourished at Frankfurt, and yet Beyer at last succeeded in founding the Lutheran Church of that city. In 1554 he was excommunicated by the Calvinists, but also against the Roman Catholics, Beyer showed his dislike. His sermons, comprising forty-nine volumes, are still preserved in the library of the Church of Frankfurt. He died Aug. 11, 1577. See Stein, in Herzog's Real-Encyklop. s. v. (B. P.)

Bieloborski, Martin, bishop of Kamienie, was born in 1522, and died in 1586 at his episcopal see, which he had occupied since 1577. He was one of the most talented pulpit orators and writers of Poland. The rights of his Church he defended everywhere, especially against heretics. Thus he opposed, in behalf of the Roman Catholic Church, the congregation of 1575 de pace inter dissidentes in religionem iurandum, and pointed out its danger for Church and State. Against "the errors of his time he wrote a catechism (Cracow, 1567). He also wrote against the Socinians (Orthodoxa Confessio de Uno Deo (ibid. 1570), and likewise published Postilla Orthodoxa (ibid. 1581, 1588). See Gotowinski, Hulosteliska, p. 395 sq.; Lewicki, Katalog Bibliotek, etc., ii, 23; Micherski, Hist. Wyznaniu, p. 82; Nowodzierski, Encyklop. Kościelna, s. v.; Lutikol, in Wetzlar u. Weite's Kirchenlexikon, s. v. (B. P.)

Bickersteth, Robert, D.D., an English prelate, was born at Acton, Suffolck, Aug. 24, 1816. He graduated from Queen's College, Cambridge, in 1841; became curate of Sapcote the same year; of St. Giles, Reading, in 1843; at the parish church of Clapham in 1844; incumbent of St. John's, in the same place, the same year; rector of St. Giles-in-the-Fields in 1851, canon residuary of Salisbury in 1854, and bishop of Epon in 1856, in which office he died, April 15, 1884. He published, Bible Landmarks (1860); — Lectures (1861), besides sermons and charges.

Bigelow, Andrew, D.D. of Providence, the congregational minister, was born at Boylston, Mass., Dec. 13, 1809. He graduated from Amherst College in 1838; studied theology with his half-brother, Rev. Jonathan Bigelow, of Rochester; was ordained pastor at South Dartmouth, Mass., in 1841; in 1847 became pastor at West Newbury, Mass.; in 1848 at Woburn; in 1855 at Medfield; in 1866 acting pastor at Boylston; in 1874 at Southborough; after 1875 he was without charge, and died Sept. 28, 1882. See Cong. Year-book, 1882, p. 19.

Bigelow, John F., D.D., a Baptist minister, was born at Paxton, Mass., April 25, 1818. He studied two years at Massachusetts University, and graduated at Amherst College, N. Y.; studied theology first in New York, and completed his education in Berlin, Germany. Soon after his return he became pastor at Bristol, R. I.; subsequently at Middleborough, Mass.; Knoxville, N. Y.; and established a church at St. Albans, Vt. In 1873 he became associated with his brother in conducting the Athenaeum Seminary, Brooklyn, N. Y. He died June 20, 1884. Dr. Bigelow was an eloquent preacher, and a man of scholarly attainments. See The Christian at Work, June 20, 1884. (J. C. S.)

Billich, Urbann, one of the most famous Roman Catholic theologians of the 16th century, was born at Brik, near Düsseldorf, and died in the year 1557. He belonged to the Carmelite order, and was professor at Cologne. When it was intended to call Beier to Cologne, he opposed this movement by publishing his Judicium Universitatis et Clerii Comunium Coloniae (1548). In 1548 he published another polemical work against Protestantism, which was propagated at Cologne, under the title, Judicium Universitatis et Clerii Comunium Coloniae Amundus Philippes Me- lanthochonis, Martini Boveri, etc. In 1546 he was present at the 41st synod of Cologne. Pope Paul IV honored him with the title of bishop of Cyrere. See Hartenich.
BIRD

Bosco

BIBL. COL. p. 174 sq.: Hagen, Geschichte Aachen, ii, 159; Enneu, Geschichte der Stadt Köln, iii, 1875; Varrentrupp, Herman van Wiel (Leipzig, 1878); Pastor, in Wetter u. Welte's Kirchenlexikon, s. v. (B. P.)

Bird, Milton, D.D., a Cumberland Presbyterian minister, was born (Oct. 25, 1867, in Barren County, Ky. In 1898 he established an evangelical and, the next year, visited Western Pennsylvania as a missionary; for some time he was pastor of the Waynesburg congregation, and for several years at Pleasant Hill, Washington Co. In 1849 he became professor of moral and intellectual philosophy and natural theology in the college, but resigned in 1842. Meanwhile he assumed control of the Union Evangelist. For a time he also served as pastor at Uniontown, where he began, in 1845, the publication of the Theological Medium, afterwards the Medium and Quarterly. Besides he preached extensively in Pennsylvania, and his influence became very great. In 1847 he removed to Jeffersonville, Ind., and while residing there took charge of the Book Concern in Louisville, where, in July, 1850, he commenced the publication of the Watchman and Evangelist. In 1855 he became pastor at Frankfort, Ky. For some time, also, he was nominally president of the old Cumberland College. In 1858 he became editor of the St. Louis Observer. When the Civil War began he removed to Jeffersonville, Ind. He was several times moderator of the General Assembly. In 1864 he returned as pastor to Caldwell College, and in 1873 became professor there. In his book, Doctrines of Grace (1856). See Dr. Beards's Biographical Sketches, 2d series, p. 339.

Blake, Mortimer, D.D., a Congregational minister, was born at Pittston, Me., Jan. 10, 1818. He graduated from Amherst College in 1835; was principal of Franklin Academy, Mass., for three years, while studying theology with Rev. Elam Smally, D.D.; taught in Hopkins Academy, Hadley, one year; was ordained pastor at Mansfield in 1839; installed over Winlow Church, Taunton, in 1855, and died there, Dec. 22, 1884. He published several sermons and addresses. See Cong. Year-book, 1886, p. 20.

Blakeney, Richard Paul, D.D., LL.D., an Anglican divine, was born at Roscommon, Ireland, June 2, 1820. He was educated at Trinity College, Dublin, taking a first-class place in theology in 1843, became cure of St. Paul's, Nottingham, the same year; vicar at Linlithgow, Scotland, in 1859; pastor of Christ Church, Clapham, Birkenhead, in 1852; at Bridlington, Yorkshire, in 1874; canon of Fenton, in York Cathedral, in 1882; and died Jan. 1, 1883. He wrote largely on the Catholic controversy, and was the author of several works on the subject (all otherwise): —Hist. and Interpretation of Common Prayer (1865 and since) — besides very popular Catechisms.

Blakley, Joseph William, an English divine, was born in London in 1808. He graduated in 1831 at Trinity College, Cambridge, of which he was afterwards fellow and tutor; in 1843 became vicar of Ware: in 1863 canon in Canterbury Cathedral; in 1872 dean of Lincoln; and died April 1883. Besides several ecclesiastical honorary positions, he was a member of the Bible Revision Commission, and author of, A Life of Aristotle (1839) — Heroedus, in the Bibliotheca Classica (1854): — Foulis, in Historical and Critical works.

Blanchard, Amos, D.D., a Congregational minister, was born in Massachusetts in 1807. He graduated from Yale College in 1826, studied theology for one year in Andover Seminary, and was ordained Dec. 25, 1828. He was tutor in Yale College in 1828 and 1829, studied for three years theological department there in the same year. He became pastor of the First Church, Lowell, Mass., in 1829; of Kirk Street Church, in the same city, in 1845, and died there, Jan. 14, 1870. See Treni, Cat. of Andover Theol. Sen., 1870, p. 50.

Blanchard, Nikolaus, a Carmelite, was a native of Uberch, and joined his order at Cologne. In 1546 he held a public disputat on the doctrine of purgatory, and was made licentiate of theology; in 1551 he was appointed professor of theology and dean of the theological faculty at Cologne. In the same year he also went to Trent to attend the council there. He died in 1554 at Cologne. He wrote in Latin, Judicium Johannis Calvisi de Summa tur Religiosae Col laborum cum Orthodoxorvm. S. Ecclesiae Catholicae Putram (Cologne, 1551). He also prepared a translation of the Bible in Low German, which was published in 1546. See Stäuber, in Wetter u. Welte's Kirchenlexikon, s. v. (B. P.)

Blarer (von Wartensee), Jacob Christoph, a Swiss prelate, was born May 11, 1542. He studied at Freiburg, in Breisgau, and was in 1575 elected prince-bishop of Basle. When Blarer entered upon his duties, he found that Protestantism had greatly advanced in his diocese. But by his perseverance and energy he at last succeeded in restoring the bishopric of Basle. He died April 18, 1608. See Vautrey, Jacques-Chris tophile Blarer de Wartensee, in the Recueil de la Societe Catholique, x, 65-82; Burchhardt, Die Gegenreformation in den ehemaligen Vogteien Zwingies, Heizlingen un d Bischofs Basels Basle, (Basle, 1856); Vautrey, Histoire du College de Porrentruy (Porrentruy, 1866); Fiala, in Wetter u. Welte's Kirchenlexikon, s. v. (B. P.)

Böckh, Placidus, a German Benedictine, was born in 1690 at Munich, joined his order in 1706, and was given the title of canon in 1713. In 1719, by the degree of doctor utroque juris, he went to Rome. In 1721 he returned, and was appointed professor of canon law at Salzburg. In 1733 he took the chair of Biblical exegesis. He died Feb. 9, 1752. His main work is Commentarius in Jus Canonicum Universum (Paris, 1776). See Buc hner, Hist. Univ. Salzburg, p. 406; Ziegelbauer, Hist. Lit. Litt. O. S. B. iii, 494, 498; Mittermüller, in Wetter u. Welte's Kirchen lexikon, s. v. (B. P.)

Böhm, Johann, a German religious fanatic, known under the name "der Pauker von Niklashausen," came before the public in the name of the mother of God, at whose direction he commenced preaching. He was especially severe against the clergy, whom he charged with avarice and other vices. The people, poor as well as rich, flocked from all parts, till at last bishop Rudolf of Würzburg made a prisoner, and ordered him to be burned, July 19, 1476. See Archiv des historischen Vereins von Unterfranken und Aeochsenburg (Würzburg, 1858), xiv, No. 3, 1-108; Lillienreich, Histor. Völks leder, ii, No. 148; Lutwige, Geschichtssch. von dem Bischöfchem Würzburg, p. 892-895; Langhorst, in Wetter u. Welte's Kirchenlexikon, s. v. (B. P.)

Bolten, Johann Adrian, a Protestant theologian of Germany, was born at Nuderstapel, in Slesvig, Sept. 11, 1742. In 1772 he was appointed deacon, and in 1782 third pastor, at Altona, and died Aug. 11, 1807. He was well acquainted with the languages of the East, and published D'un Dervis et Kethéka Vocabulaire Compartium de Dervis Dervise (Altona, 1780) — Die Persisch Jesu in einer neuen Uebersetzung mit Anmerkungen (Hamburg, 1768); — Der Bericht des Matthias von Jesus dem Messias, übersetzt u. mit Anmerkungen (Altona, 1785) — Der Bericht des Johannes, etc. (ibid. 1787) — Die Geschichte eines Apostels von Uri (ibid. 1793) — Die neustenmedienthen Briefe, etc. (ibid. 1800-5). See Winzer, Handbuch der theolog. Lit i, 172, 833; Döring, Die gelehrten Theologen Deutschlands, i, 145 sq. (B. P.)

BOOK OF THE DEAD. See RITUAL OF THE DEAD.

Bosco, Johannes, a famous Scotist, was born at Antwerp in 1613. For some time he occupied the cathedra S. Petri et S. Geminiani a University in Louvain, where his main work is Theologia Sacramentalia, Scholastica et Moralia ad Mentem Doctrinae Subtilis (Louvain and Antwerp, 1665-85, 6 vols. fol.). After his death some smaller treatises of his were published at Antwerp, with the title, Theologia Spiritualia (1686, 2 vols. fol.). See
Scheeben, in Wetzer u. Welte's Kirchenlexikon, s. v. (B. P.)

Boström, Christoffer Jakob, a Swedish philosopher, was born at Piteå, Jan. 1, 1797. He studied at Upsala, where he also commenced his lectures in 1827, and was appointed his professor in 1862, when he retired from his professorship. He died March 22, 1866. Boström was the most independent thinker of Sweden, and founded a philosophical school, the influence of which has essentially prevented the propagation of materialistic and pessimistic teachings in Sweden. (B. P.)

Botzheim, Johann von, a Swiss theologian, was born at Botzheim, near Schlettstadt. He studied at Heidelberg, and having completed his studies in Italy, where he was made doctor of canon law, he was appointed after his return, in 1512, dean of Constance. In 1516 he became acquainted with some of Luther's writings, and became greatly attached to Luther and his cause. In 1520 he wrote to Luther, encouraging him in his work; but he soon turned his back upon him. In 1527 he was obliged to leave the place, and went to Freiburg, where he died in 1535. He was on very good terms with Erasmus, and it was mainly his influence which led Erasmus to write the Catalogue Elucubratorum. See Dollinger, Reformation, i, 519; Walch, Johann von Botzheim und seine Freunde (Schaafhausen, 1836); Hartmann, in Allgemeine deutsche Biographie, iii, 208; Göpfert, in Wetzer u. Welte's Kirchenlexikon, s. v. (B. P.)

Bouclet, Stephen, D.D., a Presbyterian minister of Huguenot descent, was born in Cumberland County, Pa., in 1770. He was educated at Dickinson College, and studied theology under Dr. David Rice, of Kentucky. He was licensed in 1796; in 1798 went to Abingdon, Va.; from 1804 he was pastor at Sinking Spring, Pa.; he was also teaching and occasionally making missionary tours into Indiana. In 1837 he removed to Missouri, and died at Paris, Ill., in December, 1840. He was widely influential. See Nevin, Presbyterian Encyclopedia, s. v.

Bouhous, Dominique, a learned French Jesuit, was born at Paris in 1526. At the age of sixteen he joined his order, studied under the care of the Jesuits, and died Jan. 29, 1722. He was an enthusiastic admirer of Mohammed, and a fierce opponent of Christianity. He wrote Réfraction des Eyreurs de B. de Spinoza (Brussels, 1731). See Tenenmann, Geschicthe der Philosophie, x, 486; Erach u. Gruber, Encyclop., xii, 115; Fritz, in Wetzer u. Welte's Kirchenlexikon, s. v. (B. P.)

Boulavilliers, Henri, count of, a French philosopher, was born at St. Saire, in Normandy, Oct. 11, 1654, and died Jan. 29, 1722. He was an enthusiastic admirer of Mohammed, and a fierce opponent of Christianity. He wrote Réfraction des Eyreurs de B. de Spinoza (Brussels, 1731). See Tenenmann, Geschicthe der Philosophie, x, 486; Erach u. Gruber, Encyclop., s. v.; Hefele, in Wetzer u. Welte's Kirchenlexikon, s. v. (B. P.)

Boulanger, Nicolas Antoine, who belonged to the French encyclopedists, was born in 1722, and died in 1759. He was an opponent of Christianity and of all revelation, and wrote, L'Antiquité Dissolue par ses Causes (Amsterdam, 1766; Germ. trans., Greifswald, 1791), and Ete-Ete Ete-Ete (1755). To him is also ascribed the authorship of Examen Critique de la Vie et des Événements de St. Paul (London, 1770), as well as Le Christianisme Dissous et L'Histoire Critique de la Vie de Jesus Christ, in Antike Erinnerungen der Evangelisten (cxl.), which were probably written by his friend Holbach. His works were collected (Paris, 1791, 10 vols.; 1792, 8 vols.; Amsterdam, 1794, 6 vols.). See Hefele, in Wetzer u. Welte's Kirchenlexikon, s. v. (B. P.)

Bower, Edwin Rea, D.D., a Presbyterian minister, was born in Lancaster County, Pa., Sept. 5, 1825. He joined the Church when eighteen years of age, and was graduated from College, the next year, when he retired from New College. He spent one year in teaching, graduated from Princeton Theological Seminary in 1855, acting one year also as tutor in his alma mater; was ordained pastor at Wappinger's Falls, N. Y., in 1855; installed over the Second Church, Springfield, O., in 1861; elected president of the board of trustees of Lincoln University, Pa., in 1865; and was a member of the board of directors of the Pennsylvania Railroad Company, and was bishop in that office, April 7, 1883. See Necrolo. Reprot of Princeton Theol. Sem., 1884, p. 40.

Boyd, Archibald, D.D., an Anglican divine, was born at Londonderry, Ireland, in 1803. After passing through the diocesan college of that city, he graduated from Trinity College, Dublin, in 1823; became canon of the cathedral at Derry in 1827; of Christ Church, Cheltenham, in 1842; canon of Gloucester cathedral in 1857, vicar of Paddington in 1859, and dean of Exeter in 1867, a position in which he died, July 11, 1883. He was the author of several works on ecclesiastical law, and died March 27, 1888. See Boynton, Charles Brandon, D.D., a Congregational minister, was born at West Stockbridge, Mass., June 12, 1806. After spending one year (1827) at Williams College, and some years in business and legal practice, he studied theology with Rev. Dr. Woodbridge of Speciertown, N. Y.; was ordained associate pastor at Housatonic, Mass., in 1840, and installed there in 1842; acting pastor at Lansingburg, N. Y., in 1845; at Vine Street, Cincinnati, O., in 1846; pastor at South Church, Pittsfield, Mass., in 1856; again at Cincinnati in 1858; at Washington, D. C., in 1865, at the same time acting as chaplain of the House of Representatives; a third term in Cincinnati, from 1873 to 1877, and finally without charge there until his death, April 27, 1888. He published several books of travel and history. See Conn. Year-book, 1864, p. 20.

Braman, Milton Palmer, D.D., a Congregational minister, was born at New Rowley (now Georgetown), Mass., Aug. 6, 1799. He graduated from Harvard College in 1819, and from Andover Theological Seminary in 1824; was pastor at Danvers from 1826 until 1832, and thereafter resided successively at Brighton and Auburndale until his death, April 10, 1892. He published several sermons and addresses. See Conn. Year-book, 1892, p. 19.

Brassicanus, Johann Alexander, an opponent of the reformation, belonged to a family of Contarese, originally named Kohorn Kees, which, however, took the Latin name of Brassicanus in the 15th century. In 1493 a certain Johannes Kees, called Brassicanus, was promoted at Tübingen; he was Melanchthon's teacher, and is probably the father of Johann, who was professor at Ingolstadt in 1525. At first Alexander belonged to the secret adherents of Luther, but his patriotic studies made him soon a decided opponent of the Reformation. In 1524 he was called to Vienna, where he died Nov. 27, 1329. See Dollinger, Information, i, 529 sq.; Hefele, in Wetzer u. Welte's Kirchenlexikon, s. v. (B. P.)

Braun, Jacob, a Benedictine, was born in 1756 at Peving, in Upper Bavaria. In 1775 he entered the monastery of St. Ulric, at Augsburg, and, having charge of the library, published Notitia Hist. Litt. de ab Lustr. (Aug.-Vind. 1777), and Notitia Hist. Litt. de Coloniens M.S. et Ill. Monasterii Exstantibus (1791-96, 6 vols.). In 1808 he was made member of the Bavarian Academy of Sciences, and edited Codex Diplom. Monasterii S. Callistini (in the Mon. Boicen, tom. xxii, xxiii), and collected the Codex Episcopatus Augsburgensis. He also published a history of the bishops of Augsburg, in four volumes.
BREMER

(Ansgar, 1818-15.) He died Oct. 29, 1829. See Lindner, Schriftsteller des Bem, Orden in Bayern seit 1750 (Regensburg, 1880), ii. 124; Streeber, in Wetzer u. Weite's Kirchenlexikon, s. v. (B. P.)

BREMER, FRIEDRICH, a Roman Catholic theologian of Bavaria, was born at Bamberg, Jan. 10, 1784. In 1807 he took holy orders, and in 1808 he received the degree of doctor of divinity. In 1813 he was appointed subdirector of the clerical seminary at Bamberg. In 1820, its director, at the same time occupying the chair of dogmatics at the same university. In 1821 he became a member of the newly founded chapter, in 1844 its dean, and died Aug. 29, 1846. He wrote Versuch einer historisch-philosophischen Darstellung der Oeffentlichkeit (1810):—Katholische Dogmatik (1815-17, and often, 3 vols.):—Geschichtliche Darstellung der Verbreitung und Auswendung der Sacramente (1818-24, 3 vols.).—Das Gericht, etc. (1829). See Thiem, in the Twelfth Annual Report of the Historical Society at Bamberg, 1849, p. 14, 21; Jäck, Zweites Pantheon (Bamberg, 1843), p. 12, 18; Wittmaun, in Wetzer u. Weite's Kirchenlexikon, s. v. (B. P.)

BRIMMACHNER, PETER MIKAILO, a Jesuit, was born at Cologne in 1542, and studied at Paris under Maldonatus. For six years he was rector at Speyer, and in 1586 was appointed superior, where he founded the house of the Jesuits, whose rector he was for eight years. He died Aug. 25, 1595, leaving De Communione sub Alloa Tantum Specie (Cologne, 1582):—De Eucharistia Sacramento Divitiis V (1800-84):—Christiana et Solida Diction Domoso a Münster (1501). See Hartzheim, Bibl. Codomanata; Riedelberg, Historia Soc. Jes. ad Rhen. Inf. p. 319; Strunk, Annul. Paderborn, iii. 539, 566; Bauer, in Wetzer u. Weite's Kirchenlexikon, s. v. (B. P.)

Bristol, DANIEL WHEELOCK, D.D., a Methodist Episcopalian minister, was born at Adams, Jefferson Co. N. Y., Dec. 18, 1812. He joined the Church in 1832, was licensed the following year, and entered the Quakers (afterwards Central) Conference, in which he continued until his death, at Syracuse, Nov. 2, 1883, having filled the most important positions and been several times a delegate to the General Conference. See Minutes of Annual Conferences, 1883, p. 329.

Brook, MRS. D. D., a Baptist missionary, was born at Neway, N. Y., July 29, 1812. He studied at the Hamilton (N. Y.) Literary and Theological Institution, was ordained at Whitesborough, and appointed missionary April 29, 1836. He reached Saditya, Assam, in July, 1837, where he remained until his removal to Assam in the spring of 1838. He did good service also at Nowong. In 1837 he visited his native land, but in 1860 went back to the East, where he again carried on his work at Nowong for nine years, and then made another short visit to the United States. In July, 1874, he removed to Gowasht, and was at that station for several years. Returning once more to his native land, he died, Nov. 10, 1888. See Cathcart, Baptist Evangelist, p. 141. (J. C. S.)

Brooke, BENJAMIN FRANKLIN, D.D., a Methodist Episcopalian minister, was born at Pensacola, N. Y., July 29, 1812. In 1832 he was ordained at the Hamilton (N. Y.) Literary and Theological Institution, was ordained at Whitesborough, and appointed missionary April 29, 1836. He reached Saditya, Assam, in July, 1837, where he remained until his removal to Assam in the spring of 1838. He did good service also at Nowong. In 1837 he visited his native land, but in 1860 went back to the East, where he again carried on his work at Nowong for nine years, and then made another short visit to the United States. In July, 1874, he removed to Gowasht, and was at that station for several years. Returning once more to his native land, he died, Nov. 10, 1888. See Cathcart, Baptist Evangelist, p. 141. (J. C. S.)

Brown, Andrew, D.D., a Scotch clergyman, was born at Biggar, Aug. 22, 1703. He became tutor in the Cranston family: was licensed to preach in 1786; ordained in 1787 minister to the Presbyterian congregation at Halifax, Nova Scotia: admitted minister at Lochmaben, Scotland, in 1793; transferred to New

Greyfriars, Edinburgh, in 1799; promoted to the Old Church in 1800; appointed professor of rhetoric and belles-lettres in the university in 1801, which he held in conjunction; elected moderator of the General Assembly in 1813, and died Feb. 19, 1834. He was characterized by elegant composition, unobtrusive manners, and kindly disposition. He published a series of sermons, and the Life of Alexander Christison. See Fasti Eccles. Scoitana, i, 72, 71, 360, 642.

Brown, John, D.D., a Protestant Episcopal clergyman, was born in New York city, May 19, 1731. He graduated from Columbia College in 1811, and was ordained in 1812. He was rector of St. George's Church, Newburgh, from 1815 until his death, Aug. 15, 1884.

Brown, Mrs. Phoebe Hindeale (her maiden name), a poetess, was born at Canaan, N. Y., May 1, 1773. She had no early education; married a painter of Edinburgh, Conn.; lived a humble and painful, but Christian life, and died at Marshall, Ill., Oct. 10, 1861. Among her hymns the most noted is "I love to steal awhile away," written in 1818, and included with others in Nettleton's Hymn Book (1824). She also wrote for the newspapers, and was the author of several tracts and a series of tales, entitled The Tree and its Fruits (N. Y., 1832). See Independent, Jan. 6, 1881.

Brown, Samuel Gilman, D.D., L.L.D., a Congregational divine, was born at North Yarmouth, Me., Jan. 4, 1813. He graduated from Dartmouth College in 1831, and from Andover Theological Seminary in 1837; was principal of Elingtonton (Conn.) High-school in 1832 and 1833, and of Abbot Academy, Andover, from 1833 to 1838; spent two years the latter place, became professor at Dartmouth College in 1840, president of Hamilton College in 1867, instructor at Dartmouth College in 1881, at Bowdoin College in 1883, and died, Nov. 4, 1885, at Utica, N. Y. He had been ordained in 1852, but was without a church. He was the author of numerous works of a popular character, chiefly biographies and addresses. See Corp. Year-book, 1886, p. 20.

Brown, William Lawrence, D.D., a Scotch clergyman (son of the professor of divinity and Church History at St. Andrews), was born at Urachy, where his father was minister, Jan. 7, 1755. He graduated from the University of St. Andrews in 1772, was licensed to preach in 1777, ordained for the English congregation at Urachy, and appointed professor of moral philosophy at the University in 1788. Being threatened by the revolutionary army of France, he fled to England, and in 1797 was elected minister at Great Marischal, Aberdeen, in 1798, and promoted to be principal of Marischal College, which he held in conjunction; was appointed one of the chaplains in ordinary to the king in 1800, dean of the Order of the Thistle in 1803, re- signed the living at Greyfriar's in 1829, and died May 11, 1830. He was a man of great talents and gifts, with warmth of temper, he was open, sincere, and generous, exercising unbounded liberality. He published, An Essay on the Folly of Suspicion (London, 1788); Oratio de Religiosis et Philosophic Societate et Concordiae Maxima Substantia (Utrecht, 1786); Oratio Inaugurale in Vitae Institutione Regna (ibid. 1790); Essay on the Natural Equality of Mankind (Edinburgh, 1793); seven single sermons (Lond. ed.);—Speech in the General Assembly on the Settlement at Kingbaurns of the Rev. Dr. Atkin (Edinburgh, 1800);—Letters on the Principal Hill (Aberdeen, 1801);—Sermon (Edinburgh, 1805);—A Letter to Principal Hill (1807);—Philosophy or, The Progress of Virtue, a poem (1809, 2 vols.);— An Attempt towards a New Historical and Political Explanation of the Revelation (1812);—An Essay on the Existence of a Supreme Creator (Ayrshire Church, Edinburgh, 1812, 2 vols., for which was adjuted Bennett's prize of £1,250);—A Comparative View of Christianity (Edinburgh, 1826, 2 vols.). See Fasti Eccles. Scoitana, iii, 475-476.

Brunner, Karl, a Swiss theologian and architect, was born at Hemberg, in the Treuggut, in 1831.
BRUNSON

He studied at Zurich and Tübingen. At the latter university he became a zealous disciple of the thirteenth-century "Thomistic school," to which he remained faithful until his death, although throughout his life he maintained friendly intercourse with men of all parties. His first ministerial duty was at Kappel, where he served as vicar. In 1856 he was elected pastor of Heilig Blut, a parish in Appenzell, and in 1864 he was called to the cantonal school of Appenzell, at Troggen, and in 1867 invited to become rector of the gymnasium at Biel. In 1873 the government of Aargau invited him to take charge of its rich archives, a task which he readily accepted. He devoted the remainder of his life, without, however, attaining the great object—the complete organization of the archives of the illustrious "gau" of the Aar. He died Jan. 26, 1891. (B.P.)

BRUNSON, ALFRED, D.D., a Methodist Episcopal minister, was born at Danbury, Conn., Feb. 9, 1798. He was educated in the common-schools and trained as a shoemaker; converted July 8, 1809, while living with an uncle at Carlisle, Pa., and licensed to exhort. Returning to Connecticut the same year, he settled at Bridgeport and began to hold religious services. In 1812 he removed to Ohio, and entered the army under General Arthur St. Clair, and in 1813 was commissioned chaplain of the Thirty-first Wisconsin Volunteer Infantry, but resigned on account of failing health one year later. He remained on the superannuated list until 1829, when he again became effective. He travelled until the fall of 1872, when he was superannuated for the last time. He was four times elected a member of the General Conference, and closed his remarkable career at Prairie du Chien, Aug. 3, 1882. He was a frequent contributor to the secular and religious journals, and especially to the Methodist Quarterly Review. He published his autobiography in two volumes, entitled The Western Pioneer, and also A Key to the Apocalypse. See Minutes of Annual Conferences, 1882, p. 308.

BRUS, ANTON, a Bohemian prelate, was born at Mlgitz, in Moravia, Feb. 13, 1518. He studied at Prague, where he also received holy orders. In the war against the Turks, 1542-45, he was Austrian chaplain. In 1558 the emperor, Ferdinand I, made him bishop of Vienna, and in 1562 he was raised to the arch-episcopal see of Prague. He also attended the council at Trent. He died Aug. 28, 1580. See Österreichische Vereinsfassung für Katholische Theologie (Vienna, 1874), where his biography is given; Borovy, in Wetzer u. Welte's Kirchenlexicon, s.v. (B.P.)

BÜCHSCHNITZ, LEWIS JACOB THORDOR, a Lutheran minister of Germany, was born March 20, 1814. In 1846 he entered upon his first ministerial duties, and in 1858 was appointed superintendent of the Lützelspring district, which he was removed to Weyer, the centre of his diocese, where he laboured for twenty-three years zealously defending the sacred rights of evangelical faith. He died July 6, 1882. (B.P.)

BUGBEE, LUCIUS H., D.D., a Methodist Episcopal minister, was born in Gwenn, N. T., Nov. 23, 1860. He was educated in boyhood, licensed as an exhorter at eighteen, graduated from Geese College in 1853 and Amherst College in 1854, became teacher in Coopers-town Academy in 1856, joined the Upper Iowa Conference in 1857, and was appointed president of its university; in 1869 was transferred to the Rock River Conference, and served in important stations; in 1865 became president of the Female College, Evans- ton, Ill.; in 1868 that in Cincinnati; in 1875 of Allegheny College; being then transferred to the Pittsburgh Conference, in which, in 1882, he was appointed to Monongahela city, but his health failed, and he died at Pittsburgh, Pa., and in Washington, D.C.; in 1845 became pastor at Nashua, N.H.; in 1852 at Dover, Mass.; and died at Cambridge, Oct. 12, 1870. He published several prose works, as well as Poems (Charleston, S. C., 1844). See Duyckinck, Cyclop. of Amer. Lit., ii, 345.

BURGNY, JEAN LEVESQUE, a French historian, was born at Rhems in 1892, and died at Paris, Oct. 18, 1788. He wrote, Traité de L'Autorité du Pope (1730, 4 vols.);

—histoire de la Philosophie (1756, 2 vols.);

—Vie de Grevisse (Amsterdam, 1750, 1754, 2 vols.);

—Vie d'Erasmus (1757, 2 vols.);—Vie du Cardinal Deppon (1768). See Querard, La France littéraire; v.s.; Dacier, Eloge de Burgne (Paris, 1788); Wallkenaer, Recueil de Geneve, N. Y., July 28, 1835, p. 63; Bishop Chadwick, vii, 846; Ganns, in Wetzer u. Welte's Kirchenlexicon, s.v. (B.P.)

BURLEIGH, WILLIAM HENRY, a reformer and poet, was born at Woodstock, Conn., Feb. 2, 1812. He early became a temperance and anti-slavery lecturer; removed to Pittsburgh, Pa., in 1847, where he published the Christian Witness, and served as editor of the Temperance Banner; in 1843 to Hartford, Conn., as editor of the Christian Freeman, soon known as the Charter Oak; in 1849 to Albany, N. Y., as editor of the Prohibitionist; in 1855 to New York city as harbor-master, and subsequently as one of the principal hosts. He died at Brooklyn, N. Y., Oct. 18, 1871. He was the author of Poems (Philadelphia, 1841; enlarged, with biography by his wife, New York, 1871). See Duyckinck, Cyclop. of Amer. Lit., ii, 859.

BURS, JOHN, D.D., a minister of the Methodist Protestant Church, was born in 1807. He was an honored member of the Maskingum Conference, and was one of the signers of his denomination's declaration of independence; was an able preacher, had good executive ability, and wherever he was stationed the Church prospered. For some years he was chaplain of the Ohio Penitentiary. He died at Cadiz, Sept. 12, 1883. See The Methodist Recorder, Sept. 22, 1883.

BYRD, See BURKE.

BYRON, JOHN, an English poet, was born at Kernall, near Manchester, in 1802. After studying at Merchant-Taylors School in London, he graduated from Trinity College, Cambridge, in 1711, became a fellow there, travelled in France, next gave lessons in stenography in London, and at length settled upon his native estate, and died there, Sept. 28, 1788. He was of a mystical turn, and besides various miscellaneous essays and pieces, he published Hymns and Sacred Poems (1739; reprinted 1773, 1814, and in his collected poems, 1857), some of which are quite popular.

C.

Caldwell, James D., a Congregational minister, was born at Kilmarnock, Scotland, in the spring of 1809. He was educated at Glasgow University; ordained in 1837; preached at Biggar, Greenock, and Stockton-on-the-Tees (Eng.); came to America in 1831; was acting
CARNACH, 1057

CAMPAGNOLO. We notice two other members of this family.

1. ALEANDRO, son of Lorenzo, was born at Bologna in 1504. He was educated by the most learned men of Italy, and was appointed, in 1526, by pope Clement VII, as his father's successor in the bishopric of Bologna. The ninth and tenth sessions of the Tridentine Council were held in his palace. Pope Julius III made him cardinal in 1551. He died Sept. 20, 1554.


CAMPANUS, ETIENNE, a French Jansenist and prelate, was born Nov. 16, 1682. In 1660 he was already a doctor of the Sorbonne, but his unchristian walk brought on him the disfavor of Mazarin, and he was banished. Prince Conti, governor of Paris, received him, and brought him under the influence of the Jansenist bishop, Pavillon of Alet. Louis XIV made him, in 1671, archbishop of Grenoble. In 1686 pope Innocent XI made him cardinal, and he was present, in 1700, at the concord held at Rome for the election of Clement XI. He died in 1707. He founded a clerical seminary at Grenoble. See Gallus Christ, xvi, 255; Guarnacci, Hist. Pont. Rom. et Curd. i, 237; Loyson, L'Assemblée de 1682, p. 188-205; Arnauld, Oeuvres, i, 698 sq.; Ritter, in Wetzer u. Wetl's Kirchenlexikon, s. v. (B. P.)

CAMPBELL, WILLIAM GRAHAM, D.D., an Irish Wesleyan preacher, was born near Sligo in 1805. He was converted in 1822, and soon began preaching, his first regular appointment being the Killeshandre circuit, in 1821. He succeeded in twenty-five years of great power in the general work. He died Feb. 24, 1885. See Minutes of the British Conference, 1885, p. 35. XII—34

CAMPBELL, J. M'CLOED, D.D., a Scotch clergyman, son of the minister at Klinburn, born May 4, 1800, was presented to the living at Row in 1825, and ordained; deposed in May, 1831, for teaching universal atonement and pardon, also that assurance is necessary to salvation. He continued teaching these doctrines to his followers, first at Klinburn, and afterwards in a chapel at Glasgow until 1837. He died at Roseheath, Feb. 27, 1872. His publications were, Sermons (1831, 2 vols.); Notes of Sermons; Speech at the Bar of the Blynd (ed.); Letters on Keeping a Conscience Void of Offence (1834); Christ the Bread of Life (Edinburgh, 1851); Atonement (1854); Nature of the Atone- ment (1856); Thoughts on Revolution (1862). See Fasti Eccles. Scotiacana, ii, 871; Campbell, Memorials (Lond. 1877).

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CAMPBELL, JOHN D.D., a minister of the Methodist Church in Canada, was born on the Bay of Fundy, Aug. 8, 1869. In 1818 his parents went to Toronto, where he was converted. In 1827 he entered the itinerant ranks, in which he occupied prominent stations in Can-

CARNACH, 1057

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2. CAMILLO, inquisitor of Ferrara, and bishop of Nepi-Sutri, who died in 1569, is the author of De Prima Romana Pontificia contra M. Fluminum Illyricum (reprinted by Bocaccio, in Bibl. Magn. Pontif. vol.)
CASHMERIAN VERSION 1058

his appointments were located. He was a most faithful and laborious pastor. Besides the history of his early years, called My Boy Life, he published several small volumes, a number of pamphlets and magazine articles, especially Cases and his Contemporaries (Toronto, 1897, 5 vols.). See Christian Guardian, Dec. 17, 1894.

Cashmerian Version of the Scriptures. Of late the work of translation into this dialect has again been resumed, for the annual report of the British and Foreign Bible Society for 1884 states that the Rev. T. B. Tringham, now of Amritsar, has completed the translation of the New Test, on which he has been engaged for six years, and in the annual report of the same society for 1886 we read that the New Test. has been published. (B. F.)

Caswell, Edward, an English clergyman and poet, was born at Tatchery, in Hampshire, July 16, 1814. He was educated at Brasenose College, Oxford, ordained presbyter in 1839, in 1840 became curate of Stratford-under-Castle, in 1847 joined the Roman Catholic Church, and died Jan. 2, 1878. Besides several prose works, he published metrical translations of many medieval hymns, entitled Lyra Catholic (1848), and other poetical effusions, collected in Hymns and Poems (1878).

Catholic Emancipation, an enactment to relieve Roman Catholics of the civil and religious disabilities imposed by the laws passed in the time, chiefly, of Elizabeth. These forbade a Catholic priest receiving a neophyte into the Church in England under penalty of death; Jesuits forfeited life by appearing in the country; no man could plead at law or become a schoolmaster, or hold any office, especially in Ireland, without taking the oaths of supremacy and against transubstantiation. All this was abolished by the act of parliament of April 28, 1829, since which time Catholics and Protestants have enjoyed equal protection and liberty before the law.

Cawood, John, an English clergyman and poet, was born at Matlock, Derbyshire, March 18, 1775. He graduated from St. Edmund's Hall, Oxford, in 1801; became curate at Ribbesford, Dowses, and Bewdley, and died Nov. 7, 1872. Besides several prose works, he published occasional hymns, a number of which were inserted in Cotterill's collection, and the one beginning "Hark, what mean those holy voices," has become especially popular.

Chandler, George Clinton, D.D., a Baptist minister, was born at Chester, Vt., March 19, 1807. He was baptized in 1825, and licensed to preach in 1881; graduated from Madison University in 1883, and from Newton Theological Institution in 1888; preached as a missionary among the Indians, and at Terre Haute, Ind.; became pastor at Indianapolis in 1889, president of Franklin College in 1884, in 1850 of the new Baptist college in Oregon, but soon resumed missionary work; became pastor at Dallas in 1874, and died there in November of the same year. See Cathcart, Baptist Encyclop., s. v.

Chandler, John, an English clergyman and poet, was born at Witley, in Surrey, June 16, 1806. He graduated from Corpus Christi College, Oxford, in 1827; became vicar of Witley in 1837; afterwards rural dean, and died at Putney, July 1, 1876. Besides some prose productions, he published translations called Hymns of the Primitive Church (1857), of which several have been included in most hymnals.

Channing, William Henry, a Unitarian divine, nephew of Dr. William E. Channing, was born in Boston, May 25, 1810. He graduated from Harvard College in 1829, and from Cambridge Divinity School in 1833; was ordained in 1839; successively served independent congregations at Medford (Pa.), New York city, Cincinnati, O., Nashua, N. H., Boston, Mass., Rochester, N. Y., and Liverpool, Eng., and finally resided without charge in London until his death, Dec. 24, 1884. He edited various journals, wrote frequently for the reviews, and was the author of several sermons and memoirs, particularly of his uncle (1848, 3 vols.).

Chaplin, Charles Crawford, D.D., a Baptist minister, was born at Danville, Va., Sept. 22, 1831. He was converted in 1858, spent two years in Richmond College, became pastor at Danville in 1856, at Owensborough, Ky., in 1870, at Paducah in 1873, and died at Brenham, Texas, Nov. 2, 1884. See Cathcart, Baptist Encyclop., s. v.

Chaplin, Robert Martin, D.D., a Protestant Episcopal clergyman, was born at Petersburg, Va., April 20, 1810. He was ten years president of the State University, Vincennes, Ind.; rector successively at Jef fersonville, Ind., Pewee Valley, Ky., Sacramento and Oakland, Cal.; and died at Los Gatos, April 8, 1883.

Chase, Benjamin, D.D., a Presbyterian minister, was born at Litchfield, N. H., Nov. 20, 1799. He graduated from Middlebury College in 1814, and labored as a missionary in Louisiana; in 1828 took charge of "Carmel Church," ten miles south of Natchez, Miss.; in 1830 became Bible-agent in the South-western states; in 1840 deserted in health, and died Oct. 11, 1870. See Nevin, Presbyterian Encyclopedia, s. v.

Christian, James W., D.D., a minister of the Methodist Episcopal Church, South, was born in Merriweather County, Ga., in 1844. He was converted in early manhood, licensed to preach in 1868, admitted into the Alabama Conference in 1873, labored on the Frederica Circuit, at Monticello, and at Birmingham; was appointed editor of the Alabama Christian Advocate in 1881, and died Oct. 7, 1882. See Minutes of Annual Conferences of the M. E. Church, South, 1889, p. 79.

Clarke, Dorus, D.D., a Congregational minister, was born at Westminster, Mass., Jan. 2, 1797. He graduated from Williams College in 1817, and from Andover Theological Seminary in 1820; was pastor at Blanford, Mass., from 1823 to 1825; at Chicopee Falls, from 1835 to 1840; editor thereafter of various religious journals, and died March 8, 1894. He was the author of numerous popular works. See Cong. Year-book, 1895, p. 20.


Clarkson, Robert Harper, D.D., LL.D., a bishop of the Protestant Episcopal Church, was born at Gettysburg, Pa., Nov. 19, 1825. He graduated from Pennsylvania College in 1844, and studied theology at St. James's College; was ordained deacon in 1848; became rector of St. James's Church, Chicago, in 1849; was consecrated bishop of Nebraska, Nov. 15, 1865, and died March 10, 1894.

Clepomaniad. See Kleptomaniad.

Clinch, Joseph H., D.D., a Protestant Episcopal clergyman, was born Jan. 30, 1806. He served as rector of St. Matthew's Church, South Boston, was secretary of the Diocesan Convention, and died July 5, 1884.

Cloos, Francis, D.D., an Anglican divine, was born near Alton, Hampshire, in 1797. He graduated from St. John's College, Cambridge, in 1820; became curate of the Lawford Church, near Rugby; in 1822 of Welsden and Kingsbury, Middlesex; in 1824 at Cheltenham, in 1856 dean of Carlisle, and died Dec. 18, 1892.

Closs, William, D.D., a minister of the Methodist...
Paraphra (1834); an abridgment of Townsend's Chronological Bible, which he also edited in full, 1837: — Puritansim (1844), besides frequent contributions to the journals of his denomination.

Colleges, American. The methods of organization and instruction adopted in these institutions naturally grew out of those pursued in the educational establishments of the mother country, especially the great universities of Oxford and Cambridge, in which the colleges possessed subordinate or detailed offices. See Universities, European. In a few, chiefly the older and better-endowed colleges of the Eastern and Middle States, the original academic foundation has gradually expanded into a fully-developed university, and in many of the newer institutions the entire curriculum has been laid out for future completion; hence the use of the title "university" has been not altogether inappropriate, although few American educational incorporations cover the entire field of liberal arts and learned professions. In one instance, the University of the State of New York, the European idea has been substantially adopted, but without any local appurtenances of buildings, teachers, or personal instruction. Special schools of technical training are generally relied upon to supplement the literary course in the departments of law, medicine, engineering, etc. See Technical Seminaries. In many of the newer colleges of America, and in a few of the older ones, ladies are now admitted to the full privileges and honors of study and graduation, and there are numerous institutions, often styled "Female Colleges," in which women exclusively have nearly equal literary advantages, besides the ornamental branches more appropriate to their sphere. The honorary degrees (A.B., etc.) are in America sometimes conferred by schools which in reality are little above the rank of ordinary "academies." See Education.

The following tables are compiled from the Report of the (U.S.) Commissioner of Education for 1888-84 (the latest return). Detailed information on nearly all the colleges may be found in Kiddle and Schem's Cyclopaedia of Education, under the title of each.

CLASIFICATION OF AMERICAN COLLEGES.

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<td>Utah</td>
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| Total               | 128                  |

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COAN, Titus, D.D., a Congregational minister, was born at Killingworth, Conn., Feb. 1, 1801. He joined the Presbyterian Church at Riga, N. Y., in 1829; studied privately, graduated from Auburn Theological Seminary in 1838, was ordained the same year a missionary to Patagonia, in 1855 went to Hawaii, where he labored with great success at Hilo until his death, Dec. 1, 1882. Besides some tracts, essays, etc., he published Adventures in Patagonia (1860)—Life in Hawaii (1882). See Cong. Year-book, 1884, p. 21.

Cochran, William Porter, D.D., a Presbyterian minister, was born at Millerton, Pa., Nov. 10, 1803. He graduated from Dickinson College in 1824, and from Princeton Theological Seminary in 1827; was ordained an evangelist in 1829, became stated supply at Columbus, Mo., the same year, at Palmyra in 1854, at Big Creek in 1861, pastor there in 1865, preached in various places, was pastor of a church in New York in 1867, and evangelist from 1869 until his death near West Ely, Mo., Dec. 25, 1884. See Necrol. Report of Princeton Theol. Sem., 1885, p. 14.

Cooker, Benjamin Franklin, D.D., LL.D., a Methodist Episcopal divine, was born in Yorkshire, England, in 1821. He was brought up as a Wesleyan, converted in early life, and at eighteen became a local preacher. He was educated at King James's Grammar-school for one of the learned professions, but after spending several years in business in England, and from 1850 several more in Australia, he came to America in 1866, settled at Adrian, Mich., and the next year joined the Detroit Conference, being sent to Palmyra; the following year was stationed at Adrian, afterwards at Ypsilanti, Ann Arbor, and Adrian; and in 1869 was appointed professor of philosophy in Michigan University, a position which he retained until his death, April 8, 1888. He was a fine scholar and a brilliant writer. He was the author of Christianism and Greek Philology:—Aesthetic Conception of the World:—Student's Hand-book of Philosophy. See Minutes of Annual Conferences, 1885, p. 315.

Coggshall, Samuel D., D.D., a Methodist Episcopal minister, was born at Lynn, Mass., Feb. 18, 1811. He was converted in early life, and immediately began to preach; was admitted in 1822 into the New England Conference, in which and (after 1840) in the Providence (now the New England Southern) Conference he occupied important positions until his death, Oct. 9, 1888. By private studies he acquired a good degree of scholar, and was well known as a local preacher. He was the author of Christianism and Greek Philology:—Aesthetic Conception of the World:—Student's Hand-book of Philosophy. See Minutes of Annual Conferences, 1886, p. 90.

Cott, Thomas Winthrop, D.D., LL.D., a Protestant Episcopal divine, was born at New London, Conn., Nov. 26, 1805. He graduated from Yale College in 1821; became rector of St. Peter's, Salem, Mass., in 1827; of Christ Church, Cambridge, in 1829; of Trinity Church, New Rochelle, N. Y., in 1839; afterwards of St. Paul's Church, Troy; president of Transylvania University, Lexington, Ky.; professor of Trinity College, Hartford, in 1844, of Hartford Divinity School, Hartford, Conn., in 1872, and remained in that position until his death, June 21, 1885. He was the author of, Theological Commonplace Book (1822, 1857).—Remarks on Norton's Statement of Reasons, etc. (1888).—Bible in Ephesians.
COLLIER

Cretenet, Jacques, a noted French ecclesiastic, was born at Champigny (Franche Comté) in 1604. He studied surgery at Lyons, and devoted himself to the

Cottrell, Thomas, an English clergyman and poet, was born at Canock, Staffordshire, Dec. 4, 1773. He was educated at St. John's College, Cambridge; ordained in 1806; labored in the ministry successively at Tutbury, Lane End, in the Staffordshire potteries, and at St. Paul's, Sheffield (1817), until his death, Dec. 29, 1829. Besides a book of family prayers, he published (aided by James Montgomery) a Selection of Psalms and Hymns (1819), among which the version of Ps. ciii., beginning "O bless the Lord, my soul," has become especially popular. Mrs. M. J. Cotterill's hymn, "O thou who hast at thy command, The hearts of all men in thy hand, from the same collection.

Cotton, Nathaniel, an English physician and poet, was born in 1767. He studied medicine at Leyden under Boerhaave; established an asylum for lunatics first at Dunstable, Bedfordshire, and afterwards at St. Albans, and died Aug. 2, 1788. Besides two medical books, he published Visions in Verse (1751, and since). His works, both in verse and prose, were edited by his son (1791, 2 vols.).

Cowley, Abraham, an English poet, was born in London in 1618, and educated at Westminster School, and Trinity College, Cambridge. In 1648 he was compelled to retire to Oxford on account of his royalistic sentiments, and afterwards lived in England for ten years, and spent the rest of his life in studious retirement. He died at Chertsey, July 28, 1667. Besides some scientific and philosophical treatises, he published many poems, which, however, are now little valued.

Crake, James, D.D., LL.D., a Protestant Episcopal clergyman, was born at Alexandria, Va., in 1806. He graduated from the Transylvania University; practiced law at Kanawha, W. Va.; was ordained in 1839; was rector five years at Weston, and thereafter of Christ Church, Louisville, Ky., until his death, June 9, 1852. He was president of the General Convention in 1865, 1868, 1871, and 1874, and for many years a member of the standing committee of the diocese of Kentucky.

Crane, William Cary, D.D., LL.D., a Baptist minister and educator, was born at Richmond, Va., March 17, 1816. He graduated from Columbian College, D. C., was converted in 1832, and ordained in 1838; was pastor successively at Montgomery, Ala., Columbus, Vicksburg, and Yazoo City, Miss., from 1839 to 1851; in 1863 president of Baylor University, Texas, and died Feb. 26, 1885. See Cathcart, Baptist Encyclopedia.
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relief of the victims of the memorable plague in that
city. After the death of his wife, who had brought
him a large property, he entered the clerical state, and
founded the order of Josephites, devoted to missions and
education, which met with much opposition, the head
himself being excommunicated by the archbishop of
Lyons. Cretet died at Montceul, Sept. 1, 1666. See
Hofacker, Ncr. Générale, s. v.

Crossman, Samuel, an English clergyman and
poet, was born at Bradley, Suffolk, in 1824; became
prebendary of the first stall at Bristol in 1667, dean in
1688, and died Feb. 4, 1684. Besides Sermons, he pub-
lished The Young Man's Meditations (1664, 1683),
which contains several popular hymns.

Cruelty to Animals is a subject which has lately
attracted much public attention from moralists and
legislators. The principle upon which owners are re-
strained from exercising unnecessary severity in the
 treatment of their beasts is not, as often imagined,
because brutes have any moral rights in themselves, but
because society requires to be protected from exhibitions of
cruelty, inasmuch as these not only outrage the feelings
of humane spectators, but also tend to generate
ferocity in the individuals who practice such excess, and
thus render them dangerous to their fellow-beings.
On this ground Christianity, as soon as it succeeded in
 gaining a footing among the Roman emi
pire, abolished the atrocious customs of the amphithe-
atre, not even allowing beasts to contend with each
other in mortal combat for the amusement of the popu-
lace; and the same benign influence has nearly ban-
ished the bull-fight, the cock-pit, and pigeon-shooting,
as sports, from Christendom. Wanton infliction of
suffering is at variance with the fundamental law of
the Gospel, and invariably reacts with injury upon its
perpetrator. Even criminals are not to be executed with
needless severity, nor with prolonged or aggreg-
ate useless torture. Pain is inflicted both with
and that of intense character, but never unnecessarily
nor for the gratification of revenge, malice, or barbarity.
The heavenly Father himself, like the wise surgeon,
cuts keenly and cauterizes sorely, but only for the good
of the sufferers. So the human lord of creation has a
right to take the life of inferior creatures when this is
subservient to his own or others' important advantage,
but he is not authorized to superadded torture. The mod-
ern laws passed in most Christian countries to prevent
cruelty to animals have this principle for their only
legitimate foundation. Hence they should be judi-
cially administered, so as not rashly to interfere with
the proper rights of ownership, nor subject parties to
vexatious interference. The practice of vivisection for
scientific and medical purposes has especially been, in
our judgment, unduly restrained by some of the enact-
m ents in certain states as well as in Great Britain.
The valuable information to be acquired by this means
alone should not be lost for squeamish regard to nervous
individuals, who are not compelled nor expected to wit-
ness such operations. Provided no unnecessary amount
of pain be caused, and the animal, nor any aggravating cir-
stances introduced into the operation, these experi-
ments should be fostered by the statute law, rather than
repressed. They ought doubtless to be placed under
regulation, but not prohibited. They should, of course,
be performed in private, and by scientific practitioners.
When carried on properly they are a means of mercy and
not an act of inhumanity.

Curtis, Richard Augustus, D.D., a Presbyterian
clergyman, was born at Millington, Pa., July 15, 1808.
He graduated from Washington College in 1834, and
from Princeton Theological Seminary in 1837; was li-
censed to preach in 1842, and became supply at
various churches in New Jersey, Ohio, and Georgia un-
til 1842, after which he was pastor of several churches
successively, in Pennsylvania chiefly, teaching occa-
sionally at the same time until 1875, when he retired
to Indiana. He died there, March 26, 1883. See Necrol.

Currey, George, D.D., an English divine, was
born in London, April 7, 1816, and educated at Charter-
house School and St. John's College, Cambridge, graduat-
ing in 1838. He became a fellow of the latter in 1859,
in 1840 a lecturer, in 1844 a tutor, in 1845 White-
hall preacher, in 1849 preacher at the Charterhouse, and
in 1871 its master. He died Feb. 7, 1892.

D

Dabentonne. See Daubenton.

Damon, Samuel Cherry, D.D., a Congregational
minister, was born at Holden, Mass., Feb. 15, 1816. He
graduated from Amherst College in 1866, attended
Princeton Theological Seminary for two years, graduat-
ing from Andover Theological Seminary in 1841; was
ordained seamon's chaplain and editor of The
Friend, at Honolulu, Hawaii, from 1842 to 1845; took his
degree, Feb. 7, 1885. He published numerous sermons and

Davies, Benjamin, Ph.D., LL.D., a Baptist scholar,
was born at Wern, near St. Cleir's, in Carmarthen-
shire, Wales, Feb. 26, 1814. He began to preach before
the age of 14. He graduated at Harvard College in 1830,
and at the University of Dublin and Glasgow, and
finally at Leipzig; in 1858 took charge of the Baptist
Theological Institution at Montreal, Canada; and in
1844 was made professor in McGill College, Montreal; in
1837 in Steppen College; then removed to Regent's Park, London,
and died July 19, 1875. He was active in philological and
Biblical labors, and published numerous works in that
line. He was a member of the Bible Revision Committee. See (Lond.) Bapt. Hand-book, 1876, p. 941.

Davies, Sir John, an English writer, was born at
Tisbury, Wiltshire, in 1670. He graduated from Queen's
College, Oxford, in 1590, studied law, became a member of
Parliament in 1601, in 1608 solicitor-general of Ire-
land, in 1596 chief-justice in Ireland, in 1616 returned to
Ireland, and died Dec. 7, 1626. Besides several po-

ditical essays he published a somewhat noted poem,
titled Nuns Teares (Lond. 1594, and often). See Chalmers,
Biog. Dict. a. v.

Dead, Book of. See Ritual of the Dead.

Dean, James Alexander, D.D., a Methodist Epis-
copal minister, was born at Hubbardton, Vt., April 3,
1828. He graduated from Wesleyan University, Conn.,
in 1847; studied one year in Andover Theological Semi-


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81, 1830. He graduated from Yale College in 1840, and from the General Theological Seminary (N. Y.) in 1845; ministered thereafter at Windham, Conn., until 1847, then, as pastor, until his death, and at Meriden from 1850 until his death, Jan. 1, 1883.

DICKINSON, John, LL.D., an English Independent minister, was born near Whitby, Oct. 27, 1797. He was received as a preacher among the Wesleyans, but left them to study under Dr. Wardlaw at Glasgow, and at the Edinburgh University. In 1806 he became pastor of the Wesleyan church at Rock, in 1846, and at Heswall, in 1852, at Bury, Lancashire, and in 1857 at Bridlington, where he died, Oct. 5, 1884. See (Lond.) Cong. Year-book, 1885, p. 190.

Diefendorf, Sanders, D.D., a Presbyterian minister, was born at Minden, N. T., April 24, 1816. He graduated from Yale College in 1846; became pastor of Nashville and Hopewell churches, in Ohio, in 1848; in 1849 professor in Vermillion Institute, where he remained, with some pastoral and educational changes in the interim, until his death, Feb. 14, 1884. See Nevins, Presb. Encyclop. a. v.

Dilock, Cornelius Laming, D.D., a Presbyterian minister, was born at Lancingburgh, N. Y., March 9, 1785. He became pastor at Onondaga in 1807, at Stillwater in 1814, at Park Street, Boston, Mass., in 1816, at Auburn, N. Y. (First Church), in 1817, at Utica (Second Church) in 1829, at Auburn, New York City, in 1833, and at Auburn from 1833 to 1838, in Illinois in 1838, was pastor successively at Utica, Syracuse, and Auburn until 1846, of churches in New York city and Brooklyn until 1855, and died March 19, 1857. He was also a professor in Auburn Theological Seminary from 1821 to 1826. See Nevins, Presb. Encyclop. a. v.

Dismembered State of the Soul after Death. In our almost total ignorance of the essential nature, whether of matter or spirit, and of the bond of union between them in the human constitution, we are able to predicate very little with certainty respecting the condition of the soul after its separation from the body. Neither science nor revelation affords us much positive information on the subject. After all the long and earnest inquiries of Christian as well as pagan philosophers a few general points only have been definitely ascertained. They may, be in fact, be summed up in the two following propositions. See PSYCHOLOGY.

In all Conditions of the Body. — The continuity of its intellectual and emotional powers is indeed essential to its identity. If not to its very existence, for we can form no conception of a dismembered spirit where these are absent. The so-called "soul sleep" is a contradiction in terms, for literal sleep is a state of the body rather than of the mind, or, at least, a status of the latter superinduced by a certain condition of the former. In like manner all the analogies based upon temporary unconsciousness by reason of accidents or disease during life are false and self-confuted, since the very relation of corporeity upon which they are hypothecated is absent in the premises. It is scientifically certain that all such comatose or insensible states are merely the result of injury or inaction on the part of the brain and other nervous centres, and are produced by purely physical causes; hence, if they prove anything at all, it is against the uniform course of things at Heaven, the morality of the soul equally with that of the body. If the spirit really survives the dissolution of the flesh — and this is conceded by those who maintain the theory in question — then it must continue to possess and exercise its faculties, or else drop into atrophy, in which it is tantamount to non-existence. A disembodied soul is difficult enough for us to apprehend in any supposition without this superadded notion of inanimation of thought. It is as nearly as possible analogous to a mere point, but this, if deemed of proper function is a sheer non-entity. Moreover, a restoration to consciousness by means and in consequence of a reunion with the body would be a recreation and a total destruction of the idea of identity. See RESURRECTION.

According to the testimony of Scripture is clear as to the continued exercise of all its essential powers by the soul after death. Whatever else the parable of Lazarus and Dives may or may not mean, it certainly includes this, and the frequent, nay customary, use of such expressions as "being with Christ," etc., must imply, at least, as much as this. That the penitent thief and the apostle Paul expected to fall into absolute unconsciousness is abhorrent to common-sense and opposed to the plain tenor of their language. There could be no joy in such an anticipation, and there can be no comfort to those who believe in such an unscriptural as it is irrational. See SOUL-LEEP.

2. The Disembodied Soul Causes to Hold its Present Relations to Earth and Senses.—This follows necessarily from the absence of the body, through which alone it maintains these relations. The supposition of the development or continuance of spiritual associations or some occult faculty by which it discerns outward objects, is a sheer fancy destitute of logical or scientific support. A great deal of vague phraseology and equally indefinite imaginings is often indulged in by Christians on this point. One of the best metaphysicians carried his speculations so far as to invent a whole new world of post-mundane wonders, and to people it with the creations of his fertile fancy. Sober theology should be wary of such extravagance. The figurative expressions of Scripture must not be pressed into the service of visionary conceptions. Nothing can be more certain than the total suspension of all communication with the external or physical universe by the disruption of the tie between the body and the spirit at death, and prior to its resurrection at the resurrection. How far a disembodied spirit may be able to hold intercourse with another is a pure matter of conjecture, upon which experience affords no information. That God, and perhaps angelic beings, have direct access to the mind in that state is a reasonable supposition, but it must be purely by internal and spiritual influences, which leave no trace of means or method upon the consciousness — as, in fact, they do not in the embodied state (John iii, 8). They can be detected only by their character and tendency (1 John iv, 1). The joys of the righteous and the misery of the wicked will doubtless be intensified by the absence of all disturbances and interferences from external occasions and will result chiefly, perhaps wholly, from the recollections and combinations of their former habits and associations of thought and feeling, just as in the state of final beatification or perdition they will be mainly due to similar causes. The soul will continue its usual state fixed by the present absence of the body, and its spiritual influences. Nor will it pursue the hallucinations of dreams, which are the effect of a suspension of the rational and perceptive faculties during sleep in a corporeal state, but will have the full consciousness of its position as to guilt or innocence, and from it clear apprehensions of a final award. A practical lesson, this, of the importance of cultivating those moral faculties and spiritual aspirations upon which the happiness of a rational and accountable creature must everlastingly depend! See INTERMEDIATE STATE.

 Dobell, John, an English hymnist, born in 1757, was a pious layman of moderate education, who died at Poole, Dorset, in May, 1840, leaving four volumes on Baptism (1807) and Humanity (1812), A New Selection of Hymns (Lond, 1812, 8vo, and later), containing several of his own.

 Dodge, Richard Varick, D.D., a Presbyterian minister, was born at Kankaskia, Ill., Aug. 4, 1821. He graduated from Yale College in 1840, spent one year studying law, graduated from Princeton Theological Seminary in 1844, served as pastor at stated supply at various places in Indiana, Illinois, Virginia, Pennsyl-
vania, Wisconsin, and California, spent several years in foreign travel, became pastor at San Diego, Cal., in 1879, and died there, Feb. 26, 1886. See Necrology, Report of Princeton Theol. Sem., 1886, p. 43.

Dorrien, Patrick, D.D., an Irish Roman Catholic prelate, was born at Downpatrick, County Down, March 29, 1814. He entered Maynooth College in 1835, was ordained in 1837, was curate at Belfast until 1847, parish priest of Loughlin Island until 1860, when he became bishop of Gabala in p.4, coadjutor of the see of Down and Connor in 1865, sole bishop in the same year, and died Nov. 3, 1885. He published some sermons and charges. See Brady, Episc. Successions, i, 376; ii, 368.

Drummond, William, the first Scottish poet who wrote well in English, was born at Hawthornen, Dec. 18, 1685. He graduated from Edinburgh University in 1666, studied law at Bruges, in France, settled upon his native estate in 1695, spent several years (1695-30) abroad, but was so affected by the execution of Charles I that he died, Dec. 4, 1649. Besides some political productions, he published numerous poems (a few religious), which have been issued collectively (1711, 1822, 1888, 1857). See Lycée by Masson (Lond. 1878).

Du Bois, John Clinton, D.D., a Protestant Episcopal minister, born Dec. 13, 1829, was rector of St. John's Church, Frederickstede, Santa Cruz, and died at Antigua, Nov. 27, 1864.

Duff, Archibald, D.D., a Congregational minister, was born at Galgowlswaite, Aberdeen, in 1810, and educated in Marischal College, then one of the two universities of that city. Visiting Canada on a commercial commission, he earnestly engaged in religious labor, and on his return to Scotland, in 1836, entered Glasgow Theological Academy. In 1841 he was ordained pastor at Erskine; in 1846 joined the seceding Scotch Church, accepting the pastorship of the newly-formed Ebenezer Chapel; in 1848 became pastor at Hawick; in 1866 entered the service of the Colonial Missionary Society, laboring first at Commissary, Canada, and after 1862 at Sherbrooke. In 1880 he resigned his charge, and, returning to England, died at Purney, Nov. 4, 1884. See (Lond.) Cong. Year-book, 1884, p. 298.

Dunwoody, James, a veteran minister of the Methodist Episcopal Church South, was born in Screven County, Ga., May 4, 1790. He joined the Methodist Episcopal Church in 1810, was licensed to preach in 1816, was admitted to the Carolina Conference in 1818, and labored earnestly in hard fields until 1870, when he took a superannuated relation, which he sustained until his death, July 31, 1884. See Minutes of Annual Conferences of the M. E. Church South, 1884, p. 129.

Dutton, Warren Backus, D.D., a Presbyterian minister, graduated from Yale College in 1829, studied at the Union Theological Seminary of Virginia, became assistant pastor in Parnell, Va., in 1835, pastor at Charleston in 1841, devoted 1865-67 to recruiting his health, labored from 1868 to 1870 at Harper's Ferry, and afterwards resided at Charleston until his death, Sept. 5, 1874, at the age of seventy years. See Nevin, Profab. Encyclop. a. v.

E.

Edmonston, James, an English architect and poet, was born in London, Sept. 10, 1791, and died at Homerton, Jan. 7, 1867. He published, besides some prose works, several volumes of religious lyrical compositions, from which a few pieces have been inserted in most modern hymnals.

Elliott, Miss Charlotte, an English poetess, sister of the author of Theope, a poem, was born in 1789, and died at Brighton, Sept. 22, 1871. She wrote several volumes of religious poems, of which a number may be found in recent hymnals, especially "Just as I am, without one plea," which was composed after she had become a permanent invalid. Her sister-in-law, Mrs. Julia Anne Elliott, who died in 1841, also contributed several hymns to one of her earliest publications.

Emerson, Daniel Hopkins, D.D., a Presbyterian minister, was born at Salem, Mass., Jan. 23, 1810. He graduated from Dartmouth College in 1830, studied two years at Andover Theological Seminary, graduated from Yale Divinity School in 1833, taught school in Richmond, Va., was ordained pastor at Northborough, Mass., in 1836, in 1840 became pastor in East Whiteland, Pa., in 1846 at York, in 1850 at St. George's, Del., in 1869 of the Eastern Mariners' Church, Philadelphia, Pa., in 1873 governor of the Young Men's Christian Association of Ocean Grove, N. J., in 1875 moderator of the First Presbyterian Church in Philadelphia, and died July 6, 1883.

Ely, T. B., D.D., a Baptist minister, was born in Case County, Ga., in 1837. He was educated at Howard College, Ala., served three years as chaplain in the Confederate army, two years as pastor at Athens, Ga., two at Little Rock, Ark., in 1878 became editor of the Western Baptist, in 1879 of the Baptist Reflector, and later of the American Baptist Flag, St. Louis, Mo. He died at Little Rock, Feb. 7, 1881. See Cathcart, Baptist Encyclopedia.

European Universities. See Universities.

Ewer, Ferdinand Cartwright, D.D., a Protestant Episcopal minister, was born at Nantucket, Mass., May 22, 1826. He graduated from Harvard College in 1846, became rector of Grace Church, San Francisco, Cal., in 1857, in 1858 assistant minister of St. Ann's, New York city, in 1860 of Christ Church in the same city, later of the parish of St. Ignatius, and died in Montreal, Oct. 10, 1885.

Field, Julius, a veteran Methodist Episcopal minister, was born April 2, 1799. In 1821 he entered the New York Conference (which then extended into Vermont), in which he continued to labor with earnestness and success as pastor and evangelist until 1839; then in the Wisconsin Conference as presiding elder, Sunday-school and Bible agent, and pastor until 1846; then again as pastor in his former conference until his superannuation in 1867. He died Sept. 23, 1884. See Minutes of Annual Conferences, 1888, p. 99.

Fitch, Elzarzaz Thompson, D.D., a Congregational divine, was born at New Haven, Conn., Jan. 1, 1791. He graduated from Yale College in 1810, and from Andover Theological Seminary in 1815; was ordained in 1817, became professor in the Yale Divinity School the same year, examiner in homiletics in 1823, professor emeritus in 1868, and died there, Jan. 31, 1871. He often wrote for the religious reviews, published several sermons, and aided in compiling Congregational hymnals.

Follen, Mrs. Eliza Lee (née Cabot), a poetess, wife of Dr. Charles T. C. Follen (q.v.), was born in Boston, Aug. 15, 1776. She was married in 1829, and died at Brookline, Mass., Jan. 26, 1860. Besides several works in prose, she published Poems (1889), some of which became quite popular. See Duyckinck, Cyclop. of Amer. Literature, 1, 989.

Fontaine, Edward, LL.D., a Protestant Episcopal clergyman, was born at Greenwood, Va., Aug. 8, 1814. He was educated in the military academy at West Point, N.Y.; became a Methodist minister in Texas in 1840; held various parishes in Mississippi, Texas, and Louisiana from 1847 until 1855, when he was admitted to the bar. He served as captain in the battle of Nashville, in the Civil War, at Shadrie, Miss., Jan. 13, 1864.

Forbes, John Murray, D.D., a Protestant Episcopal clergyman, was born in 1807. He served as rector of St. Luke's Church, New York city, and dean of the General Theological Seminary there, and died at Elizabeth, N. J., Oct. 11, 1885.
FRASER, James, D.D., an Anglican prelate, was born at Prestbury, near Cheltenham, in 1818. He graduated from Lincoln College, Oxford, in 1839; in 1840 became a fellow of Oriel College, and acted as tutor there for five years; in 1847 became rector at Cholderton, Wilts; in 1860 at Upton Nervy, near Reading; in 1870 bishop of Manchester, and died Oct. 22, 1885. He was the author of several reports, charges, and addresses on politico-religious subjects.

French, Edward Warner, D.D., a Presbyterian minister, was born at Barre, Vt., Aug. 23, 1829. He graduated from Williams College in 1852; studied two years in the Union Theological Seminary, N.Y.; became pastor at Bergen, N.J., in 1856, and died Feb. 4, 1885.

Frothingham, Nathaniel Longdon, D.D., a Unitarian divine, was born in Boston, July 28, 1783. He graduated from Harvard College in 1811, and the next year was appointed professor of rhetoric in his alma mater; in 1815 became pastor of the First Church, Boston; resigned in 1820, but continued to reside there, chiefly thereafter engaged in literary labors, until his death, April 3, 1870. Besides contributions to the periodical press, he published Sermons (1852) and Metrical Pieces (1855–70), including hymns from the German. See Duyckinck, Cyclop. of Amer. Literature, ii, 33.

Fuller, Erasmus Q., D.D., a Methodist Episcopalian minister, was born at Carlton, N.Y., April 15, 1828. He was converted at fourteen years of age, entered Adrian, Mich.; entered the Rock River Conference in 1856, in which, and in the Georgia Conference (1868), he served very efficiently as preacher, presiding elder, and editor (of the Methodist Advocate, at Atlanta), until his sudden death, Oct. 15, 1885. He was a member of the General Conference in 1868 and thereafter. He published a volume on Sunday-schools, and another in defence of missions in the South (Cincinnati, O., 1876). See Minutes of Annual Conferences, 1880, p. 314; Simpson, Cyclop. of Methodism, s. v.

Fuller, R. W., D.D., a Baptist minister, was born at Beaufort, S. C., Nov. 27, 1829; studied theology with his uncle, Dr. Richard Fuller; was pastor at Atlanta, Ga., afterwards agent for the Georgia Baptist Orphan’s Home, and for Mercer University. He died June 10, 1880. See Cathcart, Baptist Encyclopedia, s. v.

G.

Gadaby, William, a noted English Baptist minister, was born at Atleborough in January, 1778. He was early converted among the Congregationalists, baptized in 1788, ordained in 1800, was pastor at Hinckley until 1808, and thereafter at Manchester until his death, Jan. 27, 1844. He was very eccentric in preaching. See Cathcart, Baptist Encyclopedia, s. v.

Geer, George Jarvis, D.D., a Protestant Episcopal clergyman, graduated from Trinity College, Hartford, in 1842, and from the General Theological Seminary, N. Y., in 1845; was rector of Christ Church, Ballston Spa, from 1845 to 1857, when he was made associate rector of the Church of the Holy Apostles, New York city, and finally of St. Timothy, in the same city, until his death, March 16, 1865.

George, Augustus C., D.D., a Methodist Episcopal minister, was born at Avon Springs, N. Y., April 22, 1824. He was educated at the Wesleyan Seminary, Lima, and at the Seneca Conference in 1847, in which, and in the East Geneese, Missouri, Central New York, West Virginia, and Rock River conferences, he occupied important positions until his death, at Englewood, near Chicago, Ill., Aug. 7, 1883. Dr. George was often a contributor of poems and lyrics, which were published by his brother, lord Glenelg, under the title of Sacred Poems (1839), and are so excellent that several of them appear in most modern hymnals.

Gibbs, William J., D.D., a Presbyterian minister, was born at Ryegate, Vt., Aug. 22, 1810. He graduated from Jefferson College, Pa., in 1835; studied theology privately, was licensed to preach in 1831, became pastor of the Ninth Presbyterian Church, Philadelphia, in 1832, at Hollidaysburg in 1838, subsequently of various other churches in Pennsylvania until 1861, and died Oct. 5, 1883. See Nevins, Prep. Encyclop. s. v.

Gilbert, Lyman, D.D., a Congregational divine, was a native of Vermont. He graduated from Middlebury College in 1824, and from Andover Theological Seminary in 1827; was pastor of the Second Church, Newton, Mass., from 1828 to 1858, thereafter at Malden, N. Y., and finally resided without charge at Brooklyn, until his death, March 29, 1885.

Gilder, John Leonard, a noted Methodist Episcopal minister, was born Aug. 8, 1816. He was early converted, licensed to preach in 1829, and in the same year joined the Philadelphia Conference, in which and in the New York East Conference he occupied important positions, including several years occupied in teaching, until his sudden death, July 8, 1883. See Minutes of Annual Conferences, 1894, p. 92.

Glasson, Anson, a noted Congregational minister, often designated as "father Glasson," was born at Manchester, Conn., May 2, 1777. He was a missionary to various tribes of Indians from 1825 to 1835, in which latter year he was ordained, general missionary from 1848 to 1861, then again to the Indians until 1861, and thereafter city missionary successively in Rochester, Utica, and Brooklyn, until his death, Feb. 24, 1895. Cong. Year-Book, 1896, p. 25.

Goode, William M., an English writer, was born at Buckingham, April 2, 1782. He entered Magdalen Hall, Oxford, in 1786, became curate of Abbot Angley, Hertfordshire, in 1794, curate of St. Ann's, Blackfriars, London, in 1796, rector in 1799, and died April 15, 1816. He was the author of The New Version of the Psalms in Metro (1811, 1816)—The Scriptures Names of Christ (1822, 6 vols.). See Memoir, by his son (Lond. 1828).

Gordon, Samuel R., D.D., a Protestant Episcopal clergyman, was born in Somerset County, Md. He graduated from the General Theological Seminary (N. Y.) in 1845, served as assistant at St. Paul's, Baltimore, rector of St. Luke's, Queen Anne's County, of St. Paul's, Kent County, of St. Thomas's, Prince George County, in 1858, and died there, Aug. 19, 1885, aged seventy years.

Gowan, Anthony T., D.D., a Scotch Independent minister, was born in 1811 at Whitehaven, Cumberland. He was educated at the Glasgow University, became pastor at Blackhills, near Aberdeen, afterwards at Dalkeith, and finally colleague of Dr. Alexander in the Theological Hall at Edinburgh. He died Dec. 16, 1894. See (Lond.) Cong. Year-Book, 1896, p. 162.

Graham, James, a Scotch poet, was born April 21, 1765, at Glasgow. He graduated from the university there in 1784, was brevet to the law, but took orders in the English Church, and became curate first at Shipstal, Gloucestershire, and then at Sedgefield, near Durham, and died Sept. 14, 1811. His poetry, all in blank verse, is religious; the principal pieces are, The Sabbath:—The Burden of Scotland:—British Geographies. See English Cyclop. s. v.

Grant, Sir Robert, an English poet, was born in 1790, graduated from Cambridge in 1806, studied law, entered Parliament in 1826, became governor of Bombay in 1834, and died at Dapoorie, India, July 9, 1888. Besides some volumes on India, he wrote twelve sacred poems and lyras, which were published by his brother, lord Glenelg, under the title of Sacred Poems (1839), and are so excellent that several of them appear in most modern hymnals.
Grier, Isaac, D.D., a Presbyterian minister, was born at Jersey Shore, Pa., Jan. 7, 1806. He graduated from Dickinson College in 1828, and from Princeton Theological Seminary in 1833, became stated supply at Shamokin and Washington, Pa., the same year; the next year pastor at the latter place until 1852, at Buffalo in 1834, and so continued until his death at Millburn, June 24, 1884. See Necrol. Report of Princeton Theol. Sem. 1885, p. 19.

Griegg, Levi, D.D., a Congregational minister, was born at Tolland, Conn., Nov. 17, 1808. He graduated from Yale College in 1829, studied at Andover Theological Seminary, and graduated from Yale Divinity School in 1834; became pastor successively at North Haven, in 1838; Chapel Street, New Haven, in 1845; Milbury, Mass., in 1847; Bristol, Conn., in 1856; agent of several educational societies from 1870 to 1881, and died at Bristol, Jan. 28, 1883. He published numerous sermons and addresses. See Cong. Year-book, 1884, p. 24.

Habington, William, an English poet, was born at Hindlip, Worcestershire, Nov. 5, 1605. He was educated at St. Omer's Jesuit College, and afterwards at Paris; spent his life in literary and rural leisure, and died on his native estate, Nov. 18, 1645. Besides some historical works, he published occasional poems and a serious vein, which were collected in a volume entitled Caritas (1635, 1640). See Chalmers, Biog. Dict. a. v.

Hall, James, a veteran Methodist Episcopal minister, was born at Rutland, Vt., March 4, 1790. He entered the Genesee Conference in 1813, in which he labored faithfully until his superannuation in 1852. He died at Maryville, N. Y., Oct. 23, 1882. See Minutes of Annual Conference, 1883, p. 294.

Halliday, David Moppett, D.D., a Presbyterian minister, was born at Morristown, N. J., Feb. 9, 1807. He graduated from the College of New Jersey in 1829, studied (1835-36) in the Princeton Theological Seminary, was licensed to preach in 1837, became pastor at Danville, Va., in 1838, Peckskill, N. Y., in 1843, without charge after 1867, residing during his latter years at Princeton, N. J. He died at Brooklyn, N. Y., Dec. 8, 1884. See Necrol. Report of Princeton Theol. Sem. 1885, p. 54.

Hammond, J. Pinkney, D.D., a Protestant Episcopal minister, was born at Annapolis, Md., May 20, 1826. He graduated from the College of Columbia in 1857, was settled successively at Upper Marlborough, Md., Bangor, Me., Morrisania, N. Y., Reading, Pa., Omaha, Neb., Annapolis, Md., and finally at Whittingsham Church, Baltimore. He died Aug. 9, 1884.

Harper, James, D.D., a Presbyterian minister, was born in Glasgow, Scotland, July 28, 1802. He graduated from Glasgow University in 1823, studied divinity under Dr. Dick, was ordained by the United Secession Presbytery of Glasgow, came to New York in 1823, became pastor at Galway, then at Ellictic city, Md. (1838), and finally at Shippensburg, Pa. (1840), until his resignation in 1873. He died May 9, 1873. See Nevin, Pref. Encyclop. a. v.

Harrington, Calvin Sears, D.D., a Methodist Episcopal educator, was born at St. Johnsbury, Vt., May 17, 1826. He graduated from Wesleyan University, Conn., in 1852, and immediately engaged in teaching; in 1854 joined the New Hampshire Conference, in 1861 became professor of languages in his alma mater, and retained that position until his death, Feb. 16, 1886; See Alumni Record of Wesleyan University, 1894, p. 116, 577; Minutes of Annual Conferences, 1886, p. 91.

Harvard, John, the founder of Harvard University, was born in England about 1608. He graduated from Emmanuel College, Cambridge, in 1631, came to New England in 1637, officiated as clergyman in the Massachusetts colony in 1638, and died at Charlestown, Sept. 14 of the same year. He gave about $2000 and his library to the establishment of the college on a strictly orthodox basis. See Drake, Dict. of Amer. Biog. a. v.

Hastinga, Thomas, D.M., was born at Washington, Conn., in 1784, and at twelve years removed with his father to Clinton, N. Y. From 1824 to 1828 he conducted a religious journal in Utica, and thereafter resided in New York city, engaged in musical instruction, until his death, May 18, 1872. He published many of the most popular books of sacred music used in the country.

Heginbotham, Ottiswell, an English poet, was born in 1744. He was ordained as a Congregational minister at Sudbury in 1765, and died there in 1768. His hymns, about twenty-five in all, were printed in 1754, and again in 1759 as a Supplement to Watts. Several of them are found in modern hymnals.

Hemans, Mrs. Felicia Dorothea (the Browne), an English poetess, was born at Liverpool, Sept. 25, 1794. She married a military man in 1812, separated from him in 1818, and died May 10, 1856. She published numerous volumes of poems, largely religious, which have become widely popular. They have been published collectively as her Works (with a Memoir, Lond. 1839, 7 vols., and often since).

Henry, Caleb Sprague, D.D., LL.D., a Protestant Episcopal minister, was born at Rutland, Mass., Aug. 2, 1804. He graduated from Dartmouth College in 1823, studied one year at Andover Theological Seminary, served as Congregational minister at Greenfield, Mass. (1829-31), and at West Hartford, Conn. (1833-35); was ordained deacon in the Episcopal ranks the last-named year, and presbyter in 1856; was professor in Bristol College, Pa. (1855-58), and in New York University (1858-59); rector of St. Clement's, N. Y. (1847-50) of St. Michael's, Litchfield, Conn. (1870-73), and died at Newburgh, N. Y., March 9, 1884. He published several historical and religious works.

Herron, Robert, D.D., a Presbyterian minister, was born in Washington County, Pa., April 10, 1817. He graduated from Muskingum College, O., in 1845, and from Allegheny Theological Seminary in 1847; became assistant at Beech Spring Church, O., in 1848 pastor at Ridge Church, resigned in 1876, and died at Scioto, July 16, 1884. See Nevin, Pref. Encyclop. a. v.

Hill, John Henry, D.D., LL.D., a Protestant Episcopal minister, was born in New York city, Sept. 11, 1791. He graduated from Columbia College in 1817, in 1820 was appointed missionary to Greece, also (1845-51) chaplain to the British Legation in Athens. He died there, July 1, 1882. He translated several works into modern Greek.

Hill, Stephen F., D.D., a Baptist minister, was born at Salem, Mass., April 17, 1806. He was converted at the age of fourteen, began to preach at seventeen, studied at Waterville College, graduated from Brown University in 1829, and from the Newton Theological Institution in 1832, became pastor at Haverhill, Mass., preached one winter (1833-34) near Charleston, S. C., was past there in Baltimore, Md., and Washington, D. C., until 1861, and died in the latter city, Sept. 15, 1884. He published several sermons and addresses, likewise some works on hymnology and for the young. See Cathcart, Baptist Encyclop. a. v.

Hine, Richard D., a Protestant Episcopal minister, was born in North Carolina, and educated at the University of that state. He became rector of St. Mary's, Memphis, Tenn., 1857-51. On the failure of the Enterprise parishes, Miss. and died March 8, 1883.

Hoer, Cantine Farrell, D.D., a Reformed (Dutch) minister, was born at Middelburg, N. J., July 13, 1811. He graduated from Amherst College in 1832, studied two years in Princeton Theological Seminary, was li-
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HOFF, JOHN FRANCIS, D.D., a Protestant Episcopal minister, was born at Lancaster, Pa., Jan. 10, 1814. He graduated from the University of Pennsylvania in 1833, and from the General Theological Seminary, N.Y., in 1856; was ordained deacon in 1857, became rector of Trinity Church, Georgetown, D.C., in 1858, of Christ Church, Madison, Va., in 1847, of Trinity Church, Tewksbury, Md., in 1858, and died in Baltimore, Dec. 18, 1881. He served twelve years on the standing committee of his diocese.

Holman, Russell, D.D., a Baptist minister, was born at Warwick, Mass., Aug. 14, 1812. He graduated from Brown University, became a pastor in Greene County, Ky., in 1839, in 1842 of the Coliseum Church at New Orleans in 1846 secretary of the Southern Baptist Home Mission, an office which he retained (with a pastoral interval from 1851 to 1856) until 1862, after which he labored occasionally as health would permit in Louisiana, Kentucky, and Missouri, disabled by paralysis in 1876. He died Dec. 2, 1879. See Cathcart, Baptist Encyclop. s. v.

Hood, Edwin Paxton, an English Independent minister and author, was born in London, Oct. 4, 1820. He was early trained in religious work, especially as a special agent among Roman Catholics; in 1857 became pastor at Islington, in 1862 at Brighton, in 1873 at Islington again, in 1877 at Manchester, in 1881 at Falcon Square, London, and died June 12, 1885. He visited America in 1880. He was an eloquent speaker, and wrote over sixty volumes of a popular character. See (Lord.) Comp. Year. 1886, p. 178.

Hornberger, Lewis P., D.D., a Baptist minister, was born in Philadelphia, Pa., Oct. 25, 1841. He was converted at the age of fifteen, graduated from Madison University in 1863, became pastor of Spring Garden Church, Philadelphia, the same year, in 1872 of Gethsemane Church, and died in that city, March 27, 1884. He was a very successful pastor. See Cathcart, Baptist Encyclop. s. v.

Hoode, James Wesley, LL.D., a Methodist Episcopal minister, was born on the island of Jamaica, W.I., March 24, 1828. He graduated from Wesleyan University, Conn., in 1842, and in 1858 became the first principal of the Atlanta Christian College. Returning, in broken health to America, he joined the New York East Conference in 1858, and from that time (with the exception of a visit to Europe and the East in 1870) continued to fill important pastoral positions until his sudden death, Sept. 6, 1884. See Minutes of Annual Conferences, 1885, p. 961; Alumni Record of Wesleyan University, 1888, p. 115, 586.

Howard, John Saul, D.D., an Anglican divine, was born in 1816. He graduated with honor from Trinity College, Cambridge, in 1837; was ordained in 1845, becoming the same year senior classical master, and in 1849 principal of the Liverpool College; in 1866 vicar of Wrexham, afterwards chaplain to the bishop of Elwy; in 1867 dean of Chester, and died Dec. 15, 1885. Besides contributions to the religious periodical press and to Smith's Dict. of the Bible, he wrote various lectures and sermons, and was the joint author, with Dr. Conybeare, of the well-known work on the Life and Epistles of St. Paul.

Hurlbut, Russell H. Hoxley, M.D., D.D., a Methodist Episcopal minister, was born at Winchester, Conn., April 21, 1826. He was converted in 1845, joined the Erie Conference in 1850, and filled important stations in its unbroken existence at Marion, 1848, 1849, 1853. See Minutes of Annual Conferences, 1883, p. 213.

Hyde, Mrs. Amy Bradley (her maiden name), a poetess, was born at Stockbridge, Mass., Sept. 28, 1789; married Lavius Hyde (q. v.), a Congregational minister, in 1815, and died at Andover, Conn., April 7, 1872. Some of her pieces were inserted in Nettleton's Village Hymns (1824), and a few have been incorporated into some later hymnals.

I.

Ingersoll, Edward, D.D., a Protestant Episcopal clergyman, was born at New Haven, Conn., Nov. 26, 1810. He graduated from Yale College in 1831; became master of Westport, R.I., also at Taunton, Mass. In 1838, Rector of Trinity Church, Buffalo, in 1834, a position which he retained for thirty years, and died there, Feb. 6, 1888.

Inskrip, John S., a noted Methodist Episcopal minister, was born at Huntingdon, England, in 1816, and came to America in 1820. He was converted at fourteen years of age, in 1830. He joined the New York East Conference, in 1845 was transferred to the Ohio Conference, in 1852 to the New York East Conference, later to the New York Conference, the Baltimore Conference, and, finally, again to the New York East Conference, in all of which he occupied important stations until his superannuation in 1875, when he was editor of the Christian Standard, in Philadelphia, until his death, at Ocean Grove, N.J., March 7, 1884. He was a pleasing and successful evangelist, and in his later years a powerful advocate of entire sanctification. He made a memorable defence of himself before the General Conference of 1852 from the charge of innovation in his pastoral rulings at Springfield, O., concerning family sitting in the congregations. See Minutes of Annual Conferences, 1884, p. 94.

Iron, William Josiah, D.D., an English clergyman, was born at Hoddesdon, Hertfordshire, Sept. 12, 1812. He graduated from Queen's College, Oxford, in 1833; became curate at Newington in 1835, rector at Walworth in 1837, of Barkway in 1838, of Brompton in 1842; prebendary of St. Paul's, London, in 1860; rector at Waddingham, Lincolnshire, in 1870; of St. Mary's, Woolnoth, London, in 1872, and died June 12, 1885. Besides numerous lectures, sermons, and ecclesiastical essays, Dr. Irons published several poetical works, especially Hymns for the Church (1754), from which a number of pieces have been adopted in many modern hymnals, notably his version of the Dice Iris (q. v.).

J.

Johnson, Edwin A., D.D., a Methodist Episcopal minister, was born at Gowanda, N.Y., Oct. 9, 1859. He joined the Church when eleven years of age, and in 1872 entered the Erie Conference, in which he labored with efficiency as a pastor until his appointment (1888-72) as assistant editor of the Pittsburgh Christian Advocate. He died at Allegheny, Pa., June 5, 1885. He wrote several popular volumes. See Minutes of Annual Conferences, 1885, p. 380; Simpson, Cyclopaedia of Methodism, s. v.

Johnston, Cyrus, D.D., a Presbyterian minister, was born in Mecklenburg County, N.C., Dec. 23, 1797. He graduated from Hampden-Sidney College in 1821; became pastor of Bethesda and adjoining churches, S. C., in 1824; at Providence and Sharon in 1829; principal of a female academy at Charlotte, N.C., in 1845, pastor there in 1846, and died Jan. 25, 1855. See Nevin, Presbyterian Encyclop. s. v.

Jones, Hugh, D.D., a Welsh Baptist minister, was born at Bodorgan, Anglesea, July 10, 1816. At the age of seventeen he was baptized, soon after he began to preach, in 1837 graduated from the college at Havercroft-Pond, became pastor at Llandrinog, in 1859 at Llangollen, in 1862 assistant at the new college there, in 1866 its president, and died there, May 28, 1883. See (Lond.) Baptist Hand-book, 1884, p. 292.
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KELLEY

KELLEY, SAMUEL, a veteran Methodist Episcopal minister, was born at Salem, N. H., Feb. 1, 1802. He joined the Church in 1820, and in 1822 entered the New England Conference, in which and in its later subdivisions he labored faithfully, for the last thirteen years as chaplain to the Sailor's Home in Quincy, Mass., until his death, Sept. 6, 1888. See Minutes of Annual Conferences, 1884, p. 85.

KOEPLER, SAMUEL, a veteran minister of the Methodist Episcopal Church South, was born at Baltimore, Md., Nov. 15, 1804. He was converted when a boy, early established a mission school near his native city, studied at Dickinson College, entered the Baltimore Conference in 1827, from 1828 to 1865 preached for an independent Methodist Church at Williamsport, Pa., in 1867 joined the Baltimore Conference of the Methodist Episcopal Church South, in 1871 became superannuated, and died at Baltimore, Aug. 1, 1884. See Minutes of Annual Conferences of the M. E. Church South, 1884, p. 145.

Keshub Chunder Sen. See Sen.

Kohler KöI. See Brahicans.

Kreutziger. See Cruchtizer, Cruchtizer.

L.

LaTrif, Francis, D.D., a Presbyterian minister, graduated from Dickinson College under Dr. Nibert, became pastor at Plumb Creek and Pike Run, Pa., in 1800, at Murrayville in 1881, resigned in 1850, and died April 6, 1851. See Nevins, Presb. Encyclopedia s. v.

Lance, Lucien Charles, D.D., a Protestant Episcopal clergyman, was born at Bordentown, N. J., Sept. 7, 1832. He graduated from Princeton College, and in 1864 from the General Theological Seminary, N. Y.; became pastor of All-Saints', Waccamaw, N. C.; after the war in Wye and Queenstown, Md., rector of Ascension Church, Franklin, Ky., two years; at Kenoeha, Wis., from 1872; in 1879 chaplain in Kemper Hall; and died Jan. 13, 1888.

Lawrence, Edward Alexander, D.D., a Congregational minister, was born at St. Johnsway, Vt., Oct. 7, 1808. He graduated from Dartmouth College in 1834, and from Andover Theological Seminary in 1838; became pastor of Centre Church, Haverhill, Mass., in 1839, at Marblehead in 1845, professor in Hartford Theological Seminary in 1854, pastor at Oxford, N. H., in 1866, South Church, Marblehead, in 1868, and remained there without charge from 1873 till his death, Sept. 4, 1888. He published a number of religious essays. See Cong. Year-Book, 1884, p. 28.

Latta, William, D.D., a Presbyterian minister, was born in Bucks County, Pa., in May, 1769. He graduated from the University of Pennsylvania, studied theology with his father, Dr. James Latta, was ordained over the Church in Great Valley, Pa., in 1788, and continued there until his death in February, 1847. See Nevins, Presb. Encyclopedia s. v.

Lay, Henry Chaplin, D.D., LL.D., a Protestant Episcopal bishop, was born at Richmond, Va., Dec. 6, 1820. He graduated from the University of Virginia in 1842, and from the theological seminary at Alexandria in 1846, became rector of the Church of the Nativity, Huntsville, Ala., in 1847, and bishop of Arkansas in 1859, bishop of Easton in 1869, and died Sept. 17, 1885.

Leacock, William T., D.D., a Protestant Episcopal clergyman, was born on the island of Barbadoes in 1819. He was rector of Christ Church, New Orleans, from 1859 to 1878, and died at Beaumont, Miss., Dec. 28, 1884.

Lee, Leroy Madison, D.D., a minister of the Methodist Episcopal Church South, was born at Petersburg, Va., April 80, 1808. He was converted in 1827, soon began to preach, was admitted into the Virginia Conference the next year, occupied important stations, in 1832 was appointed editor of the Christian Sentinel, Richmond, Va., in 1839 became the editor of the Richmond Christian Advocate, in 1858 returned to pastoral work, in 1861 became superannuated, and died April 20, 1882. He was a powerful preacher, a powerful cooperator, and a powerful cooperator, and the author of several books, of which the Life and Times of Jesse Lee (1847) is the most important. See Minutes of Annual Conferences of the M. E. Church South, 1882, p. 60.

Lee, Nathanael D., D.D., a minister of the Methodist Episcopal Church South, was born in Campbell County, Ky., April 28, 1816. He studied at Urania College, Ky., was converted in his twentieth year, in 1888 was admitted into the Kentucky Conference, in which he soon attained eminence, and continued to preach, with a few intermissions in other religious work, until his superannuation in 1888. He died June 14, 1891. See Minutes of Annual Conferences of the M. E. Church South, 1881, p. 300.

Leeds, George, D.D., a Protestant Episcopal clergyman, was born at Newburgport, Mass., in 1816. He graduated from Amherst College in 1835, and from Andover Theological Seminary in 1839, served successively at Dubuque, Dubuque, and Moline, Ill., then at St. Peter's, Philadelphia, Pa., Grace Church, Baltimore, Md., and died in Philadelphia, April 15, 1886.

Lenox, James, a philanthropic layman, was born in New York city in August, 1800. He graduated from Princeton College, studied law, and spent his life in literary pursuits and charity. Possessed of ample wealth, he founded the Lenox Library in 1770, which is particularly rich in rare Bibles and other specialities, and gave large sums to public institutions of the Presbyterian Church, of which he was a member. He died in New York city, Feb. 17, 1880.

Lewia, John, J., L.L.D., a Baptist minister and educator, was born at Utica, N. Y., Dec. 25, 1848. He graduated from Hamilton College in 1864, became professor in the Brooklyn Polytechnic Institute the same year, in 1867 pastor at Syracuse, in 1868 professor in Madison University, and died at Hamilton, N. Y., Dec. 5, 1894.

Lewia, Joseph, D.D., a minister of the Methodist Episcopal Church South, graduated with honors from Emory College in 1859, began the study of law, entered the ministry in 1861, joined the Georgia Conference in 1866, served as professor in Emory College, in 1871 engaged in pastoral work, in 1876 was transferred to the Alabama Conference, and appointed president of the university at Greensboro, in 1883 was transferred to pastoral work in the North Georgia Conference, and died at Sparta, Feb. 18, 1885. See Minutes of Annual Conferences of the M. E. Church South, 1886, p. 98.

Linfield, William F. M., D.D., a minister of the Methodist Episcopal Church South, was born at Charleston, S. C., Aug. 25, 1823. He was converted in 1849, in 1851 entered the Alabama Conference, in which and adjoining conferences he labored, with but one year's intermission, until his death, March 16, 1882. See Minutes of Annual Conferences of the M. E. Church South, 1885, p. 116.

Little, Jacob, D.D., a Presbyterian minister, was born in Hampshire, Mass., May 1, 1755. He graduated from Dartmouth College in 1822, and from Andover Theological Seminary in 1825, preached at Hoosick, N. Y., and at Belpre, O., in 1827 became Congregational pastor in Granville, in 1867 stated supply of the Presbyterian Church in Warsaw, Ind., in 1874 removed to Wabash, and died there, Dec. 17, 1876. See Nevins, Presb. Encyclopedia s. v.

Lloyd, William Freeman, an English poet, was born at Uley, Gloucestershire, Dec. 22, 1791. He was for many years secretary of the Religious Tract Society.
of London, and died April 22, 1833. He wrote several hymns, of which some are found in most modern hymnals.

LYNCH, THOMAS TOKE, an English poet, was born at Dunmore, Essex, July 5, 1818, served as pastor in various Y. Assemblies near London, and died May 9, 1872. Besides several prose works, he published a book of verse, called The Revealed (1855). See his Memoirs, by White (Lond. 1874).

M.

Maclean, John, D.D., LL.D., an eminent Presbyterian divine, was born at Princeton, N. J., March 3, 1800. He graduated from the college of his native place in 1816, and its theological seminary in 1819; became teacher in his alma mater in 1822, and in 1829 professor, a position which he retained, with a transfer of chairs, until his election as president in 1854. He resigned in 1857, but continued to reside at Princeton, loved and honored, until his death, Aug. 10, 1886. He often wrote for the religious press, and published several sermons, essays, etc. See Nevin, Presbyterian Encyclopedia. v.


Manly, Robert Woolf, D.D., a Methodist Episcopal minister, was born in Muskingum County, O., Aug. 6, 1830. He studied three years (1847-50) in the Ohio Wesleyan University, joined the Ohio Conference in 1869, was transferred to the Colorado Conference in 1861, and died at Denver, July 13, 1888. See Minutes of Annual Conferences, 1885, p. 319; Simpson, Cyclopaedia of Methodism. v.

Marshall, Abraham, a pioneer Baptist minister, was born at Windsor, Conn., April 28, 1748. He was converted in South Carolina at the age of twenty-two; soon began to preach in Georgia; was licensed in 1771, and ordained in 1775. In 1784 he became pastor at Kiokee, Ga., and labored there and in the adjoining region as a flaming evangelist until his death, Aug. 15, 1819. See Cathcart, Baptist Encyclopedia. v.

Marshall, Matthew Morton, D.D., a Presbyterian minister, was born at Fredericksburg, Va., Feb. 19, 1804. He began to preach at the age of twenty, and continued, chiefly at Trenton, Tenn., until his death, at Chattanooga, Aug. 29, 1874. See Nevin, Presbyterian Encyclopedia. v.

Martin, John Wynne, D.D., a Presbyterian minister, was born in Ireland, and entered the ministry there. In 1837 he became principal of the Defend and Dumb Asylum at Belfast, in 1840 of that at Dublin, and in 1846 returned to that at Belfast. In 1853 he sailed for America; in 1867 became rector of Done Run, Pa.; in 1880 professor in Lincoln University, and after wards labored in the City Mission, N. Y., and as principal of the Beaver Academy, Pa. He died at Norristown, June 11, 1885. See Nevin, Presbyterian Encyclopedia. v.

Mason, J. O., D.D., a Baptist minister, was born at Fort Ann, N. J., Dec. 25, 1818. He was converted in his eighteenth year; graduated from the Literary and Theological Institute at Hamilton, N. Y., in 1836; labored as a missionary among the Creek Indians; in 1840 became pastor at Fort Ann, and in 1844 at Green- wich, N. Y., where he died, Dec. 16, 1861. See Cathcart, Baptist Encyclopedia. v.

Matlock, Lucius C., D.D., a Methodist Episcopal minister, was born at Baltimore, Md., April 29, 1816. He was converted when sixteen years of age; licensed to preach in 1857, but refused admittance the same year and the next following into the Philadelphia Conference, on account of his anti-slavery sentiments; in 1860 was admitted into the New England Conference; in 1842 withdrew from the Methodist Episcopal Church and joined in the organization of the Wesleyan Methodist Connection; was admitted into the Philadelphia Conference, and in all the adjoining states of his death, at Cambridge, Md., June 24, 1883. See Minutes of Annual Conferences, 1884, p. 79; Simpson, Cyclopaedia of Methodism. v.

McDowell, Robert, D.D., a Congregational minister, was born at New London, Conn., June 22, 1808. He graduated from Yale College in 1827, and from Yale Divinity School in 1833; was home missionary for one year at Pontiac, Mich.; pastor at Middletown, Conn., from 1835 to 1838; at Enfield, Mass., from 1842 to 1861, and died at New London, Aug. 29, 1883. See Cong. Year-book, 1884, p. 30.

McGinley, Amos A., D.D., a Presbyterian minister, was born near Fairfield, Pa., in 1778. He graduated from Dickinson College in 1798; studied theology privately, and was pastor at Upper and Lower Path Valley from 1803 until his death, May 1, 1856. See Nevin, Presbyterian Encyclopedia. v.

McInnis, Richmond, D.D., a Presbyterian minister, was born in Greene County, Miss., March 17, 1817. He graduated from the literary department of Oakland College in 1839, and studied theology there likewise; became pastor at Yaco City in 1840, in 1841 at Jackson, and editor of the True Witness, which, in 1857, he removed to New Orleans; afterwards preached as an evangelist, and died Jan. 13, 1881. See Nevin, Presbyterian Encyclopedia. v.

McKenzie, J. W. P., D.D., a minister of the Methodist Episcopal Church South, was born in Burke County, N. C., April 26, 1806. He graduated from the University of Georgia in 1824; taught ancient languages for a few years there and at Gainesville; in 1831 went to Tennessee, where he was converted; in 1856 joined the Arkansas Conference, and labored as a missionary among the Choctaws; in 1841 opened a school near Clarksville, Texas; in 1871 became president of Marvin College, resigned the next year, and died June 20, 1881. See Minutes of Annual Conferences of the Methodist Episcopal Church South, 1881, p. 29.

McKnight, John, D.D., a Presbyterian minister, was born near Carlisle, Pa., Oct. 1, 1754. He graduated from Princeton College in 1778, and studied theology privately; was pastor at Lower Marsh Creek, Pa., from 1778 to 1783; collected a register of Dr. Rodgers, in New York, from 1783 to 1809; in 1815 president of Dickinson College, but resigned the next year; and died Oct. 21, 1825. See Nevin, Presbyterian Encyclopedia. v.

McLaren. See Maclaren.

Means, Alexander, D.D., LL.D., a minister of the Methodist Episcopal Church South, was born at Statesville, N. C., Feb. 6, 1801. He studied four years at the academy in his native place; taught school one year at Mooresville; studied medicine, and practiced it six years at Covington, Ga.; became a local preacher in 1829; and from 1833 devoted himself to the cause of education, as principal of the Georgia Conference Manual Labor School (1834), professor in Emory College (1846), in the Medical College of Georgia (1846), president of Agnes College (1854), and chemical professor of Georgia (1849). He entered the Georgia Conference in 1833, and died in 1883. See Minutes of Annual Conferences of the M. E. Church South, 1883, p. 78.

Medley, Samuel, an English poet, was born at Cheshunt, Hertfordshire, June 25, 1738. After various
adventures on land and sea, he was converted in 1759, became pastor of a Baptist Church at Waterford in 1768, of one at Liverpool in 1772, and died there, July 17, 1799. He published numerous hymns in sheets, which were collected (1789-1800), and several of them (especially "Oh, could I speak the matchless worth") have found their way into most modern hymnals.

Mercer, Alexander Gardner, D.D., a Protestant Episcopal clergyman, was born at Philadelphia, Pa., Jan. 4, 1817. He graduated from the College of New Jersey in 1837, and studied one year in Princeton Theological Seminary; became rector of St. John's Church, Clifton, N. J., in 1847; in 1853 professor in the University of Pennsylvania; in 1855 rector of Trinity Church, Newport, R. I.; in 1860 assistant at Trinity Church, Boston; in 1862 rector of All-Saints' Chapel, Newport, where he remained until his death, Nov. 3, 1882. See Necrology of Princeton Theol. Sem. 1882, 43.

Miller, Charles W., D.D., a minister of the Methodist Episcopal Church South, was born in Mercer County, Ky., June 22, 1837. In 1857 he entered the Kentucky Conference, in which, with the exception of a short time as chaplain in the Southern army, he continued to preach efficiently until attacked by disease, in 1863. He died Jan. 10, 1864. See Minutes of Annual Conferences of the M. E. Church South, 1885, p. 14.

Monostier, Sir Henry Wellwood, D.D., a Scotch minister, grandson of his namesake, the Rev. "Sir Harry," was born at Edinburgh in 1809. He graduated from Balliol College, Oxford, was ordained minister at Baldernock in 1836, transferred to East Kilbride in 1837, joined the Free Church in 1845, was transferred to Free St. Cuthbert's in 1852, appointed principal clerk to the Free General Assembly in 1856, and died at Edinburgh, Nov. 4, 1888. He published several letters and addresses. See Fostia Eccle. Scoticae, ii, 291, 344.

Morgan, Abel, an early Baptist minister, was born at Welsh Tract, Del., April 16, 1718. He was baptized at twenty years of age, and began to preach soon after became pastor at Middletown, N. J., in 1739, and continued there until his death, Nov. 24, 1785. He was an eminently revivalist. See Cathcart, Baptist Exegete, s. v.

Morgan, John, D.D., a Congregational divine, was born at Cork, Ireland, in November, 1605. He graduated from Williams College in 1626; taught some years in New York, while studying theology; was afterwards instructor in Lane Seminary, professor in Oberlin Theological Seminary (1835-30, emeritus thereafter), ordained in 1837, and died Sept. 27, 1884. He published a few essays and sermons. See Comp. Year-Book, 1886, p. 28.

Morgan, Richard U., D.D., a Protestant Episcopal clergyman, was born in Delaware County, Pa., Jan. 9, 1800. He was ordained deacon in 1822, presbyter in 1823, was rector for twenty-three years of Trinity Church, New Rochelle, N. Y., and died at Stamford, Conn., Oct. 9, 1882.

Morris, Francis A., D.D., a minister of the Methodist Episcopal Church South, son of bishop Morris, was born at Marietta, O., Sept. 3, 1817. He graduated from the old Augusta College in 1836; studied law, was admitted to the bar in 1838, and practiced successfully in Texas; was converted in 1842; taught languages two years in St. Charles College, Mo.; in 1845 joined the Missouri Conference, in which and in the Louisville Conference (1851-60) he filled important stations until his death, in 1892. See Minutes of Annual Conferences of the M. E. Church South, 1882, p. 143.

Morris, Robert Desha, D.D., a Presbyterian minister, was born at Washington, Ky., Aug. 22, 1814. He graduated from Augusta College in 1834, and from Princeton Theological Seminary in 1838; was ordained pastor at Newtown, Pa., in the latter year; removed to Ohio in 1856; in 1859 became president of the Female College at Oxford, and died there, Nov. 3, 1882. See Necrology of Princeton Theol. Sem., 1883, p. 35.

Morrow, Thomas, D.D., a Presbyterian minister, was born in Greeneville District, S. C., July 31, 1805. He graduated from Centre College, Ky., in 1839; studied six years at the Princeton Theological Seminary and Union Seminary, Va.; was engaged in the Creek Indian mission from 1833 to 1837, and thereafter as an evangelist, organizing churches in Alabama and Mississippi, and at times (1860-61, 1867-74) as superintendent of public-schools in Morgan County. He died March 19, 1886. See Necrology of Princeton Theol. Sem., 1886, p. 22.

Morsell, Joshua, D.D., a Protestant Episcopal clergyman, was born in 1815. He graduated from the Alexandria Theological Seminary in 1843, was rector of Grace Church, City Island, N. Y., and died there, Dec. 16, 1888.

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Owen, Francis A., D.D., a minister of the Methodist Episcopal Church South, was born in Brunswick County, Va., Feb. 8, 1804. In 1822 he entered the Tennessee Conference, in which and in the St. Louis Conference (after 1874) he served efficiently as preacher, missionary, and editor of the Memphi Christian Advocate (1854), until compelled to take a supernumerary and finally a supernumerary relation. He died March 16, 1886. See Minutes of Annual Conferences of the M. E. Church South, 1888, p. 75.

P.

Page, Joseph Ruling, D.D., a Presbyterian minister, was born in New Brunswick, N. J., Aug. 1, 1817. He united with the Methodists at sixteen years of age, studied in Auburn Theological Seminary two years (1841-48); was preacher at Plymouth, N. Y., in 1858, pastor at Perry, from 1859 to 1851, from 1848 to 1857, and from 1859 to 1868; in the interim at Stratford, Conn. (1857-59), thereafter financial agent of Ingham University; resident at East Avon, N. Y., five years, and pastor at Brighton from 1875 until his death at Rochester, Dec. 17, 1884. See Gen. Cat. of Auburn Theol. Sem., 1888, p. 75.

Pan-Presbyterian Council. See Presidential Alliance.

Parker, H. J., D.D., a Baptist minister, was born at Cavendish, Vt., Nov. 12, 1812. He was graduated at eighteen at Harvard College in 1840, studied theology at Newton, was ordained in 1842, became pastor at Burlington, Vt., in 1844; in 1854 removed to Beaver Dam, Wis., in 1856 became pastor there; in 1861 removed to Austin, Minn., in 1872 to California, and died at Riverside, Jan. 30, 1880. See Cathcart, Baptist Exegete, s. v.

Parry, Richard, D.D., an English divine, was born at Ruthin, Flintshire. He was educated at Oxford, whence he was preferred dean of Bangor (1599), and finally bishop of St. Asaph (1604). He died Sept. 26, 1595. He possessed eminent episcopal qualities. See Fuller, Worthies of England (ed. Nuttall), p. 809.

Partridge, Alfred H., D.D., a Protestant Episcopal minister, was born Dec. 11, 1811. He graduated from the General Theological Seminary, N. Y., in 1838; was rector of St. Matthew's, Bedford, seventeen years, then of Christ Church, Brooklyn, until his death, April 8, 1883.

Patterson, Robert, D.D., a Reformed Presbyterian minister, was born at Littlekemny, County Donegal, Ireland. He studied there and at Londonderry, attended the Theological Seminary of the Reformed Presbyterian Church in Philadelphia, Pa., was licensed to preach in 1851 and ordained in 1852; became pastor in Cincinnati,
READING OF THE BIBLE

Pauline, Pierre Antoine Justin, a French prelate, was born at Pézanos (Hérault), Jan. 15, 1815. He was at first curé of St. Roch, Montpelier, made bishop of Grenoble in 1870, archbishop of Besançon in 1875, and died Nov. 4, 1881, leaving some pastoral letters and essays.

Pendleton, William N., D.D., a Protestant Episcopal, was born in Hanover County, Va., Dec. 26, 1809. He graduated from West Point Military Academy in 1820, was ordained in 1827; was successively professor at Newberry College, Del., principal of a high-school in Virginia, rector of All-Saints', Frederick, Md., and from 1855 of Grace Church, Lexington, Va., until his death, Jan. 15, 1883.

Pennell, George Carver, D.D., a Protestant Episcopal, was born in New York city, July 11, 1823. He graduated from Columbia College in 1842, and from the General Theological Seminary in 1845; was successively assistant rector of St. Paul's, Troy; rector of Grace Church, and afterwards of St. James', Buffalo; of St. Mary's, Mott Haven; of Christ Church, Roosevelt's Point; of St. John's, Newark, N. J.; and finally of St. John's Mission, Deadwood, Neb., where he died, May 20, 1892.

Pictorial Bibles. The value and interest added to books of almost all sorts by graphic illustrations has not escaped the attention of editors of the Holy Scriptures. In the Middle Ages this was effected by illuminating copies by hand. See Illumination, Art of. Since the invention of printing and the discovery of engraving, a similar effect has been more cheaply produced by designs on wood, metal, or stone, either etched or in relief. The romantic scenes of Bible history have been so often reproduced in paint and pencil, and the realistic scenes of Bible lands are so rich in aspect and important elucidation of ancient customs and institutions, that a just idea of Oriental life and manners can hardly be conveyed without some such aid to the eye. Accordingly both fancy and fact have been put into requisition for this purpose, and multitudes of volumes have been expressly aimed at such a result. One of the earliest is the Poor Man's Bible. See Bible, Pauuperum. The most noted is that of Hans Holbein (q.v.). In modern times artists and authors have vied with each other, and publishers have been lavish in their efforts to enrich and beautify their pages, with pictorial additions, representing not only the realities of antiquarian research, but also the conceptions of creative genius. Much of this is of little real help to the student, and some of it has really misled readers by imaginary notions and false analogies. But a real gain has been effected by most of the delineations borrowed from books of travel and exploration. These have been also incorporated in a compact and convenient form in the best Bible dictionaries now so widely circulated. One of the most popular and really serviceable of all the pictorial Bibles is that edited by Rev. Dr. John Kimball (q.v.). More expensive and elaborate ones have been issued by several English and American houses, which are an ornament to the household and an heirloom to the family.

Pike, Gustave Dorsey, D.D., a Congregational minister, was born at Topfield, Mass., Aug. 6, 1831. He graduated from Amherst College in 1851, from Andover Theological Seminary in 1856, became co-pastor at Nashua, N. H., in 1862, pastor at East Had- dam, Conn., in 1865, agent of the American Missionary Association at Rochester, N. Y., in 1867, and was its secretary from 1870 until his death, Jan. 29, 1895. He published a few missionary works. See Comp. Year-book, 1886, p. 80.

Plurality of Worlds. See Worlds, Plurality of.

Porter, Abner D., a Presbyterian minister, was born at Asheville, N. C., in 1817. He graduated from Princeton College in 1836 or 1837, studied at the Theological Seminary in Columbia, S. C., in 1842 became pastor in Greene County, Ala., in 1846 at Charleston, S. C., in 1851 at Selma, Ala., and finally became a missionary agent in Texas until his death, Dec. 8, 1872. See Nevin, Presb. Encyclop. a. v.

Presbyterian Alliance is the popular name of "The Alliance of the Reformed Churches throughout the World Holding the Presbyterian System," which was formed in London, England, in July, 1757, on the plan of voluntary association, by those bodies that chose to send delegates, and which held its first general council, so composed, at Edinburgh, Scotland, July 8 to 10, 1757, and its sessions in Philadelphia, Pa., Sept. 23 to Oct. 3, 1880. At these meetings topics of general fraternal interest were discussed in papers formally prepared by divines appointed for this purpose, and the proceedings of each were published in full.

Purdy, James Souveraine, D.D., a Protestant Episcopal, was born at Rye, N. Y., Sept. 1, 1825. He graduated from Trinity College, Hartford, Conn., in 1849, and from the General Theological Seminary, N. Y., in 1852; became rector at Southport, Conn., in 1858, of Calvary Chapel, N. Y., in 1860, and died at Saratoga, March 21, 1888.

Purdfy, George W., D.D., a Baptist minister, was born in 1809. He was baptized in 1830, became a preacher at once, labored in North Carolina, and died in 1880. He wrote some controversial tracts. See Cathcart, Bapt. Encyclop. a. v.

R.

Ramsey, James Beyerlin, D.D., a Presbyterian minister, was born near Elkins, Va., in 1818. He graduated from Lafayette College in 1836, and from Princeton Theological Seminary in 1840; became pastor at West Farms, N. Y., in 1841, after 1846 a missionary to the Chocow Indians, teacher and stated supply in various places, until his death, July 32, 1871. See Gene., Col. of Princeton Theol. Sem. 1865, p. 112; Nevin, Presb. Encyclop. a. v.

Reading of the Bible. The regular and constant perusal of the Holy Scriptures is so delightful a privilege of Christians that it is spontaneously adopted by the converted heart, and the book has such a charm both for the young and the old, the scholar and the unlearned, as to be a perpetual theme of study for every intelligent mind. It is also enjoined as a religious duty, as well in the volume itself [Deut. vi. 7; John v. 39], as in the prescriptive rules of most ecclesiastical bodies. The public use of the Bible was practiced by the Jews and by the early Christians, and has been continued among all Protestant bodies. See Lessons. Special officers were detailed in the early Church for the more general diffusion of this work. See Reader. In the Roman Catholic Church, however, and to some extent in the Greek Church, the perusal of the Scriptures, in the vernacular, has been prohibited. See Bible, Use of, by the Laity. Much of the modern so-called
"Bible-reading" is rather a mode of sermouning, or a casual stringing together of disconnected texts on some fanciful principle.

Reding, Joseph, a pioneer Baptist minister, was born in Faulquier County, Va., about 1750. He was baptized in 1771; began to preach immediately; labored in the country in South Carolina and died in December, 1815. See Cathcart, Baptist Encyclopedia, a v.

Rees, Thomas Swannes, D.D., a Welsh Congregational minister, was born in Carmarthenshire, Dec. 14, 1815. He was converted at thirteen, began to preach in 1832, was ordained in 1836, labored with great success in pastorate in Wales, and died April 29, 1865. See (Lond.) Cong. Year-book, 1888, p. 204.

Richards, Austin, D.D., a Congregational minister, was born at Plainfield, Mass., Feb. 9, 1800. He graduated from Amherst College in 1824, and from Andover Theological Seminary in 1827, was pastor at Franconesta, N. H., and at Nashua thereafter until 1870, and died at Boston, Mass., May 9, 1886. See Cong. Year-book, 1884, p. 38.


Riggs, Cyrus C., D.D., a Presbyterian minister, was born at Fairfield, Pa., April 10, 1810. He graduated from Jefferson College in 1836, studied in the Western Theological Seminary, was licensed to preach in 1839, ordained in 1840, pastor in Illinois until 1845, then in Maryland and Pennsylvania, and teacher in Beaver, Pa., in 1839. He died Aug. 29, 1888. See Nevin, Presbyterian Encyclopedia, a v.

Ross, Frederick A., D.D., a Presbyterian minister, was born in 1796. His long life was devoted to the service of Christ. He was remarkable for the vigor of his intellect, boldness and zeal in the pulpit, and the contributions of his pen to the literature of the Church. He died at Huntsville, Ala., April 18, 1868. See (N. Y.) Observer, April 19, 1868. (W. P. S.)

Rossell, Stephen Summer, D.D., a minister of the Methodist Episcopal Church South, was born at Philadelphia, Oct. 29, 1812. He graduated early from Augusta College, Ky., taught in Baltimore, Md., became professor in Dickinson College, joined the Baltimore Conference in 1838, and continued one of its distinguished preachers until laid aside by infirmity. He died April 27, 1882. See Minutes of Annual Conferences of the M. E. Church South, 1888, p. 13.

Sanford, David Platt, D.D., a Protestant Episcopal clergyman, was born at Redding, Conn., Jan. 29, 1819. He graduated from Trinity College, Hartford, in 1844; became minister at Woodbury in 1846, at Oxford and Quaker's Farms in 1847; Walscotville in 1849; St. Louis, Mo., in 1850; New Milford, Conn., in 1851; Brooklyn, N. Y., in 1858; Faribault, Minn., in 1858; Long Hill, Conn., in 1859; chaplain in the army in 1862; rector at Wolsontville in 1864; Rochester, Minn., in 1865, South Carolina, in 1870; Hazlewood in 1874, and died at Thompsonville, April 3, 1888.

Santa Sophia. See Sophia (Saint), Church of.

Sawtell, Eli Newton, D.D., a Congregational minister, was born at Milford, N. H., Sept. 8, 1799. He graduated from Greenville College, Tenn., in 1823, from Maryville Theological Seminary in 1826, and studied at Andover in 1826; was Presbyterian minister at several places in Tennessee and Kentucky until 1836; then went as chaplain to Hawaii, and filled other ecclesiastical offices until 1864; Congregational minister at Saratoga Springs, N. Y., from 1865 to 1867; thereafter served in various ecclesiastical offices until 1875, and on Staten Island, April 6, 1885. See Cong. Year-book, 1886, p. 32.

Sawtell, Henry Allen, D.D., a Baptist minister, was born at Sidney, Me., Dec. 11, 1812. He graduated from Colby University in 1834, and from the Newton Theological Seminary in 1828; was pastor at Lakeville, Me., one year; missionary to China from 1859 to 1861; pastor at San Francisco, Cal., in 1862; at Chelsea from 1877 until his death, Nov. 22, 1885. He wrote frequently for the religious journals, also a volume entitled Things to Think of. See Cathcart, Baptist Encyclopedia, a v.

Scott, Robert, D.D., L.L.D., an English Methodist minister, was born at Rainbridge, Sept. 17, 1814. In 1845 he entered the Wesleyan ministry, in 1846 was appointed governor of the connectional school at Dublin, and subsequently of that at Belfast. He was foremost in the work of Methodist education in Ireland. He died Nov. 28, 1885. See Minutes of the British Conference, 1884, p. 35.

Scott, William Anderson, D.D., L.L.D., a Presbyterian minister, was born at Rock Creek, Bedford Co., Tenn., Jan. 81, 1813. He was converted at fifteen, licensed to preach at seventeen, and immediately began his itinerant ministry. He graduated from Cumberland College, Ky., in 1833, studied one year at Presby- ton Theological Seminary, was ordained in 1835, labored several years as missionary and teacher in Louisiana, Arkansas, and Tennessee; pastor at Nashville in 1838; at Tuscaloosa, Ala., in 1840; New Orleans, La., in 1843; San Francisco, Cal., from 1855 to 1863; travelled in Europe, and served as pastor at Birmingham, England; at New York city in 1863; and at San Francisco from 1870 until his death, Jan. 14, 1885. See Necrology Report of Princeton Theol. Sem. 1885, p. 30.

Scoevil, Sylvester, D.D., a Presbyterian minister, was born at Peru, Mass., March 8, 1796. He graduated from Williams College in 1822, and studied two years at Princeton Theological Seminary; labored as a missionary on the Delaware River; was pastor at Woodbury, N. J., in 1826; supply at Norristown, Pa., in 1828; in Ohio from 1833 to 1886; agent of domestic missions until 1846; and president of Hanover College, Ind., until his death, Sept. 17, 1889. See Nevin, Presbyterian Encyclopedia, a v.

Seely, Raymond Hort, D.D., a Congressional minister, was born at Norwalk, Conn., Feb. 19, 1812. He graduated from New York University in 1839, and from Union Theological Seminary in 1842; became pastor at Bristol, Conn., in 1848; Springfield, Mass., in 1849; at the American Chapel, Paris, in 1858; Havrehill, Mass., in 1860, and died there, Sept. 9, 1890. He published several sermons and addresses. See Cong. Year-book, 1886, p. 82.

Sessions, John, D.D., a Presbyterian minister, was born at Putney, Vt., Sept. 29, 1795. He graduated from Dartmouth College in 1822, studied one year at Princeton Theological Seminary, ministered at various Presbyterian and Congregational churches in New York, Ohio, and Connecticut, teaching several years meanwhile until 1868, when he removed to California, and in 1879 to Honolulu, where he died, April 6, 1884. See Necrology Report of Princeton Theol. Sem. 1886, p. 10.

Shaffer, Joseph L., D.D., a Presbyterian minister, was born at Hartland, N. J., May 9, 1782. He was graduated from Princeton College in 1808, studied theology under Rev. Dr. Woodbell, was licensed to preach in 1810, served two years as a missionary, and thereafter as pastor at Newton (with the exception of three years at Middletown Point), until his death, Nov. 12, 1858. See Nevin, Presbyterian Encyclopedia, a v.
Shailer, William H., D.D., a Baptist minister, was born at Haddam, Conn., Nov. 20, 1807. He graduated from Madison University in 1835; studied at the Newton Theological Institution, teaching meanwhile; became pastor at Deep River, Conn., in 1836; at Brookline, Mass., in 1837; at Portland, Me., in 1854, and without charge from 1877 until his death, Feb. 20, 1881. See Cathcart, Baptist Encyclopedia, s. v.

Siegmund, George F., D.D., a Protestant Episcopal clergyman, was born in Prussia in 1838. He studied at the University of Halle; came to America in 1872; became assistant at the Church of the Annunciation, New York city, in 1874, and afterwards at Grace Church; founded the German Church Society, and died in New York City, Feb. 28, 1884.

Smiley, George W., D.D., a Presbyterian minister, was born in Perry County, Pa., in 1818. He studied two years in Dickinson College; removed to Lexington, Ky., where he was converted; joined the Methodist Church, and for twenty years served as an itinerant preacher, then as a Reformed Dutch minister at Philadelphia, and finally, for fourteen years, as a Presbyterian minister at Potterville. He died June 19, 1883. See Nettles, Presbyterian Encyclopedia, s. v.

Smith, Albert Patterson, D.D., a Protestant Episcopal clergyman, was born in New Hampshire in 1809. He graduated from the General Theological Seminary, N. Y., in 1842, served at Camden, N. J., then as rector of St. Peter's Church, Casenovia, for thirty-three years, until his death, March 14, 1889.

Society for Promoting Christian Knowledge, an important religious association of the Church of England, founded in 1698, designed to support charity-schools in England and Wales, and to circulate annotated Bibles, tracts, and books, chiefly in the British dominions. It has published many valuable works of a popular religious character. It is distinct from, but somewhat akin with, the Religious Tract Society, which was instituted in 1799, and which has a wider field. It is supported by endowment, contributions, and sales, and has an annual income of about half a million dollars.

Sophia (Saint), Church (or Mosque) or, the most notable edifice in Constantinople, built by the emperor Constantine, A.D. 330, and so named in honor of the divine wisdom (Sophia). It was one of the first Christian churches permitted after the persecution by Diocletian. Thirteen years afterwards it was enlarged by Constantius, son of Constantine; was burned in 404, rebuilt in 415 by Theodosius II; burned a second time in 532, and in 588 was reconstructed from the foundation by Justinian, and dedicated on Christmas eve, 549. In 1453, when the Turks entered the city, the people gathered together in this church, but they were seized and massacred, the building being saved from destruction by Mohammed II, who conceived the idea of transforming it into a mosque. The whole aspect, both internally and externally, was entirely changed to accommodate the new worship; the pictures and mosaics were covered over, the altar rebuilt in the corner towards Mecca, a minaret was added at one corner, and the form of the church was changed to that of a crescent. Since then other buildings have been added to the original, a sacristy and baptistery being the most prominent. Among the sacred curiosities found in the crypt are, according to tradition, the block of red marble used as the cradle of our Saviour, the cup used by Mary in washing Jesus, both from Bethlehem; also the "sweating column," "shining stone," and "cold window," visited by Moslem pilgrims as miraculous. The original form of the church was that of a cross enclosed in a square, whose sides measure two hundred and forty-five feet; including the portico, two hundred and sixty-nine feet. Having been enlarged and rebuilt several times, the original form has been lost, and now the exterior of this edifice is singularly heavy. Unsightly and disproportionate in appearance, even the effect of its unusual dimensions is

Exterior of the Church of St. Sophia.
destroyed by its lack of symmetry, it presenting an irregular mass of cupolas, half-domes, shelving roofs, circular tablets. On the top of the cupola the verse "God is the light of the heavens and the earth" is illuminated during the festivals. Like all mosques the centre, so celebrated for its architectural beauty, looks low and flat, and from the outside produces nothing of the effect which was its purpose. The west side forms the entrance. The first vestibule was called in ancient times the narthex. The gallery for the women runs around three sides, supported by many magnificent columns borrowed from ancient buildings. The chief object of beauty is the dome, called the "spherical dome," on account of its exceeding light weight, consisting of pumice-stone bricks from Rhodes. It rises to the height of one hundred and eighty feet, resting on four massive arches. In the corners of this dome are four seraphim in mosaic, and on the arches can still be traced the sketches of madonnas and saints. Most of the ornamentation has been replaced by gigantic specimens of Turkish calligraphy, quotations from the Koran, on
this is closed to Christian visitors except upon special
firman, which may be easily obtained, at a small ex-
 pense, through the interposition of the masters of the
principal hotels.

Spotswod, John Boswell, D.D., a Presbyterian
minister, was born in Dinwiddie County, Va., Feb., 8,
1808. He studied at Amherst College in 1828, and
from Princeton Theological Seminary in 1832; be-
came pastor in Sussex County, Va., in 1838; at Ellicott's
Mills in 1840; at New Castle, Del., in 1842; resigned in
1884, and died there, Feb. 10, 1885. See Necropt. Report

St. Sophia. See Sophia.

Sterling, John Willson, D.D., a Presbyterian
minister, was born at Black Walnut, Pa., July 17, 1816.
He graduated from the College of New Jersey in 1840,
and from Princeton Theological Seminary in 1844; be-
came pastor at Tunkhannock, Pa., in 1845; professor in
Carroll College, Wis., in 1846; teacher at Waushesa in
1847; professor in the University of Wisconsin in 1848,
and died in office, March 8, 1860. See Necropt. Report
of Princeton Theol. Sem., 1865, p. 44.

Stiles, Joseph Clay, D.D., LL.D., a Presbyterian
minister, was born in Savannah, Ga., Dec. 6, 1785.
He graduated from Yale College in 1814, studied and
practiced law, spent one year (1825) in Andover The-
ological Seminary, became an evangelist in Georgia and
Florida (1829), and afterwards (1833) in Kentucky;
pastor in Richmond, Va. (1844), at Mercer Street, New
York City (1848), agent of the American Bible Society
(1850), pastor in New Haven, Conn. (1858), and finally
an evangelist in several of the Southern States. He
died March 27, 1874. See Nevins, Presb. Encyclop. e. v.

Stook, John, LL.D., an English Baptist
minister, was born in London, Dec. 7, 1817. He began to preach
at the age of sixteen, studied two years at University
College, London, became pastor at Chatham in 1849, at
Devonport in 1857, and died May 9, 1884. In 1867 he
visited the United States, and was most cordially re-
ceived. He published a large number of religious vol-
umes and tracts. See ( Lond.) Baptist Hand-book, 1885,
p. 157.

Suddards, William, D.D., a Protestant Episcopal
clergyman, was born in 1800. He was originally a
Methodist preacher, was ordained by bishop M'Ilvaine,
rector of Grace Church, Philadelphia, Pa., over forty
years ago, died there, Feb. 29, 1884. See Necropt. Re-
port of Princeton Theol. Sem., 1884, p. 44.

Sumner, M. T., D.D., a Baptist minister, was born in
Massachusetts, Sept. 6, 1815. He graduated from
Brown University in 1838, engaged in teaching and
preaching in Richmond, Va., in 1840, became agent of
the American Tract Society in 1854, secretary of the
Baptist Mission Board in 1858, subsequently held se-
veral other agencies, became pastor at Athens, Ala., in
1880, and died Aug. 23, 1885. See Cathcart, Baptist
Encyclop. e. v.

Sunderland, La Roy, a brilliant but erratic char-
acter, was born at Exeter, R. I., May 15, 1802. He
became a Methodist preacher in 1828, and soon was
known as a contriver of the most serious of worldly,
anti-slavery, and eventually on physiology and psychology.
He died a professed infidel, May 15, 1885. He was the
editor of various journals, and the author of several vol-
es on the above subjects.

T.

Talbot, Joseph Crickshane, D.D., LL.D., a Prot-
estan Episcopal bishop, was born at Alexandria, Va.,
Sept. 5, 1816. He studied at the Alabamia University in
1835 removed to Kentucky, and engaged in mercan-
tile pursuits; in 1843 became a candidate for clerical
orders, in 1846 was ordained deacon, and in 1848 pres-
byter; in charge of St. John's Church, Louisville,
seven years, and in 1858 became rector of Christ Church,
Indianapolis; in 1859 was elected assistant bishop of
Indiana, and in 1872 became bishop of the diocese. He
died Jan. 16, 1885.

Taylor, Eliza E. L., D.D., a Baptist minister, was
born at Delphi, N. Y., Sept. 20, 1815. He graduated from
Madison College in 1836, served as the theologian in the
Seminary at Hamilton, became pastor in Pierrepont Street,
Brooklyn, in 1865, secretary of the Baptist Church Edi-
fice Fund, and died Aug. 20, 1874. See Cathcart, Bap-
tist Encyclop. e. v.

Tefft, Benjamin Franklin, D.D., LL.D., a Meth-
odist Episcopalean divine, was born near Utica, N. Y.,
Aug. 20, 1815. He graduated from Wesleyan University in
Connect., in 1836, became successively teacher and preacher
in New England until 1844, thereafter professor in
Indiana Asbury University, in 1846 editor of The Ladies'
Repository, from 1852 to 1862 teacher and pastor in New
York and Maine, from 1862 to 1865 engaged in United
States commissions abroad and at home, in 1866 pastor
at Portland, Me., in 1878 editor of the Northern Border,
having assumed the position of a local preacher, and died
at Bangor, Me., Sept. 17, 1885. He published several
works, the latest of which was an elaborate volume on
Evolution, A Manual Record of Wesleyan University,
1885, p. 9, 465.

Thurston, Stephen, D.D., a Congregational
minister, was born at Sedgewick, Me., Dec. 22, 1797.
He graduated from Bangor Theological Seminary in 1825,
became pastor at Searsport (then Prospect), Me., in
1826, was pastor of the Maine Mines (now Sherman) from
1844 to 1876, and died May 27, 1884. He published sev-

Toby, Thomas W., D.D., a Baptist minister, was
for several years a missionary to China, afterwards pas-
tor in North Carolina, professor in various literary in-
stitutions, pastor at Union Springs, then at Camden,
Ala., and finally principal of the Collegiate Institute at
Eufala, among the Creek nation. He died at Lake
Weir, Fla., in February, 1885, aged sixty-five years.

Trench, Richard Chevrevix, D.D., a prelate of
the Irish Church, was born in Ireland, Sept. 5, 1807.
He was educated at Harewood and at Trinity College,
Cambridge, and took his degree in 1829. He was short-
ly afterwards ordained as curate to Hugh James Rose
of Hadleigh. At this time Trench joined the High-
Church party, without having the smallest leaning
to Romanism. He had a tolerance for, though not in-
tellectual sympathy with, the broad school. While hold-
ing a small incumbency in Hampshire, Trench be-
came acquainted with the Rev. Dr. (afterwards bishop)
Wilberforce, whose curate he became. In 1845 Wil-
berforce was made dean of Westminister, and Trench
became rector of Itchenstake, a small village near Win-
chester, joining to his work there, as soon as Wilber-
force became bishop, that of examining chaplain, and
soon after that of theological professor at King's Col-
lege. In 1856 Trench was made dean of Westminster,
a position which he held to the end of 1863. On Jan.
1, 1864, he was consecrated archbishop of Dublin, and
resigned his office in 1885, and died March 28, 1886.
As a writer, Trench is known beyond the confines of
his own country. He was poet, philologist, and theo-
logian. Of his many writings the best known are, On
the Authorized Version of the New Testament (Naples,
1858) — Synonyma of the New Testament (8th ed. re-
vised, Lond. 1875) — Exposition of the Sermon on the
Mount, etc. (3d ed. 1865) — Studies in the Gospels
(1870) — The Star of the Wise Men (1860) — Commen-
tary on the Epistles to the Seven Churches in Asia, Rev.
14, 16, 17 (1884) — Notes on the Parables of Our Lord
(1871) — Notes on the Miracles of Our Lord (edd.) —
On the Lessons in Proverbs (1865) — Lectures on Medi-
ceval Church History (1878) — Sermons Preached be-
fore the University of Cambridge (1886) — Sermons Preached
in Westminster Abbey (1881) — The Hebrews Lectures.
TRIMBLE

for 1845 and 1846 (1860).—Sermons Preached for the
Most Part in Ireland (1878).—Sacred Latin Poetry
(1864)—English, Post and Present (7th ed. 1871).—
A Select Glossary of English Words (1872).—On the
Study of Words (1868).—Brief Thoughts and Medita-
tions on Passages of Holy Scripture (1844). Trench
was also a member of the English Company for the
Revision of the New Teat. (B. P.)

TRIMBLE, Robert W., LL.D., a Protestant Episcopal
clergyman, was born at Wheeling, W. Va., Feb. 2,
1829, ordained deacon in 1856, and presbyter in 1860,
was rector at Pine Bluff, Ark., for twenty-one years,
died April 18, 1892.

TUCKER, Silas, D.D., one of five brothers, all Bap-
tist ministers, was born May 15, 1818, baptized in 1835,
licensed the next year, studied in the seminary at Ham-
ilton, N. Y., in 1837 became pastor in Cleveland, O.,
subsequently of other churches in Ohio, Indiana, and
Illinois, and died at Aurora, Ill., Nov. 2, 1872. See Cath-
cart, Baptist Encyclopedia. (n. v.)

Turnbull, Robert, D.D., a Baptist minister, was
born in Yorkshire, Linlithgowshire, Scotland, Sept. 10, 1809.
He was religiously trained, graduated from Glas-
gow University, studied with Dr. Chalmers, preached
a year and a half at Westminister, Worcestershire, Eng-
land; came to America in 1838, became pastor at Danbury, Conn., for
two years, afterwards at Hartford; in 1845 he was, in Hartford.
He preached in various places with much success,
in 1872 became secretary of the Connecticut Baptist As-
soeiation, and died Nov. 20, 1877. He published a
number of popular religious works. See Cathcart, Bap-
tist Encyclopedia. (n. v.)

W.

Wadsworth, Edward, D.D., a minister of the
Methodist Episcopal Church South, was born at New
Berne, N. C., Aug. 28, 1811. He was converted in 1829,
entered the Virginia Conference in 1881, in which,
and subsequently (1855) in the Alabama Conference,
he filled important stations until 1860, when he became a
professor in the Southern University, and in 1871 he
returned to pastoral work, in which he continued until
his death, in the spring of 1883. See Minutes of An-
nual Conferences of the M. E. Church South, 1883, p. 97.

Wallace, Robert Howard, D.D., a Presbyterian
minister, was born at Montgomery, N. Y., Nov. 12, 1796.
He studied with Rev. Dr. McDermott, and was
preached in 1824, served in the
domestic missions of the Associate Reformed Church,
became pastor at Little Britain and City, N. Y., in
1825, and died in that relation, Feb. 9, 1868. See Nevins,
Preb. Encylop. (n. v.)

Walsh, John Johnston, D.D., a Presbyterian
minister, was born at Newburgh, N. Y., April 4, 1820.
He joined the Church at the age of eighteen, graduated
from Union College in 1839, and from Princeton The-
ological Seminary in 1845, went as a missionary to India,
returned after thirty years of labor, was pastor at Mil-
lerstown, N. Y., from 1874 to 1876, and died Feb. 7, 1884. See Necro-
logy of Presbyterian Theologians, 1894, p. 31.

Warren, Jonah G., D.D., a Baptist minister, was
born at Westfield, Mass., Sept. 12, 1812. He graduated
from Brown University in 1838, and from the Newton
Theological Institution in 1838, became pastor at Chic-
opee the same year, at North Troy, N. Y., in 1849, sec-
retary of the American Baptist Mission Union in 1855,
resigned in 1874, and died in New Centre, Mass.,
Feb. 27, 1884. See Cathcart, Baptist Encyclopedia. (n. v.)

Watkins, William H., D.D., a minister of the
Methodist Episcopal Church South, was born in Jeffer-
sun County, Miss., April 11, 1815. He was converted
early in life, entered the Mississippi Conference in
1865, and labored earnestly and successfully until his
death, Feb. 5, 1881. See Minutes of Annual Con-
ferences of the M. E. Church South, 1881, p. 811.

Watson, John Lewis, D.D., a Protestant Episcopal
clergyman, was born at Boston, Mass., Aug. 27, 1797.
He graduated from Harvard College in 1816, became
rector at Fishkill, N. Y., in 1835, assistant at Trinity
Church, Boston, in 1886, rector of Grace Church, New-
ark, N. J., in 1846, of Burlington College in 1858, chap-
lain of University of Vermont, and in 1855, placed on
the retired list in 1861, and died at Orange, N. J., Aug.
12, 1884.

Webster, John Calvin, D.D., a Congregational
minister, was born at Hampton, N. H., Jan. 19, 1810.
He graduated from Dartmouth College in 1835, and
from Andover Theological Seminary in 1838; preached
at Wells, Me., two years thereafter; was seamen-chap-
lain at Cronstadt, Russia, in 1888; pastor at Hopkin-
town, Mass., until 1844; professor in Wheaton College,
Ill., until 1875; acting-pastor in Lisbon, in the same
state, from 1875 to 1882, and died at Wheaton, Aug. 12,
1884. He published several sermons. See Cong. Year-
book, 1885, p. 87.

Weilwood. See Moncrief.

Wentworth, Ezra, D.D., a Methodist Episco-
pal, was born at Stonington, Conn., Nov. 4, 1813.
He was converted in 1831; studied at Cazenovia,
N. Y.; graduated from Wesleyan University, Conn., in
1837; became a teacher in Gouverneur Seminary in 1888,
and in 1841 in Troy Conference Academy, Joining the
Troy Conference the same year; in 1849 was elected
president of Michigan College, Ill.; in 1850 professor in
Dickinson College, Pa.; in 1854 went as a missionary
to Foochow, China; in 1862 became pastor of North-
second Street Church, Troy, N. Y.; in 1865 of State
Street Church, in the same city; in 1888 at Pittsfield,
Mass.; in 1871 at Amsterdam, N. Y.; in 1872 editor of
The Ladies' Repository, at Cincinnati, 0.; in 1877 be-
came superannuated, and died at Sandy Hill, N. Y., May
25, 1886. He was possessed of remarkable and varied
talents, wrote much and brilliantly, especially for the
journals, and several times was a member of the Gen-
eral Conference. See Alumni Record of Wesleyan Uni-
versity, 1888, p. 17, 654.

Wesleyan Methodist Connection of
America. This society grew out of a separation
from the Methodist Episcopal Church, on account of the
connexion of that body with slavery, and the ar-
bitrarily character of its government. The withdrawal
of Rev. O. Scott, J. Horton, L. R. Sumner, J. Der-
lee, and Lucius C. Matlack, in the latter part of 1842,
and the establishment of a religious paper known as the
True Wesleyan, are regarded as the commencement of the
movement which led to the Wesleyan organiza-
tion. A bill, signed by all of the above-named persons
except L. C. Matlack, was issued in the True Wesleyan,
and otherwise circulated, for a Wesleyan anti-slavery
convention, to be held at Andover, Mass., commencing
Feb. 1, 1843; and fifty-two delegates from Massachu-
setts, Pennsylvania, Connecticut, and New Hamp-
shire, responded to the call. In this convention a large
number of resolutions were presented and adopted, set-
ning forth the principles which had guided them in
their separation from the mother church. Provisions
were also made in this convention for another general
central convention to be held in Utica, N. Y., May 31 following,
for the purpose of effecting the permanent organization
of the Wesleyan Methodist Connection. One hundred
and fifty-three delegates responded to the last-named
call, representing New York, Michigan, Connecticut,
Rhode Island, New Hampshire, Ohio, Pennsyl-
avania, and Massachusetts.

At this latter convention a discipline was formulated,
and among the principles set forth for the government
of the Church the following were some of the most
prominent:
Opposition to slavery.
3. No fellowship with secret, oath-bound societies.
4. Plainness in apparel and manner of life.
5. Equal representation of ministers and laymen in the government of the Church.

Such early confessions were established, viz.: New England, Champaign, New York, Miami, Alleghany, and Michigan, and the youthful denomination started upon its heaven-appointed mission. The first general conference was held in Cleveland, O., commencing Oct. 2, 1823.

Like all other reformatory bodies, this society was born in the midst of the most bitter persecution; and, viewed from a human standpoint, under the most unfavorable circumstances. Their opposition to the institution of American slavery at a time when the masses of society had believed it to be right, as a matter of policy, opposed it, made them a target for all kinds of abuse, and the opportunity was not neglected by the people. A single illustration in this connection will be sufficient. On one occasion, while Rev. Luther Lee was speaking against slavery, he was treated to a solution of whiskey and lampblack, which was thrown upon him, and not only marred his personal appearance, but ruined his suit of clothes. He continued his address, however, and that meeting proved to be one of the best for the cause that was ever held.

The combination of the historian and the benefactor, the encouraging notwithstanding these unfavorable surroundings; and within ten years the membership in the various conferences aggregated more than ten thousand. They were not of the popular and aristocratic class, neither were they altogether poor and unlearned. Among the membership were men and women of remarkable intellectual ability, who were instrumental in the hands of God in building up and establishing the educational interests of the Connection, until they were not behind other denominations of equal size in this particular.

The history of the society, the propriety of establishing an institution of learning was urged upon the people, and efforts were made in this direction at Leoni, Jackson Co., Mich., and also at Wheaton, Ill., but the matter finally took a more definite form in the location of a denominational college at Adrian, Mich. The citizens of Adrian donated largely towards the enterprise with the understanding and agreement that, if within five years the Wesleyans should erect buildings and secure property, free from debt, amounting to $100,000, the school should become the property of the denomination, and to that end the sum was raised in the given time, and the terms having been complied with, an unquestionable title was secured. A competent faculty was placed in charge of the college, and astonishing success attended the enterprise from the beginning. Students flocked in from all parts of the country, and many were compelled to find rooms in private residences near the college, all of the desirable rooms in the two large buildings erected for that purpose being occupied.

After the war of the rebellion had closed and peace had been restored, the nation bore the heavy curse of human bondage, some of the leading men in the Connection, believing that the mission of the denomination was ended, conceived the idea of uniting all non-Episcopal Methodist churches into one body, and combined their efforts with others in effecting the proposed combination. A convention was held in the city of Cleveland, O., June 21, 1865, where committees were appointed and steps taken looking towards such a union of churches. Provisions were also made for another conference, which met in Cincinnati, May 9, 1866, and at this time the union was brought upon and the foundation laid. The expectations of the Wesleyan leaders were not met, however, from the fact that the denomination, as a whole, were not satisfied with the terms of the union, and also from their general disagreement with the proposition that the mission of their church was ended. When the reformatory principles adopted by the Wesleyans were presented for the consideration of the convention, they were entirely ignored, and secret societies were eulogized instead of being reproved. Finding that the union was not a success, most of the Wesleyan leaders in the movement withdrew and united with other religious communions, and a number of local churches followed their example. These may be properly termed the "dark days" of the Connection, and when the "smoke of battle" had cleared away, it was found that somewhat serious injuries had been sustained. Not the least of these was the transfer of Adrian College to the control of another denomination. In the midst of the exciting scenes connected with the union movement a majority of the trustees were prevailed upon to make the transfer, though not in harmony with the wishes, and without the consent of the denomination. Committees have been appointed by the General Conference to look after the legality of the transfer, and to consider the feasibility of taking legal steps for the recovery of the college. Notwithstanding the tidal wave of adversity that had swept over the Connection, those who remained true and strong by their "colors" were not disheartened. Other men as noble as the first—and of greater value to the Connection, because of the fact that they remained true to principles through the struggle that tried men's souls—succeeded in seeing the business through the breakers to the calm sea of renewed prosperity.

The troubles of the conflict only intensified the zeal of the tried and true, and the result was a general revival all through the Connection, and a healthful growth has been realized since that time both in membership and finances.

A large and commodious publishing house has been erected in the city of Syracuse, N. Y., which is the headquarters of the denomination, where the principal part of the business of the Connection is transacted. Rev. W. C. Kimball is the business manager, who not only has charge of the business transacted at the office, but visits the various annual conferences, and looks after the denominational interests in connection therewith. Rev. N. Wardner is editor of the Wesleyan Methodist, the official organ of the denomination, and of the Bible Standard, a monthly magazine devoted to the doctrine and experience of Scriptural holiness, both of which are published at the publishing house in Syracuse, and receive a liberal patronage from the people. He is also editor of The Children's Banner, and Good Words, pamphlets issued to sustain the way of truth.

The publishing interests of the Connection, including building, printing machinery, etc., are valued at about $50,000, to which additions are constantly made, and all is free from debt.

Two seminaries are now the property of the Connection, one located at Waseca, Dodge Co., Minn., with professor E. G. Paine as principal, and the other at Houghton, Alleghany Co., N. Y., with professor A. R. Dodd as principal. Both of these schools are in a prosperous condition, and an honor to the Connection.

Added to these is the Illinois Seminary, in connection with Wheaton College, Ill., under the care of Rev. L. N. Stratton, D.D., as president, where a goodly number of young men are in course of education each year for the Christian ministry.

There are at this date (September, 1896), twenty-one conferences in the denomination, aggregating about five hundred ministers and twenty thousand members. Officers of the General Conference are, president, Rev. N. Wardner, Syracuse, N. Y., and secretary, Rev. E. W. Bruce, of the same place, who are the joint authors of this article.

Westgate, George Lewis, a Methodist Episcopal minister, was born at Fall River, Mass., April 12, 1844. He graduated from Wesleyan University, Conn., in 1865; studied two years in Union Theological Seminary, N. Y., and in 1867 joined the Providence Conference, in which and afterwards (1874) in the New York
East Conference he occupied important stations until his election, in 1880, as professor of social science in his alma mater, a position which he retained until his death, June 28, 1885. See Alumni Record of Wesleyan University, 1885, p. 212; Minutes of Annual Conferences, 1886, p. 65.

White, William Spottswood, D.D., a Presbyterian minister, was born in Hanover County, Va., July 30, 1800. He attended Hampden-Sidney College, studied theology under Dr. John H. Rice, and was licensed to preach in 1827; labored in Nottoway, Amelia, Lunenburg, and Dinwiddie counties, Va.; in 1828 became pastor at Roanoke, Va.; in 1829 was elected in 1834 agent of the American Tract Society, in 1836 principal of a female school, in 1848 pastor at Lexington, Va., and died there, Nov. 29, 1873. See Nevin, Presbyterian Encyclopedia, s. v.

Williams, James Alfred, D.D., a Protestant Episcopal clergyman, was born at Orange, N. J., Sept. 6, 1869. He graduated from Columbia College in 1891, and from the General Theological Seminary in 1896; became rector of St. Paul's, Orange, in 1897, and continued there until his death, Sept. 3, 1888. He was president of the standing committee of his diocese for many years.

Williamson, Samuel D., a Presbyterian minister, was born in York District, S. C., June 12, 1796. He graduated from South Carolina College in 1818, and studied theology under Rev. Mr. Stevens, pastor at Providence in 1822, professor in Davidson College in 1840, his president from 1841 to 1854, and pastor at Washington and Columbus, Ark., from 1857 to 1876. He died March 12, 1882. See Nevin, Presbyterian Encyclopedia, s. v.

Wilson, John A., D.D., a Protestant Episcopal clergyman, was born at Washington, D. C., in 1810. He graduated from Kenyon College and Gambier Theological Seminary; was rector of Zion Church, Pontiac, Mich., from 1840 to 1847, and thereafter of St. Luke's Church, Ypsilanti, until 1882. He died May 7, 1885.

Wilson, John Glasgow, D.D., a minister of the Methodist Episcopal Church South, was born in Maury County, Tenn., in 1826. He was piously reared in the Presbyterian Church, graduated from Nashville University at the age of sixteen, and licensed to preach at twenty-four; served for twenty years as president of Huntsville Female College and Warren College, Ky.; in 1876 became pastor of St. John's Church, St. Louis; in 1880 president elder, and died Aug. 5, 1894. See Minutes of the Annual Conferences of the M. E. Church South, 1894, p. 142.

Wilson, Samuel B., D.D., a Presbyterian divine, was born in South Carolina about 1782, studied in the usual schools of the day, was pastor for thirty-seven years, and subsequently professor in the Union Theological Seminary of Virginia, at length emerging until his death, in August, 1869. See Nevin, Presbyterian Encyclopedia, s. v.

Wilson, Samuel Jennings, D.D., LL.D., an eminent Presbyterian minister and educator, was born near Washington, Pa., July 19, 1828. He graduated from Washington College in 1852, and from the Western Theological Seminary in 1856, was licensed to preach the same year, served two years as teacher in the seminary, in 1857 became professor there, and continued in office until his death, Aug. 17, 1883. See Nevin, Presbyterian Encyclopedia, s. v.

Winkler, Edward Theodore, D.D., a Baptist minister, was born at Savannah, Ga., Nov. 13, 1823. He graduated from Brown University in 1848, and studied theology under Dr. Albert G. Slichter; in 1845 was assistant editor of the Christian Quarterly, and supplied the pulpit at Columbus, Ga., for six months; in 1846 became pastor at Albany, and subsequently at Gallionville; in 1852 secretary of the Southern Baptist Publication Society; in 1854 pastor at Charleston, S. C.; in 1872 at Marion, in 1874 editor of the Alabama Baptist, and died Nov. 10, 1883. He wrote several denominational works. See Cathcart, Baptist Encyclopedia, s. v.

Witherspoon, Andrew D.D., a Methodist Episcopal minister, was born at Leith, Scotland, May 16, 1808, and emigrated to America with his parents when nine years old. He was converted at sixteen, licensed to preach in 1822, and next year admitted into the Troy Conference, in which he held prominent appointments until his superannuation, in 1877, when he removed to Kansas, and died there, Feb. 9, 1885. He was a member of six general conferences. See Minutes of Annual Conferences, 1885, p. 35.

Worlds, Plurality of. The question whether other worlds than the earth are inhabited is one of great interest both to the student of nature and to the theologian. There are two classes of arguments that may be brought to bear upon its solution.

1. Probabilities from Analogy. From the fact that our own globe is populated, it has naturally been inferred that other stellar bodies are so likewise. Else why do they exist? Surely, it is contended, they cannot have been formed merely for the delectation of the comparatively few denizens of this relatively insignificant orb. But are we sure of that? If man be the only intelligent creature, it is inconsistent neither with reason nor with almost any reasonable view, that the whole visible creation was intended for his express benefit and behoof. Moreover, the presumption from analogy almost wholly breaks down if extended to its legitimate results in this question. If the other celestial spheres are inhabited, it is doubtless with rational and moral beings like ourselves, for mere accountable animals would be a sorry outcome of so vast creative power and skill. In that case they are free of will, and some of them, at least, have probably fallen, like men and angels. Has a Redeemer been provided for them also? It would seem not, from the silence of revelation on the subject, or rather from the implications of soteriology. It is hazardous to aver that Christ has died for other worlds than our own, or that he will ever do so. Here is apparently an incongruity which clogs the hypothesis of other planetary bodies being inhabited.

2. Evidence of Science. This is really a problem within the domain of physics, and should be decided by an appeal to known facts. These are neither few nor indistinct. The moon, which is our nearest and most familiar neighbor, is pronounced by the latest observers to be utterly uninhabitable. She has neither atmosphere nor water, at least not on the hemisphere which is constantly presented towards us. But she has enormously deep craters, which speak of fearful convulsions upon her surface, and her face appears to be entirely destitute of all possibilities of vegetation. In fact, an ordinary-sized farm, or even a considerable dwelling, had it existed there, would probably have been detected by the powerful telescopes which have scanned and even photographed the lunar landscape.

Turning now to Venus, our nearest fellow-planet, we find her not much more favorably situated. She has so wide a variation of temperature at different seasons of the year, owing to the great obliquity of her ecliptic, as must be fatal to all animal or vegetable existence. Mercury, the sole other planet within our orbit, is even worse off, being so near the sun that no life could possibly endure the terrific heat. Mars, our first outside neighbor, is circumstance no less favorable; but the close observation, for which he affords peculiar facilities, has failed to discover any positive indications of habitation or population; and his inhabitants, if they are members of our own planetary system, Jupiter and Saturn may perhaps have a temperature capable of supporting life, but the different colored moons of the former and the singular electric zone of the latter, besides their exceeded—
Zschokke, Johann Heinrich Daniel, a German writer, was born at Magdeburg, March 22, 1771. He was erratic in his early youth, but studied at the University of Frankfort-on-the-Oder, and although proficient in philosophy, history, and mathematics, was refused a position as professor on account of his opposition to the government. Leaving Prussia, therefore, he travelled through Germany and France, and settled in Switzerland as a teacher, but the French revolution compelled him to take refuge at Aarau, where he played an active part in those times. He died there, Jan. 22, 1848. His later productions were chiefly poetical and historical, many of them novels. His best known is *Stunden der Andacht* (1806; twice transl. in English, *Meditations on Death*); but, as might be expected from his career, it is neither profound nor inspiring. His collected works were published at Aarau (1825, 40 vols. 8vo). See Hoefer, *Novae Biog. Générale*, s. v.
FURTHER ADDENDA

A. ABBOTT, AMOS, a Congregational minister, was born in Wilson, N. H., June 2, 1812. He was educated at Phillips Academy and Andover; was a missionary of the A. B. C. F. M. in Western India, 1854-47; city missionary at Manchester, N. H., 1859-51; Portsmouth, 1851-56; resident licentiate at Andover, 1855-57; again became a missionary to India in 1857-59; was without a charge at Nashua, N. H., in 1859-74; but graduated from the Philadelphia Homoeopathic College in 1871; was resident at Steele City, Neb., 1874, but practiced his profession and was also home missionary at Alexandria in 1876-77; at Fairfield, 1877-78; and the Otoe Reservation, 1878-79; and without charge at Ryd, on the Isle of Wight, from 1887 until his death, April 24, 1889. He was the author of an arithmetic that was used in the mission schools for forty years. He also wrote, Pilgrimages:—Cholera:—Index to the New Testament:—Logic:—Vicarious Punishment:—Diseases of Women:— and translated several works, among them a Natural Philosophy.

Aiken, Charles Augustus, a Presbyterian minister and educator, was born at Manchester, Vt., Oct. 30, 1827. After graduating at Dartmouth College in 1846, and Andover Theological Seminary in 1858, having spent some time in German studying, he was pastor of the Congregational Church at Yarmouth, Me., 1854-59; professor of Latin in Dartmouth College, 1859-66; in Princeton, 1866-69; president of Union College, 1869-71; professor of ethics and apologetics in Princeton Theological Seminary, 1871-82; professor of Oriental and Old-Testament literature at the same place, from 1882 until his death, Feb. 14, 1892. He translated Zöckler's Commentary on Proverbs (in Schaft's ed. of Lange), and has contributed to various periodicals. He was one of the American revisers of the Old Testament.

Allbone, Samuel Austin, a bibliographical author, was born in Philadelphia, Pa., April 17, 1816. In early life he engaged in mercantile pursuits. He was book editor and corresponding secretary of the American Sunday-School Union, 1867-78, and again in 1877-79. In 1879 he became librarian of the Lenox Library, New York city. He died at Luzerne, Switzerland, Sept. 23, 1889. He was the author of A Critical Dictionary of English Literature and British and American Authors, 5 vols., containing 46,499 authors. See Appleton's Cyclopaedia of American Biography.

Alton, Henry D., an English Congregational minister, was born at Welton, near Hull, Oct. 15, 1818, and entered Cheshunt College as a student in 1829, where his course was abbreviated by his accepting the assistant pastorate of Union Chapel, Islington, in 1833; at the end of the year he became pastor, his principal having died, and he served this church in that capacity until his death, April 16, 1892. From 1866 to 1886 he was editor of the British Quarterly Review. He was also the author of The Life of Rev. James Shearman:—The Congregational Psalms and Hymns:—two volumes of sermons, besides other works. See (Lond.) Cong. Year-book, 1886.

Andrews, Israel Ward, D.D., LL.D., a Congregational minister, was born in Danbury, Conn., Jan. 8, 1815; attended Amherst College in 1832-34; was teacher at Danbury, Conn., 1834-35; graduated from Williams College in 1837; was teacher in Lee, Mass., 1837-38; tutor and professor of mathematics and natural philosophy in Marietta College, Ohio, 1839-55; ordained in May, 1868; was a corporate member of the A. B. C. F. M. from 1867, and director of the A. H. M. S. from 1869; engaged in literary work from April 18, 1866, Dr. Andrews wrote quite a number of pamphlets, and a Manual of the Constitution (1874, p. 574; revised edition, 1887).

Andrus, Reuben, D.D., a Methodist Episcopal minister and educator, was born in Rutland, N. Y., Jan. 29, 1824. In 1850 he became principal of the preparatory department of Illinois Wesleyan University, serving in 1851 professor of mathematics in the same institution. He had joined the Illinois Conference in 1850, and in 1852 began his active pastorate; in 1854 became president of the Illinois Conference Female College, but in 1866 he returned to the pastorate. From 1872 to 1875 he was president of Indiana Asbury University, serving in 1886-87; and in 1888-89 he was president of Indiana Asbury University, serving in the pastorate until his death, Jan. 17, 1887. See Minutes of Annual Conferences (Fall), 1887, p. 362.

Arms, William, a Congregational minister, was born in Fairfield, Vt., May 16, 1802; graduated from Amherst College in 1830, and from Andover Theological Seminary in 1835; was missionary of the A. B. C. F. M. to Patagonia in 1833-34; to Borneo, Batavia, and Singapore, 1835-38; graduated M.D. from Dartmouth College in 1839, and practiced medicine until his death, June 21, 1869.

Atkinson, George Henry, D.D., a Congregational minister, was born at Newburyport, Mass, May 10, 1819; graduated from Dartmouth College in 1845, and from Andover Theological Seminary in 1847; was pastor at Oregon City in 1848-62; at Portland, 1863-72; general missionary of the American Home Missionary Society, 1872-80; and superintendent of the same for Oregon and Washington from 1880 until his death, Feb. 25, 1889.

Atwater, Edward Elias, a Congregational minister, was born in New Haven, Conn., May 28, 1816; graduated from Yale College in 1836, and from the Theological Seminary in 1840; was a pastor until 1870; and engaged in literary work until his death at Hawthorne, Feb. 2, 1887. His published works are, Genealogical Register (1851);—The Sacred Tertabernacle of the Hebrews (1875);—History of the Colony of New Haven (1881);—History of the City of New Haven (1867).

Atwood, Edward Sumner, D.D., a Congregational minister, was born in Taunton, Mass., April 4, 1833. He graduated from Brown University in 1852; from Andover Theological Seminary in 1856; the same year was ordained pastor at Granville, Mass.; in 1864 became the colleague of Brown Emerson, D.D., in the South Church, Salem, and after his death its sole pastor. He was a corporate member of the A. B. C. F. M. from 1878, and member of its prudential committee from
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1866. He was the first president of the Essex Congregational Club. He died May 13, 1888.

AYTON, ROWLAND, D.D., a Congregational minister, was born in Granby, Mass., May 1, 1817. He graduated from Amherst College in 1841; studied one year at Andover and one at Princeton; became pastor of the Church at Hadley, Mass., in 1848, where he served until 1888, and then a minister emeritus until his death, Jan. 31, 1891. He was a member of the Hadley School Committee twenty-three years; representative to the General Court of Massachusetts twice; and a member of the board of the Hadley School. He was the author of The History of the Hopkins Fund, and several pamphlets. See (Am.) Cong. Year-book, 1892.

B.

BARNAIRD, FREDERICK AUGUSTUS PORTER, S.T.D., L.L.D., L.H.D., an Episcopalian educator, was born in Sheffield, Mass., May 5, 1809. Graduating from Yale College in 1829, he became tutor there in 1830; a teacher in academies for the deaf and dumb, 1831-37; professor in the University of Alabama, 1837-54; professor in the University of Mississippi, 1854-56; president of the same, 1856-58; chancellor, 1858-61. He was in charge of the chart printing of the U. S. Coast Survey, 1856-64. In May, 1867, he became President of Columbia College, which position he held until his death, April 27, 1889. He belonged to many scientific societies, and published many technical and educational works. See Appleton's Cyclopaedia of Amer. Biography.

BARENO, SAMUEL WOOD, a Congregational minister and author, was born at North Salem, N. Y., June 4, 1820. He graduated at Yale College in 1841, and the Theological Seminary in 1844; served as pastor at Granby, Conn.; Feeding Hills, Chesterfield, and Phillipston, Mass.; Bethany, Conn.; retired in 1888 for the purpose of devoting himself to authorship, and died Nov. 18, 1891. He was the author of Romanism as It Is, a book which had a very large sale;—A Vocabulary of English Rhymes;—and also had charge of the pronunciation marking of Webster's International Dictionary. See (Am.) Cong. Year-book, 1892.

BARROWS, Elijah Porter, D.D., a Presbyterian minister, was born in Mansfield, Conn., Jan. 5, 1805; graduated from Yale College in 1829; principal of the Hartford Grammar School, 1826-31; ordained evangelist at Simsbury, Conn., in 1828; pastor of the Day Street Presbyterian Church, New York, 1835-37; professor of sacred literature in Western Reserve College, Hudson, O., 1837-52; professor of sacred literature in Oberlin Theological Seminary, 1852-66; without charge there until his death, Oct. 29, 1888. He wrote, View of Skenevy (1835) — The Thornton Family (1837) — Memoir of David H. Clark (ed.) — Life of E. Judson (1852) — Compassion to the Bible (1857) — Sacred Geography.

BARRON, William, D. D., a Congregational minister, was born at New Braintree, Mass., Sept. 19, 1813; graduated from Amherst College in 1840, and spent one year in Union Theological Seminary; served as pastor at Norton, Mass.; Granville; Old South Church, Reading; in 1869 became secretary of the Congregational Sunday-school and Publishing Society; in 1873 of the Massachusetts Home Missionary Society; in 1885 financial agent of Whitman College, and died Sept. 9, 1891. He was the author of The Church and Her Children: — Purgatory: Doctrinally, Practically, and Historically Opened: — Oregon: The Struggle for Possession: — The United States of Yesterday and To-morrow; and several pamphlets. See (Am.) Cong. Year-book, 1892.

BAYLIS, Jeremiah H., D.D., LL.D., a Methodist Episcopal minister, was born at Wednesbury, England, Dec. 20, 1830. In 1857 he joined the Genesee Conference. He was twice a delegate to the General Conference, in 1884, when he was elected editor of the Western Christian Advocate, which office he held until his death, Aug. 14, 1889. See Minutes of Annual Conferences (Fall), 1899, p. 583.

BEAUDRY, Louis N., a Methodist Episcopal minister, was born at Highgate, Vt., in 1834, of Roman Catholic parents. Largely through the influence of Joseph Cook he was led to embrace Protestantism, and devoted his life to the service of his French Canadian countrymen, serving as missionary among them at Albany (N. Y.), Montreal, Quebec, Worcester (Mass.), and Chicago (III.). During the civil war he served as chaplain in the United States Army. He died at Chicago, Jan. 8, 1892. He was author of The Spiritual Struggles of a Roman Catholic, an autobiography. See Minutes of the Annual Conferences (Fall), 1892.

BEECHER, Henry Ward, an eminent Congregational minister, was born in Litchfield, Conn., June 24, 1815. Graduating from Amherst College in 1834, he then studied theology at Lane Seminary, of which his father was president; married in 1835 to Katherine K., daughter of Samuel Tilden as a Presbyterian minister in Lawence, Indiana. In 1839 he moved to Indianapolis, and in 1847 accepted the call to become pastor of Plymouth Church, Brooklyn, where he remained until he died, March 8, 1887. After 1859 his sermons were published weekly. During his theological course in 1831 he was editor of the Cincinnati Journal, a religious weekly. While pastor at Indianapolis he edited the Farmer and Gardener. He was one of the founders, and for twenty years an editorial contributor, of the N. Y. Independent. In the summer of 1874 Theodore Tilton, formerly his associate in the editorship of that journal, charged him with commercial commerce with Mrs. Tilton. A committee of the Plymouth Church reported the charges to be without foundation; but Mr. Tilton brought a suit against Mr. Beecher, placing his damages at $100,000. The trial lasted six months. The jury failed to agree—three standing for the plaintiff and none for the defendant. Mr. Beecher was prominent as a public speaker. In April, 1865, he delivered an address at Fort Sumter on the anniversary of its fall. In 1878 he was elected chaplain of the Thirtieth Regiment, N. Y. State Militia. He delivered the first three annual courses of lectures in the Yale Divinity School, "Lyman Beecher Lectureship." He was very prolific as a writer, and a list of his works will be found in Appleton's Cyclopaedia of American Biography. See also the Congregational Year-Book, 1886, p. 19.

BENNETT, Charles Wesley, D.D., an educator, was born at East Bethany, N. Y., July 18, 1826. Graduating from Wesleyan University in 1852, he taught until 1862, when he entered the Methodist ministry. In 1864 he became principal of Genesee Wesleyan Seminary at Lima, N. Y.; in 1866-69 studied at the University of Berlin; in 1871 became professor of history and logic in Syracuse University; and in 1883 a professor of historical theology in Garrett Biblical Institute. He died April 17, 1891. He was for a time art editor of the Ladies' Repository, and was the author of Christian Archaeology.

BENNETT, William Wallace, D.D., a minister of the Methodist Episcopal Church, South, was admitted to the Genesee Conference in 1842, and graduated from the University of Virginia in 1850. In 1862 he became a chaplain in the Confederate army, and in 1866 editor of the Richmond Christian Advocate. In 1877 he was elected president of Randolph Macon College, which position he held until 1886. He died July 5, 1897. He was a minister in the Western Conference, and in charge of his church since 1866, and delegated to the Ecumen-
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BIRD, FREDERICK MEYER, D.D., a Presbyterian and eventually an Episcopalian minister, was born in Philadelphia, June 28, 1888; graduated at the University of Pennsylvania in 1857, and Union Theological Seminary in 1860; became a Lutheran minister in the same year; entered the chaplaincy in 1862-63, and entered the Episcopal ministry in 1868. He became professor at Lehigh University in 1881, teaching psychology, Christian studies, and rhetoric. He died in 1890. He gave special attention to the study of hymnology, and his library on the subject was of considerable note. He published over 4000 volumes, many of which are now in the Union Theological Seminary. He edited, Charles Wesley as Seen in his Finer and Less Familiar Hymns (1867) — with Dr. B. M. Smucker, the Lutheran Pennsylvania ministerium Hymnas (1865), now used as the Lutheran General Council Church-book — and with bishop Odenheimer, Songs of the Spirit (1871). He also wrote most of the hymnological articles in the Schaff-Herzog Encyclopedia, and most of the American matter in Julian's Dictionary of Hymnology.

BLACKWELL, JOHN DAVENPORT, D.D., a minister of the Methodist Episcopal Church, South, was born in Faulkner County, Va., June 17, 1822. He graduated from Ohio University, and joined the American Mission Conference in 1846, in which he served as pastor or presiding elder until his death, June 26, 1887. He was a member of four General conferences, and delegate to the Centennial Conference of Methodism held in Baltimore in 1884, before which he read a paper entitled As the Mission of Methodism. See Minutes of Annual Conferences of the M. E. Church, South, 1887, p. 108.

BLEDSOE, ALBERT TAYLOR, D.D., a minister and educator, was born inFrankfort, Ky., Nov. 9, 1809. He graduated from the U. S. Military Academy at West Point in 1830, and served in the army until August, 1832. In 1835-37 he was adjutant professor of mathematics and teacher of French at Kenyon, and in 1835-46 professor of mathematics at Miami. Having studied theology, he was ordained a clergyman in the Protestant Episcopal Church, and preached until 1856. In that year he began the practice of law at Springfield, Ill., and continued to practice there and at Washington, D.C., until 1848. From 1848 to 1854 he was professor of mathematics and astronomy in the University of Mississippi; from 1854 to 1861 professor of mathematics in the University of Virginia. In 1861 he entered the Confederate Army as colonel, but the following year he made chief of the War Bureau and acting assistant secretary of war. In 1863 he went to England to collect material for his work on the Constitution. He next settled in Baltimore, and became editor of the Southern Review. In 1869 he was principal of the Lawrence School, Bal- timore, and in 1871 was ordained a minister of the Methodist Episcopal Church, South. He died at Alexandria, Va., Dec. 8, 1877. He published, An Examination of Edwards on the Will (1845) — A Theology, or Vindication of the Divine Glory (1853) — Is Davis a Traitor? or, Was a Constitutional Rebellious to Previous to the War of 1861 (1862) — Philosophy of Mathematics (1866). See Appleton's Cyclopaedia of American Biography.

BILLS, ISAAC GROVE, an American missionary, was born in West Springfield, Mass., July 5, 1822. He graduated from Amherst College, in that year, and studied at Andover and Yale theological seminaries, and was ordained as a missionary of the A. B. C. F. M. in 1847. He married and sailed for Turkey in September of that year, and was stationed at Erzrüm. Uninterrupting labor broke his health, and in 1852 he returned to this country. He occupied the Virginia mission at Southbridge, Mass., and afterwards at Boylston, having severed his connection with the Board. In 1858 he went to Constantinople as agent of the American Bible Society in the Levant, and in 1866 returned to America to raise funds for the erection of the Bible House. He came to New York again in 1870 for consultation in regard to the publication of the Arabic Bible. He made visits to this country also in 1885 and in 1886. He died at Amstel, Egypt, Feb. 16, 1889. See Congregational Yearbook, 1880, p. 19; Missionary Herald, April, 1899; Missionary Magazine of the World, April, 1899, p. 318.

BOBBETT, WILLIAM HILLIARD, a minister of the Methodist Episcopal Church, South, was born in Halifax County, N. C., March 11, 1826. Joining the North Carolina Conference in 1846, he served as pastor or presiding elder nearly all his life. He also served one year as agent of the American Board, in which he died. He died at North Carolina, Dec. 22, 1900. See Minutes of Annual Conferences of the M. E. Church, South, 1890, p. 116.

BONAR, HORTATIUS, D.D., a minister of the Free Church of Scotland, was born in Edinburgh, Dec. 19, 1808. He studied at the University of Edinburgh; was pastor at Kelso from 1838 to 1866, and died July 13, 1886. In 1849 he founded the Quarterly Journal of Prophecy. He was the author of Prophetic Landmarks (1847) — The Night of Weeping (1850) — The Morning of Joy (1852) — The Desert of Sin (1857) — Hymns of Faith and Hope (1857-71, 5 vols.) — The Lord of Hosts (1868, 5 vols.) — Light and Life (1805-6, 6 vols.) — The White Fields of France (1879) — The Song of the New Creation (1872) — Hymns of the Nativitv (1878) — Life of G. T. Dodds (1884) — Songs of Love and Joy (1890).

BRODE, CHARLES LOING, a philanthropist, was born in Litchfield, Conn., in 1804. He graduated from Yale College in 1846, and studied theology at Union Theological Seminary. In 1850 he went to Europe. While in Hungary, in 1851, he was arrested as the secret agent of the American Hungarian revolutionists. He was court-martialed and imprisoned, but was soon set at liberty. Theology was made to work upon him. On his return to this country in 1852, he became a worker at the Five-Points Mission. In 1853 he, with others, organized the Children's Aid Society (q. v.). In 1854 he founded, outside of the society, the first newsboys' lodging-house in the country. In 1856 he was a delegate to the International Convention for Children's Charities in London. In 1865 he carried out a special sanitary investigation in the cities of Great Britain. He was a delegate to the International Peace Convention in London, 1872. He died Aug. 13, 1890. His works include: Life in Italy (1855) — The Swiss Farce (1857) — Short Sermons to Newsboys (1861) — Races of the Old World (1868) — The New West (1868) — The Dangerous Classes of New York, and Twenty Years' Work Among Them (1872; 3d ed. August, 1890) As Promoter as Promoting Peace and Good-will among Men (1879) — Gesta Christiani; or, A History of Humane Progress under Christianity (1883; 3d ed. 1885). See Appleton's Cyclopaedia of American Biography, s. v.

BRIGHT, EDWARD D. D., a Baptist minister and editor, was born in 1808, at Kington, Herefordshire, England, but removed with his father to this country at an early age, and settling in Utica, N. Y., learned the printer's trade, eventually forming a publishing firm known as Bennett & Bright. A few years afterwards he became pastor of the Baptist Church at Homer, N. Y., and subsequently for many years thereafter was the Secretary of the American Baptist Union, having its headquarters in Boston. In 1855 he removed to New York city, purchased the Register, a Baptist weekly religious newspaper, which he continued to own and edit, under the names of the Chronicle and the Examiner, until his death, May 17, 1894. He was from years a trustee of many Baptist public institutions.

BROWN, JAMES BALDWIN, B.A., an English Congregational minister, was born in the Inner Temple, London, Aug. 19, 1820. After graduating at University College in 1839, he studied law for two years, and then
Byington, Theodore L., a missionary, was born at Johnsbury, N. J., March 15, 1851. He graduated from Princeton College in 1844; spent four years in the study and practice of law; graduated from Union Theological Seminary in 1857; was ordained, and sailed for the East under the auspices of the American Board in 1858. He established a station at Eskä Zagra, Eastern Turkey, in 1858, and returned to the United States in 1859, before the war. He served as pastor of the Board—next seven years was pastor at Newton, N. J. The Board reapportioned him in 1874, and he resided at Constantinople till 1885, when he returned to the United States disabled. Died in Philadelphia, Pa., June 18, 1888. He wrote a work on Christian Evidence, which was published. In January, 1887, he was transferred to Burma, and in March, 1888, was translated into Armenian. For twelve years he was editor of the weekly and monthly Zormitsa, which did much to shape the nascent national Bulgarian movement.

C.

Campbell, William Henry, D.D., a Dutch Reformed minister and educator, was born at Baltimore, Md., Sept. 14, 1806. He graduated from Dickinson College in 1827 and in Princeton Theological Seminary. In 1832. He entered the pastorate in 1831, but in 1833 he became principal of Erasmus Hall, Flatbush, L. I. He was pastor again from 1839 to 1848, and principal of Albany Academy from 1848 to 1851. Then he was called by the General Synod of the Reformed Church to the chair of Oriental literature in the Theological Seminary at New Brunswick, N. J. In connection with his professorship in the seminary he also filled the professorship of belles-lettres in Rutgers College until 1863, when he was elected president of the college. This he resigned in 1885, but was a pastor the rest of his life. He died Dec. 7, 1889. See Appletor's Cyclop. of Am. Biography, s. v.; Corwin, Manual of the Ref. Church in America, 5th ed., p. 306.

Caughey, James, an American evangelist, was born in Ireland about 1810. Coming to this country, he was converted, and joined the Troy Conference in 1822. In 1840 he went on a visit to friends in Europe, spending some time in Canada on his way to Halifax, whence he sailed. For six years he labored in England, over twenty thousand conversions resulting from his work. Returning to America, he engaged in revival work wherever called, and in 1872 was requested to go to Highland Park, N. J., Jan. 30, 1891. Among those converted under his ministry was General Booth of the Salvation Army. He was unable to work much the last twenty years of his life, owing to feeble health. He was the author of Methodism in Earnest:—Revival Miscellanies;—Earnest Christianity; and the Glories of Soul-Saving, See Methodism in Earnest: The Christian Advocate, Feb. 26, 1891.

Channing, William Henry, a Unitarian minister, nephew of William Ellery, was born in Boston, May 25, 1810. He graduated from Harvard University in 1829, and the divinity school in 1829; became pastor at Cincinnati in 1832; at Boston in 1847; afterwards at Rochester and New York. During a visit to England in 1834 he was much admired as a preacher, and in 1857 was established as the successor of Rev. James Martineau, of Hope Street Chapel, Liverpool. In 1862 he returned, and became pastor in Washington, D. C., and served as chaplain of the House for two years. After the war his life was chiefly spent in England, and he died in London, Dec. 23, 1889. He edited his uncle's Life and Correspondence (1848);—also published a translation of Joubert's Ethik; A Memoir of James H. Perkin;—and was a contributor to the Memoirs of Margaret Fuller O'Gourd. See his Life, by O. O. Frothingham (1886).

Cheever, George Barrett, D.D., a Congrega-
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ational and Presbyterian minister, was born in Hallowell, Me., April 17, 1807. He was educated at Hallowell Academy and Bowdoin College, graduating in 1825; also from Andover Theological Seminary in 1830, and was ordained pastor of the Howard Street Congregational Church, Boston, in 1832. In 1835 he published, in a very meager paper, an allegorical entitled Inquire at Deacon Gilson’s Distillery, for which he was tried for libel and imprisoned thirty days. He then resigned his pastorate and went to Europe. On his return, in 1839, he took charge of the Allen Street Presbyterian Church, New York City. In 1842 he held the public debates with J. O. Sullivan on capital punishment. He was in Europe in 1844. In 1845 he was principal editor of the New York Evangelist. From 1846 to 1870 he was pastor of the Church of the Puritans, New York city, which was organized for him. He retired from the ministry in 1870, and died Oct. 1, 1890. He was the writer of many volumes and articles, but is especially known as the composer of hymns. He delivered lectures on Pilgrim’s Progress, also on Hierarchical Despotism, the latter being a reply to archbishop Hughes. See Apologia Cyclopaedia of Amer. Biog. a.v.; The Magazine of Christian Literature, Nov., 1890, p. 186.

Childs, George W., an American philanthropist, was born in Baltimore, May 12, 1829. He left school at an early age, and drifted into the United States navy, in which service he remained fifteen months at Norfolk, Va. When about fourteen he went to Philadelphia, when, in the employ of J. Thompson, a book-seller. At eighteen he set up a small bookstore for himself, and three years later with his father-in-law began to a book publisher under the firm name of R. E. Peterson & Co., which later became Childs & Peterson. In 1864 he purchased the Public Ledger, with which he was connected until his death, Feb. 8, 1894. Among his many charitable works were the founding of the home for aged printers at Colorado Springs, supplying memorial windows to George Herbert and William Cowper in Westminster Abbey, a monument to Edgar Allan Poe, and other works of charity. His greatest work was in aiding the young to secure an education, many owing their knowledge and position to his open purse.

Christlieb, Theodore, Ph.D., D.D., a German theologian, was born in Birkenfeld, Wurttemburg, March 7, 1833. He studied at Tübingen from 1846 to 1855, and in 1865 became pastor of a German congregation in London. In 1865 he became pastor at Friedrichshafen, on the lake of Constance, and in 1888 professor of practical theology and university preacher at Bonn. He died Aug. 15, 1889. He was a member of the Evangelical Alliance Conference of 1873, and read a paper before that body. He was a Knight of the Red Eagle. Among his works the chief ones are, Modern Doubt and Christian Belief (1874) --- Protestant Missions to the Heathen; a General Survey (1883). See The Hymnologic Review, Oct., 1889, p. 836; The Missionary Review of the World, Nov., 1889, p. 872.

Christophers, Samuel W., an English Wesleyan minister, was born at Falmouth in 1810. The public baptism of a young Jewess, and her confession of faith in Christ, led him to earnestly seek for pardon. He entered the ministry in 1835, and in several circuits in Devon and Cornwall his ministry brought many to Christ. He spent the last years of his life at Fornby, near Liverpool, and died Aug. 14, 1889. He is widely known as the author of Hymns Writers and their Hymns: — The Poets of Methodism: — The Homes of Old English Writers: — The Methodist Hymn-Book: — Hymns for its Writers: — A Catalogue. See Minutes of the British Conference, 1890, p. 13.

Church, Richard William, born at Cintra, April 25, 1815. He graduated from Wadham College, Oxford, in 1836; was fellow of Oriel College, 1838-53; junior proctor, 1844-45; ordained deacon in 1838; priest in 1850; rector of Whatley, 1855-71; select preacher at Oxford in 1869, 1875, 1881; appointed dean of St. Paul’s, Sept. 6, 1871; elected honorary fellow of Oriel College in 1873; and died in 1899. He wrote several works, the principal ones being, Life of St. An- dwen, Bede, Boniface, &c., and After Christianity: — Discipline of the Christian Character.

Clark, William D.D., a Congregational minister, was born in Hancock, N. H., Sept. 28, 1798; graduated from Dartmouth College in 1822, and from Andover Theological Seminary in 1827; was pastor, 1828-37; agent of the American Tract Society, 1835-36; district secretary of the B. G. C. P. M. for northern New England, 1840-56; secretary of the N. H. M. Society, 1856-74; member of the legislature, 1867-68; chaplain of the House of Representatives in 1869, and resided at Amherst, Mass., from 1856 until his death, Jan. 26, 1887.

Clark, James Freeman, D.D., a Unitarian minister, was born at Hanover, N. H., April 4, 1819. He graduated from Harvard College in 1842, and from Cambridge Divinity School in 1848. Thenceforth he was pastor until his death, June 8, 1888. He was the author of many works, among which are, Orthodoxy: its Truths and its Errors (1866). — Ten Great Religions (1870, 2 vols). — Manual of Unitarian Belief (1884). See Am. Cyclopaedia of Amer. Biography.

Cole, Joseph Benjamin, an English Congregational missionary, was born in London in 1819, and was educated at Spring Hill College, Birmingham. In 1843 he sailed for India, being appointed to the city of Mysoor; and in 1849 removed to Bellary, where he labored until 1888. In 1887 he was appointed senior tutor in the society’s Training Seminary for Native Evangelists, where he served until his death, Jan. 2, 1891. As a missionary he was eminently successful. See (Lond.) Cong. Year-book, 1892.

Conant, Thomas Jefferson, D.D., a Biblical scholar, was born at Brandon, Vt., Dec. 13, 1802. Graduating from Middlebury College in 1825, he became tutor in Columbian College, Washington, D.C., 1825-27, and in 1827 professor of Greek, Latin, and German in Waterville College, Maine. In 1835-50 he was professor of languages and Biblical literature at Hamilton, N.Y.; and in 1853-57 professor of Hebrew and Biblical exegesis at Andover. He then went to Brooklyn, and became reviser of the Scriptures for the American Bible Union, which position he occupied until 1875. He was a member of the American Old Testament committee of Bible revision. He died April 80, 1891. His works are principally revisions of books of the Bible, with the same. See Apologia Cyclopaedia of Amer. Biography.

Conder, Edward Rogers, D.D., an English Congregational minister, was born at St. Michaels, near St. Albans, Herts, April 5, 1820; graduated with honors at London in 1844; in the same year being appointed pastor at Poole, Dorsetshire; next at Leeds, where the remainder of his life was spent. In 1873 he was chairman of the Congregational Union of England and Wales; in 1879 of the Yorkshire Congregational Union; and in 1887 the Congregational lecturer. He died July 6, 1892. He was the author of Why are we Dissenters? and a contributor to the Leeds Tracts. See (Lond.) Cong. Year-book, 1888.

Constantine, George, a Congregational minister, was born at Athens, Greece, Jan. 1, 1833; came to America in 1850; graduated from Amherst College in 1859, and Andover Theological Seminary in 1862; was immediately ordained and sent as missionary of the American Christian Union to Athens; returned to Athens in 1880 until his death, Oct. 6, 1891, he was a missionary of the American Board of Commissioners for Foreign Missions at Smyrna. He served as United States vice-consul and acting consul at Athens several years, and revisited America in 1872, 1889, and 1889. He was the
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Missionary Society, and of the National Bible Society of Scotland, and was also connected with several other societies of like character. He died Oct. 1, 1891. See (Lond.) Cong. Year-book, 1892.

CUMMINGS, Joseph, D.D., LL.D., a Methodist educator, was born in Falmouth County, Me., March 3, 1817. Graduated at Bowdoin College, Maine, in 1840, he taught at Amenia (N.Y.) Seminary, becoming principal in 1843; in 1846 he joined the New England Conference; in 1853-54 he was professor of theology in the Concord Biblical Institute; in 1854-57 was president of Wesleyan University, and president of Wesleyan University, remaining there as professor for two years thereafter. The following four years he was in the pastorate. In 1881 he became president of Northwestern University at Evanston, Ill. He died May 7, 1890. He left numerous addresses and sermons, and an edition of Butler's 'Analogy of Religion.'

CURRY, Daniel, D.D., LL.D., a Methodist Episcopal minister, was born near Peckskill, N.Y., Nov. 26, 1809. He graduated from Wesleyan University in 1837, and immediately afterwards became principal of Troy Conference Academy; then professor in the female college at Macon, Ga., in 1846, and in 1841 joined the Georgia Conference. When the Church separated into Northern and Southern, he came North and joined the New York Conference, in which he served as pastor until 1854. For three years thereafter he was president of Asbury University, Greenscide, Ind. He next served various churches as pastor until 1864, when he became editor of the Christian Advocate, continuing in that position until 1875. He edited the National Repository from 1875 to 1880, and then resumed pastoral work until 1884, when he was elected editor of the Methodist Review, of which he had been assistant editor since 1881, and continued in that position until his death, Aug. 17, 1887. He published, besides many articles in periodicals, New York: A Historical Sketch (1855):—Life Story of Bishop D. W. Clark (1873):—Fragmenta, Religious and Theological (1880):—Platform Papers (ed.). He also supervised the second edition of Southey's Life of John Wesley (1847)—a condensed edition of Clarke's Commentary, and a work on The Book of Job (1887). See Simpson, Cyclop. of Methodism, s. v.; Minutes of Annual Conferences (Spring), 1887, p. 100.

D.

DAY, Henry Noble, LL.D., an American educator, was born at New Preston, Conn., Aug. 4, 1806; graduated from Yale in 1828, and the Divinity School there in 1834. After teaching for four years, he was professor of rhetoric in the Western Reserve College, in 1844 succeeding to the chair of practical theology. From 1838 to 1864 he served as president of the Ohio Female College, Cincinnati. The rest of his life was spent in literary pursuits at New Haven, Conn. He died Jan. 12, 1890. He was the author of nineteen works, the best known of which are, The Art of English Composition (1867) :—Elements of Psychology (1876) :—Elements of Mental Science (1886). See (Am.) Cong. Year-book, 1891.

Deane, George, B.A., D.D., an English Congregational minister, was born at Wells, Somerset, in 1628. After receiving his education in Cheshunt College and London University, in 1652 he took charge of a church at Harrold, in Bedfordshire, at the same time continuing his course in London University. In 1689 he was appointed professor of mathematics in Spring Hill College, and in 1702 the following year professor of Hebrew and Old-Testament exegesis. In 1787 he became resident tutor. For four years he served as teacher of the classical class in the Midland Institute. He died July 7, 1891. He was a fellow of the Geological Society, a member and at one time president of the Natural History and Microscopical Society, and also a member of
the British Association for the Advancement of Science. See (Lond.) Cong. Year-book, 1892.

Deems, Charles Forck, D.D., L.L.D., an eminent Methodist minister and writer, was born in Baltimore, Md., Dec. 4, 1820. After graduating from Dickinson College in 1839, he entered the ministry in 1851. He became a Methodist Episcopal Church, going with the southern section in 1844. He served as general agent of the American Bible Society for North Carolina, 1840-41; professor of logic and rhetoric in the University of North Carolina, 1842-45; professor of rhetoric in Randolph-Macon College, 1848-46; president of Greensborough Female College, 1850-55; and from 1866 until his death, Nov. 18, 1893, was pastor of the Church of the Strangers, New York city. He was editor of the Southern Methodist Pulpit (1846-51); The Annuals of Southern Methodism (1849-52); The Sunday Magazine (1876-79), and Christian Thought (1883-98). He was the founder and president of the American Institute of Philosophy from 1881 until his death. He published about twenty volumes, among which were Poems and Sermons; — also Jesus; the Gospel of Spiritual Insight; — Weights and Wings; — My Septuagint: — The Gospel of Common Sense, etc. Dr. Deems was a beautiful character as a Christian, a preacher, a friend, and an author.

Delitzsch, Franz, D.D., a German Lutheran theologian, was born at Leipzig, Feb. 28, 1813. He studied at his birthplace, and became professor at Rostock in 1853, and at Leipzig in 1859, and from that time until his death, March 4, 1890. He is the author of many volumes, chiefly commentaries; also of A System of Biblical Psychology: — Jeusch, Israel Life in the Time of Our Lord; and in connection with S. Baer he issued revised Hebrew texts of Genesis, Ezra, Nehemiah, Job, the Psalms, Proverbs, Isaiah, Esdras, and the Minor Prophets. He also translated the New Testament into Hebrew. See the Hebraica for April, 1890.

Dexter, Henry M'artn, D.D., an eminent Congregational minister, was born at Plympton, Mass., Aug. 15, 1821. He graduated from Yale College in 1843, and from Andover Theological Seminary in 1844. He then became pastor of a church in Manchester, N. H., and in 1849 of what is now Berkeley Street Church, Boston. In 1851 he became connected with the Congregationalist, and in 1867 its editor. He died at New Bedford, Mass., Dec. 15, 1893. A complete list of his writings, many of which have been found in Appleton's Cyclopaedia, of Amer. Biography, a. v. His chief work is Congregationalism as Seen in its Literature (1880), which has a bibliography of 7500 titles. At the time of his death he had nearly completed a Dictionary of the Pilgrims, in the preparation of which he visited England seventeen times.

Dillingham, Johann Joseph Ignaz, Ph.D., D.D., L.L.D., an Old Catholic, was born in Bamburg, Bavaria, Feb. 28, 1799. Since 1826 he was professor of church history in the University of Munich, except in 1847-49. In 1867 he was excommunicated by the pope for refusing to accept the document, infallibility, but notwithstanding this, was elected rector of the university, in 1873, by a vote of fifty-four to six. He presided over the Old Catholic Congress of 1871, and was at that of 1872, but took no part in the movement. He was president of the Borgen Conference in 1873 and 1876. He died Jan. 11, 1890. His chief works translated into English are, History of the Church (4 vols.): — Hippolytus and Caius: — The Gentile and the Jew in the Courts of the Temple of Christ.

Duffield, George, D.D., a Presbyterian minister, was born at Fountain, Va., June 12, 1818. He was graduated from Yale College in 1837, and from Union Theological Seminary in 1840; was a pastor in New York city, and vicar, and in Michigan. He died July 6, 1888. He was the author of many hymns, the best known of them being Stand up, Stand up for Jesus. See Appleton's Cyclopaedia, of Amer. Biography.

Eddy, Zachary, D.D., a Congregational minister, was born at Stockbridge, Vt., Dec. 19, 1815; received his education in the Jamestown (N. Y.) Acad- emy, and studied theology with Rev. James Donnell. He served several churches, retired in 1888, and died Nov. 15, 1891. He was a corporate member of the American Board of Commissioners for Foreign Missions. He was author of Four Imponderables; or, the Life of Jesus Christ Our Lord; — Hymnus of the Church; — Hymnus and Songs of the Church; — and many pamphlets. See (Am.) Cong. Year-book, 1892.

Edersheim, Alfred, D.D., an English clergyman, was born of Jewish parents at Vienna, March 7, 1825. He was a student at Vienna University, and entered New College, Edinburgh, in 1843. He was superintendent of the Free Church, Old Aberdeen. On account of ill-health he went in, 1861, to Torquay, in England, where a congregation gathered about him and built a church for him. In 1875 he was ordained deacon and priest of the Church of England. In 1876 he became vicar of Lodders, Dorsetshire, but resigned in 1888, and removed to Oxford, where he remained until his death, March 16, 1889. In 1880-84 he was Warburtonian lecturer at Lincoln's Inn, London; in 1884-86 was select preacher of Oxford University. He also lectured in its 6 Honors School of Hobart's Theology. He wrote many books, the principal ones being, The Temple: its Ministry and Services as they were in the Time of Christ (1874): — Life and Times of Jesus the Messiah (1888, 2 vols.), on which he labored for seven years. At the time of his death he was at work on a Life of St. Paul, and had just completed a series of lectures on the Septuagint.

Edwards, John, a Wesleyan Methodist preacher, was born at Bridford, Devonshire, in 1804. In 1830 he joined the Conference, and in 1832 was sent as a missionary to Africa. For seven years he worked in the interior; in 1876 became a superintendent, and died at Grahamstown, Nov. 11, 1887. He wrote Reminiscences; or, Fifty Years of Mission Life.

Elliot, Charles, D.D., a Presbyterian educator, was born at Castleton, Scotland, March 18, 1815. After graduating from Lafayette College in 1840, he spent one year in Princeton Theological Seminary, and then taught two years in an academy at Xenia, O. From 1847-49 he was professor of belles-lettres in the Western University of Pennsylvania at Pittsburg; 1849-68 professor of Greek in Miami University, Oxford, O.; 1868-82 professor of biblical literature and exegesis in the Presbyterian Seminary at Chicago, Ill.; thereafter professor of Hebrew in Lafayette College. He died Feb. 14, 1892. He was the author of The Sabbath (1866): — A Treatise on the Inspiration of the Scriptures (1877) — Monastic Authorship of the Pentateuch: — and translated Collier's Biblical Hermeneutics.

Evans, Llewellyn Joan, D.D., L.L.D., a Presbyterian minister and professor, was born at Trend- dyn, near Mold, North Wales, June 27, 1838; graduated in the scientific and classical courses of the college at Racine, Wis.; next entered Lane Theological Seminary, graduating in 1860. He was made pastor of the Seminary Church the same year, and was successively the occupant of the chair of church history (1863), biblical literature and exegesis (1867), and New Testament Greek and exegesis (1875). In 1856-57 he served as a member of the Wisconsin Legislature. He died at Racine, Wis., July 25, 1892. He wrote many books, such as Zöcher's Commentary on Job, in Schaff's edition of Lange; also publishing many sermons and pamphlets.

Evans, Thomas Saunders, D.D., a clergyman of the Church of England, was born at Belper, Derby- shire, March 8, 1816. He graduated from St. John's College, Cambridge, in 1839, and immediately became assistant master of Rugby School. In 1862 he became
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 canon residency of Durham, and professor of Greek and classical literature in the University of Durham, occupying these positions until his death in May, 1888. He was the author of the Commentary on First Corinthians, in the Speaker's Commentary: — The Nihilist in the Hoy-field, a Latin poem (1882).

F.

Fairchild, Edward Henry, D.D., a Congregational minister, was born in Stowbridge, Mass., Nov. 29, 1816; graduated from Oberlin College in 1838, and from the Theological Seminary in 1841. He became acting pastor at Cleveland, O., 1841-42; Birmingham, Mich., 1842-49; Elmira, N. Y., 1849-50; Hartford, O., 1850-58; principal of the preparatory department of Oberlin College, 1853-59; president of Berea College, Ky., from 1869 until his death, Oct. 2, 1889.

Finlayson, Thomas Campbell, D.D., an English Congregational minister, was born in 1836; was first a member of the United Presbyterian Church; in 1859 became pastor at Cambridge, and in 1865 at Manchester, where he served until his death, Feb. 7, 1886. He was a contributor to various magazines, and author of Biological Religion, a reply to Prof. Drummond's Natural Law in the Spiritual World: — also Kohlet: — The Divine Gentleness: — a volume of sermons, and a posthumous volume of essays, addresses, etc. See (Lond.) Cong. Year-book, 1894.

Fisch, Alonzo, Ph.D., a Methodist Episcopal educator, was born at Argyle, N. Y., Sept. 19, 1828. He graduated from Union College in 1849, and began a course at the Concord Biblical Institute, but before completing it was elected the principal of a school at Chattoteville. He became the president of the Hudson River Institute, which was completed in 1855. In 1893 he was elected a regent of the state of New York granted it a college charter. He died in March, 1885. See Minutes of Annual Conferences (Spring), 1885, p. 97.

Folsom, Nathaniel Smith, D.D., a Congregational minister and educator, was born at Portsmouth, N. H., March 12, 1806; graduated from Dartmouth College in 1828, and Andover Theological Seminary in 1831; in 1839 became professor of languages in Lane Theological Seminary; the next three years professor of biblical literature in the Western Reserve College; and resided the pastorate of New York, serving various churches. In 1847-49 the Christian Register was under his editorship; in 1849-41 he occupied the chair of biblical literature in the theological Seminary at Meadville, Pa. The rest of his life was spent in retirement. He died at Asheville, N. C., Nov. 10, 1890. See (Am.) Cong. Year-book, 1891.

G.

Gardiner, Frederic, a Protestant Episcopal minister, was born at Gardiner, Me., Sept. 11, 1822. He graduated from Bowdoin College in 1842; became rector of Trinity Church, Saco, Me., in 1845; of St. Luke's, Philadelphia, Pa., in 1847; of Grace Church, Bath, Me., from 1848 to 1853; of Trinity Church, Lewiston, in 1855-56; in 1865 professor of the literature and interpretation of Scripture in the Protestant Episcopal Seminary, Gambier, O.; in 1867 assistant rector at Middletown, Conn.; in 1869 professor in Berkeley Divinity School at the same place, and continued to be such until his death, July 17, 1888. He wrote, The Island of Life, on Allegory (1881) — Commentary on the Epistle of St. Jude (1856) — Harmony of the Gospels in Greek (1871) — Harmony of the Gospels in English (ed.) — Diebesseron: The Life of Our Lord in the Words of the Gospels (ed.) — Principles of Textual Criticism (1876) — The Old and New Testament in their Mutual Relations (1885). He also wrote Levites, in the American edition of Lange, and Second Samuel and Ezekiel in bishop

Eliot's Commentary for English Readers. See Appleton's Cyclop. of Amer. Biography.

Gilmour, Richard, D.D., a Roman Catholic bishop, was born in Scotland, Sept. 28, 1824. In 1829 his people came to Nova Scotia, and later settled at Latrobe, Pa. At eighteen he went to study in Philadelphia, where he made the acquaintance of a priest who led him to embrace the Roman faith. He wished to enter the priesthood, and with that end in view he began his studies at Mount St. Mary's, Emmitsburg, Md. He was ordained in 1852, and appointed first to Portsmouth, O., and later to St. Patricks, Cincinnatius. He later to Dayton, in the mean time having served a year as professor in Mount St. Mary's of the West. In 1872 he was appointed bishop of Cleveland. He died April 13, 1891. He was a vigorous defender of parochial schools, and compiled a series of readers for their use. He also founded the Catholic Universe in 1874. See Sadlier, Catholic Directory, 1892.

Godwin, John Hensley, an English Congregational minister, was born June 18, 1809, at Bristol. He studied at Highbury College and the University of Edinburgh. In 1839 he became resident and philosopher of the college; and president in 1869-72. When the union of Hertford, Coward, and Highbury colleges was completed in 1850 he received the chairs of New Testament exegesis, mental and moral philosophy, and English in New College, London, which he held until 1872, when he retired; but he remained honorary professor in the college until 1895. His literary activity was great. He wrote a work on Christian Baptism, and delivered the Congregational lecture entitled Christian Faith. Two or three of his works have to do with mental and moral philosophy. Volumes on the apocalypse, the gospels of Matthew and Mark; treatises to the Romans and Galatians, bear witness to his diligence in this department of study. See (Lond.) Cong. Year-book, 1890, p. 148.

Gotch, Frederic William, D.D., LL.D., an English Baptist minister, was born at Kettering, Northamptonshire, in 1827. He studied at Bristol College in 1832, and graduated from Trinity College, Dublin, in 1888. He immediately became pastor at Boxmore, going from thence to Stepney College, where he remained until 1845. In the same year he became classical and mathematical tutor at Bristol; resident tutor in 1861, and president in 1869, holding that chair until 1872, when he became honorary president, retaining that relation until his death, May 17, 1890. In 1846 he was appointed one of the examiners of捅rity by the senate of the London University. He also served as a member of the Old Testament Revision Committee, and was chairman of the Baptist Union in 1866. He was the editor of the Revised English Bible Version of the Pentateuch, and also of the Old Testament issued by the Religious Tract Society. He was a frequent contributor to Ritto's Journal of Sacred Literature. See (English) Baptist Home-book, 1881, p. 140.

Green, William Mercer, D.D., LL.D., a Protestant Episcopal bishop, was born in Wilmington, N. C., May 2, 1796. He graduated from the University of North Carolina in 1818, and then studied theology. He entered the ministry of his church, and was rector until 1857, when he became chancellor and professor of divinity in the University of North Carolina. In 1850 he was ordained bishop of Mississippi. He was one of the founders of the University of the South at Sewannee, Tenn., and in 1867 became its chancellor. He died Feb. 10, 1867. He wrote the work on Memoirs of Bishops of the Episcopal Church in Oceania and of the Diocese of the Southern States and of the Diocese of South Carolina and Apostolic Succession. See Appleton's Cyclop. of Amer. Biography.

Gulick, Luther Halsey, M.D., D.D., an American missionary, was born in Honolulu, June 10, 1839. He graduated in medicine from the University of the City of New York in 1850, and was sent as missionary to
Hague, William, D.D., a Baptist minister, was born at Pelham, N. Y., Jan. 4, 1808. Graduating from Hamilton College in 1826, and from Newton Theological Institute in 1829, he entered the ministry of his Church, serving as pastor until 1869, when he became professor of homiletics at the Chicago Baptist Theological Seminary. He died Aug. 1, 1867. He was the author of *The Authority and Perpetuity of the Christian Subsidiary*, and other volumes. See *Appleton's Cyclop. of Amer. Biography*.

Hannay, Alexander, D.D., an English Congregational minister, was born at Kirkcudbright, East Gal-loway, Feb. 27, 1822. In 1846 he left college to take charge of a church in Dundee. About the year 1866 he became secretary of the Colonial Missionary Society, and in 1870 secretary of the Congregational Union of England and Wales. He died Nov. 12, 1890. He was one of the founders of the London Congregational Union, and occupied its chair in 1890. "There was scarcely a society among English Congregationalists in which he was not an active and valued counselor." See *Englisht* Cong. Year-book, 1891, pp. 176-180.

Harris, Samuel Smith, D.D., LL.D., a bishop of the Protestant Episcopal Church, was born in Autauga County, Ala., Sept. 14, 1841. Graduating from the University of Alabama in 1865, he entered the bar in 1866. After practicing for some time, he entered the ministry of his Church, and was successive rector at Montgomery, Ala.; Columbus, Ga.; New Orleans, La., and Chicago, Ill. He was consecrated bishop of Michigan in 1875. He died Aug. 21, 1888. He was the author of *The Relation of Christianity to Civil Society* (1882). See *Appleton's Cyclop. of Amer. Biography*.

Harris, William Logan, D.D., LL.D., a Metho-dist Episcopal bishop, was born near Mansfield, O., Nov. 14, 1817. He was converted in 1834; afterwards studied in Norwalk Seminary; was licensed to preach in 1857, and became professor of mathematics in Michigan Conference the following year. In 1845 he became tutor in Ohio Wesleyan University; in 1848 principal of Baldwin Institute; in 1851 principal of the preparatory department of Ohio Wesleyan University; in 1852 professor of chemistry and natural history in the same school; was elected assistant missionary secretary in 1860; served as member and secretary of the General Conference in 1856, 1860, 1864, 1868, and 1872; and was elected bishop in 1872, continuing in that office until his death, Sept. 2, 1887. In 1873 he made a missionary tour around the world; in 1880 visited the mission in Mexico, and again in 1884 and 1885; in 1881 those in South America, returning by the way of Europe in 1882. He also organised the Japanese mission. He wrote a work on *The Powers of the General Conference* (1869), and, with judge William J. Henry of Illinois, a treatise on *Eclesiastical Law* (1861). See *Simpson, Cyclop. of Methodism*; *Minutes of Annual Conferences* (Fall), 1887, p. 347.

Hart, Ichabod Andrus, a Congregational minister, was born at Marshall, N. Y., Feb. 16, 1803; graduated from Hamilton College in 1826, and from Andover Theological Seminary in 1830; was agent of the American Educational Society, Central N. Y., 1831-38; pastor, 1833-36; agent of the Walworth County Institute, Illi-nois, 1856-60; without a charge, 1860-65; agent of the Western Tract and Book Society, 1865-67; treasurer of Wheaton College and editor of the *Cynosure*, 1867-73; resident at Wheaton, Ill., from 1866 until his death, Aug. 20, 1867.

Hatfield, Robert Miller, D.D., an eminent Metho-dist Episcopal minister, was born Feb. 19, 1819, at Mount Pleasant, Westchester Co., N. Y. Joining the Providence Conference in 1841, he served as pastor in the East and West until within a few years of his death, when failing health compelled him to cease. He was a trustee of New York University, and a member of the General Missionary Committee. He was a member of the General Conferences of 1860, 1864, 1876, 1880, and 1884. He died March 31, 1891. He was distinguished as an eloquent public speaker. See *The Northeastern Christian Advocate*, April 8, 1891.

Hecker, Isaac Thomas, a Roman Catholic priest, was born Dec. 18, 1819. He was brought up a Protestants. At first he was engaged in business, but in 1843 joined the community at Brook Farm. In 1849, having entered the Catholic Church, he was ordained by cardinal Wiseman. At first he joined the Redemptorist Fathers, but soon planned, and in 1859 founded, the Congregation of St. Paul. He was one of the members of the order being converts from Protestantism. He has been chief of the order from the start. In 1865 he founded the Catholic *World*. He died Dec. 21, 1888. See *Appleton's Cyclop. of Amer. Biography*.

Heller, Benjamin, an English Methodist preacher, was born at Wick, St. Lawrence, near Bristol, in 1825; in 1844 entered Richmond College; in 1847 was ap-pointed assistant tutor at Diddlebury, and from that time, with the exception of six years spent in the ministry, he was employed in the various departments of the Theological Institution. In 1894 he delivered the *Parnell Lecture on the Universal Mission of the Church of Christ*. He died March 8, 1888.

Hickok, Laurens Perkens, D.D., LL.D., a Pres-byterian minister, was born at Bethel, Conn., Dec. 29, 1798. He graduated from Union College in 1820, and studied theology with Rev. William Andrews and Ben-net Tyler, D.D.; was pastor at Kent, Conn., 1824-29; Litchfield, 1829-30; professor of theology, Western Re-serve College, 1836-44; Auburn Theological Seminary, 1844-52; professor of mental and moral philosophy, and vice-president of Union College, 1852-66; president of the same, 1856-68; and thereafter without charge at Amherst, Mass., until his death, May 6, 1888. He was moderator of the Presbyterian General Assembly in 1856, and corporate member of the A. B. C. F. M. from 1848. He wrote *Rational Psychology* (1847); *System of Moral Science* (1858); *Empirical Psychology* (1854); *Creator and Creation* (1872); *Humanity Immortal* (1875); *Logic of Reason* (1875).

Higbie, Elizannah Elisha, a German Reformed minister and educator, was born at St. George, Vt., March 27, 1860. He graduated from the University of Vermont in 1849, and completed his theological course at Mercersburg, Pa. In 1864, while Dr. Philip Schaff was in Europe, he occupied the chair of church history and exegesis, and in 1868 was elected to succeed him. In 1871 he was made president of Mercersburg College, and in 1881 appointed superintendent of public instruction in Pennsylvania, which position he held until his death, Dec. 13, 1888. He was a frequent contributor to the *Mercersburg Review*.

Hight, John J., D.D., a Methodist Episcopal minister, was born at Bloomington, Ind., Dec. 4, 1804. In 1844 he served the Indiana Conference, and in the order of the two years in circuits, eleven in stations, three in the army as chaplain, one as agent for the centenary fund, four as presiding elder, and eleven as assistant editor of the *Western Christian Advocate*. He died Dec. 18, 1886. See *Minutes of Annual Conferences* (Fall), 1887, p. 350.
HILARY. Thomas Hudson, D.D., a minister of the Methodist Episcopal Church, South, was born near Mocksville, N. C., Nov. 15, 1823. He entered Randolph-Macon College, but did not finish his course. Joining the North Carolina Conference, he served several churches, laboring in the pastorate until his death, June 20, 1892. In 1872 he was associate editor of the 'North Carolina Advocate.' He was two years as presiding elder, and was a member of two general conferences of his Church. He was the author of Methodist Armor:—Shield of the Young Methodist:—and other works. See Minutes of Annual Conferences of the M. E. Church, South, 1892.

Hodge, Carpar Wistar, D.D., a Presbyterian minister and educator, was born at Princeton, N. J., Feb. 21, 1830, being a son of the late Charles Hodge. Graduating from Princeton College in 1848, and from the Seminary in 1853, he entered the pastorate and served until 1859, when he became professor of New Testament Literature and Biblical Greek in Princeton Theological Seminary, serving until his death, Sept. 28, 1891. He was the author of A. Postolic History and Literature (1887);—And a Gospel History (1889).

Heldich, Joseph, D.D., a Methodist Episcopal minister, was born at Thornley, near Peterborough, England, April 30, 1804. At the age of fourteen he came to the United States; in 1822 joined the Philadelphia Conference, but was transferred to the New York Conference in 1844; in 1836 was elected professor of moral science and belles-lettres at Wesleyan University, which position he held until 1849, when he became corresponding secretary of the American Bible Society, serving until 1876, when the state of his health forced him to retire. He died April 10, 1898. He was the author of A Life of Wilbur Fisk:—A Treatise on Political Economy:—And a Bible History. See Minutes of the Annual Conferences (Spring, 1898).

Hopkins, Mark, D.D., LL.D., an eminent Congregational educator, was born in Stockbridge, Mass., Feb. 4, 1802. He graduated from Williams College in 1824; was a tutor there from 1825 to 1827; graduated from the Berksire Medical College in 1829; was professor of rhetoric and moral philosophy in Williams College, 1830-36; of moral and intellectual philosophy and president from 1836 to 1873; professor of theology, 1836-72, and died June 17, 1887. He was a fellow of the American Academy, corporate member of the American Board from 1868, and president from 1867. Dr. Hopkins was the author of the history of the twenty-five different publications including pamphlets and addresses. A complete list is to be found in the Cong. Year-book, 1888, p. 26.

Howson, John Sault, D.D., an English prelate, was born at Giggleswick, May 5, 1816. He graduated from Trinity College, Cambridge, in 1837; obtained the members' prize in 1837 and 1838, and the Norrisian prize in 1840. In 1845 he became senior classical master, and in 1849 principal of the Liverpool College, which post he held till the close of 1865. He was appointed vicar of Wisbeck in 1866; from 1867 to 1873 was examining chaplain to the bishop of Ely; in 1876 became dean of Chester, in which position he held until his death, May 15, 1905. He was the author of various works: the Hulsean lectures on the Character of St. Paul:—and, in connection with the Rev. W. J. Conybeare, the Life and Epistles of St. Paul.

Humes, Thomas William, D.D., a Protestant Episcopal clergyman and educator, was born at Knox-ville, Tenn., Nov. 22, 1815. After graduating from the East Tennessee College in 1830, and studying theology for two years with Rev. Stephen Foster of Knoxville, he entered Princeton Seminary in 1832. In 1837 he joined the Protestant Episcopal Church, and was ordained to the presbytery in exception of two years, he preached until 1869. From 1865-83 he was president and professor of moral philosophy and Christian evidences; 1884-86 engaged in home mission work; 1886-92 librarian of the Lawson Mcgee Library of Knoxville. He died Jan. 13, 1892. See Necrological Report of Princeton Theol. Sem, 1893.

Humphrey, Edward Porter, D.D., a Presbyterian minister and educator, was born at Fairfield, Conn., Jan. 28, 1809. He graduated from Amherst College in 1828, and from Andover Theological Seminary in 1833. He was a pastor until 1858, when he became professor of church history in the Presbyterian Theological seminary at Danville, Ky., remaining there until 1866, when he became pastor at Louisville. He was made pastor emeritus in 1879. He died Dec. 9, 1887. In 1861 he was associate editor of the Danville Review. See Apotheosis Cyclopaedia of Amer. Biography.

Ireland, William, a missionary, was born near Oswestry, Shropshire, England. He graduated from Illinois College in 1845, from Andover Theological Seminary in 1848, and the same year left for Zululand. During the first thirteen years he was stationed at Ifumi. In 1855 he was appointed to take charge of the boys' seminary at Adams, and for seventeen years continued his work there. He died in Boston, Mass., Oct. 12, 1896.

Jones, John, an English Wesleyan minister, was born at Llandrung, Carnarvonshire, in 1856, entered the ministry in 1854, and died Dec. 17, 1899. He published a work on the Atonement:—Expository Sermons:—Poem on the Bible:—Logic:—besides contributing to many periodicals. See Minutes of the British Conference, 1890, p. 24.

Kalishch, Marcus, Ph.D., M.A., a Jewish scholar, was born at Trepten, Pomerania, Prussia, May 16, 1828. He was educated at Berlin University, and subsequently studied at Halle. In 1849 he left Prussia and settled in England, filling the post of secretary to the chief rabbi. In 1852, though the kindness of the Rothschilds, leisure was secured for him in the work in the preparation of a commentary on the Old Testament. Geniso, Exodus, Leviticus, and Numbers were among that he completed. He also wrote on the Prophecies of Balaam, and a Hebrew Grammar. He died Aug. 23, 1885.

Kalmar, Christian Andreas Hermann, Ph.D., D.D., a Lutheran minister, was born at Stockholm, Sweden, Nov. 26, 1802, of Jewish parentage. He studied law and theology at the University of Copenhagen. In 1827 he became adjunct in the cathedral school at Odense, and in the same year head master; in 1842 he visited most of Western Europe, and in 1843 became pastor at Gladsaxe, near Copenhagen, which position he resigned in 1868. He received the medal of the Haager Society, was Knight of the Danish Order; member of the Leyden Society of Literature, and of the Danish Bible Society; president of the Danish Missionary Society, 1860-73; member of the royal commission to revise the Danish Bible, 1866-74; president of the Danish branch of the Evangelical Alliance, and president of the Copenhagen Conference in 1894. He is the author of a Commentary on the Old Testament, and of several works on missions. He died Feb. 2, 1886.

Karp, William Swens, D.D., a Presbyterian minister, was born at Newark, N. J., Jan. 9, 1829. He studied at Rutgers College in 1847-48; graduated from Amherst in 1851, and from Union Theological Seminary in 1854; was pastor of the Third Presbyterian Church, Brooklyn, N. Y., 1854-5; at Chicopee, Mass., 1856-68; Keene, N. H., 1868-72; Cambridgeport, Mass., 1873-75; and Riley professor of theology in Hartford Theologi-
cal Seminary thereafter until his death, March 4, 1888.

Keil, Johann Carl Friedrich, Ph.D., D.D., a Lutheran theologian, was born at Oelnitz, Saxony, Feb. 26, 1807. He studied at Dorpat, 1827–30; at Berlin, 1831–33; became private-docent at the University of Göttingen in 1838; extraordinary professor in 1839; ordinary professor in 1839; and from 1859 was professor emeritus, residing at Leipzig, and engaged in literary work until his death, in 1889. His principal works are, Der Tempel Salomo’s (1869) — Commentaries on nearly all of the Old Testament and on Matthew, Mark, Luke, John, Peter, and Jude.

Kennedy, Benjamin Hall, D.D., a clergyman of the Episcopal Church, was born at Summer Hill, near Birmingham, Nov. 6, 1804. He graduated with honors from St. John’s College, Cambridge, in 1827; was fellow of his college and classical lecturer, 1828–36; assistant master at Harrow, 1830–36; head master of Shrewsbury School, 1836–55; preacher of Gala Major in Lichfield Cathedral, 1843–67; select preacher to the University, 1860; rector of West Felton, 1865–67; became regius professor of Greek in the University of Cambridge, and canon of Ely in 1867, where he continued until his death, April 8, 1869. He was elected a member of the University Council in 1870, and lady Margaret preacher for 1873. He was elected honorary fellow of St. John’s College in 1880. He was also a member of the New Testament Revision Committee. His works are largely school-books, or translations, but he also published, Between the Wars (1877) — Occasional Sermons (1880) — and Ely lectures on The Revised Translation of the New Testament (1882).

L.

La Grange, James Eliza, D.D., a Methodist Episcopal minister, was born at Hartford, Conn., Oct. 7, 1826. He graduated from Wesleyan University in 1848; taught in various schools until he joined the Geneseo Conference, and held several pastorates until 1870, when he became professor of historical theology in Boston Theological Seminary. In 1874 he became dean and professor of systematic theology, which position he held until his death, Nov. 26, 1884. See Simpson, Cyclop. of Methodism, s. v.; Minutes of Annual Conferences (Fall), 1883, p. 343.

Lee, Alfred, D.D., LL.D., a bishop of the Protestant Episcopal Church, was born at Ashland, Mass. Sept. 9, 1807. Graduating from Harvard College in 1827, he studied law and was admitted to the bar, but in 1837 graduated from the General Theological Seminary, entered the ministry, and in 1841 was ordained bishop of Delaware. In 1844 he became presiding bishop of the Protestant Episcopal Church. He died April 12, 1887. He was a member of the American Committee for the Revision of the New Testament, and the author of several volumes. See Appleton’s Cyclop. of Amer. Biography.

Lee, James, M.A., an English Congregational minister, was born at Newmarket, March 4, 1813. After graduating from London University in 1838, he took charge of a church at Iroseye, Salop, serving also churches at Churchtown, Portishead, and Crick in 1850, and the ten years following he conducted a school at Broughton, Manchester. The remainder of his life, with the exception of three years in the pastorate, was spent in literary work. He died July 22, 1852. He was the author of Bible Illustrations (6 vols.), and several pamphlets. See (Lond.) Cyclop. Year-book, 1894.

Liddon, Henry Parry, an English clergyman, was born at Stonelake, Hants, Aug. 20, 1829. He was educated at Eton and at Christ Church, Oxford, graduating in 1850. The following year he was Joseph’s colleague, ordained in 1852, and priest in 1853. From 1854 to 1855 he was vice-princi-

pal of the Theological College of Cuddesdon, and at the same time examining chaplain to the bishop of Salisbury. In 1864 he was appointed preacher in the cathedral; in 1866–67, 1872–73, and 1884, he was select preacher at Oxford; in 1870 he was promoted to be canon residuary of St. Paul’s, London, and the same year was appointed Irish professor of divinity in the University of Oxford, which latter position he held until 1889. He died Sept. 10, 1895. He was appointed lecturer, and in 1884 select preacher at Cambrige. He has written, Lumen Sermonum (1858) — Divinity of Our Lord and Saviour Jesus Christ (Bampton lec., 1866) — Sermons Preached before the University of Oxford (1st series, 1869; 2d series, 1893) — Walter Keenham, Bishop of Salisbury: A Sketch (1869) — Some Elements of Religion (1871) — Sermons on Various Subjects (1872, 1876, 1879) — Report of Proceedings at the Bawn Reunion Conference in 1875 — Thoughts on Present Church Troubles (1881) — Easter in St. Peter’s (1883), and The Resurrection (1885, 2 vols.). See Contemporary Review, Oct. 1890.

Lightfoot, Joseph Barber, D.D., an English prelate, was born at Liverpool, April 13, 1528. He graduated from Trinity College, Cambridge, in 1861, and was made fellow in 1852. In 1855 he was Norrisian university prizeman; in 1854 he was ordained deacon, and in 1855 he was ordained priest. Dr. Lightfoot’s appointment asettor to Trinity College, 1857; select preacher at Cambridge, 1858; chaplain to the late prince consort, 1861; honorary chaplain in ordinary to her majesty, 1862; Hussean professor of divinity in the University of Cambridge, 1874, Whitehall preacher, 1866; examining chaplain to Dr. Tait, archbishop of Canterbury, 1868; canon residuary of St. Paul’s, Cathedral, 1871; honorary fellow of Trinity College, Cambridge, 1872; one of the deputy clerks of the closet to her majesty, 1875; Margaret professor of divinity at Cambridge, 1878. In 1879 he was consecrated bishop of Durham, and died in that office, Dec. 23, 1890. He was one of the original members of the New Testament Revision Committee. Dr. Lightfoot wrote, commentaries on Galatians (1865) — Philippians (1868) — Colossians and Philemon (1875) — The Apostolic Fathers (1863, 3 vols.) — On the Fresh Revision of the English New Testament (1871).

Locke, John, an English Wesleyan minister, was born at Lyme, Dorset, in 1814, entered the Wesleyan ministry in 1841, and died Jan. 2, 1890. He was a diligent student, and published a System of Theology in 1863, which raised a large circulation in France, Belgium, Spain, and America. See Minutes of the British Conference, 1890, p. 24.

Logan, Robert William, a missionary, was born at York, O., May 4, 1843. He served as a soldier in the Union army in 1862; studied at Oberlin College, and graduated from the Theological Seminary there in 1870. After supplying a congregation at Rio, Wia, for a year, he sailed for Micronesia in June, 1874, and was stationed at Ponape; in 1879 he volunteered to go to the Mortlock islands to take charge of the work there; in 1884 took up his residence within the Ruk archipelago, and died at Anapa, Dec. 27, 1887.

Loquen, Augustus Wau, D.D., a Presbyterian minister, was born at Andover, Conn., Sept. 4, 1816. After graduating from Hamilton College in 1841, and Princeton Theological Seminary in 1844, he became missionary to China, 1844–50; missionary to the Creek Indians, 1852–53; in regular pastoral work, 1853–59; and in 1860 he went as missionary to the Chinese in San Francisco, where he died, July 26, 1891. He was the author of Learn to Stay No (1856) — Scenes in China (1857) — How to Die Happy (1858) — Scenes in the Indian Country (1859) — A Child a Hundred Years Old (1861) — Profit of Missions (1864) — Confuxtus and the Chinese Class (1867) — Chinese and English Lessons (1872).
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LYMAN, CHESTER SMITH, an American educator, was born at Manchester, Conn., Jan. 15, 1816. Graduating from Yale College in 1837, and Theological Seminary in 1842, he preached for two years, but his health prevented his continuance in the ministry. In 1859 he became professor of mechanics and physics in the Scientific School at New Haven; in 1871 of astronomy and physics; in 1894 of astronomy; in 1898, emeritus professor. He died Jan. 29, 1898. See (Am.) Cong. Year-book, 1891.

M.

Macbeauf, Joseph Projectus, a Roman Catholic bishop, was born in the diocese of Clermont, France, Aug. 11, 1812. He was educated by the Sulpicians at Montierferran. After three years' labor in his own country, he came to America to preside over the diocese of Cleveland, and was located at Sandusky. He went to New Mexico in 1851; from thence to Colorado, where he erected the first Catholic church at Denver. When Colorado became a vicariate, he was consecrated bishop of Epiphania and vicar apostolic. In 1867 he was made bishop of Denver. He died July 2, 1898.

McCoy, Elias Lyman, D.D., a prolific minister, was born in Lebanon, N. H., Oct. 20, 1810. He graduated from Waterville College, Me., in 1836, and from Newton Theological Seminary in 1839, was settled over a church at Richmond, Va., for six years, until the division of his church on the question of slavery led him to move. He next succeeded a church at Cincinnati, O., until 1849, when he took charge of a church in New York City. In 1857-67 he was pastor of a church in Albany; in 1867-84 pastor of the Broad Street Church, Philadelphia, Pa. He retired from the pulpit in 1884, and died Nov. 25, 1898. He was a great controversialist, and published Abolition of the Colonial Titles (1847); — Doctrines of the American Revolution (1848); — Proverbs for the People (ed.); — Living Orators in America (1849); — Republican Christianity (ed.); — Westminster Empire (1866).

Mahon, Ara, D.D., LL.D., a Congregational minister, was born in Vernon, N.Y., Nov. 9, 1799, graduated from Hamilton College in 1824, and from Andover Theological Seminary in 1827; was a pastor until 1835, when he became president of Oberlin College (1835-50); president and professor of mental and moral philosophy in Cleveland University, 1860-54; was pastor again in 1855-61; thereafter president and professor of mental and moral philosophy in Amherst College until 1871; after that date without charge; and after the year 1874 resided in England until his death, April 4, 1889. Dr. Mahan edited, for many years, a monthly entitled the Divine Life. He published several works on Philosophy; — Doctrines of the Will; — Lectures on Romans 13; — A Critical History of the Late American War; — and several works on the higher life.

Mangum, Adolphus Williamson, D.D., a minister and educator of the Methodist Episcopal Church, South, was born April 1, 1844. At the age of twenty-one he graduated from Randolph-Macon College, and, joining the North Carolina Conference in 1856, he served as pastor and chaplain until 1875, when he was elected professor of mental and moral science in the University of North Carolina, which post he occupied until his death, May 12, 1896. See Minutes of Annual Conferences of the M. E. Church, South, p. 114.

Manley, Basil, D.D., L.L.D., a Baptist minister, was born in Edgefield County, S.C., Dec. 19, 1825. After graduating from the University of Alabama in 1843, and from Princeton Theological Seminary in 1847, he became pastor until 1864; from 1864 to 1893 president of Richmond Female Institute; 1865-71 professor of Biblical introduction and Apocrypha in Testament Interpretation in the Southern Baptist Theological Seminary; 1871-79 president of Georgetown College, Ky.; thereafter professor in the Southern Baptist Theological Seminary, and died Jan. 31, 1892. He was the author of A Call to the Ministry (1867); and The Biblical Doctrine of Inspiration Explained and Proved (1868).

Manning, Henry Edward, D.D., a Roman Catholic prelate, was born at Portodere, Hertfordshire, July 15, 1808. He graduated from Balliol College, Oxford, in 1830, and was elected fellow of Merton College. In 1834 he became rector at Lavington, and in 1840 archdeacon of the archdeaconry of the archbishop of Westminster, 1857, prothonotary apostolic, 1860, archbishop of Westminster, 1865, cardinal priest, 1875. He occupied a seat in the Vatican council of 1869-70. He died in 1890. He was the author of a large number of volumes. See W. S. Lilly, Cardinal Manning's Characteristic, Political, Philosophical, and Religious (1885).

Martin, John Satchell, D.D., a minister of the Methodist Episcopal Church, South, was born at Alexandria, Va., Sept. 7, 1815. He joined the Baltimore Conference of the Methodist Episcopal Church in 1854, and in 1866 entered the ministry of the Methodist Episcopal Church, South. He was secretary of the conference from 1858 until his death, July 8, 1888. In 1856 and again in 1866 he was a member of the General Conference of the Methodist Episcopal Church, South, and subsequently a member of every General Conference of the same Church, and secretary of that body in 1882 and 1896. He was secretary of the great Methodist Centenary also. See Minutes of Annual Conferences of the M. E. Church, South, 1888, p. 157.

Mason, John, an English Congregational minister, was born at Aberdeen, Scotland, Oct. 29, 1866. His education was received in King's College, Aberdeen, and Homerton College, London. In 1884 he began his labors as a minister of the Gospel, and served successively Harry in Orkney, Brechin, Letham, and Dundee, retiring in 1878. In 1876 he was chairman of the Congregational Union of Scotland, and from 1886 to 1896 one of the secretaries of the Ministers' Provident Fund. He was also, for a time, editor of the Scottish Congregational Magazine, and also of the publications of the Scottish Temperance League. He died Feb. 20, 1898. See (Lond.) Cong. Year-book, 1894.

McAII, Robert Whittaker, D.D., F.L.S., a Congregational minister, was born at Macclesfield, Cheshire, England, Dec. 1, 1821. He first studied at the University of Heidelberg, but afterwards turned his attention to theology, and became a pastor in 1847, in which relation he continued until 1871, when he went to Paris with his wife for the purpose of viewing the scenes of the Franco-Prussian war. While he was standing on a street corner and distributing tracts to the passers-by, a man stepped from the throng and said: "Sir, I perceive you are a clergyman; if any one like you is ready to come over here and teach us a gospel, not of superstition, priestcraft, and bondage, but of simplicity, liberty, and charity, where are you?" and added, "but I can't hear you with priests." Mr. McAII and his wife considered this a divine call, and accordingly rented a room in Belle- ville, and on Jan. 17, 1872, held the first meeting; twenty-eight were present. Mr. McAII could not speak French, and his French minister would say: "God bless you," and "I love you," and that won them. The work has grown from this humble beginning until, in 1889, there were 126 stations and 27 missionaries, employed not only in Paris, but in the provinces. The income of the mission is from private donations and legacies, and has amounted to $65,067. The Secretary of State has administered on a very economical plan, spending for the year $16,480 16s. 10d. Meetings to the number of 14,083 were held for adults, and 3820 for children. The
aggregate attendance of adults was 319,925; of children, 235,927; 26,131 visits were made, and 500,007 Bibles, Testaments, tracts, etc., circulated. There is also a medical mission and two dispensaries. Each station has a small free lending library. Dr. McCaill died May 11, 1893. The work is now carried on by his widow. There is an office of the mission at Room 21, No. 1710 Chestnut Street, Philadelphia. See Bonar, White Fields of Foreign Missions (N.Y. 1875); Missionary Review of the World, Aug., Dec., 1889; July, 1890; (London) Cong. Year-book, 1890, 1894.

McAuley, "Jerry," an evangelist, was born in Ireland in 1839. His father came to this country to escape arrest. Jerry never received any schooling, and when nineteen years old was committed to Sing Sing state-prison for fifteen years on the charge of robbery. While there he was religiously impressed, but, after his parson in 1864, he returned to his old pursuits. In 1872 he found friends who stood by him, and in October of that year he opened his "Helping Hand for Men" on Water Street, New York city, which resulted in the conversion of many. In 1876 the old building was replaced by a new one, called "The McAuley Water Street Mission." In 1882, feeling that his work was done in that quarter of the city, he began a new mission in West Thirty-second Street, called the "CONEY ISLAND Mission." In June, 1888, he began the publication of Jerry McAuley's Newspaper, which is still published every other week. He died Sept. 18, 1884. See Jerry McAuley: His Life and Work, by R. M. Oftord (N.Y. 1885).

McCloskey, John, D.D., a Roman Catholic prelate, was born in Brooklyn, N.Y., March 20, 1810. After completing a seminaric course of five years, he was ordained priest in 1834. In 1833-37 he was at Rome and traveling; in 1837-41 was over St. Joseph's Church, New York city; in 1841 was president of St. John's College, Fordham, N.Y.; in 1843 was made parish priest of St. James Church, New York; in 1844 was consecrated bishop of Axieren in partibus; in 1847 bishop of Albany; in 1864 archbishop of New York; in 1875 was made cardinal, and died Oct. 10, 1885. He completed the cathedral in New York, and founded the Theological Seminary at Troy.

McFerrin, John Berry, D.D., a minister of the Methodist Episcopal Church, South, was born in Rutherford County, Tenn., June 15, 1807. In 1822 he was admitted to the Tennessee Conference, and served his Church for eighteen years as editor of the Southern Christian Advocate; seventeen years as book agent; four years as secretary of Domestic Mission; and eight as secretary of Foreign Missions. He died May 10, 1887. He was the author of Methodism in Tennessee (3 vols.). See Minutes of Annual Conferences of the M.E. Church, South, 1887, p. 25.

McGill, Alexander Taggart, D.D., a Presbyterian minister and educator, was born at Cameron, Pa., Feb. 24, 1807. He graduated from Jefferson College in 1826; was admitted to the bar in Georgia, and appointed by the legislature as state surveyor to trace interstate lines, after having served one year as clerk of the House. In 1821 he turned his attention to theology, and graduated from the Associate Presbyterian Seminary at Cameron in 1835. He was a pastor until 1842, when he became professor of church history in Western Theological Seminary, Allegheny, Pa.; in 1848 he was moderator of the General Assembly; in 1852 he became professor in the Presbyterian Seminary at Columbia, S. C., but in 1853 returned to his former chair in Allegheny. In 1854 he became professor of ecclesiastical, homiletic, and pastoral theology at Princeton Seminary, and in 1888 was reelected as emeritus professor. He died Jan. 19, 1892. See Appleton's Cyclop. of Amer. Biography.

McTyeire, Holland Nimmohs, D.D., a bishop of the Methodist Episcopal Church, South, was born in Barnwell County, S. C., July 29, 1824; graduated from Randolph-Macon College, Va., in 1844; joined the Virginia Conference in 1848; in 1851 became editor of the New Orleans Christian Advocate, and in 1858 of the Nashville Christian Advocate; in 1865 was elected bishop; in 1873 was made president of the board of Vanderbilt University, and died Feb. 15, 1889. He was the author of Duties of Christian Masters (1851);--Catechism on Church Government (1869);--Catechism on Bible History (1880);--Duties of Discipline (1870);--History of Methodism (1884).

Mendenhall, James William, D.D., a Methodist Episcopal minister, was born at Centreville, O., Nov. 8, 1844. Graduating from Ohio Wesleyan University in 1864, he joined the Cincinnati Conference. With the exception of two years spent as president of the Mount College in Sidney, Ohio, he was in the pastorate until 1888, when he was elected editor of the Methodist Review; and re-elected in 1892. He died June 18, 1892. He was the author of Plato and Paul;--and Echoes from Palestine. See Minutes of the Annual Conference of the Church (Fall), 1892.

Moberly, George, D.D.L., a prelate of the Church of England, was born in St. Petersburg, Russia, Oct. 10, 1803. He was educated at Balliol College, Oxford, graduating in 1823; was fellow and tutor in his college; public examiner in St. John's College, Cambridge, in 1826, 1828, 1829; in 1835 was head master of Winchester College, 1835-60; rector of Brightstone, Isle of Wight, 1866-69; fellow of Winchester College, 1866-70; Hampton toner, 1868; canon of Chester, 1868-69; consecrated bishop in 1869, and died July 6, 1885. He was the author of a number of volumes of sermons, and a member of the New Testament Revision Committee.

Molesworth, William Nasb, a clergyman of the Church of England, was born at Millbrook, Nov. 8, 1816. Graduating from Cambridge University in 1839, he took orders and was a pastor the rest of his life. He died Dec. 19, 1890. Among his works are, Religious Importance of the Human Religion (1857);--Plain Lectures on the Bible (1868);--History of the Reform Act (1864);--System of Moral Philosophy (1867);--History of England (1871-73);--History of the Reformation (1867).

Moody, Granville, D.D., a Methodist Episcopal minister, was born at Portland, Me., Jan. 2, 1812. In 1833 he joined the Ohio Conference, and served as a pastor until 1860, when he became colonel of the Seventy-fourth Ohio regiment. He served until 1865, when illness forced him to resign. He again entered the pastorate, and served as pastor and presiding elder until 1882, when he took a supernumerary relation, which he held until his death, June 4, 1887. See Minutes of Annual Conferences (Fall), 1887, p. 566;--Appleton's Cyclop. of Amer. Biography.

Morgan, William Ferdinand, D.D., a clergyman of the Protestant Episcopal Church, was born at Hartford, Conn., Dec. 21, 1817. He graduated from Union College in 1837, and from the General Theological Seminary in 1840. He was a rector in Norwich, Conn., and New York city until his death, May 18, 1888. In 1864 he was appointed to the perfume at the dedication of Holy Trinity, the first Protestant Episcopal church on the continent. See Appleton's Cyclop. of Amer. Biography.

N.

Neeshima, Joseph Hardy, I.D.D., a Japanese educator and missionary, was born at Yeddoo, Japan, Feb. 15, 1844. He finished his way as a boy to America, and adopted the name of his benefactor, the captain of the ship in which he sailed. After studying in the Phillips Andover Academy, and graduating from the scientific department of Amherst College in 1870, he graduated from Andover Theological Seminary in the special
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Palmer, Ray, a Congregational minister, was born at Little Compton, R.I., Nov. 12, 1808; graduated from Yale College in 1830; taught, 1830-34; was pastor, 1835-66; secretary of the American Congregational Union, 1866-78; associate pastor in Newark, N.J., from March 8, 1881, to May 29, 1887. He died Jan. 22, 1890. See (Am.) Cong. Year-book, 1891.

Nelles, Samuel Shibbes, D.D., L.L.D., a Canadian educator, was born at Mount Pleasant, Ontario, Oct. 17, 1825. Graduating from Wesleyan University in 1846, he entered the ministry of the Methodist Church in 1847, serving as pastor until 1850, when he was appointed president of Victoria College. He died Oct. 17, 1887. He was the author of a work on Logic.

Newlin, Alfred, D.D., L.L.D., a Presbyterian minister, was born at Shippenburg, Pa., March 14, 1816. He graduated from Jefferson College in 1844, and was admitted to the bar in 1857. In 1840 he graduated from the Western Theological Seminary. He was a pastor until 1861, when he became editor of the Standard, which was subsequently merged into the Northwestern Presbyterian. In 1872-74 he was editor of the Presbyterian Weekly, and in 1875-80 of the Presbyterian Journal. He edited the Presbyterian Cyclopaedia. He died Sept. 4, 1890. For a list of his works, see Appleton's Cyclop. of Amer. Literature.

Newman, John Henry, D.D., a Roman Catholic prelate, was born in London, Feb. 21, 1801. He was educated at Trinity College, Oxford, graduating in 1826. In 1822 he was made fellow of Oriel College; in 1823 vice-chancellor of St. Alban's Hall; in 1826 tutor of his college, which post he held until 1831; in 1829 he became incumbent of St. Mary's, Oxford, with the chaplaincy of Littlemore, but resigned St. Mary's in 1843. In 1842 he established at Littlemore an ascetic community modelled after those of medieval times, over which he presided for the years. He joined Dr. Pusey as the recognized leader of the High-Church party, and took a prominent part in the Tractarian controversy, contributing the final tract, No. 90. In October, 1845, he seceded from the Established Church, and was received into the Roman Catholic communion. After being ordained priest, he was appointed head of the Oratory of St. Philip Neri at Birmingham. In 1854 he was appointed rector of the newly founded University of Dublin, but resigned in 1858, and established a school for the sons of Roman Catholic gentry at Claybrooks, near Birmingham. In 1875 Newman was elected an honorary fellow of Trinity College, Oxford, Dec. 18, 1877. On May 12, 1879, pope Leo XIII. created him a cardinal deacon of the Holy Roman Church. He died Aug. 10, 1890. A collected edition of his works was published in London in 1879-83, and contains eleven of which are sermons). As a hymn writer he will be especially remembered as the author of "Lead, kindly Light!" See Contemporary Review, Sept., 1890; Annals of the Tractarian Movement, by E. G. K. Brown (London, 1861); William George Ward and the Oxford Movement, by Wilfrid Ward (Ibid. 1890).

Norton, William, L.L.D., an English Baptist minister, was born Dec. 25, 1812, at Woodhouse, Norfolk. He studied at a private school in Norwich and at St. Peter's College. In 1833 he offered himself as a missionar y for India, but was refused on account of his health. From 1836 to 1840 he was a pastor; in 1829 became joint editor of the Primitive Communionist, and in 1841 of the Primitive Church Magazine; in the same year he was, with others, the founder of the Baptist Tract Society, and its editor until 1870. He died Aug. 12, 1888. In the year 1854, his followers in the Dutch and Spanish language, compiled a selection of 1113 hymns, and was the author of Responsibility. See (English) Baptist Year-book, 1891, pp. 149, 160.
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in Union Theological Seminary in 1841; was pastor, 1849-52; district secretary of the A.B.C.F. M., 1858-69; pastor, 1860-66; seamen's chaplain, in Antwerp, Belgium, 1866-72; and thereafter without a charge until his death, Feb. 27, 1887. He was the author of Language: Its Nature and Functions (1873); Homiletical Index (ed.); The Theological Tribune (1879); Folklore, Customs, and Bible Terminology (ed.); Life Everlasting (1882); The UnSpeakable Gift (1884); Views and Reviews (1887).

Phelps, Austin, D.D., a Congregational minister and professor, was born at West Brookfield, Mass., Jan. 7, 1820. He graduated from the University of Pennsytvlania in 1842; was pastor of First Church, Boston, 1842-48; and professor of sacred rhetoric in Andover Theological Seminary, 1848-79. He died at Bar Harbor, Me., Oct. 15, 1890. He was the author of The Still Hour (1859); Hymns and Choral (1860); The New Birth (1867); Sabbath Hours (1870); Studies of the Old Testament (1879); The Theory of Preaching (1881); Men and Books (1882); My Portfolio (ed.); English Style (1885); My Study (1885); My Note Book (1890). See Appleton's Cyclopaedia of American Biography.

Phillips, Zadock, a Methodist Episcopal minister, was born at Amsterdam, N.Y., in 1808. He joined the Troy Conference in 1834, and served as pastor until 1848, when he became presiding elder of the Troy district. During this period he was also a member of the board of the book committee, and in 1852 was appointed assistant agent of the Methodist Book Conference in New York city. In 1856 he became agent of the Troy University, and in 1860 entered into business. He died Feb. 8, 1885. See Minutes of Annual Conferences (Springfield, 1866), p. 100.

Phillips, Benjamin, D.D., a minister of the Methodist Episcopal Church, was born at Boscawen, N.H., Oct. 25, 1824. He graduated in 1847 from Wesleyan University, and in 1850 from Yale Theological Seminary. He entered the New York East Conference in 1848, and served as pastor and presiding elder until his death, Feb. 29, 1887. See Minutes of Annual Conferences (Springfield, 1887), p. 59.

Plumphe, Edward Hayes, D.D., a clergyman of the Church of England, was born in London, Aug. 6, 1821. Graduating from University College, Oxford, in 1844, he became fellow of Brasenose College 1844-47. In 1851-56 he was assistant preacher at Lincoln's Inn, and fellow of King's College at Oxford; 1851-54, 1857-72. He was also chaplain of King's College, London, 1847-68, and professor of pastoral theology there, 1853-65, and dean of Queen's College, London, 1855-75; prebendary of Portpool, in St. Paul's Cathedral, 1863-81, and professor of exegesis in King's College, London, at the same time. In 1869-73 he was rector of Pluckley, Kent. He was Grinfield lecturer on the Septuagint at Oxford in 1872-74, and vicar of Bickley, Kent, in 1873-81; principal of Queen's College, London, 1875-77. In 1881 he was installed as Dean of Wells. He died in January, 1891. He was the Boyle lecturer for 1866-67, and a member of the Old Testament Committee of Revision. He was the author of several Commentaries: Introduction to the New Testament; Life and Letters of Thomas Kerr; and other volumes.

Porter, James, D.D., a minister of the Methodist Episcopal Church, was born in Middleboro, Mass., March 21, 1808. In 1830 he joined the New England Conference, and served as pastor until 1856, when he was elected one of the agents of the Methodist Book Concern. From 1852-56 he was a member of the Board of Overseers of Harvard College; from 1855-71, a trustee of Wabash University; and from 1864-92, secretary of the National Temperance Society. He died April 18, 1888. He was a member of every General Conference from 1844 to 1872. He published, Camp Meetings Considered.—Chart of Life:—True Evangelical List:—The Winning Worker:—Compendium of Methodism:—Reviews of Religion:—Hints to Self-Educated Preachers:—Christianity Demonstrated by Experience:—Self-Reliance Encouraged:—Commonplace Book; See Simpson's Cyclopaedia of Methodism; Appleton's Cyclop. of Amer. Biography; Minutes of Annual Conferences (Springfield, 1889), p. 109.

Porter, John E., D.D., a Methodist Episcopal minister, was born at Snow Hill, Md., Aug. 23, 1805. He was trained as a Presbyterian, but became a Methodist, and joined the Philadelphia Conference in 1829, continuing to serve the church as pastor and presiding elder until 1878, when he was obliged to retire from active service. He was a member of several General Conferences, and a charter member of the Board of Trustees of Drew Theological Seminary. See the Christian Advocate, Oct. 9, 1890.

Post, Truman March, D.D., a Congregational minister, was born in Middleboro, Vt., June 3, 1810; graduated from Middlebury College in 1829; was tutor there, 1829-32; student at Andover, 1832; professor of languages and history at Illinois College, 1833-47; pastor, 1840-82; corporate member of the American Board from 1857, and its preacher at Salem, 1871; director A. H. M. Society, 1854-88. He was also lecturer on history at the University of Chicago, and has written a historical history in Chicago Theological Seminary; and on congregationalism in Andover Theological Seminary. He died Dec. 31, 1886. He published, The Skeptical Era in Modern History (1859), and several pamphlets.

Potter, Horatio, D.D., L.L.D., D.C.L., a Protestant Episcopal bishop, was born at Beckman, N.Y., Feb. 9, 1802. He graduated from Union College in 1826; was rector at Saco, Me., 1828-33; rector of St. Peter's, Albany, 1833-54; provisional bishop of New York, 1854-61; bishop of New York in 1861; and died Jan. 2, 1887. He took an active part in the Lambeth Conferences of 1867 and 1878. He was also influential in movements relating to city mis-sion work. See Appleton's Cyclop. of American Biography.

Powell, James, D.D., a Congregational minister, was born in Newtown, England, Dec. 25, 1843; graduated from Dartmouth College in 1866, and from Andover Theological Seminary in 1869; was pastor at Newtown, Conn., 1869-73; district agent of A. M. A.; Chicago, 1873-83; assistant and associate corresponding secretary from 1883 until his death, Dec. 27, 1887.

Pratt, William S., D.D., a Methodist Episcopal minister, was born in Saint Clair County, Ill., May 21, 1819. In 1849 he was admitted into the Illinois Conference. He served as a presiding elder and pastor until 1884, when he took a supernumerary relation, which he held until his death, June 28, 1887. He was a delegate to the General Conferences of 1869, 1872, 1876, 1880, 1884. See Minutes of Annual Conferences (Fall, 1887), p. 306.

Prowse, Edmund, D.D., an eminent French Protestant, was born in Paris, Jan. 24, 1824. He studied at the University of Paris, and theology with Vinet, Tholuck, and Neander. He was pastor of the Free Evangelical Congregation of the Shafttou at Paris, 1847-70; deputy to the National Assembly from the Department of the Seine, 1871-76; and a life senator of Paris in 1888. After 1854 he was editor of the Revue Chrétienne, which he founded. He was president of the Synodical Commission of the Free Church of France; also a chevalier of the Legion of Honor. He died April 7, 1891. As an author he was very voluminous, having written many books relating to the Reformation and the life of Christ.

Prime, Edward Dorr Griffin, D.D., an eminent Presbyterian minister, was born at Cambridge, N. Y., Nov. 2, 1814. Graduating from Union College in 1832, he spent some time in teaching, then studied medicine.
for a time, but finally studied for the ministry, graduating from Princeton Seminary in 1888, serving as pastor for some time. From 1850 he was associated with his brother in editorial labor on the New York Observer. He died April 7, 1891. Besides contributing much to periodical literature, he was the author of several works on missions.

Prime, Samuel Ireneus, D.D., a noted Presbyterian minister, was born in Ballston, N.Y., Nov. 4, 1812. He graduated from Williams College in 1829; taught for three years, and then entered Princeton Theological Seminary, but before the first year was completed he was attacked by a severe illness, and was never able to resume his studies. He was pastor at Ballston Spa, 1833-35; at Mattawan, 1837-40. Thereafter he was editor of the New York Observer, except in 1842, when he acted as secretary of the American Bible Society, and a few months in 1850, when he edited the Presbyterian. In 1838 he visited Europe, and again in 1866-67, and 1876-77. In 1867 he attended the fifth General Conference of the Evangelical Alliance at Amsterdam. On his return he was elected a corresponding secretary of the American Evangelical Alliance, which position he held until 1884. He was vice-president and director of the American Tact Society, and of the American and Foreign Christian Union; president of the New York Literary and Philosophical Society; member of the American Academy of Fine Arts; a trustee of Williams College, and president and trustee of Wells College for Women; also a member of a large number of religious, benevolent, and literary societies. He died July 16, 1885. Dr. Prime was the author of over forty volumes, besides pamphlets, addresses, and scattered articles.

R.

Rank, Leopold von, D.D., a German historian, was born at Wiehe, Thuringia, Dec. 21, 1795. He embraced the profession of teacher, and in 1818 became head master of the Gymnasium at Frankfurt-on-the-Oder. In 1823 he was invited to Berlin as professor extraordinary of history in the university, and was sent in 1827 by the Prussian government to Vienna, Rome, and Venice, to examine the historical materials there. In 1841 he was appointed historiographer of Prussia, and in 1848 he was elected a member of the National Assembly at Frankfurt. He was ennobled in 1866. He collected a large and valuable library pertaining to history, which was sold at public auction in 1875, was purchased and presented to Syracuse University, N.Y. He was the author of many volumes, chief of which are his History of the Popes, and German History in the Time of the Reformation.

Robbins, Elias, was born in Thompson, Conn., March 13, 1828. He graduated from Yale College in 1856, and from East Windsor Theological Seminary in 1859, and in the latter year sailed for the Zulu Mission. Here he labored for nearly thirty years. For the first few years he was stationed at Umzumbe, but later in connection with the mission training-school at Adams. He died June 30, 1899.

Rook, Thomas George, an English Baptist minister, was born in 1888 in London. After four years devoted to legal studies, the state of his health compelled him to travel in the East. On his return he determined to enter the ministry, and was accordingly received and educated in Regent's Park College. In 1862 he again travelled in the East, and on his return became pastor at Sheppard's Barton, Frome, serving until 1876, when he became president of the college at Rawdon. He acquired an exceptional knowledge of the Oriental languages. He died Dec. 8, 1890. See (London) Times, June 30, 1892.

Russ, William Marion, a minister of the Methodist Episcopal Church, South, was born in Marion County, Mo., about the year 1821. He joined the Missouri Conference in 1841, preaching until 1884. He died June 12, 1886. He was a member of every General Conference of his Church from 1866 to 1886. See Minutes of the Missouri Annual Conferences of the M. E. Church, South, 1886, p. 13.

Russell, David, D.D., a Scotch Congregational minister, was born at Dundee, Oct. 7, 1811. Graduating from the Glasgow Theological Academy in 1839, he was immediately ordained pastor of the Brown Street Chapel, Glasgow, which he served until 1869, then retiring from the pastorate. From 1861 to 1877 he was secretary of the Congregational Union of Scotland, and in 1874 chairman; he was also first president of the Total Abstinence Society; in 1874 chairman of the Conference, serving as secretary from 1869 to 1876. He was one of the founders of the Supplementary Support Fund, and its secretary from 1873 to 1876. He also served as president of the Scotch Bible Society. He died May 15, 1892. For some years he was editor of the Congregational Magazine. See (Lond.) Comp. Yearbook, 1894.

S.

Schaaf, Philip, D.D., LL.D., a prominent Presbyterian minister, author, and professor, was born at Coire, Solothurn, Switzerland, for the Am. Jnl., Jan. 1, 1619. He received his education in his native country, and at Stuttgart, Tubingen, and Berlin. Lecturing in Berlin University, 1842-44, on exegesis and Church history, he next received and accepted a call to a professorship in Merseburg Theological Seminary, where he remained until 1865; from 1865-69 was a member of the New York Central Committee; 1870-72 professor of theological encyclopedia and methodology in Union Theological Seminary; 1872-74 of Hebrew; and thereafter of sacred literature until his death, Oct. 20, 1886. Dr. Schaaf was a most genial Christian gentleman, and a scholar of wide and accurate attainments. He was a most very munificent and editor, principally in the line of Church history, especially The Creeds of Christendom (3 vols.); and History of the Christian Church (7 vols.), upon which his reputation will most permanently rest. He also edited several commentaries, such as that of Lange; also The Popular Commentary, and The International Revision Commentary, besides many works of reference, most important of which is the Schaaf-Herzog Religious Encyclopedia. In 1886 he became the editor of A Select Library of the Nicene Methodists, and is now the editor of The Philosophical and Theological Library. He was chairman of the American Committee of Reviewers of the English Bible, and labored ardently on the N.T. portion of that work.

Service, John, D.D., a minister of the Church of Scotland, was born at Campile, Feb. 26, 1833. He studied at the University of Glasgow in 1856-62, but did not graduate. He was sub-editor of Mackenzie's Imperial Dictionary of Universal Biography. For ten months in 1862 he was minister at Hamilton, but was compelled by ill-health to resign. He next went to Melbourne, Australia, for two years, leaving it for Hobart Town, Tasmania, where he remained for four years, 1866-70. He then returned home, and in 1872 was appointed to the parish of Inch, which he left in 1879 for Hyndland Established Church, Glasgow, where he remained until his death, March 15, 1884. He wrote a nov. Lady's Life in the Fields, 1875);—Selection Here and Hereafter:—Sermons and Essays (1876).

Sherwood, James Manning, a Presbyterian minister, was born at Fishkill, N.Y., Sept. 29, 1814. After an education mainly through private tutors, he served various churches as pastor from 1835 to 1868, and then owing to ill-health took up literary work, until his death, Oct. 29, 1890. He was editor of the National Preacher, Biblical Repository, New York Evangelist, Eclectic Magazine, Princeton Review, Hours at Home,
Shipp, Albert Mcauz, D.D., a minister and educator of the Methodist Episcopal Church, South, was born in Stokes County, N.C., June 15, 1819. He graduated from the University of North Carolina, and entered the South Carolina Conference in 1841. He served six years as a pastor; one as a presiding elder; two and a half as president of a female college at Greensboro, N.C.; nine years as professor of history in his alma mater; sixteen years presiding of Wofford College, S.C.; ten years as professor of theological science at Vanderbilt University, serving three years of that time as dean of the theological faculty and three as vice-chancellor of the university. He retired to private life in 1885, and died June 27, 1887. He was the author of a History of Methodism in South Carolina. See Minutes of Annual Conferences of the M. E. Church, South, 1887, p. 121.

Shorter, James Alexander, a bishop of the African M. E. Church, was born in Washington, D.C., Feb. 4, 1817. Entering the ministry in 1846, he served as pastor until his election to the episcopacy in 1868. He was a delegate to the Ecumenical Conference in 1851. He died July 1, 1887. See Appleton's Cyclop. of Amer. Biography.

Sibley, James W., a missionary, was born in Litchfield, O., in 1847. After a course of study at Oberlin College, he sailed for India in 1877. He went out independently, but in 1890 was received by the American Board and stationed at Satara, where he died Aug. 15, 1888.

Skinner, Thomas Harvey, D.D., LL.D., a Presbyterian minister, was born in Philadelphia, Pa., Oct. 6, 1820. After graduating from the University of the City of New York in 1840, and Union Theological Seminary in 1843, he entered the pastorate and served various churches until 1851, when he became professor of Didactic and Polemic Theology in McCormick Theological Seminary, where he remained until his death, Jan. 4, 1892.

Smith, James Whiting, a Congregational minister, was born in Stamford, Conn., July 6, 1810; graduated from the N. Y. Medical College; and joined the mission of the American Board at Hawaii in 1842; was stationed at Koloa, or Kawai, in 1844, and there remained until his death, Dec. 1, 1885. He was ordained pastor of the Koloa Church in 1884.

Smith, William Augustus, D.D., a minister of the Episcopal Church, was born at Brockville, Canada, May 27, 1834. In 1862 he was admitted into the Rock River Conference, and served as a pastor until his death, Sept. 30, 1887. For sixteen years he was the secretary of his conference, and was a member of the General Conference of 1876, and reserve delegate to that of 1890. See Minutes of Annual Conferences, (Fall), 1887, p. 354.

Smith, William Robertson, LL.D., a Scotch Hebraist and author, was born at Keig, Aberdeenshire, Nov. 8, 1846. His education was received at Aberdeen University, New College, Edinburgh, Bonn, and Göttingen. From 1868 to 1870 he was assistant in physics at the Dietz; 1870 professor of Hebrew in the Free Church College, Aberdeen, from which position he was removed for alleged heretical teaching. He next was associate editor of the ninth edition of the Encyclopaedia Britannica; 1883-86, lord almoner's professor of Arabic at Cambridge University; and from 1886 until his death, March 31, 1894, librarian of the university. He was the author of The Old Testament in the Jewish Church:—The Prophets of Israel and their Place in History to the Close of the 5th Century:—Kindship and Marriage in Early Arabia.

Spurgeon, Charles Haddon, an eminent English Baptist minister, was born at Kelvedon, Essex, June 19, 1834. He began preaching at the age of seventeen at Waterbeach, near Cambridge, where he remained for two years, thence going to New-Park Street Chapel, London. In 1856 and the three years following served as a missionary in the Surrey Garden Nutmeg Hall. In 1859 the Metropolitan Tabernacle, costing nearly $829,000, was opened. During Mr. Spurgeon's pastorate 14,691 members were added to the church. There he acquired his world-wide reputation as a preacher. His English College was first planned in 1854. As the head of the South London Orphanage his work was very severe. As an author his work was voluminous and varied. His greatest work, The Treasury of David, 7 vols., reached a large sale on both sides of the Atlantic. He was also author of Commentaries and Commentaries:—John Floughman's Talk:—The Close of the Muse:—My Sermon Notes:— and others. His works, including all but The Treasury of David, have been published in twenty volumes. He died at Mentone, France, Jan. 31, 1892. See Sihling, From the Usher's Desk to the Tabernacle Pulpit. Several other lives have also appeared.

Stevens, William Bacon, D.D., LL.D., a bishop of the Protestant Episcopal Church, was born in Bath, Me., July 13, 1815. He studied medicine and practiced for several years in the earlier part of his life. In 1841 he received the appointment of state historian of Georgia, and published several volumes. In 1848 he entered the ministry of his Church, and served as rector until 1865, when he was ordained bishop of Pennsylvania. He died June 11, 1887. See Appleton's Cyclop. of Amer. Biography.

Stevenson, John Frederick, R.A., LL.D., D.D., an English Congregational minister, was born at Lough- borough in 1835. Graduating from London University in 1855, he entered the ministry and served at Long Sutton, Lincolnshire; Mansfield Road Chapel, Nottingham; Trinity Congregational Church, Reading. In 1874 he went to Montreal to assume the pastoral work of Zion Church; returning to England and becoming pastor of the church at Brixton, then returning to Canada for his health in 1890. He died Feb. 1, 1891. In addition to his work as pastor in Montreal, he was principal of the Congregational College of Canada from 1892 to 1896. See (Louv.) Cong. Year-Book, 1892.

Stokes, Alban, a Roman Catholic priest, was born at Bury St. Edmunds, Eng., Feb. 8, 1808; ordained priest in 1835; was professor of pastoral theology and pedagogy at Freiburg, 1848-80; and died Oct. 16, 1888. He was a very prolific writer, his collected works making 13 volumes.

T.

Tarbox, Increase Niles, D.D., a Congregational minister, was born at East Windsor, Conn., Feb. 11, 1815. He graduated from Yale College in 1839, and from the Theological Seminary in 1841; was a teacher at East Hartford in 1839-41, and tutor at Yale College in 1842-44; pastor at Framingham, Mass., in 1841-42; from 1851 till 1874 secretary of the American Education Society, and from 1874 to 1884 secretary of the American College and Education Society; thereafter without charge until his death, May 8, 1888. Dr. Tarbox was a member of the New England Historical and Genealogical Society, and its historiographer from 1881; one of the editors of the Congregationalist, 1849-51, and of the Congregational Quarterly, 1875-78. He published, Nineveh, a Buried City (1864);—Tyre and Alexandria (1866);—Montenegro, Patriarch of Montenegro (1870); and Edward M. Schuyler (1867);—George's Stories (1868, 4 vols.):—Winnie and Walter Stories (1869, 4 vols.):—Life of Israel Putnam (1876):—Songs and Hymns for Common Life (1886):—Diary of Thomas Robbins, D.D., with annotations (2 vols).
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He also edited, with a Memoir, Sir Walter Raleigh's Colony in America (1884).

Taylors, Marshall, William, D.D., a Methodist Episcopal minister, was born at Lexington, Ky., July 1, 1847. In 1872 he entered the Lexington Conference. He was a delegate to the General Conference of 1884, which session elected him editor of the Southern Christian Advocate, and held that position until his death, Sept. 11, 1887. See Minutes of Annual Conferences (Spring), 1888, p. 53.

Thiersch, Heinrich Wilhelm Jersiah, D.D., an Irvingite minister, was born in Munich, Bavaria, Nov. 5, 1817; studied philology at Munich, and theology at Erlangen; became Reformed at Erlangen in 1839; professor of theology at Marburg in 1843, resigned in 1850 in order to labor in the interest of the Catholic Apostolic Church; had charge of a small congregation at Augsburg, and subsequently at Basel, and died at the latter place, Dec. 3, 1865. He is the author of many works, among which are Commentaries on Genesis (translated), and On Daniel.

Thomas, John, D.D., a Welsh Congregational minister, was born at Holyhead, Feb. 8, 1821. After being educated at Martin School and Frodsham Valley Seminary, he entered the ministry, serving several churches, the Tabernacle at Liverpool, where he assisted in his ministry from 1834 until his death, July 14, 1892. In 1865 he visited the Welsh churches of the United States, and again in 1876. He was chairman of the Welsh Congregational Union in 1874, and of the Congregational Union of England and Wales in 1885. He was widely known as a lecturer, and was a frequent contributor to the Welsh magazines, and was always in demand as a preacher at county associations and the like. See (Lond.) Cong. Year-book, 1858.

Thompson, William, D.D., a Congregational minister, was born at Goshen, Conn., Feb. 18, 1806; graduated from Union College in 1827, and from Andover Theological Seminary in 1832; was pastor for one year, at the end of which he became Nettleton professor of the Hebrew language and literature in East Windsor (now Hartford) Theological Seminary, 1834-81; and thereafter emeritus professor and dean of the faculty until his death, Feb. 27, 1889. Dr. Thompson was also chaplain of the Retreat for the Insane seventeen years.

Thomson, William, D.D., a prelate of the Church of England, was born at Whitehaven, Feb. 11, 1819. He graduated from Queen's College, Oxford, in 1840, and became successively fellow, tutor, dean, bursar, and provost of Queen's College. In 1849, he became rector of St. Nicholas, Guilford. In 1848 and again in 1856 he was select preacher of the University; and in 1858 he was Hampton lecturer. He was rector of All-Saints, Marylebone, in 1856, and from 1858 to 1861 was preacher at Lincoln's Inn. In 1860 he became chaplain to the queen, and the following year bishop of the sees of Gloucester and Bristol, and in 1868 archbishop of York and primate of England. He died Dec. 25, 1890. He wrote, An Outline of Necessary Laws of Thought (1848) — Sermons preached at Lincoln's Inn Chapel (1861) — Life in the Light of God's Word (1868) — The Limits of Philosophical Inquiry (1868) — Word, Work, and Will (1872).

Tiffany, Otis Henry, D.D., a prominent Methodist Episcopal minister, was born in Baltimore, Md., July 8, 1825. After graduating from Dickinson College in 1844, he entered the Baltimore Conference; and with the exception of ten years spent at Dickinson as assistant professor of Greek and mathematics, he was in the pastoral work to the end of his life, serving successively some of the most prominent churches in his denomination. He died in Minneapolis, Oct. 24, 1892. See Minutes of the Annual Conferences (Fall), 1892.

Torsay, Henry P., LL.D., a Methodist Episcopal educator, was born at Monmouth, Me., Aug. 7, 1819. His education was acquired at Monmouth and in the Maine Wesleyan Seminary. In 1841 he taught at East Greenwich, R.I.; two years later at Kent's Hill, and in 1844 was elected principal of Maine Episcopal Seminary, which position he held for thirty-eight years. One year after the war he was United States Treasurer agent in the South, and was offered the governorship of one of the territories by President Lincoln. He was a member of the Maine Conference and of the General Conferences of his Church. He died Sept. 16, 1892. See Minutes of the Annual Conferences (Spring), 1893.

Tschetschel, Friedrich, D.D., a German scholar, was born at Berne, Switzerland, Nov. 30, 1806; studied at Berne, Paris, Göttingen, Halle, and Berlin; in 1829 became chaplain of the city hospital at Berne and privadozent in the academy; pastor at Vechigen in 1837; of the minister at Berne in 1859; retired on a pension in 1876; and died Jan. 30, 1885. He was the author of several works, and of several articles in Herzog's Real-Encyklopädie.

Trost, Frederick, D.D., an English Baptist minister, was born at kitchen Lane, July 1, 1805, at Falmouth, Cornwall. He studied at the academy at Stoke's Croft, Bristol. He became pastor, serving various places until 1844, when he became secretary of the Irish Mission, and in 1849 one of the secretaries of the Baptist Missionary Society, acting in that capacity for twenty-one years. He was again in the pastorate for the next twelve years. In 1860 he became president of the Baptist Union of Great Britain and Ireland. He died Nov. 4, 1890. See (Engl.) Baptist Hand-book, 1891, p. 160 A-D.

Trowbridge, Joseph McDowell, D.D., a Methodist Episcopal minister, was born in the year 1807. After graduating at the University of Ohio in 1829, he joined the Methodist Conference. From 1826 to 1840 he was professor of mathematics in Augustana College. For thirty-one years he was secretary of his conference, and represented it in thirteen General Conferences. For thirty-nine years he was a trustee, and for twenty years agent of Ohio Wesleyan University. For thirty-two years he was a member of the General Missionary Committee, and for four years one of the missionary secretaries. He died May 6, 1891. See Cyclop. of Methodism; Christianity in Earnest, May-June, 1891.

Trumble, Joseph McDowell, D.D., a Methodist Episcopal minister, was born in the year 1807. After graduating at the University of Ohio in 1829, he joined the Methodist Conference. From 1826 to 1840 he was professor of mathematics in Augustana College. For thirty-one years he was secretary of his conference, and represented it in thirteen General Conferences. For thirty-nine years he was a trustee, and for twenty years agent of Ohio Wesleyan University. For thirty-two years he was a member of the General Missionary Committee, and for four years one of the missionary secretaries. He died May 6, 1891. See Cyclop. of Methodism; Christianity in Earnest, May-June, 1891.

Trowbridge, T. Hillman Conklin, LL.D., a missionary, was born in Troy County, Mich., Jan. 28, 1818. He graduated from the University of Michigan in 1842, and from Union and Union Theological Seminary in 1856. Taking appointment under the American Board, he reached Constantinople early in 1856. The first year of service was in Constantinople; from there he was sent through Northern Armenia, returning in 1861. The six years following he had charge of the city mission work in Constantinople. In 1868 he removed to Marash to take part in the theological instruction there. In 1872 he was appointed to raise funds for the college then decided upon at Antioch. In 1874 he returned and was appointed president of the college, which position he held until his death, July 20, 1888.

Trumbull, David, D.D., a Congregational minister, was born at Elizabeth, N. J., Nov. 1, 1819; graduated from Yale College in 1842, and from Princeton Theological Seminary in 1846; was ordained and went to Valparaiso, Chili, first as missionary of the Foreign Evangelical Society, and then of the American Seaman's Friend Society; next became pastor of the Independent Church there until his death, Feb. 1, 1889.

Tulig, John, a Roman Catholic bishop, was born in Cork, Ireland, Feb. 19, 1820. He was educated at All-Hallows College and St. Michael's Seminary, Pittsburgh; ordained in 1856, and appointed to St. Bridge's Church, Pittsburgh, but in 1858 became pastor of All-}

Success here led to his appointment as
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1976, and was soon after charged with the administration of the diocese of Allegheny. He was stricken with paralysis in 1865, and subsequently lived in retirement in Philadelphia, where he died in 1876. He was a member of the Presbyterian Church in Scotland, and was ordained and became pastor of the Vindeswa Street Presbyterian Church, N.Y., in 1826; in 1830 pastor of the Congregational Church of West Springfield, Mass.; in 1835 to 1839 pastor of the Reformed Church of Albany; this charge he left to assume one of the pastorates of the Collegiate Dutch Reformed Church in New York, celebrating in 1889 the fiftieth anniversary of his pastorate. He died March 17, 1893. See Necrology of Princeton Theol. Sem., 1893.

VERMILYS, THOMAS EDWARD, D.D., LL.D., a prominent Presbyterian minister, was born in New York city, Feb. 27, 1803. Entering Yale in 1818, and pursuing his course with distinction, he was not given the degree of Bachelor of Divinity in 1822 for having married during his senior year, but this was awarded in 1867. After studying theology at Princeton, he was ordained and became pastor of the Vindeswa Street Presbyterian Church, N.Y., in 1826; in 1830 pastor of the Congregational Church of West Springfield, Mass.; in 1835 to 1839 pastor of the North Dutch Reformed Church of Albany; this charge he left to assume one of the pastorates of the Collegiate Dutch Reformed Church in New York, celebrating in 1889 the fiftieth anniversary of his pastorate. He died March 17, 1893. See Necrology of Princeton Theol. Sem., 1893.

WALKER, JAMES BARK, a Congregational minister, was born in Philadelphia, Pa., July 23, 1800; studied at the Western Reserve College, and in its theological department; was editor and evangelist, 1839-42; pastor, 1842-72, but president of Grand Traverse College part of that time; professor of intellectual and moral philosophy in Wheaton College, 1871-76; and resident at Wheaton College at his death, March 6, 1877. He published, The Philosophy of the Plan of Salvation (1855; revised ed. 1868), God Revealed in Creation and in Christ (1855), Living Questions of the Age (1869), Doctrine of the Holy Spirit (1869), The Immortality and Worth of the Soul (1871), Pioneer Life in the West: An Autobiography (1881).

WEBSTER, ALONZO, D.D., a Methodist Episcopal minister, was born at Weston, Vt., Jan. 27, 1818. In 1837 he joined the Vermont Conference. He was presiding elder four years, and for four years agent of the American Bible Society. During the war he was chaplain. In 1865 he was sent to South Carolina to extend the work among the colored people. He was the founder and first president of Claflin University, and served seventeen years in this field as presiding elder, and was such at the time of his death, Aug. 1, 1887. He was a member of six General Conferences, editor and proprietor of the Christian Advocate, the Southeastern Advocate, and the Methodist Messenger successively. See Minutes of Annual Conferences (Spring), 1898, p. 99.

WELCH, RANSOM BETHUNE, D.D., LL.D., a Presbyterian educator, was born at Greenville about 1825. He graduated from Union College in 1846, and from Auburn Theological Seminary in 1852. In 1854-59 he was professor of rhetoric, logic, and English literature in Union College, and since 1876 professor of theology in Auburn Theological Seminary. He died June 29, 1890. He was the author of Faith and Modern Thought (1870) and Outlines of Christian Theology (1881). See Appleton's Cyclop. of Amer. Biography.

WENTWORTH, JOHN BROADHEAD, D.D., a Methodist Episcopal minister, was born at Bristol, N. H., Aug. 25, 1823. After graduating from the University of Vermont in 1848, he joined the Geneva Conference in 1851, serving two years as principal of Connersport Academy, three times as presiding elder, and six times as a member of the General Conference of his Church. He died Aug. 6, 1889. He was the author of The Logic of Introspection. See Minutes of the Annual Conferences (Fall), 1893.

WHEDON, DANIEL DEMBON, D.D., LL.D., a Methodist Episcopal minister, was born at Onondaga, N. Y., March 20, 1808. He graduated from Hamilton College in 1828, and then studied law; taught at Cazenovia, N. Y., 1830-31; was tutor at Hamilton, 1831-32, and 1833-43; professor of ancient languages and literature in Wesleyan University. In 1856 he was ordained, and
became pastor in Pittsfield, Mass., in 1843-45; in 1845-52 he was professor of logic, rhetoric, and history in the University of Michigan, where he served as president of the faculty in 1847-48; in 1855 was pastor at Jamaica, L. I.; in 1856-84 editor of the Methodist Quarterly Review, and general editor of the publications of the Board of Publication. He died June 18, 1888. Besides many articles contributed to various periodsicals, Dr. Whetham published, Public Adressess, Congregational and Popular (1858):—Commentary on Matthew and Mark (1860):—Freedom of the Will (1864):—Commentary on the New Testament (5 vols.):—On the Old Testament (7 vols.). Two volumes of his collected papers appeared in 1886.

Wheeler, Alfred D., D.D., a Methodist Episcopal minister, was born in Huron Co., O., Sept. 14, 1824. He was educated in the Ohio Wesleyan University, and in 1852 graduated from the Jefferson Medical College; but soon after joined the North Ohio Conference. In 1862 he entered the army as chaplain, part of the time serving as surgeon. From 1875 to 1884 he was editor of the Pittsburgh Christian Advocate. He served his church as presiding elder of three districts, was a member of six General Conferences, of the Ecumenical Conference at London in 1884, and of the Centenary Conference at Baltimore in 1884. He died July 7, 1892. See Minutes of the Annual Conferences.

Williams, John Aetherulld, D.D., a Canadian Methodist minister, was born at Carmarthens, Wales, Dec. 19, 1817. In 1833 he removed to Canada, and in 1850 entered the ministry of the Methodist Church. In 1874 he was elected president of the London Conference, and became delegate to the Methodist Episcopal Church in 1876. In 1883 he was president of the United General Conference for the Union of the Methodist Churches in Canada. In 1884 he was the representative of the Methodist Church of Canada at the Centenary Conference at Baltimore. In the following year he was appointed general superintendent of his church. He died Dec. 17, 1890. See Simpson's Cyclopaedia of Methodism, p. 950.

Williams, Samuel Wells, LL.D., a missionary, was born in Utica, N. Y., Sept. 22, 1812. While attending the Remasale Polytechnic Institute at Troy, he accepted a proposal to go to China and take charge of a printing-office recently established there by the American Board of Missions. He arrived at Canton, Oct. 25, 1833, and joined with E. C. Brigham as editor of the Chinese Repository, which he both printed and edited until he retired in 1851. He contributed about one hundred and thirty articles to that periodical. In 1835 he removed his office to Macao, in order to complete the printing of Dr. Medhurst's Hokkien Dictionary. During the winter of 1837-38 he began to print the Chinese Christian Advocate, to which he contributed one half, and also devoted his attention to learning Japanese. In 1844 he returned to the United States, but went to China again in the same year. In 1852-54 he accompanied Commodore M. C. Perry in two expeditions to Japan, and gave material aid in concluding the treaty. In 1855 he was appointed secretary and interpreter to the United States legation in China. He resigned his connection with the American Board in 1857. In 1862 he went to Pekin and resided there for several years, completing here, besides his official duties, A Syllabic Dictionary of the Chinese Language. In order to superintend the printing of this work, he spent the year 1875 at Shanghai, where it was stereotyped and published. His health being broken, he returned to the United States in 1875, but went back to China in 1876 to close up his affairs there. During his service he had acted as charge in various places, nine times, which amounted to about five years of service as acting pastor. In 1877 he was appointed professor of Chinese in Yale College. In 1881 he was elected president of the American Bible Society, and in the same year president of the American Oriental Society. He died Feb. 16, 1884.

Outside of his philological work, he published the Middle Kingdom (2 vols. 1888). See his Life and Letters, by his son (N. Y. 1888).

Wood, Aaron D., D.D., a Methodist Episcopal minister, was born in Pensilvania, Va., Oct. 15, 1802. He joined the Ohio Conference in 1827. He was fourteen years presiding elder, twelve years secretary for dependent institutions and societies, and chaplain six years. He died Aug. 20, 1887. He was a member of the General Conferences of 1840, 1844, 1864, 1866, 1876, and received five consecrated. See Minutes of Annual Conferences (Fall, 1887), p. 586.

Wood, Francis Aubury, D.D., a minister of the Methodist Episcopal Church, South, was born in Charleston, S. C., June 23, 1830. He graduated from Charleston College in 1850, and was admitted into the South Carolina Conference in the same year. During the war he was commissioner as chaplain, and served in the Charleston hospitals. In 1868 he was elected president of South Carolina College, and in 1878 of the Southern Methodist College, Greenville, Tex., remaining there until his death, Nov. 11, 1884. See Minutes of Annual Conferences of the M. E. Church, South, 1885, p. 63.

Woolsey, Theodore Dwight, D.D., LL.D., an eminent educator, was born in New York city, Oct. 31, 1801; graduated from Yale College in 1821, and attended Princeton Theological Seminary in 1821-23; was tutor at Yale College, 1823-25; student in Europe, 1827-30; was professor of Greek language and literature in Yale College, 1831-34; president in 1846-71; and thereafter resided at New Haven until his death, July 1, 1889. Dr. Woolsey was a fellow of the American Academy, and a corporate member of the A. B. C. F. M., 1859-60. He published, among other works, an Introduction to the Study of International Law, which has so far had five editions;—Political Science (2 vols.):—Communism and Socialism.

Wordsworth, Christopher, D.D., a prelate of the Church of England, was born at Bocking, Oct. 30, 1807. He was a nephew of the poet and son of the master of Trinity College, Cambridge. He graduated there in 1830, and was elected fellow of his college; in 1835 he was appointed public orator at Cambridge and head master of the Harrow School, which post he held until 1844, when he became a canon of Westminster Abbey. He was Hulsean lecturer at Cambridge in 1847-48, and in 1869 was appointed bishop of Lincoln. He took an active part in the "Old Catholic" Congress at Cologne in 1872. He died March 21, 1885. Bishop Wordsworth was the author of many works, numbering over forty volumes, the chief of which is his Commentary on the Bible (10 vols.).

Wray, James Jackson, an English Congregational minister, was born at Sutton, Yorkshire, Aug. 12, 1832. After receiving an education in Westminster Normal College he took charge first of the schools at Croydon, Wood, and later at Oldham. In 1858 he was received into the Wesleyan Methodist Conference, and sent to Freetown, Sierra Leone. At the end of a year he returned and served several churches, but soon left the Wesleys and became pastor of the church in Totten- ham Court Road, and later in Market Weighton. He died Oct. 26, 1892. He was editor of Good Company, and a contributor to other magazines, besides being the author of various books. He was also widely known as a lecturer. See (Long.) Cong. Who, 1892.

Wylie, William Hotham, an English Baptist minister and journalist, was born at Kilmarnock, Scotland, in 1833. He early became connected with journalistic work, serving on the Kilmarnock Journal, the Ayr Advertiser, the North British Mail, Pall-Mail Gazette, and many other papers. In 1856 he was a student in Edin- burgh University, and in 1857 in Regent's Park College. He served Ramsey Hunts, Blackburn Road, Accrington, and Blackpool as pastor. His health giving way, he
returned to journalism in 1875. In 1882 he became editor and later sole proprietor of the Christian Leader. He was the author of Thomas Carlyle: The Man and His Books. He died Aug. 6, 1891. See (Lond.) Baptist Hand-book, 1882.

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Young, William, D.D., a Methodist Episcopal minister, was born at Staunton, Va., June 20, 1807. He entered the Ohio Conference in 1820, and served as a pastor, with the exception of a few years spent as agent for Ohio Wesleyan University, Cincinnati Female College, the American Tract Society, and the Preachers' Relief Society. He died Aug. 25, 1887. He was a member of the General Conferences of 1856, 1860, 1864, and 1868. See Minutes of Annual Conferences in Fall, 1887, p. 365.

Zabriskie, Francis Nicholls, D.D., a minister of the Reformed (Dutch) Church, was born at Hackensack, N.J., in April, 1832. He graduated from the University of the City of New York in 1850, and from the New Brunswick Seminary in 1855. For three years he was editor of the Intelligencer. He died May 13, 1891. He wrote a Life of Horace Greeley, and several other volumes. See Corwin, Manual of the Reformed (Dutch) Church in America, 8th ed. p. 568.

Zilliox, Jacob, D.D., a Roman Catholic monk, was born Oct. 14, 1849, in Newark, N.J. He was educated at St. Mary's Academy and St. Vincent's College in Pennsylvania, then went to the American College at Rome, and from there to the Jesuit University at Innsbruck. He returned to America in 1875, and became professor of theology in St. Vincent's College, and in 1880 prefect. In 1885 he was elected abbot of the Order of St. Benedict, with headquarters at Newark. He died Dec. 31, 1890.

Zunz, LeoPold PHRINEKARD, a Hebrew scholar, was born at Detmold, Germany, Aug. 10, 1784. He was educated at the University of Berlin, and became rabbi of a synagogue there in 1829. After two years he organized a society for Jewish culture. One of its members was Heine. The society, however, soon broke up. In 1824-32 Zunz was director of the new Jewish Congregational School; in 1825-35 he edited the Spener'sche Zeitung; in 1835-89 was rabbi again at Prague; in 1839-50 director of the Normal Seminary in Berlin. He died March 21, 1886. His life was one of literary activity, and his works were many.

THE END.